

Judeo-Christian Future Expectation from Daniel.

1. The coming of the Kingdom of God and of The Son of Man foretold.

The Lord Jesus makes the connection with Daniel. The Bible has quite a few eschatological pieces, such as the book of Daniel and in the New Testament the book of Revelation. The Lord Jesus also gives a Biblical Future Expectation. You can find it in Marcus 12 and Matthew 24 and Luke 21. In Matthew, the Lord gives a link to the book of Daniel. It is in Matthew 24:15 *When you will see the abomination that causes desolation spoken of by the prophet Daniel standing in the holy place – let him who reads it pay attention to it!* – This is where the term 'abomination that causes desolation' falls. Jesus advises us to take a good look at Daniel. This is no coincidence, because in that book the concept of 'abomination that causes desolation' occurs four times. For this reason, we try to discover a Biblical Future Expectation as we assume the book of Daniel.

Interest in eschatology.

Perhaps you are wondering what kind of people are interested in the end times? Daniel is one such person and John who has written the book of Revelation. They are people who personally experience the difficulties that the believers will face in the end times. Daniel, for example, is one of the exiles from Israel. He was part of the group of tens of thousands of Jews who were taken to Babel in 597 BC. He's going through 'the end times'. He is doing everything he can to serve God in a good way in an environment that is not directly sympathetic to Israel's faith. He is experiencing God's power and wisdom. He notices that God preserves and blesses him and his friends in their attempt to remain true to their faith. John has been exiled to the island of Patmos. He feels what it is like to be thwarted as a Christian in the desire to make the Good News known everywhere. It is no coincidence that these two people are interested in the end times. A municipality like Thessalonica's is also interested in the end time. 1 Thessalonians 4:13-5:11 and 2 Thessalonians 2. You don't have to ask why? The Thessalonians have suffered a lot because of their faith. 1 Thessalonians 1:6 You can also see it from the other side; God gave them insight into the end times in their difficult situation and was able to encourage them thereby.

Daniel in the lion's den.



Daniel's friends in the fiery oven.



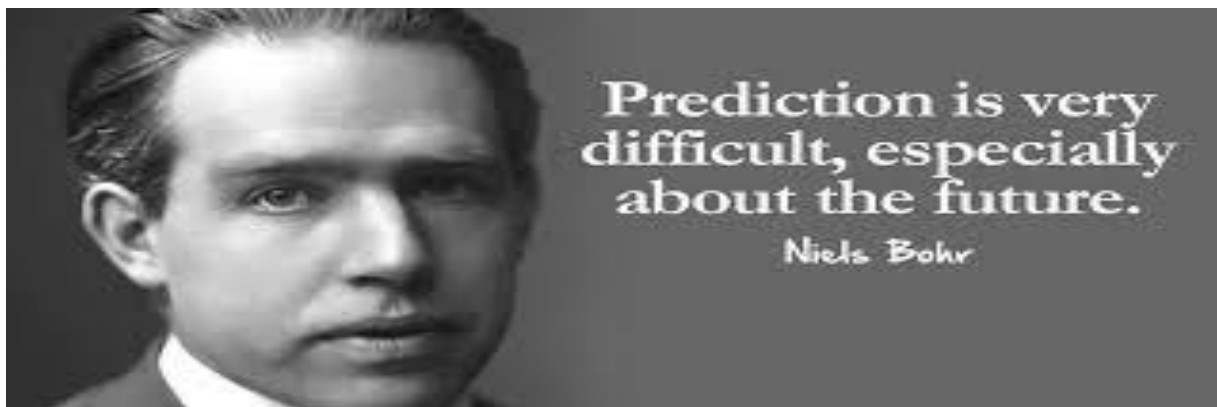
Daniel and his friends.

Daniel and his friends have been through the exile. They belong to the group from the court circles of Judah who have been chosen by the King of Babel for an education. If you pay close attention, you'll see that the four of them are segregated. Daniel 1:6 *Among them were from the Judeans: Daniel, Hananja, Misaël and Azarja.* Not all the boys from Judah join them. They want

kosher food and get it too. In the strange, they choose a life according to the commandments and settings of God. They do not bow to an image of god with which Nebuchadnezzar demands loyalty from all employees. We notice how the growth in knowledge of the end time given to Daniel coincides with a life dedicated to God. God encourages people who want to delve into the end times. Daniel 10:12,14 *Then he said to me, "Do not be afraid, Daniel, for from the first day you dedicated yourself with all your heart to understanding and to humble you before your God, your words have been heard, and for the sake of your words I have come. I have come to help you understand what will happen to your people in later time, for there is still a vision for those days.* The Lord is well aware of the complications that have been given with the way in which the future is discussed. For this reason, He encourages every man who is committed to understanding it. The eschatological Bible chapters are not always immediately insightful. Is God Hiding? If God hides, it is that we seek Him. At the beginning of the book of Revelation, the Lord shows how much He welcomes research into eschatology. Revelation 1:3 *Blessed is he who reads and is those who hear the words of the prophecy, and who observe what is written in it, for time is near.*

When and for how long?

People are concerned with the end times from a different background. But always there is the demand for it *when*? The disciples ask the question of *when* to Jesus in Mark 13:4. *Tell us, when will these things happen?* Often people are also asked about *how long*? Daniel asks both questions, and if he doesn't, the angel does. So the question is relevant. But there's a danger to it. There is a risk that we want to become one of the future forecasters. Then we look like people who think they know exactly what time we are in and when Christ comes back. While the question of *when* and *how long* apparently matters, it's not about a contest that's best at predicting. This would also detract from the importance of engaging with the things of God.



We could compare the end time to a pregnancy.

The end point is approximately known. Approximately, it can be calculated when the baby comes. That's not insignificant. With a clearance of two weeks before and after the counting date it is known when the baby will come. A month before then, the nursery should be about ready. Pregnancy is also a suitable example in this sense because the Bible itself has to think about it. In Romans 8:22, for example, we read that all creation is in dire need. It is a positive image, by the way. The same image is also used in other places in the Bible. With the metaphor of contractions, the Lord conjures up an image of a (wo)man who must go through difficulties before salvation is there. *For one people will rise up against the other people and one kingdom against another*

kingdom; and there will be earthquakes in several places and there will be famines and unrest. These things are the beginning of contractions. Marcus 13:8. You have to see it this way: history shrinks in wars and creation in earthquakes – like the lap of a pregnant woman – prior to 'the birth of' God's Kingdom on earth. John 16:21,22 *When a woman gives birth, she is sad, because her time has come, but when she has given birth to the child, she no longer thinks of the distress, because of the joy that a man has come into the world. You too may be sad now, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.* There is something to be said for comparing the whole pregnancy with the end time, because it is laid out from the beginning on the arrival of the child. Nevertheless, the pregnancy course focuses in particular on the end, i.e. the things that precede the birth of the child. An important question is there; How long is it all going to take? Are you going to last? It's important to know what to expect. You'll be better prepared. The end feels at pregnancy at the same time as achieving the goal. You're on your way somewhere. Along the way you will experience everything until the goal is achieved; The arrival of the child. There is talk of an obstetrician and a redemption and so it is. Biblical history is also purposeful. Biblical eschatology also appears and especially interested in the last piece before the goal is achieved; the king's arrival. The coming of the Kingdom of God. Because a person wants to be well prepared for everything that is to come, he immerses himself in the end times. Not only does he want to know, but he also wants to understand what this entails for him and the Christian community. Perhaps we can learn from it; What we can believe, what we need to do and what we can hope for.



We could compare the end time to a pregnancy.

Eschatology.

When Jāirus comes to Jesus to seek His help for his daughter, he says she is dying. Literally, according to the basic text in Mark 5:23 *My daughter is at the extreme.* Here we come across the word eschatos in the Greek basic text, which means *extreme*. Eschatos refers not only to the very last piece of time, but also to the intensity of the things that precede the end.

The word eschatology must have been chosen in 1804 by the German theologian K.G. Breitschneider as an indication to describe *the last things*. In connection with the end times, the expression literally appears in 2 Peter 3:3 in the words: in the last days. (= eschaton ton hemeron). The Old Testament also has this expression; Hajamim acharim – the last days. The eschatology is therefore interested in the last and violent time just before the end. Above the

eschatological speech of the Lord Jesus in Mark 13, the translation does not wrongly mention the latter: Speech about the last things.

A lot of attention to the last period of time.

The Gospel according to Mark has 16 chapters, but from chapter 8 onwards it is already moving toward the suffering and dying and resurrection of our Lord Jesus Christ. Eight of the sixteen chapters are aimed at the end. You can say the same of the book of Revelation. With the help of *seven seals*, the future is opened from beginning to end. The first six seals – which involve the longest time – are opened in say and write 1 chapter, namely the sixth chapter of Revelation. While for the last part of the end time the rest of the chapters are cleared. Revelation 7-13.

Daniel of Michelangelo.



The evangelist John.

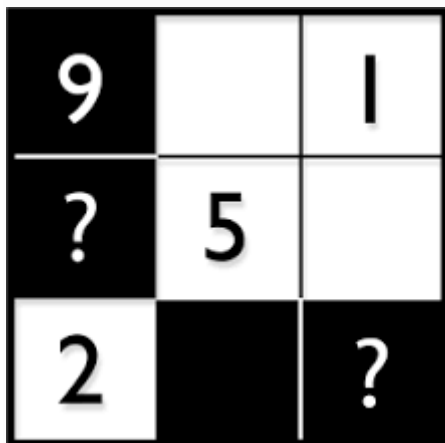


The same goes for the book of Daniel. You notice from the book of Daniel, which describes the sequence of four Empires that Daniel's interest is mainly in the last king of the last Empire. We would say his interest is in eschatology or the last part of the end time. You may know that the four Empires in Daniel 7 are presented as terrifying animals. Daniel saw those four terrible animals in the vision. What's he interested in? In the fourth animal. The last piece of the Fourth Reich. The fourth animal probably grabs Daniel the most because he waged war against the Saints and overcame them. This is getting very close. This is about the future of God's people. The people to which Daniel himself belongs. God allows His people to suffer greatly until the Lord can no longer stand it and intervene. This is really taking on Daniel. And yet he's interested in the end. He wants to know. God wants to make us real about the things we can expect. History will not automatically end up in the Kingdom of God. On the contrary, towards the end of history, the world of nations will make a great fist against God and the saints. Then God will intervene from above. Then He will establish His Kingdom on earth. Whatever the message, Daniel has set his sights on seeing what the end will be like for his fellow believers. Daniel pulls away pale. It scares him to the last. But he doesn't change the message. We read in Daniel 7:28 *As far as I am concerned Daniel – my thoughts frightened me greatly, and my face color changed. However, I kept these words in my heart.*

Not insignificant.

Jesus devotes one of the 16 chapters in Mark entirely to the end times. The same goes for

Matthew and Lucas. John even devotes an entire book to it: Revelation of John. In other words, it's not insignificant. God often wants to make something clear to us. He wants to point us out. The Lord arouses our interest. Sometimes He does this by pressing us with the nose. *"Let those who read it pay attention to it!"* says the Lord in Mark 13:14. So you can really expect to move forward as you delve into the future and what God reveals about it. Daniel is very interested in the future. God embraces that with the prophet. The LORD does not hide his consent. The LORD is going to give a huge incentive to continue working on eschatology. It is sometimes as if the LORD God challenges us as researchers by, for example, giving up small riddles. In Revelation, we find something like a riddle about the number 666. Revelation 13:18 *Here is the wisdom. Whoever has reason, let him calculate the number of the beast, for it is a human number, and his number is six hundred and sixty-six.* God challenges us to say something meaningful about it. Apparently, we can grow in knowledge. Daniel has the same situation. According to Daniel 7, the enemy of God and His people enters the fourth realm, but if you read correctly you will see that it is actually another realm, in which this adversary of God and the believers appears. Separate. What does that mean? Do you feel? You're getting thinking. It sometimes pretends to be a puzzle that you want to solve at all costs.



Eschatology as a puzzle.

The Bible is forward-looking.

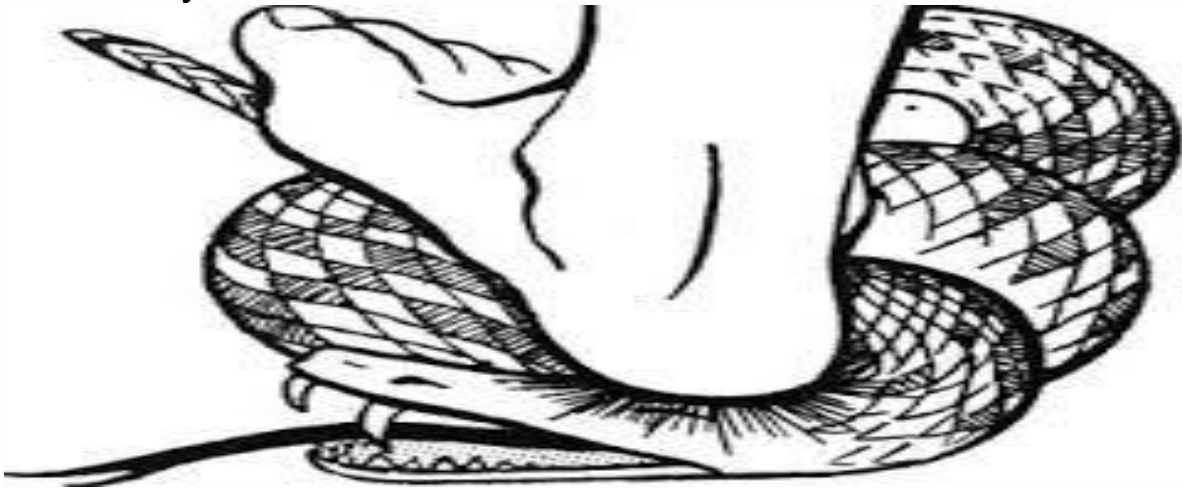
The NAME of God.

The Bible is forward-looking. This is even reflected in the name of the LORD. When the LORD makes his name known to Moses, He says, "I AM WHO I AM." *The LORD also said this to the Israelites: I AM has sent me to you.* Exodus 3:14,15 *Then God also said to Moses This is what you must say to the Israelites: The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is forever My Name, this is My Name in memory, from generation to generation.* The Name of God is formed from the verb, to be. The LORD says: I am who I am. I will be who I will be. He is the God of Abraham, Isaac and Jacob of the past, but in the future He will be the same. God is moving with His people into the future. John on Patmos receives the grace and peace 'of HIM Who is and Who was and Who comes.' Revelation 1:4. The Bible is not only forward-looking, but also purposeful. History is focused on the coming of the Lord. This God is our God. We look forward to the coming of the Lord, the fulfillment of His promises.

The Mother's Promise.

The LORD – the God of the Bible – the Father of our Lord Jesus Christ is a great God. Great in mercy and compassion. When we as human beings – at the whisper of the devil – stood up to Him in paradise, God came with the mother promise. We read in Genesis 3:15 *And I will create enmity between you and the woman, and between your progeny and her Progeny; That will crush you head, and you will crush it the heel.* It was the promise that a young woman would become the mother of a son who would crush Satan's head. That was and is a powerful Gospel. Centuries later, the LORD realized this promise in the coming of His Son born of the Virgin Mary. Jesus Christ bore the blame of the world and overcame death. In this way, the Lord knocked the weapons with which Satan held us captive out of the hands of the evil one. Every man who is given can escape the mortal grip of the evil and God's Kingdom through God's grace and strength. It's the promise of a woman becoming a mother. At the same time, it is the mother of all promises.

That'll crush you head on.



The LORD God is foregoing what will happen.

In Isaiah, the LORD challenges the idols and the people of Israel who rely on other gods. The LORD challenges them to say what will happen in the future. It is clear that no one knows what lies ahead. Only the LORD God knows that. Isaiah 44:6-8 *So the Lord, the King of Israel, his Savior, says the LORD of the armed forces: I am the First and I am the Last, and beyond Me there is no God. And who, like Me, can call, make it known, and explain it to Me, ever since I have given an eternal people a place? And let them disclose the future things that will come. Don't be afraid and don't be afraid. Didn't I hear and disclose it to you from then on? For you are My witnesses: is there a God other than Me? There's no other rock, I don't know any.* The LORD God says in advance what is going to happen and it will happen. It alone shows that the LORD is God, He alone and no one else.

The Kingdom of God.

Nebuchadnezzar's dream.

Let's take Nebuchadnezzar as an example. We read Daniel 2. Nebuchadnezzar gets a dream about a large statue made up of gold and silver, bronze and iron with feet of a mixture of loam and iron.

Then a stone rolls off the mountains, which topples the statue and gets bigger and bigger. Then a whole new situation arises. Nebuchadnezzar doesn't understand the vision. Now, as king, he has dream-breakers. But who says they didn't pin something on his sleeve? He puts it in such a way that they have to tell him not only the explanation but also the dream. Fortunately, Daniel also receives the dream from God with the explanation. The dream has already been told by Daniel. Here's the explanation.

Nebuchadnezzar's dream.



King Nebuchadnezzar's dream.

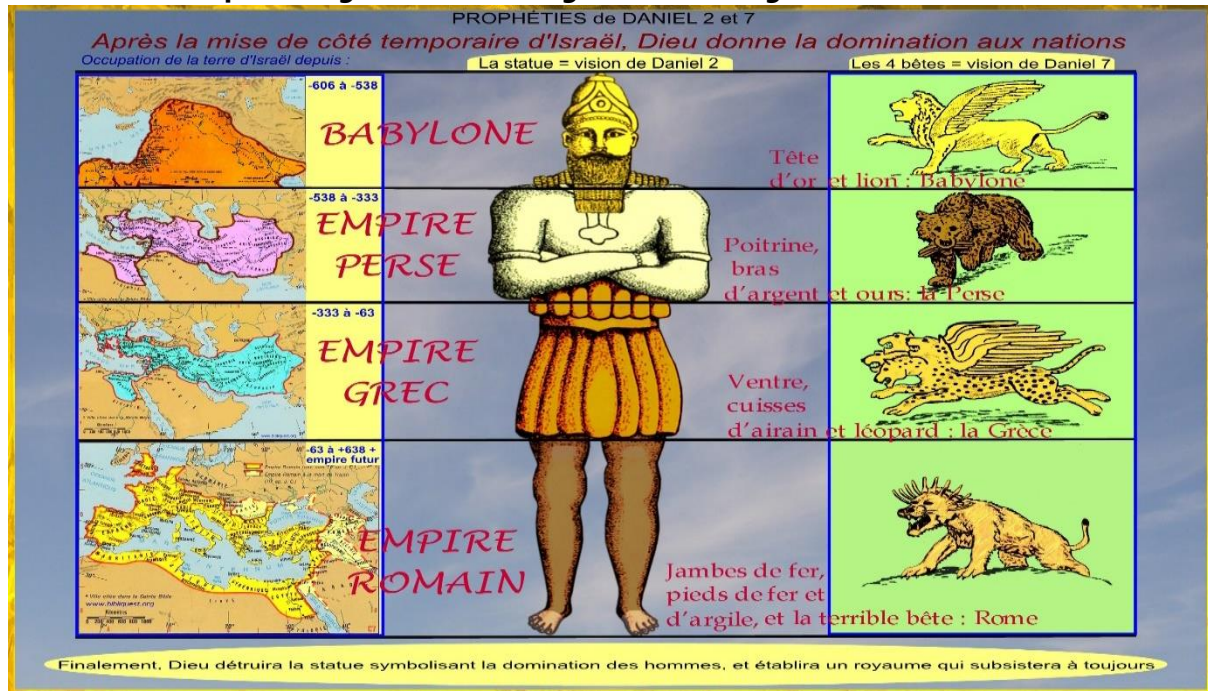
After Daniel tells the dream, he comes up with the explanation. We read in Daniel 2:36-45 *Now we will tell the explanation of it in the presence of the king: You, o king, are a king of kings, for the God of heaven has given you the kingship, power, strength, and honor. Everywhere the children of man live, He has given the animals of the field and the birds in the air in your hand. He has appointed you ruler of all this. You're that golden head. After you, another kingdom will rise, lower in value than yours. Then another, the third kingdom, of bronze, that will rule the whole earth. And the fourth kingdom will be strong as iron, for the iron shatters and crushes everything. Just as the iron crushes everything, so this kingdom shatters and crushes everything. (..) In the days of those kings, however, the God of heaven will rise up a Kingdom that will not be destroyed forever and whose dominion will not pass to another people. It will shatter and destroy all those other kingdoms, but it itself will last forever. Therefore you have seen that, not by human hands, a stone was cut from the mountain, which shattered the iron, bronze, loam, silver and gold. The great God has let the king know what will happen next. The dream is true and its explanation reliable.*

The explanation of the dream.

A vision has clearly been received from another world. We read in Daniel 2:45 *God has informed King Nebuchadnezzar what will happen in later time.* The explanation is as follows: The precious metals that diminish in value tell something about the diminishing power and glory of the kingdoms that follow each other. Remarkably, the words are addressed to Nebuchadnezzar: *You are that golden head.* It would therefore be about four Empires, who follow each other, of which Babel forms the first Empire. From history is known which the four Empires are. It is the Empire of Babel, Media/Persia, the Greek and Roman Empires. This tells something, if not much about the end time. The end time is a long period in which a whole development takes place with great consequences for God's people. Let us be honest also under Nebuchadnezzar and his successors, God's people had quite a lot to fear. Daniel's friends had to bow to the god of Babel, or they would be killed. They refused but were saved by God. Daniel was thrown into the lion's den

because of his faith and persistent prayer. God saved him, too. But it would become increasingly difficult to serve God as a man of faith. The eyes focus in particular on the fourth Reich, which is indicated by iron. It's hard as iron. We read: *The iron shatters and crushes everything*. The believers hold their hearts. It's going to be a tough time. Fortunately, action is being taken from above. Then the eternal Kingdom of God begins.

The four realms preceding the breakthrough of God's Kingdom.



The coming of the Kingdom of God during the Roman Empire.

In the book of Daniel, the coming of the eternal Kingdom of God during the Roman Empire is foretold. There is no other Bible book that announces the king and His eternal Empire so explicitly and with the same wording than the book of Daniel. Daniel 2 – or rather the LORD – does it in the vision of the image to Nebuchadnezzar. The statue is constructed from gold, silver, copper to iron. It stands for four Empires of which Babel is the first Empire and further Medië/Persia, the Greek and Roman Empires. With the stone rolling off the mountain and the legs falling under the statue, all those Empires fall into disrepair. Then the eternal Kingdom of God begins. This happens during the Fourth Reich, the Roman Empire. Daniel 2:44,45 *But at the time of those kingdoms, the God of heaven will rise a realm that will never perish and will never pass to another people. It will shatter and destroy all those kingdoms, but it itself will exist forever – just as you saw a stone come loose from the mountain without a human hand, shattering the iron, bronze, loam, silver, and gold. The great God has let the king know what is to happen in the future. The dream is true, and the explanation reliable.* The first thing the Lord Jesus says – some 600 years later when the Roman Empire has arrived – is: *The Kingdom of God is upon the dawn*. Mark 1:14,15 *Jesus said: Time has come and the Kingdom of God has come close; convert you and believe the Gospel.* Jesus preaches the Gospel of the Kingdom of God.

The Kingdom of God in Mark.

Jesus preached the Gospel of the Kingdom of God. In doing so, Mark summarizes what is at the heart of Jesus' message: The Kingdom of God is coming. Mark 1:15 *Time has come and the Kingdom of God has come close; convert you and believe the Gospel.* Gospel means good news in our language. The good news – that the Kingdom of God is coming – must have sounded to

many people like music. Joseph of Arimatea is one of the people "who expected the Kingdom of God." Mark 15:43 The message of Jesus has apparently touched and convinced him. He's going to drop his grave to Jesus. The Kingdom was not there when Jesus began his work. It was on the way. With Jesus' death and resurrection, the Kingdom is established. God and His Son, for their part, did whatever it takes to establish the Kingdom on earth. For our part, it requires repentance and faith.



The secret of the Kingdom of God.

It is remarkable that Jesus searches for words to make clear what the Kingdom of God is. The Lord openly asks himself in Mark 4:30 *What will I compare to the Kingdom of God?* In public, Jesus speaks in disguise – in parables – of the Kingdom. The effect is that there are people who want to know more about it. On the other hand, a lot of people drop out, too. They seem to have no desire to waste their precious time on it; something they don't understand anyway. In the circle of His disciples, Jesus explains the parables. According to Marcus, the similarities are selective. They separate the sheep from the goats. There are people who shrug. The Kingdom of God is not devoted to them. But there are also those who are asked many questions and who come to Jesus. Mark 4:11 *They are given the means to know the secret of the Kingdom of God.* If you look at the most essential similarity on this point, it is that of the Sower. The seed is on the one hand the word of God and on the other hand the questioning and faith with which the Word of God takes hold in the hearts of the followers. Mark 4:26

Enter the Kingdom.

The Lord pays great attention to the question of how we can enter the Kingdom of God. It soon becomes clear that complete devotion and obedience to the Lord constitute access. People who want to enter the Kingdom are willing – as far as it is up to us – to clean up anything that stands in the way of access. Mark 9:47 When this is put, the impression might be given that it is human performance. Who is able to fully entrust himself to God and follow God in all things? At the moment when this discussion is taking place, there is something that will give the Lord the opportunity to clarify the state of the matter. Mothers bring their children to Jesus, and the disciples want to send those people away, because that would not pass. According to the Lord, they're missing the plank. For the Kingdom of God is for the children. In that context, Jesus' words sound that we should become children, for for such people is the Kingdom of God. Mark 10:14,15 It will be important whether we can know – however mature or wise or rich we become – depend on God. Even faith is not an achievement on our part but mercy from God. Ephesians 2:8,9 Speaking of which. It will not be more difficult for anyone to enter the Kingdom of God than for a rich man. Jesus emphatically warns us against that. Presumably it's because of the suggestion that everything is for sale for money. As far as eternity is concerned, everyone knows that money is

not enough. We can't pay the ransom for our lives. You can't do that with gold or silver. It is Jesus Who paid us the high price of his life not with gold or silver, but with His precious blood. Mark 10:23-25 Yet the Kingdom is for people from all walks of life. Even for the spiritual leaders, you might say. Is it not a Pharisee who says that God loves above all and the neighbor as himself is more important than burnt offerings and victims. Jesus says to this man: *'You are not far from the Kingdom of God.'*

The Kingdom of God has already come with strength.

Jesus says in Mark 9:1 *that there are some of those who stand here who will not taste death before they have seen that the Kingdom of God has come with force.* It is almost clear whether Jesus is referring to the power of His Resurrection and Ascension, of which the disciples – at least most – will witness. Jesus is Lord. In that sense, the Sacrament celebration was very special to the Lord. Luke 22:17,18 *And after he had taken and discarded a drinking cup, He said, "Take this and share it among themselves." For I tell you that I will not drink the fruit of the vine until the Kingdom of God has come.*

The Lord with the twelve disciples at the Sacrament.

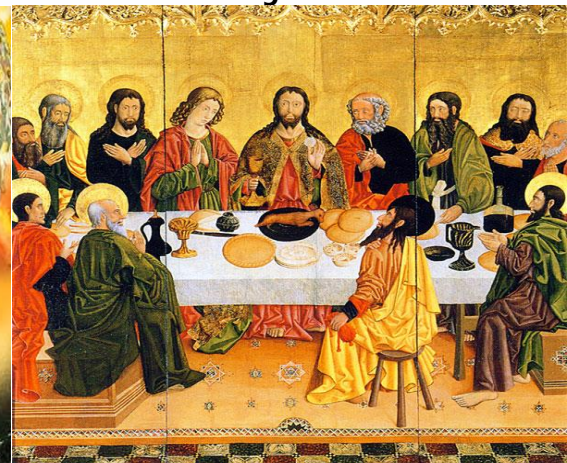


The Lord drank from the wine, which referred to His blood. The cup of suffering had to be completely consumed by Jesus. Later – after His glorious resurrection from the dead and second coming – Jesus can drink wine in a very different way, namely as a cup of salvation and victory. Revelation 19:9 *And he said to me, Write, "Blessed are those who are called to the sacrament of the Lamb's wedding." And he said to me, "These are the true words of God."*

The Kingdom of God is dawning.



The Lamb's wedding meal.



Jesus the Son of David, the King of the Jews.

In addition to 'preaching the Kingdom of God', there is another Biblical line that refers to Jesus' kingship. It is Jesus' lineage from the royal dynasty of David. In other Gospels – such as the Gospel to Luke – this line is better worked out. Luke 1:32,33 *He will be great and be called the Son of the Supreme, and God, the Lord, will give Him the throne of His father David, and He will be king over the house of Jacob for eternity, and His Kingdom will not come to an end.* In the Gospel to Mark – to which we limit ourselves – the Lord is called upon by the blind man in Jericho with the name "Son of David." Thus, in this Gospel, too, the Lord is identified with The Son of David. With the entrance to Jerusalem riding a donkey, the Lord Jesus identifies with the prophecy of Zacharias 9:9,10 *Rejoice very much, daughter of Sion! Cheer, daughter of Jerusalem! Behold, your King will come to you, righteously, and He is a Savior, poor, and riding on a donkey, on a donkey foal, the young of a donkey. I will take the chariots from Ephraim, and the horses from Jerusalem. The battle bow will be removed. He will proclaim peace to the pagans. His dominion will be from sea to sea, from the Euphrates River to the ends of the earth.* The Sanhedrin condemned the Lord on the point of blasphemy. With the stadholder Pilate, they probably brought the charge that Jesus manifested himself as the king. It is that point that is relevant to Pilate and the soldiers. Pilate places a sign over Jesus' head: *Iesous Nazarenos Rex Ioudaioi* (= Jesus Christ King of the Jews INRI) The term The Kingdom of God we meet 19 times in Mark.

The Kingdom of God.

Marc 1:14,15	And after John was handed down, Jesus went to Galilee and preached the Gospel of the Kingdom of God, and he said, "Time has come, and the Kingdom of God has come close; convert you and believe the Gospel.
Marc 4:11-13	And He said to them, "You have been given the secret of the Kingdom of God; but to those who are out, everything comes from parables, that they may see and not see through, and hear and not understand hearing; lest they repent at any time and the sins be forgiven to them.
Marc 4:26-29	He also said, "So is the Kingdom of God: when one casts the seed into the earth and sleeps and stands up, night and day; and the seed germinates and rises, without even knowing how. For the earth naturally produces grain: first the stalk, then the head, then the full kernel in the head. And when the grain allows, he immediately sends in the sickle, because the harvest time has arrived.
Marc 4:30-32	He said, "What will we compare to the Kingdom of God, or by what parable shall we present it?" By a mustard seed that, when sown in the earth, is the smallest of all the seeds on the earth. And when it is sown, it rises and becomes the largest of all garden crops, and makes large branches, so that the birds in the air can make a nest in its shadow.
Marc 9:1	And He said to them, I am telling you that there are some of those who stand here who will not taste death before they have seen that the Kingdom of God has come with force.
Marc 10:13-16	And they brought children to Him, that He might touch them, but the disciples punished those who brought them to Him. But when Jesus saw that, He resented them very much and said to them, "Let the children come to Me, and do not prevent them, for for such is the Kingdom of God." I tell you, whoever does not receive the Kingdom of God as a child will certainly not enter it. And He embraced them, laid hands upon them, and blessed them.

Marc 10:23-27	And as He looked around, Jesus said to His disciples, How difficult it is for those who possess wealth to enter the Kingdom of God! And the disciples marveled at His words. But Jesus answered again and said to them, "Children, how difficult is it that those who rely on riches enter the Kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. And they were even more astonished and said to each other, "Who can be blessed?" But Jesus looked at them and said, "It is impossible in men, but not with God, for by God all things are possible."
Marc 12:32-34	And the scribe said to Him, Right, Master, You have truthfully said that God is one, and there is no other than Him. And to love Him with all the heart and with all the mind and with all the soul and with all the strength, and to love the neighbor as himself, is more than all the burnt offerings and victims. And when Jesus saw that he had answered wisely, He said to him, "You are not far from the Kingdom of God." And no one dared ask Him anything more.
Marc 12:35-37	And Jesus answered and said, as He taught in the temple, "How can the scribes say that the Christ is a Son of David?" For David himself has said through the Holy Spirit, "The Lord has said to my Lord, Sit on my right hand until I have laid down your enemies as a footbarn for Your feet." So David calls Him his Lord himself, and how can He be his Son? And the great crowd liked to hear him.
Marc 14:25	I am telling you that I will no longer drink the fruit of the vine until the day when I will drink it new in the Kingdom of God.
Marc 15:2,9,12, 13	And Pilate asked Him, "You are the King of the Jews?" And He answered him and said, "You say it." And Pilate replied to them, "Do you want me to let go of the King of the Jews for you?" And Pilate answered again and said to them, What do you want me to do with Him whom you call the King of the Jews? And they cried again, "Crucify Him!"
Marc 15:17-20	And the soldiers led Him into the palace, which is the courthouse, and summoned the entire army department. And they put on Him a purple cloak, and after they had braided a crown of thorns, they put him up and began to greet Him: Greetings, King of the Jews! And they hit His head with a cane and spat on Him, and they fell to their knees and worshipped Him. And when they had mocked Him, they took him off the purple cloak, and put on His own clothes and led Him out to crucify Him.
Marc 15:26	And the inscription with His accusation was written above Him: THE KING OF THE JEWS.
Marc 15:31,32	And likewise, the overpriests, together with the scribes, scoff among themselves and say, "Others He has redeemed, He cannot redeem himself.' Let the Christ, the King of Israel, come off the cross now, that we may see it and believe it. Even those who had been crucified with Him de libelled Him.
Marc 15:42,43	And when it had already come evening, and because it was the preparation for the Passover, that is the presabbat, Joseph of Arimathea, a considerable counselor, who himself also expected the Kingdom of God, and dared to go into Pilate and ask for the body of Jesus.

The Son of man.

The four empires of the world.

In Daniel 7 there are again four empires of the world. They are presented as wild animals that rise from the sea into the land. The first three animals are winged and resemble a lion, a bear and a leopard. The fourth animal surpasses the previous three in fear.

The four empires presented as wild animals that rise from the sea up the land.



There is agreement with the dream of Nebuchadnezzar. It concerns four empires of the world that follow each other. We assume that these are the same empires: Babel, Media/Persia, the Greek empire and the Roman empire. Nebuchadnezzar's dream puts the finger on the crumbling of power. The metals that are declining in value – gold, silver, copper and iron – represent the world's rich, the next of which is less powerful than the previous ones. The fourth realm is presented with fragile feet of loam and iron. The focus is really outside the big picture, near the rock that rolls off the mountains and hits the big statue at the foot so that it falls over and crushes. Daniel 2:44,45 That these are four monsters ascending the land from the water is probably related to their enemy intentions against God and the believers. In the book of Revelation – where an animal also rises from the water – the true face of these monsters is revealed when it becomes clear that they are guided by the Dragon. Three of the four animals from Daniel are represented in 'the beast'. Revelation 13:2 *And the beast I saw looked like a panther, and its paws were like those of a bear, and his mouth was like the mouth of a lion. And the dragon gave him his power, his throne, and great power.*

The fourth empire.

Daniel appears – in the vision of the four animals – especially interested in the fourth animal. There is a huge threat from the fourth animal, and that threat affects God and His people Israel. Daniel would have seen that. Daniel 7:19-22 *Then I wanted to know the true meaning of the fourth animal, (...) I had watched and seen that horn was at war with the Saints and that he overcame them, until the Old days came, the saints of the Supreme were granted justice, and the time was reached when the Saints took possession of the kingship.* The fourth world empire of which there is, is deliberately turning against the people of God by changing the times and laws. It seems to have the intention of deliberately changing the laws and times of the God of Israel to their contrary. The context shows that God allows this. The term *a time, times and half a time* falls which means that we have entered *the end time*, which is shortened. God intervenes and puts an end to world power and comes with judgment. That judgment means the final end of all the people and powers that stand up to the God of Israel. At the same time, God will create space for the eternal kingdom of the people of the saints. Daniel 7:25-27 *He will set out to change his certain times and the law, and they will be surrendered in his hand for a time, times and half time. After that, the court will sit: he will be deprived of his rule, exterminated and completely destroyed.*

But the kingship and the dominion and greatness of the kingdoms under all heaven will be given to the people of the Saints of the Supreme. His kingdom will be an eternal kingdom, and all that has dominion will honor and obey Him.

At the town hall in Nuremberg, Daniel's four animals were executed in stone.



The fourth animal grabs Daniel the most because he waged war against the Saints and overcame them. This is getting very close. This is about the future of God's people. The people to which Daniel himself belongs. God allows His people to suffer greatly until the Lord can no longer stand it and intervene. This is really taking on Daniel. And yet he's interested in the end. He wants to know. He doesn't stick his head in the sand. It's not God's intention to scare anyone. God wants to make us real about the things we can expect. History will not automatically end up in the Kingdom of God. On the contrary, towards the end of history, the world of nations will make a great fist against God and the saints. Then God will intervene from above. Then He will establish His Kingdom on earth. Whatever the message, Daniel has set his sights on seeing what the end will be like for his fellow believers. Daniel pulls away pale. It scares him to the last. But he doesn't change the message. We read in Daniel 7:28 *As far as I am concerned Daniel – my thoughts frightened me greatly, and my face color changed. However, I kept these words in my heart.*



Daniël (Michelangelo)

Someone like a Son of Man and His Eternal Empire.

In Daniel 7, a person from heaven joins the Old of days. It is someone 'like a Son of Man' who is given an eternal Kingdom by God. The Saints will share with Him in His Realm. Daniel 7:13,14 *I watched in the night visions, and behold, with the clouds of heaven came One as a son of man. He came to the Old of days, and they brought Him closer before His face. He was given dominion, honor, and kingship, and all nations, nations, and languages were to revere Him. His reign is an eternal dominion that will not be taken from Him, and His kingship will not be destroyed.* The book of Daniel is summary in what it tells about the Son of Man. From Daniel 7 we can see that He

comes from heaven. He is God and shares in human existence. For at the same time, the Son of Man looks like a human being. In Hebrew we read (Ke Bar Anesj =) 'as a people's son'. It is not denied that the Son of Man is human, but the suggestion is that He is God at the same time. This is something which becomes more and more visible at the further appearances of the Son of Man also. Sometimes it is mainly the human stature that jumps forward, sometimes it is the divine stature that fights for precedence. In one appearance and in the other, the conformity is always the term 'as a human' or something of that nature. Those who are a little at home in the Bible know that the stature of the Son of Man also comes to the fore of other prophets. Starting with Daniel. In Daniel 8:15,16 *It happened when I saw the vision – me, Daniel – that I was trying to understand. And behold, there was someone in front of me with the look like a man. And I heard a voice of a Man between the banks of the Ulai. He cried and said, "Gabriel, let him understand the vision there!"* The Son of Man appears to be particularly involved in the revelation of the future expectation. We see Him in Daniel 8 in his human form, in Daniel 10 we see Him much more in His divine capacity. Daniel 10:5,6 *I raised my eyes and saw, and behold, there was a Man, dressed in linen, his hips girded with the fine gold from Ufaz. His body was like turquoise, His face as the appearance of lightning, His eyes like flares, His arms and His feet as the sheen of polished copper and the sound of His words as the sound of a crowd.* Now someone might think it was about another person. That would of course be possible were it not for the person – who is considered by Daniel to be the LORD – to say that He had 'the appearance of a human being'. Daniel 10:18 *Then He, who had the appearance of a man, touched me again, and he strengthened me.* In the New Testament it soon becomes apparent that we are dealing with the Son of Man in the person of the Lord Jesus. The Lord Jesus – Son of God and Son of Men – identifies Himself with the Son of Man. What we want to think about briefly is the revelation of the Son of Man to John on Patmos. There the Lord Jesus appears in His God-being on earth. Revelation 1:13-15 *And in the midst of the seven candlesticks, I saw One who looked like the Son of Man, dressed in a robe down to his feet, and girded on the chest with a gold belt; and His head and hair were white, like white wool, like snow, and His eyes were like a flame, and His feet were like shining copper, made glowing in an oven, and His voice sounded like the sound of many waters.* At the same time, with 'who looked like the Son of Man', his human stature is also revealed. Also in the book of Revelation, the Lord Jesus appears to be very involved in the revelation about the future, the execution of judgment and the salvation of God's people. Revelation 1:1 The Son of Man joins the Old of Days and receives in the time of judgment an eternal Kingdom of which the Saints will be a part.

The Son of Man.



Like a human being.

The Bible has a reasonable variation of names when it comes to the Son of Man. This is also true – as we will see – of *the abomination that causes desolation*, which we encounter a total of four times in the book of Daniel. The same can be said – in the New Testament – of the *antichrist* who can also be called *the man of lawlessness* or *the beast*. The advantage is that each other name also shows a different aspect of the same person. As boring as the repetition is, so captivating the alternation in which the light always falls on a different aspect of the person. Thus, the same terms are not always spoken about the person of the Son of Man, who looked like a human being. Yet in all variations the similarity is striking. The agreement is perhaps mainly in the word 'like'. Whenever we come across a manner of sayings that points to Someone 'who looked like a human being', we may assume that we are dealing with the Son of Man. It is remarkable that we encounter this Person with Daniel and in the book of Revelation. The Son of Man is involved not only in salvation and judgment, but also in the revelation of visions of the future.

The Son of Man; He looked like a human being.

Daniël 7:13,14	I watched in the night visions, and behold, with the clouds of heaven came A man like a son of man. He came to the Old of days, and they approached Him before His face. He was given dominion, honor, and kinship, and all nations, nations, and languages were to revere Him. His reign is an eternal dominion that will not be taken from Him, and His kingship will not be destroyed.
Daniël 8:15	It happened when I saw the vision – me, Daniel – that I was trying to understand. And behold, there was someone in front of me with the look like a man
Daniël 10:5,6	I raised my eyes and saw, and behold, there was a Man, dressed in linen, his hips girded with the fine gold from Ufaz. His body was like turquoise, His face as the appearance of lightning, His eyes like flares, His arms and His feet as the sheen of polished copper and the sound of His words as the sound of a crowd.
Daniël 10:16	But behold, someone who looked like the human children touched my lips. Then I opened my mouth and went to speak. I said to Him who was standing before me, My Lord, because of the vision, have robbed me of contractions, so that I have no strength left.
Daniël 10:18,19	Then He, who had the appearance of a man, touched me again, and he strengthened me. He said, "Don't be afraid, very desirable man!" Peace be upon you. Be strong, yes, be strong. As He spoke to me, I was strengthened, and I said, Let my Lord speak,
Daniël 12:6-8	One said to the Man dressed in linen, Who was standing above the water of the river: How long will it take for these wondrous things to come to an end? Then I heard the Man dressed in linen, standing above the water of the river, and He raised His right hand and His left hand to heaven and swore at Him Who lives forever: After a set time, set times and a half, when He will have put an end to it to break the power of the holy people all these things will come to an end. I heard it, but I didn't understand. And I said, "My Lord, what will be the end of this?"
Revelation 1:12-18	And I turned around to see the voice that had spoken to me. And when I turned around, I saw seven golden candlesticks. And in the midst of the seven candlesticks, I saw someone who looked like the Son of Man, dressed in a robe down to his feet, and girded on the chest with a gold

belt; and His head and hair were white, like white wool, like snow, and His eyes were like a flame, and His feet were like shining copper, made glowing in an oven, and His voice sounded like the sound of many waters. And He had seven stars in His right hand, and from His mouth came a double-edged sharp sword; and His face was as the sun shines in its power. And when I saw Him, I fell to His feet as dead, and He laid His right hand upon me and said to me, "Do not be afraid, I am the First and the Last, and the Living One," and I have been dead and behold, I am alive for all eternity. Amen. And I have the keys to the realm of death and death itself.

Revelation 14:14

And I saw, and behold, a white cloud, and on the cloud sat One like a Son of Man, with on His head a golden crown and in His hand a sharp sickle.



The time between the Old and New Testament.

It almost seems too good to be true: Jesus Who announces that *the Kingdom of God* and that He is *the Son of Man*. Were there people on the lookout asking, "When would the Kingdom of God come? And when is the Son of Man coming?" From the books that appeared in the time between the Testaments, we know that in those two hundred years before the arrival of the Lord Jesus, expectations were indeed greatly preoccupied with expectations that had been awakened in books such as Daniel, Isaiah, Jeremiah. People were looking forward to it. An example from the book we know as *the book of Enoch*. The book of Enoch betrays the interest in the Son of Man in the centuries leading up to Christ coming. We do not know a book like Enoch; also not from the Bible that *the Septuagint* has taken as a basic text. In that Greek Translation of the Old Testament, some more books have been published. We call the book Enoch a pseudepigrapher because a well-known and reliable Biblical person has been chosen as a pseudonym to act as a writer. Among us, the book of Enoch has no canonical authority, yet in the New Testament it is quoted out, for example in Judas 4,6,13,14. The coming of the Son of Man is announced in Daniel. A book like Enoch that has been taken very seriously by the Church and published in the time between the Testaments further elaborates the expectations about the Son of Man – in sometimes surprising ways. In Paragraph Enoch 37-69 we often meet the Son of Man and His Kingdom. This is said among other things of Him.

Enoch.

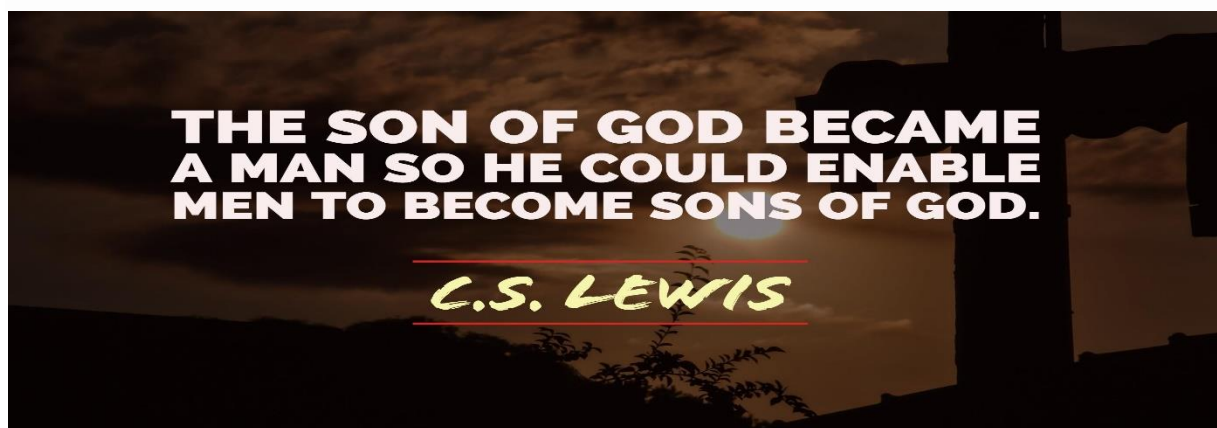
Enoch 46:1-2

Enoch saw the Son of Man and asked an angel where He came from and what He had with the Old of days.

Enoch 46:5-7	He replied, "This is the Son of Man who has justice. Justice lives with him. He will reveal all the hidden treasures. (...) This Son of Man you have seen will knock the kings and the powerful and the strong off their thrones. He will loosen the reins of the strong and grind the teeth of the sinners. He will nudge the kings of their thrones and out of their Kingdoms, for they will neither treat Him with respect nor acknowledge praise or gratitude.
Enoch 48:4	Son of Man is the staff on which the righteous and the light of nations are supported. The praise of Israel is for Him.
Enoch 48:5/54:9	
Enoch 48:7/ 50:3	He is the saviour of the unjust.
Enoch 48:9	By Him the chosen are avenged.
/49/62:14	
Enoch 50.	He is the Anointed of the Lord. He's judging.
Enoch 50:1	He is on the earth.
Enoch 51/ 58:1-10	Resurrection and eternal life.
Enoch 56	Last heathen attack on Jerusalem.
Enoch 57	The return of the Jews and return to God.

The Son of Man and His Eternal Empire.

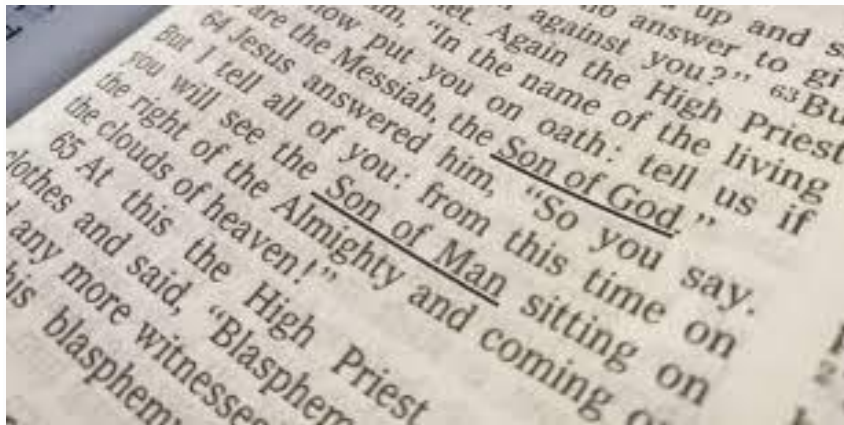
In Daniel 7, a person joins the Old Of Days from heaven. It is someone like a Son of Man to whom God is given an eternal Kingdom. The Saints will share with Him in His Realm. Daniel 7:13,14 / *watched in the night visions, and behold, there came with the clouds of heaven One as a son of man. He came to the Old of days, and they brought Him closer before His face. He was given dominion, honor, and kingship, and all nations, nations, and languages were to revere Him. His reign is an eternal dominion that will not be taken from Him, and His kingship will not be destroyed.* In Mark we meet Jesus = the Son of Man 13 times.



Jesus is the Son of Man.

Jesus identifies himself in the Gospels with the Son of Man whose coming has been foretold in Daniel. Mark 2:10,11 *But may you know that the Son of man has the power to forgive sins upon the earth (he said to the paralyzed): I tell you, "Rise up, pick up your lad, and go to your house."* The good intelligible needs half a word. It becomes clear from everything that Jesus says, I am the Son of Man. Those who still need conviction can compare the verses about the Son of Man in the Gospels. You see here and there that Jesus, for example, says in Mark I, while in Matthew the Son of Man is mentioned. I = the Son of Man. Because it is not only a finding but also a matter of the believer's acceptance of the fact, perhaps we should say, "The testimony of the Gospels teaches us that Jesus is the Son of Man." When we first face the Son of Man – in the book of Daniel – it is

not so easy to immediately have a clear idea about 'Who is the Son of Man?' However, we are getting an eye for Him when there is the salvation of God's people and the judgment of the nations. It also becomes clear that the Son of Man becomes an eternal king over God's people. The ongoing revelation in the New Testament helps to clarify who the Son of Man is. In this respect, biblical eschatology resembles a children's drawing in which the contours – for example of an animal – are indicated with dots. As we draw lines from one point to another, the contours of the animal become more and more visible. In this way the impression of the Son of Man – which we first encounter with Daniel – will be even better when the Lord Jesus identifies with Him and tells him what He does/must do and Who He is.



Who is the Son of Man?

The Son of Man is the Lord.

In a discussion with the Pharisees – about picking spikes on the Sabbath – Jesus shows that the Son of Man has everything to say about the day of rest. Mark 2:28 In the Greek of the New Testament we read (Kurios =) Lord. The Son of Man is Lord also over the Sabbath. Jesus gives the example of how God also made an exception for David who was starving when he was fleeing for King Saul. David fed himself – and the people who were with him – with bread from the temple. You can't normally do that. Jesus makes it clear here that He is the Son of Man and that He is about it. The Son of Man = God.

The Son of Man is the Savior.

In the history of the paralyzed man, Jesus shows that He – the son of man – has the power to forgive sins. Mark 2:10 The man who is laid by his friends right through the roof for Jesus feet has a problem: He is paralyzed. According to Jesus, however, he has an even bigger problem. His sins are between God and himself. Jesus removes the visible paralysis as tangible proof that He can also take away the invisible paralysis, namely the sins of this man. Mark 2:10,11 *But may you know that the Son of man has the power to forgive sins upon the earth (he said to the paralyzed): I tell you, "Rise up, pick up your lad, and go to your house."* In this incident, Jesus identifies with God. For God is the only one who can forgive sins. Not only can Jesus help people in their physical and spiritual distress. He has also made that help possible Himself by suffering and dying for us. Jesus uses the image of *the kinsman redeemers* from which our word Savior is derived, elsewhere in connection with the Son of Man. The kinsman redeemer was someone who helped a family member out of trouble. According to Jesus, the Son of Man has come not to be served, but to serve, and to give His soul as a ransom for many. Marcus 10:45 The kinsman redeemer gave money or a piece of land. The Savior Jesus gives His life for us to save our lives.

The Son of Man must suffer and be killed and rise from the dead.

So far, there is three times the announcement of suffering. Mark 8:31/9:31/10:33,34 Mark 8:31 *And He began to teach them that the Son of Man should suffer greatly and be rejected by the elders and overpriests and scribes and be killed and rise after three days.* In Jesus' conversation with Peter, James and John on the mountain, Jesus talks about the near future. The disciples see Jesus for a moment in His heavenly glory. They can't talk about it until He's risen from the dead. The way of the Son of Man to glory with God will go through suffering and contempt. Mark 9:9 Not only does Jesus wants to establish an eternal Kingdom, but He chooses the route of incarnation and suffering and death to prepare the way for all His followers to the Realm of heaven. He voluntarily shares our fate. We were trapped in the grip of evil and guilt and death. Jesus freed us from guilt and death by carrying our guilt away on the cross of Calvary. He extracts the weapons – death and guilt – with which Satan held us in his grip. Jesus is our Lord and Savior. The Son of Man goes the way of suffering alone. One of his friends – Judas – betrays Him. Mark 14:21 The others do not watch with Him. Marcus 14:41

The suffering Son of Man.



The Son of Man will come again on the clouds of the sky.

It comes down to each person how he or she stands with Jesus Christ. When we are ashamed of Him in this life, He will not stand up for us after this life. Mark 8:38 Ashamed of Christ or the bold confession of His Name will make all the difference the moment the Lord returns to the clouds of heaven and intervenes saving. Mark 13:26/14:62 *And Jesus said, It is me. And you will see the Son of Man sitting on the right hand of the power of God and seeing the clouds of heaven come.* The Second Coming is not far from when the Lord will judge the world. After that, God's Kingdom will break through with force.

The Son of Man

Marc 2:8-12

And Jesus, who immediately recognized in His mind that they were so self-deposed, said to them, "Why do you discuss these things in your heart?" What is easier, to say to the paralyzed: The sins are forgiven you, or to say: Stand up, pick up your bed and walk? But lest you know that the Son of man has the power to forgive sins on the earth (he said to the paralyzed): I

	tell you, "Stand up, pick up your deck mat, and go to your house." And he immediately rose, and after he had taken up the deck mat, he went out before the eyes of all, so that they were all beside themselves and glorified God, and said, We have never seen anything like it!
Marc 2:27,28	And He said to them, "The Sabbath was made for the sake of man, not man for the sake of the Sabbath." Therefore, the Son of man is Lord, also of the Sabbath.
Marc 8:31	And He began to teach them that the Son of Man should suffer greatly and be rejected by the elders and overpriests and scribes and be killed and after three days of standing up.
Marc 8:38	For those who will have been ashamed of Me and My words in this adulterous and sinful generation, for him, the Son of Man will also be ashamed of himself when He comes into the glory of His Father, with the holy angels.
Marc 9:9-13	And when they descended the mountain, He commanded them not to tell anyone what they had seen before the Son of man rose from the dead. And they held this word and asked among themselves what it was, to rise from the dead. And they asked Him, "Why do the scribes say that Elijah must come first?" And He told them, Elijah will come first and restore everything; and it will come as it is written about the Son of Man, that He will suffer and be despised greatly. But I'm telling you that Elijah has come, too, and they've done everything they want with him, as written about him.
Marc 9:30,31	And they left from there and traveled through Galilee; And he didn't want anyone to know. For He taught His disciples and said to them, "The Son of man will be handed down in the hands of men, and they will kill Him, and after He is killed, He will rise on the third day."
Marc 10:33,34	Behold, we will go to Jerusalem, and the Son of man will be handed over to the overpriests and the scribes, and they will condemn Him to death and hand him over to the Gentiles. And they will mock Him and flogging Him, and spit on Him, and kill Him; and on the third day He will rise again.
Marc 10:42-45	But Jesus called them to Him and said to them, "You know that those who are supposed to be leaders of the nations have dominion over them, and that their greats exercise power over them." But that is not how it will be among you; But those of you who want to become important must be your servant. And those of you who will want to be the first, must be servants of all. For even the Son of Man has come not to be served, but to serve, and to give His soul as a ransom for many.
Marc 13:24-27	But in those days, after that tribulation, the sun will be darkened and the moon will not give its glow. And the stars of the sky will fall from it, and the forces in the heavens will be violently moved. And then they will see the Son of Man come into the clouds, with great power and glory. And then He will send out His angels and gather His chosen ones from the four corners of the earth, from the extreme of the earth to the extreme of heaven.
Marc 14:21	The Son of Man will go, as is written about Him, but woe bet it the man by whom the Son of man is betrayed! It would be good for that man if he wasn't born.
Marc 14:41	And He came for the third time and said to them, "Now sleep and rest; it's enough, the hour has come; see, the Son of man is handed down in the hands of the sinners.

Marc 14:61,62 But He remained silent and answered nothing. Again, the high priest asked Him a question, and said to Him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "It's me." And you will see the Son of Man sitting on the right hand of the power of God and seeing the clouds of heaven come.

The 'already and the not yet.'

The Kingdom of God and the Son of Man – to which Daniel 2 and 7 point out – is fulfilled in the coming of the Lord Jesus Christ – to a large extent. In that case, the Church is talking about the 'already' and the 'not yet'. The Kingdom of God has arrived in the coming and suffering and dying and resurrection of our Lord Jesus Christ. He has brought the justice we share through faith. He has freed us from the mortal grip of Satan with the atonement of our sins and the holy spirit. Hebrews 2:14,15 *Because now those children are of flesh and blood, He has also participated in this in order to nullify by death those who had power over death – that is the devil, and to redeem all those who were subjected to slavery throughout their lives by fear of death.* We as believers are citizens of the heavenly Kingdom. Jesus is Lord. He sits at the Right Hand of the Father and he rules this world with His Word and Spirit. The gospel preached worldwide gives everyone the opportunity to adopt Him as Savior and Lord. At the moment there are about 2 billion Christians. For the believers, it is essential – if we want to enter His Kingdom – to trust and follow Christ in the way he points in the Bible. When many people in this world eventually let go of faith, they will make a fist against God and the believers. Then Christ will intervene from above. He will appear as the Son of Man on the clouds of Heaven. Then comes the final judgment and the New Jerusalem and the new heaven and the new earth. When the Son of Man appears on the clouds, God's Kingdom finally comes to earth.

When the Son of Man appears on the clouds, God's Kingdom finally comes to earth.



2. Angles from Daniel 8 and 9 for the end time.

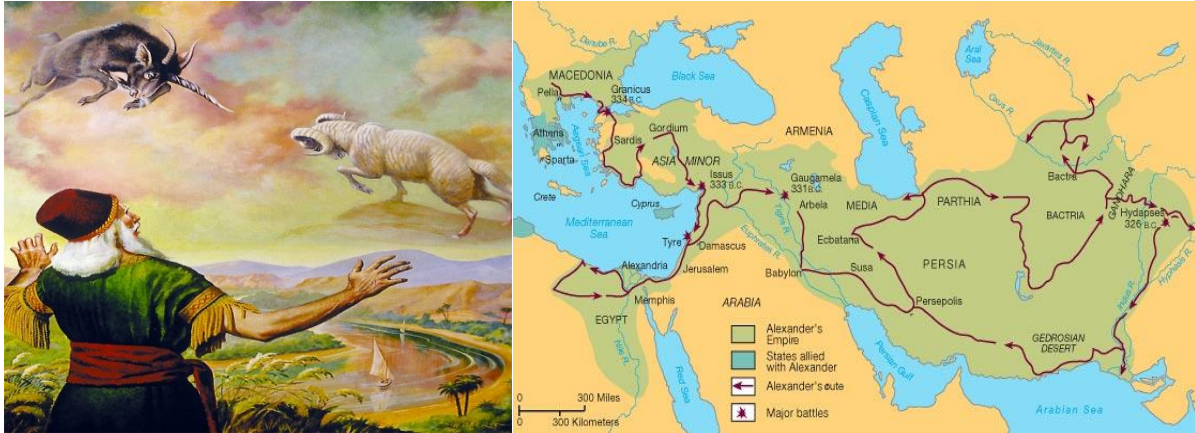
We're going to take a closer look at Daniel 8 and 9. In both chapters, the phenomenon 'the devastating abomination' occurs. The term refers to events that will take place in *the end times* that actually occurs - in the setting of Daniel - in the second century BC. When we study the following chapters of the book of Daniel, we come across the term 'devastating abomination' a total of four times, each time from a different angle. In this way we get a fairly pure picture of the things that will also play out in the end times – which is still ahead of us.

The devastating abomination in Daniel 8.

It is still in the time when Babel is in power, when Daniel receives a vision. It happens in the days

of King Belsazar. Daniel 8:1 *In the third year of the reign of King Belsazar, a vision appeared to me, namely to me, Daniel, after the vision that had first appeared to me.* The vision describes with the help of two animals the two Realms who will succeed Babel. The first animal is a ram with two horns and the second animal a goat.

The battle of the Greek Empire against Media/Persia.



Fortunately, there is not only a vision, but also someone who gives the explanation. The ram stands for the Kingdom of Media and Persia. That empire was world leader from 539-330 BC. Daniel 8:20.21. The ram with the two horns you've seen, those are the kings of Media and Persia. And the hairy goat is the king of Greece, and the big horn that sat between his eyes is the first king. The big horn refers to Alexander the Great who quickly expanded his power all over the Middle East.

Alexander the Great.

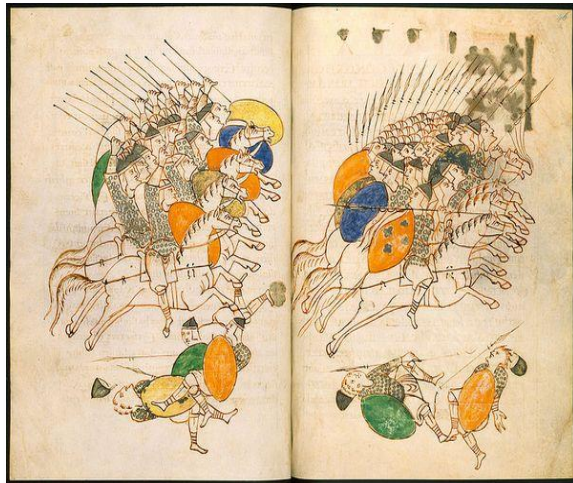


The Greek Empire.

Alexander the Great died young and the great Greek Empire was then divided into four Empires. Daniel 8:22 *And that it broke off and four came in its place: four kingdoms will arise from that people, but without its power.* Two of the four Empires become dominant. The Kingdom of the Ptolemaic in the south/Egypt and the Seleucids in the north/Syria. In the Kingdom of the Seleucids, the hostile king will rise. The visions in the book of Daniel are focused on the coming of the ruthless king who opens the attack on the God and the faith of Israel. Daniel 8:11. *He made himself great to the Prince of that army. The recurring sacrifice was taken from This and His holy dwelling thrown down.* "This one," that is the God of Israel, and His holy home is the temple in Jerusalem. It is an attack on the heart of Israel's faith. It is about Antiochus Epiphanes IV who, by his name, wants to suggest that he is the human appearance of God. He joins the fight against the LORD, the Prince of the Heavenly Armies. From the historical setting it is known that this

Syrian monarch crossed the land of Israel several times with his armies to defeat the Ptolemeans in Egypt. On the way back to Syria, Antiochus Epiphanes IV armyed his soldiers near the city of Jerusalem. The trouble begins with Jerusalem, which he is making a settlement for his own troops. Many Jews are fleeing the city. It gets even worse when, in 167 BC, he erects an image of Zeus in the temple of the LORD complete with altar. The temple service had already been shut down. Fortunately, the resistance is growing. The Maccabees revolt and expel the monarch after 3.5 years. It is important for us that we witness an *end time* with this history. Sometimes we wonder 'How an end time would be?' Well, there has already been an end time of 167-164 BC when the Syrian king attacked the faith and the God of Israel.

The Maccabees.



Card of Seleucids and Israel.



The enemy king in the third World Empire is Antiochus Epiphanes IV.

In the vision, the book of Daniel points to the third, the Greek Empire in particular to the king who attacks the faith of Israel. We have discovered that the enemy king is Antiochus Epiphanes IV. First, we call it the outside Biblical history. The history books confirm that the Syrian monarch Antiochus Epiphanes IV is the king who stood up to God and His people Israel. He was the leader of the Seleucids who for a time held the power of the Greek Empire. It was his intention to tilt his entire empire (= greeks) in language, culture and religion. It was he who – for this reason – erected that statue of the Greek god Zeus in the temple of the LORD in Jerusalem in 167 BC. In Biblical history, these things are foretold in Daniel 8 and 9 and described as a prophecy of actual history in Daniel 11:29-35. Everyone agrees that the history of Antiochus Epiphanes IV – which took place from 167-164 BC – is the fulfillment of what is said in Daniel 8 and 9.

The meaning of "the devastating abomination."

In the vision of Daniel 8, we come across for the first time the concept of the devastating abomination. The term deviates slightly. This time, the expression is *the devastating apostasy*. Daniel 8:13 In Hebrew we find a form of mesjomen = devastating, but sjikkuz = abomination has been replaced by apostasy. Hebrew hapesjah sjomem = the devastating apostasy. Also with this expression – also in view of the context (see below) – reference is made to the idol Zeus in the temple of the LORD. This image flattens temple life. What is strongly highlighted – with regard to the time in which this played – is the great waste of faith under Israel. The waste of faith is such a dominant element of this time that it replaces part of the concept with the term the devastating apostasy. The word *apostasy* falls several times in these verses. Daniel 8:12-14 *And the army was surrendered because of the apostasy against the recurring sacrifice, and he threw the truth to the ground. He did it and it was lucky. Then I heard a saint speak, and a saint said to the Unnamed*

Who said, "How long will the vision of the recurring sacrifice and the devastating apostasy apply, and for how long will both the sanctuary and the army be surrendered to be trampled on?" He said to me, "Up to two thousand three hundred nights and mornings." Then the sanctuary will be restored to law.

The Syrian monarch Antiochus Epiphanes IV.



A Coin of Antiochus IV Epiphanes

The Greek inscription reads:

"King Antiochus, the holy Ephiphanus, Nikanor" i.e. "Antiochus, image of God, bearer of victory"

Photograph now in public domain

With the action of the enemy king – during the Greek Empire – the LORD introduces a new concept: the devastating abomination. With this understanding, the LORD describes the heart of the attack on God and His people. Let us examine this concept further. *The devastating abomination* has become a kind of fixed expression in the book of Daniel. We say kind of fixed expression because the basic text reflects the expression with small changes. Because the terms differ here and there, we also pay attention to the immediate surroundings and the accompanying phenomena of the devastating abomination. Because the term is varied, it seems that the book of Daniel looks at the same event from different angles. It is remarkable that both Daniel 8 and 9 and 11 and 12 look at the same history from a certain angle. In that way we see nuances. One time the focus is here, the other time it is shifted to something completely different. We come across the term four times in the book of Daniel. We are trying to find out what is actually going on when this phenomenon occurs. The translator does not always directly ensure that the similar concepts – the devastating abomination – are translated into similar terms, so that the agreement immediately stands out. The agreement is better highlighted – see below – in the Hebrew basic text.

Four times the concept of *the devastating abomination* in the book of Daniel.

Daniël 8:13	Then I heard a saint speak, and a saint said to the Unnamed Who said, "How long will the vision of the recurring sacrifice and <i>the devastating apostasy</i> apply, and for how long will both the sanctuary and the army be surrendered to be trampled on?"
Daniël 9:26b,27	By the middle of the week, He's going to stop victim and grain sacrifice. Over the gruesome wing will be a destroyer, even to the consension, which, firmly decided, will be poured over the destroyed.
Daniël 11:34	They will desecrate the sanctuary and the fortress and take away the recurring sacrifice and draw up <i>the devastating abomination</i> .

Daniël 12:11

From the time when the recurring sacrifice will be taken away and *the devastating abomination* will be drawn up, it will be a thousand two hundred and ninety days.

What does *the devastating abomination* stand for?

Most people who have studied the book of Daniel turn to the books of the Maccabees to find out the meaning of the term *the devastating abomination*. These books are named after the Maccabees, a Jewish family that liberated the people of Israel from its oppressor Antiochus Epiphanes IV in 164 BC.

Maccabees.



Greek culture on Jewish soil.



It was a difficult period for the believers of Israel. Not only was it forbidden to have Bible books in the house, but Jewish customs – such as circumcision or the celebration of the Sabbath – were also not allowed. The Syrian monarch had drawn up a statue of the god Zeus complete with his own altar in the temple square of Jerusalem. The sacrifices for the LORD had already been stopped by the enemy monarch. Many faithful Jews passively underwent the measures, but the Maccabees rebelled. Many faithful Jews were killed. The rebellion was eventually widely supported and – with God's help – led to the expulsion of the enemy.

The books 1 and 2 Maccabees.

Thanks to God and the family of the Maccabees, Israel is delivered from the Greek monarch Antiochus Epiphanes IV. The Maccabees headed the land of Israel for the rest of the second century BC. The books 1 and 2 Maccabees are not part of the canon of recognized books in the Bible. In the Roman Catholic Bible these so-called deuterocanonical books are included. That's because books like the Maccabees were included in the Septuagint, the Greek translation of the Jewish Bible, the Tenach. The church initially assumed the Greek translation – of what we call 'the Old Testament' – probably also because Hebrew was less accessible than Greek at the time. The church later officially adopted the canon of the Jewish community. This was established in the year 100 AD in Jamnia. The deuterocanonical books have never had the authority in the Church as the canonical books.



The apocryphal books.

The devastating abomination in the book of 1 Maccabees.

In the books of the Maccabees one finds the conscious term that so clearly characterizes this period – the devastating abomination. In 1 Maccabees 1:54-63 we read the following. *The fifteenth kislew of the hundred and forty-five years had the king build the devastating abomination on the altar of burnt offering; in the cities of Judah idols were erected and incense was burned in front of the houses and squares. All the scrolls that could be traced were torn up and burned, and the one with whom a book of the covenant was found, or which still maintained the Law, was put to death by royal decree. The officials made the Israelites feel their power by trying to execute those who had been caught violating their cities on a monthly basis. For the 25th of the month, a sacrifice was made on the altar of idol that stood on the altar of burnt offering. The women who had their children circumcised were put to death according to the king's instructions, with the infants tied to their mother's neck. They also killed the family members and those who had carried out the circumcision. Yet many Israelites remained steadfast and determined not to eat unclean food; they would rather die than contaminate themselves with forbidden food and violate the holy covenant. They were put to death. Very heavily, God's anger was on Israel.* We pay attention to the significance of the devastating abomination in the prophecy of Daniel 8-11 against the historical backdrop of 1 and 2 Maccabees. The desecration of the sanctuary takes place under the direction of Antiochus Epiphanes IV from 167-164 BC. The temple is deconsecrated by the altar and the statue of the pagan god Zeus. This is a period of great tribulation. With the concept of devastating abomination, we pay particular attention to the image of Zeus in the temple of God. However, it is also wise to watch out for the enemy monarch. In the end, he came up with it and he organized it. He turns against the God of Israel and the believers. The hostilities come in a sense from two sides: the king and the image of Zeus.



Antiochus Epiphanes IV.

The term **devastating abomination**.

About the origin of the expression the devastating abomination = (Hebrew) sjikkuz mesjomem the following:

Abomination.

The most obvious explanation is that the idol Zeus is used to refer to the term *abomination*. In this way – an abomination – idols were often described in the Bible. Deuteronomy 27:15 *Cursed is the man who creates a carved or cast image, an abomination to the LORD, the work of a craftsman's hands, and who places it in a hidden place! And the whole people must answer and say, Amen.*

Devastating.

Devastating comes from the same word as desert = lonely, uninhabited, a great desolate. The *devastating abomination* indicates exactly what happened. Because of the idol of Zeus, the temple of the LORD was deconsecrated. Worship and regular sacrificial service had already been discontinued. The latter is mentioned three times near this notion: From the time when the recurring sacrifice will be taken away the temple was deserted. That took about three and a half years. Any human being with religious roots can sense that this is an extraordinarily harsh and direct attack on the faith and god of Israel. In fact, the God of Israel is set aside by a god who wants to take His place. After the victory over Antiochus Epiphanes IV and his death, the temple was reconsecrated. It is believed that God killed the king. Daniel 8:25 *Yes, he will rise up against the Prince of princes, but without a man's hand he will be broken.* Every year, this re-initiation is commemorated by the Jewish community with the Hanukkah Festival. It is of great significance that the term occurs four times – each time in a slightly modified form – in the book of Daniel. It is a telling term and the underlying reason seems to be that the LORD wants to connect certain things with the concept – the devastating abomination – with the variation on the same concept. In Daniel 8, the concept is connected to the apostasy of faith that is apparently characteristic of this period in the history of God's people.

The Hebrew equivalent of the devastating horror.

Daniël 8:13	The devastating apostasy
Daniël 9:27	the gruesome wing will be a destroyer
Daniël 11:31	The devastating abomination
Daniël 12:11	The devastating abomination

The Hebrew term.

HaPeCHa SJoMeeM
SJiKuTSiM MeSJoMeeM
HaSJiKuTS MeSJoMeeM
SJiKuTS SJoMeeM

The renegades.

Perhaps it is difficult to imagine, but the apostasy of faith in Israel prompted the attack on Israel's faith in 167 BC. You don't expect it because Israel has been so severely punished by God in exile. It is hard to imagine that one does not learn from his mistakes. Anyway, that was three centuries ago. The apostates among the Jews have even made an alliance with Antiochus Epiphanes IV. They contributed to the hellenization (= Greek making) of Israel. Much of Israel's faith and religious traditions were jettisoned. The apostate of faith invoked God's anger at His people, even though not all Israelites were apostates. The holy people remained true to his faith. Either way, it's called a period of gramship. Daniel 8:19, 11:36. We hear more about the apostasy of faith in 1 Maccabees 1:11-15 *At that time, a generation that did not care about the doctrine occurred in Israel and won many for the thought of making an alliance with the peoples of the environment. "For," they said, "since we separated from them, many disasters have affected us." Convinced of the correctness of this reasoning, some men of the people declared themselves willing to go to the king. It granted them power of attorney to introduce the way of life of the Gentiles. They founded an athletics school in Jerusalem, as was the case with the Gentiles; they made themselves a foreskin again, and broke with the holy covenant; they stooped under the yoke of the nations and offered themselves to do evil.*

Jerusalem.



God is angry with the Jewish people. For this reason, He allows an enemy monarch to launch an attack on Jerusalem. This enemy attack focuses on the faith of Israel, but also on the culture of that people and the language. Daniel receives fairly precise clues in the vision. Daniel 8:23. *At the end of their kingship, when the apostates have completed the measure, a ruthless king will rise, (...) He will destroy the powerful, including the holy people.* At the same time, God is standing up for the faithful Jews. He supports them in their loyalty to the faith of the fathers. God touches individual Jews – the so-called *wise* – to support the loyal Jews in their resistance. These wisemen help their Jewish fellows to persevere in faith.

The recurring sacrifice and apostasy's faith.

In Daniel 8 there are renegades in various places. The waste of faith catches the eye. Even the abomination of devastation has turned into the term the devastating apostasy. One explanation may be that God is surrendering the people of Israel to his own wishes. People want to be Greek. People are too willing to adapt to the new language and culture and religion. Actually, you could say that a Greek god was still missing. Well, they got it with this one. The recurring sacrifice stops. The sacrificial service in Israel no longer represents the atonement of sins and obedience, gratitude, and praise to the LORD God, for many no longer regard God at all. 'The people of Israel were surrendered because of the apostasy against the recurring sacrifice,' we read in Daniel 8:12. The good ones must take the evils. Daniel is totally out of his mind after this post. Daniel 8:27 Is it because of the apostolicness of faith or is it because the holy people are so badly affected or both?

The waste of faith.

God gives Antiochus Epiphanes IV the space to desecrate the temple and attack Israel on his faith. It is quite shocking that the people of Israel have apparently made it their own. Every time the term *devastating abomination* falls, there is something near the waste of faith.

Daniël 8:23	At the end of their kingship, when the apostates have completed the measure, a ruthless king will rise,
Daniël 11:32	And those who act wickedly against the covenant, he will cry through flattery. The people, however, those who know their God, will seize them, and they will carry out their will
Daniël 12:10	Many will be cleaned, made pure white and refined. The wicked, however, will act wickedly, and none of the wicked will understand, but the wise will understand.



Alexander the Great's attack.

Indeed, it seems that God has forever linked the concept of "the devastating abomination" to the apostasy of faith found at the time. In this way, the term 'the devastating apostasy' arises. The message is that the reader should take this – the apostasy of faith of God's people in this period – with it from the vision of Daniel 8. This concept – apostasy's power of faith – is now forever connected to the end times.

The spiritual side of the story.

In Daniel 7, we have already caught a glimpse of the spiritual power behind the powers. We see four animals emerging from the water. The Bible reader may have a suspicion that the power that ascends from the water is referring to. The spiritual power that God fights against is often presented in the Bible as a huge monster climbing out of the water. Daniel 7:2,3 *Daniel took the floor and said, "At night in my vision, I looked on, and behold, the four winds of heaven whipped up the great sea, and four great animals rose from the sea, which differed from each other."*

The world powers rising from the water like monsters.



The power behind the powers.

Also from the book of Daniel we get the feeling that in these four horrifying animals we are dealing with antigodlike powers that threaten the God and faith of Israel. It is not that the dream of the image of Nebuchadnezzar in Daniel 2 is reassuring in itself. Although at times there seems to be respect between Daniel and Nebuchadnezzar, his attitude towards the Jews and the God of Israel shows the opposite of respect. It is a hard fact that Daniel's friends – because they refused to bow to the god of Babel – were thrown into the fiery furnace by Nebuchadnezzar (Daniel 3). It is also not unknown that Daniel spent a night in the lion's den in the Medo/Persian Empire. (Daniel 6) Also in the time of Babel and Media/Persia there was a latent, but also acute threat to

God and the members of the Jewish people. We are not even talking about the destruction by Babel of Jerusalem, city and temple, the exile of the Jewish people in Babel and the preservation of the sacred objects from the Temple of Jerusalem in the temple of Bel. Daniel 1:2 Also the drinking from the cups from the temple of Jerusalem by King Belsazar and praising the gods of gold and iron is a slap in the face of the LORD, the God of Israel. Daniel 5:3,4 *Then the golden objects taken from the temple, the house of God, in Jerusalem were removed, and the king, his rulers, his wives and women drank from it. They drank wine and praised their gods of gold, silver, copper, iron, wood and stone.* Yet the dream of the great image – in the dream of Nebuchadnezzar – seems to mainly point to the temporary nature of the great Empires and the eternal duration and worldwide breakthrough of the Kingdom of God. In Daniel 7, as I said, there is a new point of view: The fourth world realm will turn against God and the Saints. It's good that Daniel is asking. It teaches us that during the Fourth Reich, a hostile king will rise up and launch a relentless attack on God and His people and try to change Israel's norms and valuable traditions. Daniel encountered the opposition against his faith and against the people of Israel. Yet he is very shocked when he hears what the enemy king of the fourth realm wants to do to evil. It is suspected that this king who leads the fourth realm that also rises from the sea – is sent by Satan. The book of Revelation also shows us a vision of a world power emerging from the water. This time it is told in so many words that this animal is controlled by the dragon or the devil. Revelation 13:1,2 *And I saw from the sea a beast rising, which had seven heads and ten horns, and on its horns were ten diadems, and on its heads a blasphemous name. And the beast I saw looked like a panther, and its paws were like those of a bear, and his mouth was like a lion's mouth.*

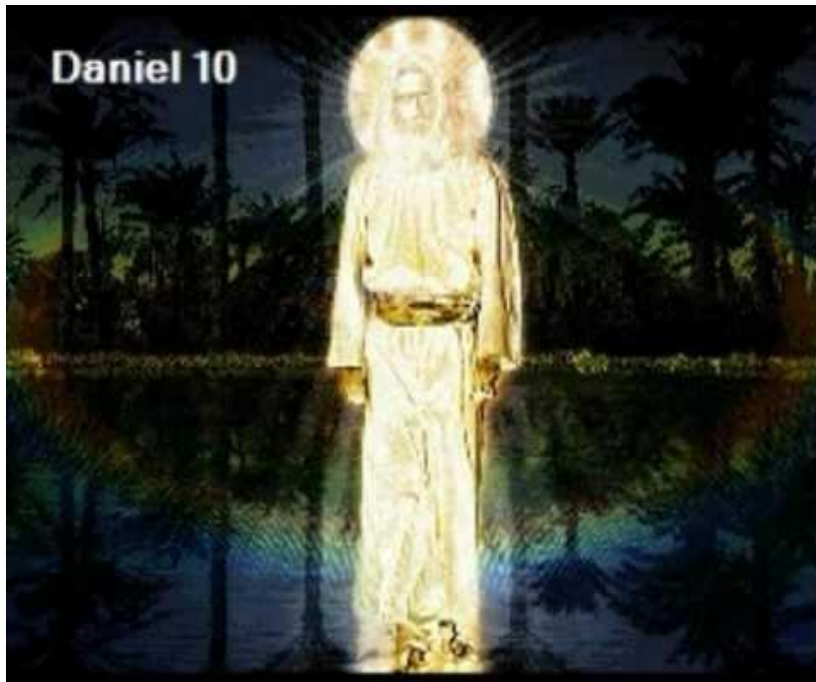
And the dragon gave him his power, his throne, and great power.



The fight against the spiritual powers.

When the Lord Jesus comes to earth it is teeming with demons. Also, suddenly there is the devil who asks the Lord in the desert 'certain questions'. He is the evil spirit that is behind the Savior's death and who give the power of those who kill Him. In the Old Testament there is remarkably little reminiscent of this dark power, except for the serpent in Genesis 3 and the devil who wants to try Job. Yet his power is great, also given the effect of the fall that Satan caused and the struggle that ensued between God and Satan. Genesis 3:15 *And I will create enmity between you and woman, and between your progeny and her Progeny; That will crush you head, and you will crush it the heel.* There are strong indications in the book of Daniel that the battle is not only between the world powers on this earth, but that spiritual powers are also involved. We notice it in Daniel 8:9-11 *From one of them a small horn emerged, which became exceptionally large, to the south, to the east, and towards the Jewelland. He grew up, right down to the army of heaven. Of that army, namely from the stars, he dropped some on the earth and trampled them. He made*

himself great to the Prince of that army. The recurring sacrifice was taken from This and His holy dwelling thrown down. We get a strong impression here that Satan, as the power behind the powers, is also winning here in heaven and on the earth. He sees an opportunity to stop the service in God's holy home in Jerusalem and so does the daily sacrifice. It may be that we – as people of faith – do not, or do not enough realize how important we are to the spiritual predominance of darkness. There are currently about 2 billion Christians counted in this world. That's a big group. When we as humans are the same dwellings for God's Spirit and strength, we form a strong counterbalance to evil. Here we see how much harm the waste of faith does when it takes on great proportions. A decrease in good also means a corresponding increase in evil.



The Lord speaks to Daniel.

The Lord also makes it clear in a meeting with Daniel that He has a lot to do with His struggle against the spiritual powers of the sky. Daniel 10:13 *The prince of the kingdom of Persia stood before me for twenty-one days, but behold, Michael, one of the most important princes, came to help me when I stayed behind the kings of Persia.* At the end of the conversation, the Lord mentions that He must continue the struggle against the dark heavenly powers. Daniel 10:20,21 *Then he said, "Do you know why I came to you?" Now I will return to fight against the monarch of Persia. And as soon as I leave, see, the prince of Greece will come. However, I will tell you what is recorded in the book of truth – though not one of them makes a strong stand against them except your prince Michael.*

The accompanying phenomena of the end time.

It is quite possible that someone thinks: 'The term the devastating abomination sounds very different from the devastating apostasy. Is it the same?' Good question. The answer must be YES, also because we often come across the same things in the vicinity of the devastating abomination:

1. Certain way of saying: How long? The terms over the 3.5 years.
2. The people's decrease of faith.
3. The temple service that has been shut down. The daily sacrifice and temple service.

3.5 years lasts *the great tribulation*.

In the vision of the devastating abomination, a reference to 3.5 years pops up again and again. From the history books we know that the occupation by Antiochus actually lasted about 3.5 years from 167 – 164 BC. 3.5 years the temple will be desecrated and the holy people of God will be greatly tribulated. It is a reference that – in different terms – always comes close to about 3.5 years. The 1290 days and 2300 evenings and mornings are also approximately 3.5 years. The same is true of a time, times and half a time. Time = 1 year. Also at half a week we come to the number 3.5. These *expressions of duration* are an answer to the question of *how long*? In fact, it's a encouragement because 3.5 is half of seven. God will cut the time of great tribulation by about half.

Time. The question of *when* and *how long*?



The expressions of duration – of about 3.5 years of temple deconsecration – in the book of Daniel.

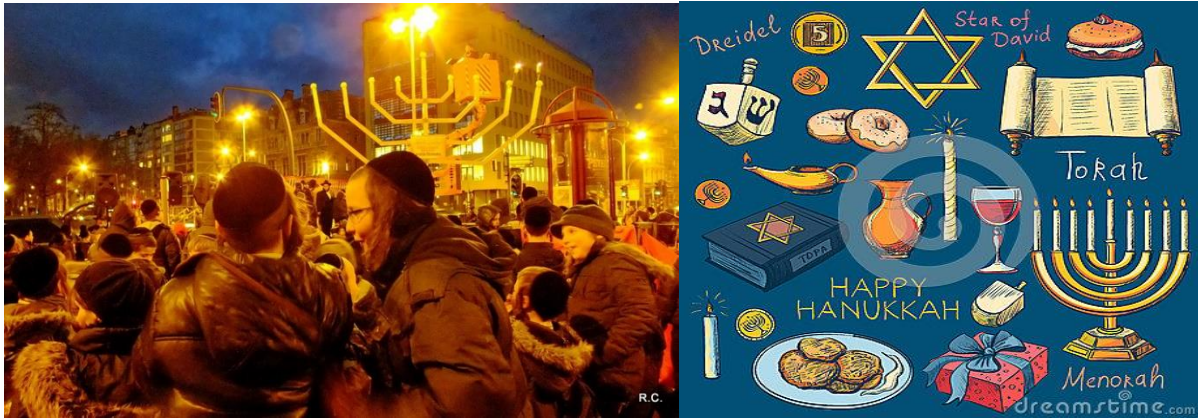
Daniël 7:25	And they will be surrendered in his hand for a <i>time, times and a half time</i> .
Daniël 8:14	Up to <i>two thousand three hundred nights and mornings</i> . Then the sanctuary will be restored to law.
Daniël 9:27	He will strengthen the covenant for many for one week. By <i>the middle of the week</i> , He's going to stop victim and grain sacrifice.
Daniël 12:7	After a set <i>time, set times, and a half</i> , when He will have put an end to it to break down the power of the holy people, all these things will come to an end.
Daniël 12:11	From the time when the recurring sacrifice will be taken away and the devastating horror will be drawn up, it will be <i>a thousand two hundred and ninety days</i> .

God thinks it's important to know that it's a short time, or rather a shortened time.

In Daniel 11 the reference to the 3.5 years is missing. This may be because in this chapter we are dealing with the prophetic premonition of the historical situation, which is not fictitious, but really 3.5 years. It is remarkable that Daniel himself never asks the question of the *How long* of temple deconsecration. It is the LORD who makes this question and answer. Apparently, God thinks it's important for us to know that it's a short time, or rather a shortened time. God has shortened the great tribulation that would normally last seven years – number of fullness – by about half. You can also make this out of the week that is cut by half. It's an encouragement. God has moved

around the holy people. He knows what we're going through. At some point, the LORD can no longer stand it. Then God intervenes saving. The Jewish people celebrate the Hanukkah festival annually to commemorate the temple dedication of 164 BC. The time indication can always be found near *the devastating abomination* and indicates the end time. This time indication also appears in the New Testament because of the end time.

Hanukkah. Jewish feast of the lights.



The devastating abomination in Daniel 9.

Under the Persian King Kores the Jews are given the opportunity to return to Israel and rebuild the city and temple. But we're not there yet. Daniel has remembered the 70 years that the LORD had called to Jeremiah, and he has had a good knot in his ears. Jeremiah 25:12/29:10. In fact, the Empire of Babel began near 605 BC. About 70 years later in 540 BC, the Meden and the Persians took over. At the moment when he thinks that the 70 years will have passed – the Medical/Persian empire has arrived – Daniel prays to God. He confesses his sins and the sins of his people of Israel. He prays for the restoration of Jerusalem and the temple. While he's still praying, the angel Gabriel comes to him. He wants to explain the vision to him. Gabriel was with him in Daniel 8:16. Gabriel literally says: *At the beginning of your pleas a word has gone out and now I myself have come to tell you that, because you are very desired. Then understand this word and gain insight into the vision.* Daniel 9:23 It is about *the vision of the seventy weeks* and its explanation. The first proceeds of this vision is the commitment of the return of the Jewish people to the land of Israel to rebuild Jerusalem and temple. Daniel 9 begins with the prayer of Daniel. He knows of the 70 years of exile in Babel called by the prophet Jeremiah. With the 70-week vision, the realization matures that the return of the Jewish people to the country of origin is part of it. After the first 7 weeks of exile and return, there are the 62 weeks of living in the country Israel. Daniel 9:25 *You must know and understand: from the time the word goes out to return and to rebuild Jerusalem to Messiah, the Prince, seven weeks and sixty-two weeks pass.* The return of the Jewish people is the great premise of *the devastating abomination*. It is in Jerusalem in the heart of God's house and Israel's residential area. The last week - within it the *devastating abomination* - will be shortened by God to save His people.

The vision of the seventy weeks in Daniel 9:23-27.

Daniël 9:23-27 Then understand this word and gain insight into the vision. Seventy weeks have been determined about your people and your holy city, to end the transgression, to seal the sins, to reconcile the iniquity, to bring about eternal righteousness, to seal vision and prophet, and to it the Holiness of Holiness.

You must know and understand: from the time the word goes out to return and to rebuild Jerusalem to Messiah, the Prince, seven weeks and sixty-two weeks pass. Square and moat will be rebuilt, but in difficult times. After sixty-two weeks, the Messiah will be exterminated, but it will not be for Himself. A people of a monarch, a people to come, will destroy the city and the sanctuary. The end of it will be in the floodwaters and to the end there will be war, devastation that has been decided. He will strengthen the covenant for many for one week. By the middle of the week, He's going to stop victim and grain sacrifice. Over the gruesome wing will be a destroyer, even to the consension, which, firmly decided, will be poured over the destroyed.

Special numbers in the Bible.



The 70-week vision.

Gabriel's talking about 70 weeks. 7 and 10 are numbers of fullness. Apparently, that time is needed to do everything that needs to be done. Three phases are distinguished:

1. Seven weeks.
2. Sixty-two weeks.
3. A week.

In this context, we are talking about a periodisation of history. The question is where the beginning and end of this period lies. The thoughts go to the four Empires as foretold in Daniel 2 and 7. The first 7 weeks refer to the 70 years of exile. This is also the period – starting with the destruction of Jerusalem city and temple – in which the blame is being paid. Then begins a long period described with 62 weeks. It is the period when the people of Israel have a relative calm life. They have returned from exile and have rebuilt the temple and the city of Jerusalem. The expression devastating abomination that closes the vision of the seventy weeks is in many ways reminiscent of the year 167 BC when the attack on the temple and the faith of Israel began under the leadership of Antiochus Epiphanes IV. If 167 BC is the end date, this period – from 540 to 167 BC – actually lasted about 273 years. The fact that this doesn't match 62 weeks – no matter how you fill it out – is not such a big deal. Biblically speaking the number is seven and ten, a number of fullness. That is probably more important than the precise era. You see something like this a lot in the Bible for example in the sexes that precede the birth of the Lord Jesus.

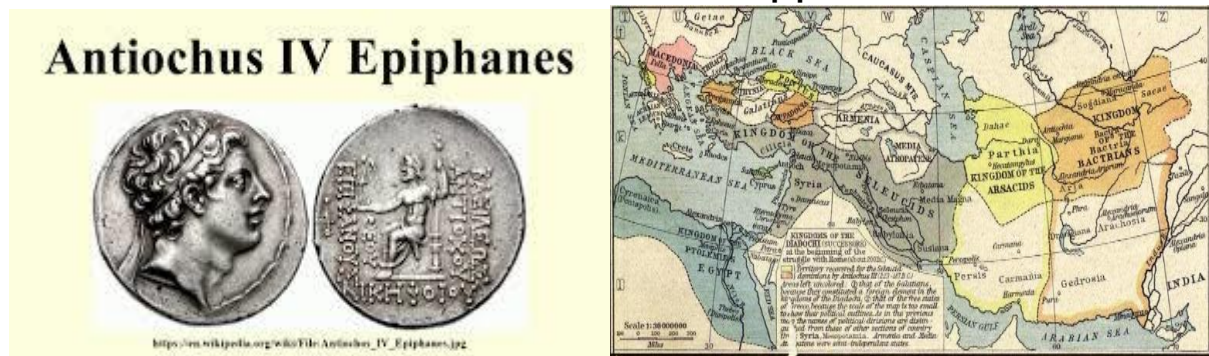
The Bible attaches to the fullness with the number 7.

Matthew 1 attaches to the thrice 14 generations. $14 = 2 \times 7$. Matthew 1:17 So all the generations from Abraham to David, are fourteen generations; and from David to the Babylonian exile are fourteen generations; and from the Babylonian exile to Christ are fourteen generations. Three times fourteen generations = 6×7 generations. The seventh period – that of fullness – has begun in the coming of the Lord Jesus. Matthew leaves out some kings here and there to arrive at this series of numbers of 14. Gabriel does the same with the 70-week vision.

7 and 10 are numbers of fullness.

The first seven weeks represent the period of 70 years of exile. So presumably the vision actually begins with the destruction of the city of Jerusalem and the temple in 586 BC and ends with the desecration of the temple at the hands of Antiochus Epiphanes IV until 164 BC. Daniel 9:24 The broad framework is – as mentioned – that of the four Empires. The narrow framework of the two middle Empires – Media/Persia and the Greek Empire – focused on developments during the Greek Empire. The end is the action of Antiochus Epiphanes IV and the desecration of the temple in Jerusalem in 167 BC.

The realm of the Seleucids and their monarch Antiochus Epiphanes IV.



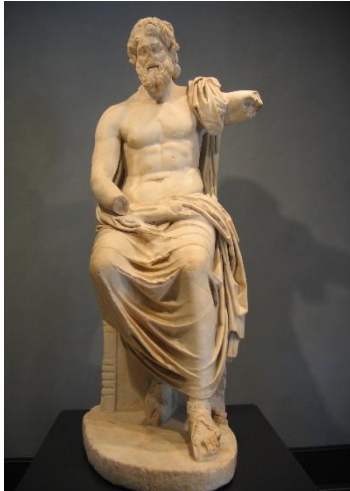
The term *the devastating abomination* – with which this vision also concludes – plays an important role in this interpretation because we have come across this concept before in Daniel 8:13. It also referred to the desecration of the temple from 167 to 164 BC by the Syrian monarch Antiochus Epiphanes IV in Daniel 11:31. The division of history into different periods serves two purposes. First, it is stressed that history is under control. Everything is in God's hand. That is a huge encouragement in all the uncertainty and terror. Secondly, it is significant that the term 'the devastating abomination' is part of a longer period of which it forms the conclusion. In this case, this period of the destruction of the temple runs to the desecration of the temple to be precise 586 – 174 BC.

The devastating abomination of 167-164 BC indicates the end date of the prophecy.

A lot of people have been counting on the 70-week vision. It is an attempt to gain insight into the concrete history. When the first seven weeks stand for 70 years of exile one multiplies the next 62 weeks also by 10 and comes to 620 years. In this case, we add up to about 700 years. In this calculation – from 600 BC to 100 AD = 700 years – the thoughts quickly go to the destruction of the temple in the year 70 AD. Because the 70-week vision leads to *the devastating abomination* and the moment in the history of this phenomenon is known – namely 167 - 164 BC – in our view the seventy-week vision runs up to and including the statue of Zeus placed by Antiochus IV in the temple square in Jerusalem. The concept of 'the devastating abomination' helps us to understand the historical situation and the years to which are thought. In the tables below, the Bible sections are set side by side. In orange, the verses are printed from Daniel 8, 9 and 11 with the term

'devastating abomination'. In fact, this is the first *end time*. It is quite possible that the 70-week vision at the second and final end time may be still more significant for the explanation.

Image of the god Zeus.



Temple of Zeus.



"The devastating abomination" as a marker of time.

Daniel 8:12

And the army was surrendered because of the apostasy against the recurring sacrifice, and he threw the truth to the ground. He did it and it was lucky.

Daniel 9:27

He will strengthen the covenant for many for one week. By the middle of the week, He's going to stop victim and grain sacrifice.

Daniel 11:30

There will be ships of the Kittians coming against him, and he will frighten. He will return and enert against the holy covenant, and he will carry out his own will. He will, as he returns, watch those who leave the holy covenant.

Antiochus Epiphanes IV came back from a campaign against the Ptolemy in Egypt. It feels like a turn-off. He is angry and out of his anger against Jerusalem, especially the holy people who remain faithful to God. He watches the defectors who make a deal with him.

Daniel 8:13

Then I heard a saint speak, and a saint said to the Unmentioned Who said, "How long will the vision of the recurring sacrifice and the devastating apostasy apply," and for how long will both the sanctuary and the army be surrendered to be trampled?

Daniel 9:27

About the *gruesome wing* (in Hebrew 'the devastating abomination') will be a destroyer,

Daniel 11:31 Then powerful arms will come out of him. They will desecrate the sanctuary and the fortress and take away the recurring sacrifice and draw up the *devastating abomination*.

In 167 BC, this Syrian monarch places a statue of the Greek God Zeus in Jerusalem's temple square complete with altar. He deconsecrates the temple which is therefore abandoned by the priests and faithful Jews.

Daniel 8:14 He said to me, "Up to two thousand three hundred evenings and

Daniel 9:27 even to the consension,

Daniel 11:32 And those who act wickedly against the

It's a terrible time for the faithful Jews. There are many collaborative

mornings." Then the sanctuary will be restored to law.

which, firmly decided, will be poured over the destroyed.

covenant, he will cry through flattery. The people, however, those who know their God, will seize them, and they will carry out their will.

Jews. The temple desecration lasts 3.5 years. Then Antiochus is defeated by the Maccabees. He flees to Damascus and dies.

The meaning of the term 'the devastating abomination' in Daniel 9.

The vision of the seventy weeks ends with the devastating abomination. We find this concept in Daniel 9:27 *About the gruesome wing will be a destroyer, even to the consension, which, firmly decided, will be poured over the destroyed.* It says in Hebrew sjikkutsim mesjomem = the abomination of the devastation. It is noticeable that in the verse there is devastation in the plural. Presumably the emphasis is on disastrous consequences for the Jewish people. The event must have a huge impact on Jerusalem and Israel. This is thought of because this word – mesjomem = devastation – falls three times within verses 26 and 27 NB. Daniel 9:26,27 *The end of it will be in the floodwaters, and to the end there will be war, devastation that has been decided upon. He will strengthen the covenant for many for one week. By the middle of the week, He's going to stop victim and grain sacrifice. Over the gruesome wing will be a destroyer, even to the consension, which, firmly decided, will be poured over the destroyed.* In this term, every connoisseur thinks of the events of 167-164 BC. In this variant of 'the devastating abomination', the emphasis seems to be on the devastating nature of the events, i.e. the great tribulation, as this time is also called.

Alexander the Great's Greek Empire.

Three points of view for the end time.

When we put Daniel 8 and 11 side by side, we see that the same king and the same attack on the faith and god of Israel are spoken twice. Each time from a different angle. We can – without forcing the case – put Daniel 9 next to it. Again, the same period is described again from a different angle. This is characteristic of the eschatology of the Bible. It happens more than once that the end time is described under different viewpoints.

The god Zeus in Bernini's fountain in Rome.



Daniel 8 and 9 and 11 therefore each look at the same *end time* from a different perspective. One time attention is paid to the waste of faith, the second time on the devastation and the third on the actual history. It may be that the similarities between Daniel 8 and 11 – the transition from the Medical/Persian Empire to the Greek Empire – are too small to immediately convince of the fact that the same (end) time is discussed at different angles. Something also points out is the special indication of the length of the long spell that takes place in the end times. The designation is a variant of the 3.5 years that lasted the occupation of Jerusalem and Israel by the monarch Antiochus Epiphanes IV. It refers to the somewhat cryptic terms, such as *time, times and half time* or *twenty-three hundred days and nights* or *twelve hundred days*; expressions that all amount to 'about three and a half years'. These terms can be found in Daniel 8 and 9. Daniel 11 misses the term, by the way. The term is also used in Revelation 11 and 12 and 13; sometimes twice in a chapter.

The period from temple-destruction to temple-deconsecration.

One thing we won't forget after Daniel 9. The term *the devastating abomination* is – because of Daniel 9:24-27 – part of a long period that begins with the temple destruction and ends with the temple deconsecration under Antiochus Epiphanes IV. The temple destruction as it took place in 586 BC was a punishment of God. The temple deconsecration as it took place from 167 – 164 BC was a direct attack on the God and faith of Israel. On the one hand, this cannot be separated from the decreasing faith that is widespread in this day and age. It was a time of gramship. At the same time, there is a large group of Jews who persist in the faith, even when their lives are at risk. This event is at least double: God allows it because – a large part of – His people turn away from Him, but at the same time the LORD is very involved with the group of faithful believers. He's going to free them. The temple is not destroyed by Antiochus Epiphanes IV but deconsecrated. We remember that destruction is derived from the word that can also mean desert: the shutdown of the situation in and around the temple in Jerusalem – because of the idol + altar of the Greek god – is in this case the meaning of the destruction. The sacrifice for the LORD God is discontinued. The holy people had a particularly hard time. Not just because of the temple. They tried to deprive them of faith. They were asked the choice: faith or life? God put Himself behind the minority – the faithful believers – and delivered them through the Maccabees. The death of Antiochus Epiphanes IV is directly related to God. Daniel 11:45 *Then he will come to his end, and have no helper.*

The murder of an anointed.

We read in Daniel 9:26 *After sixty-two weeks, the Messiah will be exterminated, but it will not be for Him himself.* In fact, it is week 70, because a period of 7 weeks has already been counted prior to the 62 weeks. Then – early last week (week 70) – things go wrong. Indeed, Antiochus Epiphanes IV – a few years before he founded the altar for Zeus in the Temple of Jerusalem – had murdered the high priest Onias III, who did not choose his side.



The High Priest Onias III

The high priest is an anointed of the LORD. In addition to the prophet and the king, the high priest also bore the title Anointed = Messiah. The high priest was in fact in charge of the city and the country at this time. Antiochus Epiphanes IV appointed another in place of Onias III, a high priest who danced to his tune. By covenant, we must keep the holy covenant well apart (1 Maccabees 1:15,57,63; 2:20,27,50; 4:10 = the Old Covenant based on the 10 Commandments) and the covenant that the Hellenistic Jews made with Antiochus Epiphanes IV. 1 Maccabees 1:11 We get a picture of the end time.

The book of Revelation and 3 to 4 angles of the end time.

Not only in the book of Daniel but also in Revelation, we see that God makes us look at the same *end times* from a different angle. It's revelation 11, 12 and 13. Revelation 11 is about the attack on Jerusalem and the consequences for the faithful. Here too, we become aware that many people with Jewish backgrounds take the opposite side. Jerusalem of the *end time* is compared to Sodom. That's not so pretty. Revelation 11:8 *And their dead bodies will lie on the street of the great city, spiritually called Sodom and Egypt, where our Lord was also crucified.* But there are also people in the same city who remain loyal to God. These are encouraged – to continue to follow God in everything – by two people who are very similar to Moses and Elijah. Although these 'Moses and Elijah' are killed, the people who remain faithful to their beliefs find a strong encouragement in their resurrection and ascension. At the end of chapter 11, we see Christ come from heaven saving. We may be able to compare Revelation 11 with Daniel 8 and the decrease of faith. In Revelation 12, we see much more the struggle against the power behind the powers, the devil. There also seems to be a periodization of time: Satan is expelled – after the Ascension of Jesus – from heaven. On earth, Satan tries to drive a wedge between God and the believers. In Revelation 13, we see the power behind the powers – the dragon – but in the foreground the political leader of the moment and his henchman. Both are directed against God and the Saints. Here we have more – in line with Daniel 11 – to do with the historical setting of the world leader of that moment and the antichrist.

The book of Revelation.



God shows us *the end time* from different angles.

It is remarkable that the expression *devastating abomination* occurs up to four times in the book of Daniel. We have already seen that the setting of Daniel 8 is very different from that of 9. In turn, Daniel 11 differs in which the same expression appears. In Daniel 8, we are determined by the faith waste that characterizes the time when this phenomenon occurs. Daniel 9 warns us of the destruction that the adversary of God is wreaking among His people, while Daniel 11 more

foretells the actual historical situation. Because - we must continue to realize this - we also have to deal with prophetic expectation in Daniel 11, not with a newspaper report. In Daniel 11, we see the division of godspeople into liberals and people who remain true to their beliefs at all costs. We also see that the people who remain loyal to the faith are encouraged by so-called 'wisemen'.

Summary:

1. In Daniel 8 we come across the expression 'devastating abomination' for the first time. In Daniel 8, the term "devastating apostasy" is used.
2. From the immediate vicinity of this term it can be seen that it is always about the same history.
3. The belief waste and the cessation of the daily sacrifice, the shutdown of the temple event and the special time indication of 3.5 years are thought to be the end of the faith.
4. The waste of faith from Israel evokes the anger of God. He surrenders His people to Antiochus Epiphanes IV.
5. History plays from 167-164 BC.
6. Behind the monarch and the attack on the faith of Israel lies a spiritual power.
7. After 3.5, the Syrian monarch is driven away. He dies in Damascus.
8. The Jewish people annually celebrate the Hanukkah festival as a commemoration of the re-ordination of the temple.
9. In Daniel, it tells 70-week vision of the long period that precedes the end time.
10. The long time of the seventy weeks is marked by the beginning of the temple-destruction of Jerusalem in 586 BC which continues until the temple-deconsecration of 167-164 BC.
11. For the people of Israel, this time is punishing – from the 70-year exile – and the return to the land and reconstruction of Jerusalem and an extended period of relative calm leading to the severe trial of faith under Antiochus Epiphanes IV.
12. This time, too, is *the devastating abomination* of 167-164 BC.
13. In this day and age, great tensions within Judaism play between people who participate in this world and those who persist in their faith and obedience to God.
14. The emphasis of the concept of *devastating abomination* is on the devastating nature of the event. The believers people have to endure a great tribulation.



The provisional and final end time of Daniel 10 to 12.

We're trying to take a fifth step on the road to biblical eschatology. The starting point here is that in the book of Daniel, the LORD develops a Biblical eschatology confirmed by the New Testament. We have already gained some findings in Daniel 2 and 7. In the dream to Nebuchadnezzar, God makes it clear that during the fourth world empire *the Kingdom of God* breaks through. In fact, the foundation of the Kingdom of God has been laid in the fourth realm through the action, suffering and dying and resurrection of our Lord Jesus Christ. The Kingdom of God has been expanding all

over the world ever since and is an eternal kingdom. The four animals emerging from the sea in Daniel 7 make it clear that the empires of the world are a threat to the people of God. Also, God Himself will be attacked. Is there a particular threat to God's people, there is also a special Helper. *The Son of Man* appears on the scene. It focuses on the fourth world empire. One of the last kings will launch a direct attack on God and the faith of His people Israel. Remarkably, according to Daniel 8 – 11, these things do not occur during the fourth, the Roman Empire, but during the third, the Greek empire. In these chapters of Daniel 8 – 11, the hostile king who attacks God and faith is zoomed in. Each chapter shows one or more aspects of this attack up close. There is a notion that sums up the crisis 'The devastating abomination'. Also mentioned are the accompanying phenomena of the end time. In this chapter, we reflect on Daniel 10 to 12 and also try to find an answer to the question "How do we explain that the enemy king does not show up during the fourth, but the third world empire?"

The Parthenon Akropolis in Athens.



Forum Romanum in Rome.



Daniel 10 and 11.

The Son of Man.

Daniel 10 and 11 belong together. In Daniel 10, the Lord appears to Daniel. It does indeed have everything from an apparition of the Son of Man, or God's Son Himself. Daniel 10:5,6 *I raised my eyes and saw, and behold, there was a Man, dressed in linen, his hips girded with the fine gold from Ufaz. His body was like turquoise, His face as the appearance of lightning, His eyes like flares, His arms and His feet as the sheen of polished copper and the sound of His words as the sound of a crowd.* Besides the glory of His appearance, there is something more reminiscent of the Lord, the Son of Man. Daniel repeatedly addresses the Man with the title Adonai (= Lord) which normally only addresses God. Daniel 10:16,17 *I said to Him who stood before me My Lord, because of the vision have robbed me of contractions, so that I have no strength left. Then how can the servant of this Lord speak to You, my Lord? For as far as I am concerned, from now on there is no strength in me and there is no breath left in me.* The stature of the Son of Man is also very similar to the Lord Jesus as He appears to John on Patmos. Revelation 1:13-15. *And in the midst of the seven candlesticks, I saw someone who looked like the Son of Man, dressed in a robe down to his feet, and girded on the chest with a gold belt; and His head and hair were white, like white wool, like snow, and His eyes were like a flame, and His feet were like shining copper, made glowing in an oven, and His voice sounded like the sound of many waters.* Finally – the last argument that argues that it is the Son of Man – He is referred to by the words 'He who had the appearance of a man'. Daniel 10:18 *Then He, who had the appearance of a man, touched me again, and he strengthened me.* Compare also verse 16. This appearance is reminiscent of Daniel 7 where the Son of Man is also announced with the words 'as a Son of Man'. Daniel 7:13 The Son of Man as described in Daniel is

very much like a man, but is in fact – as this chapter also shows – God's Son. Presumably we met the Lord in Daniel 8. There, the Lord Gabriel explains the vision. Daniel 8:16. *And behold, there was someone in front of me with the look like a man. (..) He cried and said, "Gabriel, let him understand the vision there!"* It is remarkable how involved the Son of Man (Jesus Christ) is in the struggle that is going on – between God and His opponents – and in giving insight into this situation.

Revelation to John.



Johannes on Patmos



The Greek Empire.

Many scholars assume that Daniel 11 is briefly a prophetic premonition of the actual history that leads to the appearance of Antiochus Epiphanes IV. The premonitions of Daniel 8 and 9 are based on the person of Antiochus Epiphanes IV. It is clear from Daniel 11 that history focuses on the Greek Empire whose first monarch, Alexander the Great, dies relatively young. In Daniel 8 it became clear – in the vision of the goat and the ram – that it was the battle between Medië/Persia and the Greek Empire (= the goat). The goat with one horn presents Alexander the Great. He defeated the Medial/Persian Empire in 330 BC. Also in Daniel 11, the Man tells in linen of the victory of the Greek Empire over Medië/Persia. Daniel 11:2-4 *Now I will tell you the truth. Behold, there will be three more kings in Persia, and the fourth will acquire greater wealth than all others. If he has become strong because of his wealth, he will set all up against the kingdom of Greece. Then a powerful king will come to power, who will rule with great dominion and act at his own discretion. As soon as he comes to power, however, his kingdom will be broken and divided into the four corners of heaven, but not for his descendants and not in accordance with the dominion with which he had ruled, for his kingdom will be torn apart and will be for others than for them.* The Greek Empire of Alexander the Great is divided into fours after his death, but in fact two Greek powers are developing: those of the South (Egypt) and of the North (Syria) or more importantly the Ptolemeic and the Seleucids. In the beginning, the South prevails. Power is taken over by the North. In the North – Syria – over time Antiochus Epiphanes IV develops that it has provided on the Jewelland – Israel. Daniel 11:16.41.

Antiochus Epiphanes IV.



The devastating abomination in Daniel 11.

In Daniel 11 we once again find the term *the devastating abomination*. We read in Daniel 11:31 *Then powerful arms will come out of him. They will desecrate the sanctuary and the fortress and take away the recurring sacrifice and draw up the devastating abomination.* In Hebrew there is *sikkuts mesjomem* = devastating abomination. The book Maccabees tells what is really behind this expression. 1 Maccabees 1:41-54 *Then the king issued the order for all his empire that all should become one people, and that each must give up his own teachings. All nations joined the king's word. Even among the Israelites, there were many who liked to worship the king's religion, sacrifice the idols, and degrade the Sabbath. Also to Jerusalem and the cities of Judah, the king sent bids, with the written order that the Israelites should take over the teachings and stop the fire, slaughter and libations in the temple; that they had to dishonor sabbath and holidays and desecrate the temple and the holy persons; that they had to erect altars, temples, and chapels for idols, and sacrifice pigs and other unclean animals; that they were no longer allowed to circumcise their sons, and were to be contaminated by all kinds of unclean and unholy practices, in order to forget the doctrine and to disprove its precepts. Anyone who would not obey the king's command would be killed. (...) Many in the people turned to their precepts and did not bother with the doctrine. They created so much evil in the country that the Israelites were forced to hide in all possible shelters. The fifteenth kislew of the hundred and forty-five years had the king build the devastation abomination on the altar of burnt offering.* The devastating abomination turns out to be an image of the Greek god Zeus that was drawn up – complete with altar – in the temple of the LORD in Jerusalem. With this Greek god, the Syrian monarch wanted to set aside the God of Israel and take his place. It took place from 167-164 BC. In these chapters, this concept indicating *the end time* received special specifications. In Daniel 8:13, the expression is connected to the decreasing faith of the Jewish people in the end times. In Daniel 9:27, the focus is on the devastating nature of the attack on Israel's faith and the term the devastating abomination mark the end of the 70-week vision. It becomes clear at that moment that the devastating abomination is the culmination of an extended period in which a number of things have to take place. We must not forget that the term the devastating abomination is given its prophetic interpretation in Daniel 8 and 9 and his historical fulfillment in Daniel 11.

Antiochus Epiphanes IV is the prince of the Seleucids.



The apostates and the wise in Daniel 11.

The renegades.

The apostates are people who belong to the people of Israel. They don't take it so closely with their faith. They are willing to make far-reaching compromises with those in power for social benefit. Fear of the consequences – if they do not cooperate – will also be an important motive. There must have been quite a few people in the Jewish community who made a deal with the Syrian prince Antiochus Epiphanes IV. They were collaborators who were only too happy to exploit the benefits of friendship with the ruler. They wholeheartedly participated in the hellenization (=greekization) which made its mark on the land and the people of Israel in language and culture and religion. There was a lot of money to be made from it, and in this way there was little to fear from the ruthless way in which Antiochus Epiphanes IV approached his opponents. The latter may indeed be another important motive for why people from the Jewish people joined the growing group of people who were following the Syrian monarch: Fear. There were some dead among the Jewish people; sometimes with whole groups at the same time. You had to know very well what you were doing when you were fighting this imperialist because you were at great risk. Antiochus Epiphanes IV sowed death and destruction. He awed nothing and no one and was particularly cruel. We don't want to stand up for the people who succumbed under pressure, but some understanding suits us. All the greater will be our wonder and respect for people who had the courage to stick to their own principles. It is clear that many of the leaders within the people – those in high positions in synagogue and society – belong to the apostates. The same goes for the high priest who replaced the murdered Onias III. He was helped into the saddle by Antiochus Epiphanes IV.

The wise.

The term the wise points to individual Israelites who voiced against. Not only did they set a good example of their own, but they also taught the people in the sacred covenant. The sacred covenant is the ancient covenant that God made with His people at Mount Sinai under the Ten Commandments. Good and healthy spiritual guidance was no longer the normal structure of authority. Apparently, it had become unreliable.



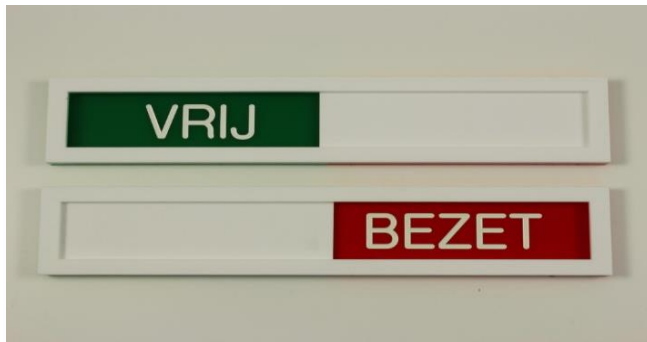
Greek theater in Beit She'an.

The wise.

Fortunately, as I said, there are not only apostates, but also wise men = *masjkilim* (Hebrew). Wise men are people who not only abide by the sacred Covenant themselves, but also precede others in it. Daniel 11 tells of them that they teach the people. Daniel 11: 33 *The wise among the people will teach many*. 'Teaching' the verb is the translation of the Hebrew verb 'Bin' (= understanding, distinguishing). With that meaning education could also go over the end time. The Hebrew verb 'bin' is constantly used by the Son of Man and Gabriel at the time when Daniel is given knowledge and insight into the visions. At first glance, the sensible might not have made such a wise impression with their opposition to Antiochus Epiphanes IV. It took several of them's lives. But in the light of eternity, they must surely be called wise. Also, the wise who survived have experienced the victory of good over evil. After the 3.5 years they emerged victorious. Because of the Rebellion of the Maccabees against the oppression of Antiochus Epiphanes IV and the eventual victory, the wise must have tasted the sweet taste of the right that prevails. The wise men also turn out to be human in this respect that some of them stumble. Daniel 11:35 *Of the wise will stumble, to purify them, to cleanse them, and to make them pure white, until the time of the end, for it waits until the set time*. God seems to include the stumbling of the wise in His plan to deepen their faith and devotion. Indeed, it turns out that their stumble does not have to be definitive. One can also come back to a wrong deed or misperception.

Daniel is also a wise man.

Daniel can be called a wise man with a certain right. In fact, Daniel and his friends are also called '*masjkilim*' in Daniel 1:4 *Young men without any lack, handsome in appearance, proficient (= masjkilim) in all wisdom, experienced in science, bright of mind, and capable of serving in the king's palace, and that one had to teach them in the writings and the language of the Chaldeans*. With a certain right we are talking about Daniel himself because he did not personally experience the time of 167 – 164 BC. Daniel and his friends have left behind the fearless example – in standing up for the faith and the God of Israel – and have not missed its effect. The wise ones risked their lives for the good cause. From the stories of Daniel's friends in the fiery furnace and Daniel in the lion's den, a great encouragement must have gone out to the Saints. It also helped them to hold on to faith and prayer under death threats. God was close to them in a special way in an extremely threatening environment, even in a religious sense. It must have given courage to people who experienced the time with Antiochus Epiphanes IV itself. In addition, the LORD had foretold the whole situation through Daniel. One could know from the prophecies in Daniel that this was how it would be at that time. One could prepare for it. Daniel's prophecies must have been an important biblical source for the wise. A warned man counts for two.



The renegade and the faithful believers.

The sacred covenant.

From the book 1 Maccabees it becomes clear that the apostates have made an alliance with Antiochus Epiphanes IV. 1 Maccabees 1:11-15 *At that time, a group of apostates in Israel began to stir who no longer wanted to follow the law, and they gained many adherents. They said, "Come, let us make a treaty with the peoples around us, because from the moment we have separated from them, much misery has happened to us." Their words were greeted with agreement, and some in the people declared their willingness to go to the king. This gave them permission to introduce foreign laws and customs. In Jerusalem, for example, they built a gym as was customary with the pagan peoples and allowed themselves to be made a foreskin again. They kept themselves far from the sacred covenant, mingled with the Gentiles, and surrendered to evil practices.* Not only did Antiochus Epiphanes IV placate the Jews who wanted to work with him, but he was a declared opponent of the sacred covenant. This is clearly expressed in Daniel 11. Daniel 11:28-30 *And the king of the north will return to his land, with great possessions, and his heart will be against the holy covenant. He will carry out his will and return to his country. (..) He will return and enert against the holy covenant, and he will carry out his own will. He will, as he returns, watch those who leave the holy covenant.* The Syrian monarch was watching the 'collaborators' in Israel. He spawned those people and tried to drive a wedge between them and the faithful Jews. The sacred covenant is the covenant that the Lord made with His people at Mount Sinai under the Ten Commandments. Those commandments are worked out in the Torah. The saints want to live according to Biblical law, but the King of Syria opposes them in every way possible. At one point, it leads to the desecration of the temple of the LORD and the killing of Jewish people who want to remain faithful to their faith.

The newspaper next to the Bible.



Prophecy and/or factual history?

We've been talking about it for a while. It was foretold, but who would explain our surprise when it actually goes exactly as God had said centuries before. Certainly so is our God, the God of the Bible. What God says happens. The LORD has already pointed out in Isaiah 44 the great difference between Him and the idols: The God of Israel knows what will take place in the future. Isaiah 44:6-

8 So the Lord, the King of Israel, his Savior, says the LORD of the armed forces: I am the First and I am the Last, and beyond Me there is no God. And who, like Me, can call, make it known, and explain it to Me, ever since I have given an eternal people a place? And let them disclose the future things that will come. Don't be afraid and don't be afraid. Didn't I hear and disclose it to you from then on? For you are My witnesses: is there a God other than Me? There's no other rock, I don't know any. There is a sensation of wonder. Our God already knows what will happen in a long time. Daniel lived in the sixth century BC. As a young man, he experienced – albeit from Babel because he was already in exile – the destruction of Jerusalem in 586 BC. The events God showed to Daniel in visions would not occur until 400 years later. In 167 BC Antiochus Epiphanes IV erected an image of Zeus complete with its own sacrificial altar in the temple of the LORD.

Prophecy or history?



Prophecy or history?

With Daniel 10 and 11 we are in a unique situation. We are witnessing the historical fulfillment of what is foretold in Daniel 8 and 9. It allows us to compare prophecy and reality. Especially with the help of 1 Maccabees. We can see how the foretelling becomes a reality. Everyone you hear about it – and that started early in history – reports that Daniel 11 is a fairly accurate historical account of these events during the Greek Empire. It would be historiography rather than prophecy. There is even a common answer to the question of where the historical story of Daniel 11 turns into prophecy. That would be the case from Daniel 11:40. Yet as an uninhibited reader, we have the impression that in Daniel 11, as a follow-up to Daniel 10, the LORD gives a vision to Daniel. Daniel, who lived between 600 and 500 BC, recorded the visions at that time. At the time the prophecy came out – under Antiochus Epiphanes IV – the book of Daniel was recognized as a prophecy. For – as you know – a prophet is only a prophet when the Word of God conveyed by the prophet becomes history. Deuteronomy 18:21,22 *When you say in your heart, how can we recognize the word that the LORD has not spoken? When that prophet speaks in the name of the Lord, and it does not happen, and it does not come out, then that is a word that the LORD has not spoken. In hubris, that prophet has spoken that; Don't be afraid of him.* It is remarkable that the Jewish rabbis counted the book of Daniel among 'the Scriptures', while the Greek translation of the Tenach – the Septuagint – ranks the book among 'the prophets'. The church has taken over the classification of the Septuagint. The Church counts Daniel among the prophets. The Jewish Bible has the tripartite: Torah, Prophets and Scriptures.

The fourth or third world empire?

An event foretold for the fourth Reich, is fulfilled in the third Reich.

Now that the 11th chapter of Daniel has been completed, we want to look at how the change of the world can be explained. The enemy king did not come – as Daniel 7 suggests – in the time of the Fourth Reich, but from the third, the Greek Empire. How are we supposed to explain that? Would Daniel have made a mistake? There are two answers.

The Greek Empire is the fourth Reich.

Many researchers assume that the author of the book Daniel did not know better whether the Greek empire was the fourth empire. They cannot imagine that Daniel would make such a huge mistake that he would be mistaken for an empire. There's something more to that. They've found a monarch they can't bring home properly. It's Darius the Median. You find him in Daniel 6:1 *Darius, the Meder, received the kingship when he was about sixty-two years old.* Daniel 11:1 also mentions his name. In this way they come up with their idea: 'Daniel must have been wrong in the assumption that there has been a separate Medical Empire.' If this is correct, the Greek empire could indeed be the fourth empire; This lecture has very old papers. The Sibylline Oracles of 140 BC see it that way. 4 Ezra reports that the Greek empire has the oldest papers, although it chooses the Roman empire as the fourth empire. Finally, the Peshitta translation of the book of Daniel added the words to Daniel 7:7 to the Greek kingdom. We get the following list in this view: Babel, Medië, Persia, the Greek Empire. But there is something to be said for this vision. There has indeed been a country of Medië, but there was never a world-empire Medië that dominated the entire Middle East, as Babel and the Greeks and Romans did. Everyone agrees. The mistake would be with Daniel. In this vision, the Greek empire is the fourth reich. In science, this is called *The Greek View*.

The Greek Empire.



Alexander the Great.



The book of Daniel refers to the Greek Empire.

There are - as mentioned - researchers who believe that the author of the book Daniel himself believed that the Greek Empire was the 4th Reich. These scientists are aware that the so-called Greek View is not in keeping with the actual historical sequence of the great Empires. So it is not so much their vision as well that of the writer of Daniel. Daniel himself would have been wrong. By seeing the Fourth Reich as the Greek one, the book of Daniel is freed from a certain inconsistency. What Daniel 7 predicts about the fourth Reich - the attack on God and his people - is actually happening in the Greek empire, the fourth empire, according to the writer of Daniel. It is the scientist H.H. Rowley who has made a special study of the subject. In short, the conclusions of his book come down to this: The Fourth Reich must have been the Greek Empire. Within that Empire operated Antiochus Epiphanes IV. Rowley comes to that conclusion on the basis of the book of Daniel, for in his opinion the following four realms emerge: 1. Babel

2. Media 3. Persia 4. Greece. When someone argues that this is not consistent with the actual course of history, Rowley will point out that Daniel's writer must indeed have been wrong in this regard. Daniel's writer must have had the impression that there must have been a king between the last Babylonian king Belsazar and the first Persian king Cyrus. He mentions a certain Darius, the Meder. (Daniel 6:1,29; 9:1; 11:1) This Darius, however, is not reflected in contemporary history. Hence the research on Darius, the Meder in his book. Rowley assumes that the author of the book of Daniel lived in the time of Antiochus Epiphanes, that is, near the year 170 BC. According to Rowley, Daniel's writer has not only been mistaken about the past, but one can also question his expectations for the future. Rowley talks about 'The recognition that there are historical errors in the book of Daniel' (...) 'the author's imperfect knowledge of the past history and exaggerated hopes for the future' (...) p 118 It is not wise to disparage Rowley's vision. The arguments are too strong for that. His vision is also widely and respectfully adopted by many modern researchers. Whether King Darius can settle the case in favor of the 'Greek View' is unclear. However, it is clear that no one can place this person in contemporary history. However, there are some critical questions to be asked about Rowley's vision.

* Rowley, H.H., Darius the Mede and the four world empires in the book of Daniel, a historical study of contemporary theories, Cardiff, 1959.

The Greek Reich.



The fourth Realm is the Roman Empire.

However, there are other researchers who see it differently. They see the Roman empire as the fourth empire. They don't see the change of the Empire as Daniel's mistake. On the contrary, we would wrong Daniel if we made such a blatant mistake to him. Daniel would use this insight to completely isolate himself from the way his own history judges this situation. There is not a single history book that assumes an independent Medical Empire after Babel. That one time a king from Meden (Darius Daniel 6:1/9:1/11:1) takes charge and the other time a king from the Persians (Kores Daniel 10:1), confirms the fact that it is a composite kingdom of Meden and Persia. According to this view, it is not unknown what the historical order of the four Empires of the World who have successively dominated the Middle East from 610 BC. 1. Babel, 2. The Kingdom of Meden/Persia, 3. The Greek Empire and 4. the Roman Empire. Not only is the extra-Biblical history books based on an undivided empire of Meden/Persia, but Daniel also assumes this in his book. That Daniel also assumes a composite world empire of Meden and Persians can be seen from the following facts in his book:

A. Daniel talks a few times about 'the law of Meden and Persians'. Daniel 6:9,16.

B. From the time of the change of power with Babel, God always mentions the Meden together with the Persians. The LORD says to Belsazar through Daniel – as a translation of what the hand wrote on the wall – in Daniel 5:28. *Your kingdom is divided and given to the Meden and the Persians.*

C. Daniel provides a vision of God in Daniel 8, a battle between a ram – with NB two horns (Media and Persia) – and a goat with one horn. Then he gets the explanation. Daniel 8:20,21 *The ram with the two horns you saw indicates the kings of the Meden and the Persians. The hairy goat is the king of Greece.*

D. We know that King Cyrus or Kores had a Persian background – Kores, King of Persia Daniel 10:1 – and was one of the first kings of the Medical/Persian Empire around 540 BC. The fact that the Medical Empire always comes first seems to indicate a certain dominance of the Meden on the Persians. It is not impossible that a Persian monarch would be the first in a large Meden empire, but a first Median monarch is more in line with the expectations.

Conclusion:

According to this view, there has been no separate Medical Realm. However, the kings with a Persian and Medical background alternate. What about the old texts? It is and remains – however old – interpretation of the Daniel text. An additional argument is that in Jewish literature – such as the book 4 Ezra, but also the Targum and literature from Qumran and the Jewish historian Josephus – the Roman empire is invariably kept for the fourth reich. In science, this is called *The Roman View*.

The fulfillment of the prophecy about enemy king is during the third, the Greek Empire.



There is a *preliminary* and a *final* fulfillment of the end time in Daniel.

In the preceding we believe that we have demonstrated sufficiently convincingly that the expectation aroused in Daniel 7 – that the enemy king occurs in the fourth world empire – actually occurs during the third, the Greek empire. The question that then arises is: 'How are we to explain this change of world's empires?' Our contention is that there is a *provisional and final fulfillment*. The performance of the enemy king in Daniel 8 through 11 involves a preliminary fulfillment of the end time, giving the Bible reader a picture of the final fulfillment. In the meantime, there are indications of a provisional and a definitive completion of the end time.

Directions beyond Daniel for the preliminary and final fulfillment.

First, we come up with additional evidence from outside the book of Daniel. What is the case? In Daniel 8 through 12, the devastating abomination is a fixed expression. This expression occurs 4 times. That term stands – as we have seen – for the hostile king and the idol he erects in the temple in Jerusalem. One proof that the fulfillment in Daniel is preliminary is that in the New Testament in Mark 13:14 and Matthew 24:15, the Lord picks up precisely this expression to project it into the future final fulfillment. This is external proof that the fulfillment in the time of the Greek empire – as described in Daniel 11 – is provisional. For – so the reasoning goes – if the devastating abomination had received its final fulfillment in the time of the Greek empire, the Lord Jesus would not have picked up that term to project him into the future. The Lord Jesus says in Mark 13:14 *When you will see the devastating abomination spoken of by the prophet Daniel where it does not belong – let those who read it look out for it! – then let those who are in Judea flee to the mountains.*

Antiochus and the statue of Zeus in Jerusalem; the provisional completion of the end time.

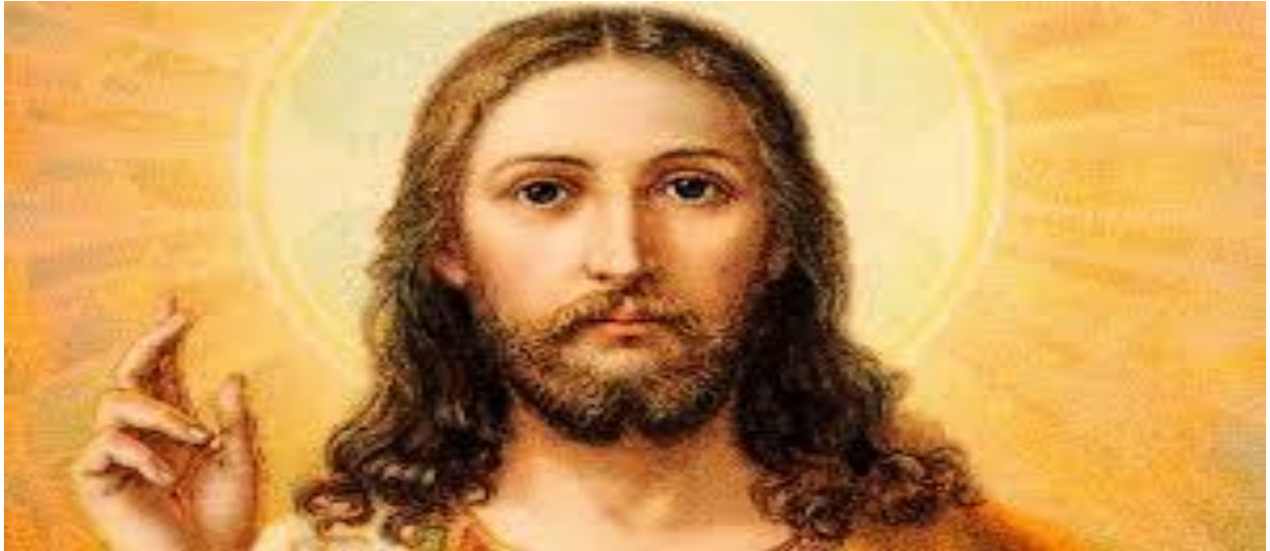


Directions in Daniel for the provisional and final fulfillment.

In Daniel 8 to 11 there are indications confirming that there is a provisional and definitive fulfillment. Antiochus Epiphanes IV is the king who stood up to God and His people. It was he who erected that statue of Zeus in the temple of the LORD. It was he who forbade circumcision and sabbath celebration. This history is foretold in Daniel 8 and 9 and described as factual prophecy and history in Daniel 11:29-35. Everyone agrees that the history of Antiochus Epiphanes IV – which took place from 167- 164 BC – is the fulfillment of what is said in Daniel 8 and 9. However, this cannot be the final fulfillment, because much remains about what has remained unfulfilled. In this respect, it is wise to pay close attention to the similarities between the hostile king of the fourth and the third realm, but also to the differences. Indeed, there are things missing from the prophecy about the third realm in Daniel 8, 9, 10, and 11, such as *the last judgment of God* and *the breakthrough of the eternal Kingdom for the Saints* as foretold in Daniel 7. These things will seek the Bible reader in vain in chapters 8 to 11 of Daniel. In fact, it's not announced in those chapters either. In Daniel 8 through 11, only the end of the king – who stands up to God and the saints and the restoration of the sanctuary – is foretold. We read about this king Antiochus Epiphanes IV in Daniel 8:25 *without a human hand being involved he will be broken*. In Daniel 11:45 we read that *'he finds his end without anyone helping him.'* In addition, Daniel 12 plays after this enemy king – who stands up to God and the saints – has died. According to Daniel 8 to 11, the death of the enemy monarch would herald the turning of time. This is in part true because after the death of the oppressor, the temple is cleansed of all foreign blemishes and re-dedicated to the service to the LORD God. This temple cleansing is also announced. Daniel 8:14 *He said to me, Up to two thousand three hundred evenings and mornings. Then the sanctuary will be restored to law.* Ergo, there is no final judgment of the rebellious nations in Daniel 8-11, and the breakthrough of the eternal Kingdom of God as we read in Daniel 7:26,27 *Then the court will*

sit: one will deprive him of his dominion, exterminate him, and destroy him completely. But the kingship and the dominion and greatness of the kingdoms under all heaven will be given to the people of the Saints of the Supreme. His kingdom will be an eternal kingdom, and all that has dominion will honor and obey Him. In Daniel 8 to 11, therefore, it is a preliminary and not final fulfillment. In Daniel 8 to 11, the enemy king dies at the end and the temple is re-consecrated and history goes on again, liberated from the oppressive power of Syria and led by members of the Maccabees' family. With the Hanukkah Festival, the Jewish community still celebrates the annual reconsecration of the temple in 164 BC, which is a turnaround, but not yet the final transition to the Kingdom of Heaven.

Jesus picks up "devastating abomination" from Daniel and projects it to the end times.



The provisional and final fulfillment of the attack on Gods the faithful.

**Prophecy about
final fulfilment**

Final destruction of the attacker. Eternal Kingdom for the Saints and the Son of Man.

Prophecy on provisional fulfillment

Restoration and re-consecration of the temple and the death of the hostile king. History goes on.

**Prophecy about
final fulfilment**

Final destruction of the attacker. Eternal Kingdom for the Saints and the People's Son.

Daniël 7:23-27

He said the fourth animal will be the fourth kingdom on earth, which will be different from all the other kingdoms. It will devour the whole earth, it will trample her and shatter her. (..) after them

Daniël 8:10 (compare Daniël 9 en 11)

He grew up, right down to the army of heaven. Of that army, namely from the stars, he dropped some on the earth and trampled them. He made himself great to the Prince of that army. The recurring sacrifice was taken from This and His holy dwelling thrown down. And the army was surrendered because of the apostasy against the recurring sacrifice, and he threw the truth to the ground. He did it and it was lucky. Then I heard a saint speak, and a saint said to the Unnamed Who said, "How

Daniël 12:1-3

In that time Michael will rise up, the great prince, he who will assist your people. It will be a stuffy time, as there has not been since there

another will rise up. It will be different from those that had been before. (..) He will speak words to the Supreme, the saints of the Supreme will destroy him. He will set out to change certain times and the law, and they will be surrendered in his hand for a time, times and a half time. After that, the court will sit: he will be deprived of his rule, exterminated and completely destroyed. But the kingship and the dominion and greatness of the kingdoms under all heaven will be given to the people of the Saints of the Supreme. His kingdom will be an eternal kingdom, and all that has dominion will honor and obey Him.

long will the vision of the recurring sacrifice and the devastating apostasy apply, and for how long will both the sanctuary and the army be surrendered to be trampled on?" He said to me, "Up to two thousand three hundred nights and mornings." Then the sanctuary will be restored to law. (..) Through his cunning, he will succeed in the deception under his hand. He will rise in his heart. In their carefree calm, he will destroy many. Yes, he will rise up against the Prince of Princes, but without a man's hand he will be broken.

Daniel 9:26,27 After the sixty-two weeks, the Messiah will be exterminated, but it will not be for Himself. A people of a monarch, a people to come, will destroy the city and the sanctuary. The end of it will be in the floodwaters and to the end there will be war, devastation that has been decided. He will strengthen the covenant for many for one week. By the middle of the week, He will stop victim and grain sacrifice. Over the gruesome wing will be a destroyer, even to the consension, which, firmly decided, will be poured over the destroyed.

Daniel 11:29-32 At the set time he will return and advance against the south, but it will not be like the first or like the last time. There will be ships of the Kittians against him and he will frighten. He will return and vent his fury against the holy covenant, and he will carry out his own will. He will, as he returns, watch those who leave the holy covenant. Then powerful arms will come forth from him. They will desecrate the sanctuary and the fortress and take away the recurring sacrifice and draw up the devastating horror. And those who act wickedly against the covenant, he will cry through flattery. The people, however, those who know their God, will seize them, and they will carry out their will. The wise among the people will teach many. (..) And he will set up the tents of his palace between the seas, at the mountain of the holy Jewel. Then he will come to his end, and have no helper.

has been a people until that time. In that time, your people will be delivered: everyone who is found, written down in the book. And many of those who sleep in the dust of the earth will wake up, some to live forever, others to defamation, to eternal an end. The wise will shine as the sheen of the sky vault, and those who justify many, as the stars, forever and ever.

The devastating horror.

Daniel 12

The final fulfillment foretold in Daniel 12.

In Daniel 12, Daniel receives another vision of the end time with similar ingredients of the devastating abomination and the special indication of the duration. Only this time it is about the *final* fulfillment because 'the eternal Kingdom of God and God's judgment' are called. Daniel 12:2,3 *And many of those who sleep in the dust of the earth will awaken, some to everlasting life,*

others to shame and everlasting contempt. The wise will shine as the sheen of the sky vault, and those who justify many, as the stars, forever and ever. Daniel 12 is about the final fulfillment. The events surrounding Antiochus Epiphanes IV are prophecy and the actual history is recognizable in the text of Daniel 11 in detail. From Daniel 12 onwards, that link between prophecy and the history in which the writer stands is missing. A convincing explanation is that what has been fulfilled provisionally and to a limited extent in Daniel 8 to 11 in the future – as Daniel 12 outlines – will receive his final and complete fulfillment. This is confirmed – as mentioned – by Daniel 12:1-3 where we hear of breakthrough of the eternal kingdom of God. Not coincidentally, in Daniel 12 – i.e. after the first preliminary fulfillment with the death of Antiochus Epiphanes IV – the concept of devastating abomination occurs again in relation to the length of time that indicates the end time. Daniel 12:11 *From the time when the recurring sacrifice will be taken away and the devastating abomination will be drawn, it will be a thousand two hundred and ninety days.* From the NT, this view is confirmed by the way in which the Lord Jesus in Mark 13:14 and in Matthew 24:15 in particular cites the concept of the devastating abomination from Daniel and projects it into the future. Matthew 24:15 *When you will see the devastating abomination spoken of by the prophet Daniel standing in the holy place – let those who read it pay attention to it! –*

The time of Antiochus Epiphanes IV gives a picture of the end time.



In a vision of the LORD, Daniel 8 gives the preface to the devastating abomination and stresses that it is preceded by a waste of faith. Daniel 9 shows that the devastating abomination is the culmination of a long period of time and that the devastating character has disastrous consequences for the faith community. Daniel 11 in fact gives prophecy about the provisional historical fulfillment of the devastating abomination as announced in Daniel 8 and 9. People who study Daniel – with the historical setting of Antiochus Epiphanes IV complete with the god Zeus in the temple of Jerusalem and persecution of the believers – thus get a pretty sharp picture of what will happen once in the end times. Daniel 12 is focused on the future and final fulfillment as announced in Daniel 7.

Devastating abomination.

Daniel 11 mentions the victory of the Maccabees over the Seleucids and the death of Antiochus Epiphanes IV. Daniel 11:45 *And he will set up the tents of his palace between the seas, at the mountain of the holy Jewel. Then he will come to his end, and have no helper.* The prophecy about the devastating abomination is concluded with the death of the king and the removal of the statue of Zeus and the altar of Zeus from the Temple of Jerusalem. The temple in Jerusalem is cleansed and reconsecrated in 164 BC. In Daniel 12 there is – remarkably – again the devastating abomination. Remarkable because history is actually over. Literally, in Daniel 12:11 *From time it is written that the recurring sacrifice will be taken away and the devastating abomination will be drawn up, it will be a thousand two hundred and ninety days.* In Hebrew we read Shikkut's

Mesjomen = devastating abomination. The answer to the question 'Why the devastating abomination is mentioned again – after history has been completed – is because this time it is focused on the distant future and final fulfillment. It is the Lord Jesus who literally picks up the expression the devastating abomination from Daniel 12 in His speech about the last things in Mark 13 and Matthew 24 and attaches a future to it. The Greek translation of the devastating abomination is *bdelugma tes eremoseos*. The Lord thus confirms that the devastating abomination was not fully fulfilled in the time of Antiochus Epiphanes IV. The preliminary fulfillment in the time of 167-164 BC gives a good picture of what this expression evokes about the end time. The Lord picks up the expression and projects it onto the distant future.



3.5 years.

In the immediate vicinity of the expression the devastating abomination we encounter in Daniel 12 variations on the theme of the 3.5 years. Again, it is not Daniel himself who asks the question of the *How long?* There are three heavenly persons by the river, while two of them are located on both banks. One of them asks the question about the *How long?* The answer will not surprise. Daniel 12:6,7 *One said to the Man dressed in linen, who stood above the water of the river: How long before these wondrous things come to an end? Then I heard the Man dressed in linen, standing above the water of the river, and He raised His right hand and His left hand to heaven and swore at Him Who lives forever: After a set time, set times and a half, when He will have put an end to it to break the power of the holy people all these things will come to an end.* Apparently, the LORD wants us to understand the seriousness of the situation. Fortunately, there is the promise that suffering will have a positive effect on the faithful. Daniel 12:10 *Many will be cleansed, made pure white and refined.* The snake always bites its own tail. Moments later, the angel is even clearer about the length of time. Daniel 12:11,12 *From the time that the recurring sacrifice will be taken away and the devastating abomination will be drawn, it will be a thousand two hundred and ninety days.* The repetition of the shortened time – in different variations – seems to stem from the point of view of persistence. The message that speaks out is, "It is an very difficult time, but time is shortened by God. It doesn't take 7 but 3.5 years. Hang in there." Such a lecture can be drawn from Daniel 8, which underlines the shortened period. Daniel 8:26 *As for the vision of the evening and the morning, what has been said, that is the truth.* God promises here that we can be sure of it. It doesn't deviate. Daniel 12:12 is written from the consciousness that it is a difficult period that requires perseverance. When people know that the period ends earlier at some point and God will intervene saving, it helps us to persevere. The Lord gives us a heart in doing so with the words Daniel 12:12 *Good willed he who continues to expect and reaches a thousand three hundred and thirty-five days.* It will be a particularly difficult time for the believers, but those who endure receive a special blessing of the Lord: The entrance in His Kingdom. In Mark 13 and Matthew 24 –

but also in other places in the New Testament – we will find variations on the 3.5 years near the devastating abomination. The time indication is a signal that we are – at the time it plays – in the end time.

The book of life.



The book of life.

In addition to the already known phenomena that accompany the breakthrough of God's Empire, the book of life is also discussed here. Daniel 12:1 *In that time, your people will escape: every one found written down in the book.* The book of life is a new point of view that is better and more broadly developed in the New Testament. It is said in connection with the end time. The science recorded in 'the book of the people who will inherit the Kingdom of God' gives a strong conviction among those involved. You may say that that book of life is with God in heaven and that we as believers do not know the names. That's true. Yet the believers who are concerned are reasonably convinced that their name is recorded in the book of life. Though their staggering makes them uncertain at times, that belief helps to keep thinking positive and doing good at a time when many people are falling out of their faith. It also helps a renegade or someone who was counted among the wise but failed to find his way back. God makes it clear in the book of Ezekiel that every man is responsible for his actions. It's about the ultimate choice for God. God does not attribute the sins of the past to one who truly repents. Ezekiel 18:21-23 *But when the wicked repents of all his sins he has done, observes all My ordinances and does justice and justice, he will surely remain alive, he will not die. All his transgressions, which he has committed, they will not be remembered. Because of his justice, which he has done, he will live. Would I really please the death of the wicked? speaks the Lord LORD. Isn't it, when he repents from his ways, that he will live?*

Book of life.

Daniël 12: 1	In that time, your people will escape: anyone who is found, written down in the book.
Psalms 69:29	Let them be obliterated from the book of life, let them not be written down by the righteous.
Philippians 4:3	Yes, I also ask you, my sincere companion: Help these women, who fought with me in the Gospel, also with Clemens and my other fellow workers, whose names are in the book of life.

Revelation 3:5	Whoever conquers will be clad in white clothes, and I will certainly not erase his name from the book of life, but I will confess his name to My Father and to His angels.
Revelation 13:8	And all who dwell on the earth will worship it, at least whose names are not written in the book of the lamb that was slain, from the foundation of the world.
Revelation 17:8	The beast you have seen was not and is not; and it will rise from the abyss and go to the perdition. And those who dwell on the earth, whose name is not written from the foundation of the world in the book of life, will be surprised when they see the beast, which was and is not, even though it is there.
Revelation 20:12	I saw the dead, small and large, standing before God. And the books were opened and yet another book was opened, namely the book of life. And the dead were judged according to what was written in the books, in accordance with their works.
Revelation 20:15	And if one did not appear to be inscribed in the book of life, he was thrown into the pool of fire.
Revelation 21:27	Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those who are written in the Lamb's book of life.
Revelation 22:19	And if one dismisses the words of the book of this prophecy, God will take his share of the book of life, and of the holy city, from the things written in this book.

And I, Daniel, saw, and behold, there were two others on the riverbanks.



The man dressed in linen.

In Daniel 8 and 10, we already came across someone who bore a great resemblance to the Son of Man. In Daniel 12 we meet Him again. The Person is dressed in *linen clothes* this time. Thus the Lord is also introduced in Daniel 10:5. *I raised my eyes and saw, and behold, there was a Man, dressed in linen, his hips girded with the fine gold from Ufaz.* When we rightly observed – partly because of the glory of His appearance and the claim with the title Adonai (= Lord) – that it is the Son of Man Himself, we can now also assume that the Lord is above the river. Daniel 12:5,6 *And I, Daniel, saw, and behold, there were two others here on the bank of the river, and the other on the banks of the river. One said to the Man dressed in linen, Who was standing above the water of the river: How long will it take for these wondrous things to come to an end?* It is the Son of Man who answers the question of *how long?* And it is again Daniel who addresses the Son of Man with the title Adonai (= Lord) in Daniel 12:8. The fact that the Son of Man Himself gives the vision and explains the event gives an extra weight to the event. It's really going to happen. But it also means

that God is there in the person of the Son of Man. All things are in God's hand; time, but also the end of the great tribulation.

The renegades.

In Daniel 12, the apostates pass by in Daniel 12:10. *The wicked, however, will act wickedly, and none of the wicked will understand, but the wise will understand.* The apostates here are called the wicked. The wicked are people who belong to the people of God, but have broken with their faith. These wicked people don't understand anything about eschatology. That's not because their intellectual abilities are lacking. It's because their wrong way of life determines their way of thinking. Their wrong way of life blocks their view of God and faith. They "keep the truth under the table through their iniquity." It is in the Roman letter that Paul notices something similar. Romans 1:18 *For the wrath of God is revealed from heaven over all the wickedness and iniquity of the people who suppress the truth in iniquity.* The wicked who act wickedly don't understand any of it. The wicked who break with their wrong way of life and thinking, of course, can get an eye again for the things God wants to say about the future.



Resurrection from the dead.

Die and rise.

In the book of Daniel, the resurrection – of the righteous and the wicked – is learned. Daniel 12:2 *And many of those who sleep in the dust of the earth will awaken, some to live forever, others to shame and everlasting contempt.* This is one of the few Old Testament Bible sections that show that there is a resurrection to life and a resurrection to death. The wise and the Saints will rise up and receive eternal life. It emphasizes the glory and power of the resurrection that the wise are part of. Daniel 12:3 *The wise will shine as the sheen of the sky vault, and those who justify many, as the stars, forever and ever.* The wicked will rise too, but no one would trade with them. They will awaken to eternal libel and to eternal contempt. Not only does the glory last forever, but also the libel is eternal. Daniel can die peacefully now. He will rest in the grave until he is allowed to rise at the end of time. Daniel 12:13 *But you, go to the end, for you will rest, and you will rise up in your destiny, at the end of the days.*



Sealed scroll.

Seal the book.

In two verses, it is made clear by the Lord that He wants these visions to remain secret and sealed. In Daniel 12:4. *But you, Daniel, keep these words secret and seal this book until the time of the end. Many will examine it and knowledge will increase.* In Daniel 12:9 we read the same thing again. *Then He said, Go, Daniel, for these words remain secret and sealed until the time of the end.* We've seen before what this sealing means. The book of Daniel has long been a well-kept secret, because the actual history is necessary to understand the premonition. Isaiah 29 sheds a special light on what might be meant by sealing. Isaiah 29:11,12 *Therefore, for you, the vision of all this has become like the words of a sealed book. One gives it to someone who can read and says: Read this! But he says, "I can't, it's sealed." Or one gives it to someone who can't read, and says, Read this! But he says, "I can't read."* So while it is a well-kept secret, the LORD at the same time gives hope for a better understanding for the people who go out on research. Because the book of Daniel is one of the most quoted books of the New Testament it appears that people in the time of the Lord Jesus are well versed in it. What is remarkable in this context is that John should not seal the book of Revelation. Revelation 22:10 *And he said to me, "Do not seal the words of the prophecy of this book, for time is near.* John should not keep the words secret or hide them. Presumably this has to do with the following. In the time of Daniel, the end time had not yet arrived, but in the time of the book of Revelation the end time had already begun. Anyone who knows the book of Revelation knows that the end time is marked by the seven seals. The book with the seven seals we come across in Revelation 5:1,2,5,9 and 6:1,3,5,7,9,12 and 8:1. Only the Lamb can open the seals. With the opening of the seals begins the history in which it takes place. In other words; the book of Revelation, it looks like a premonition that is in the process of being made. While the book of Daniel describes a premonition that had yet to become history at the time.



The Lamb opens the book with the seven stamps,

Knowledge will increase.

There seem to be three conditions for understanding the LORD's revelation about the end time.

1. The first thing it takes – to understand the hidden things – is to look for them. Daniel's prophecies and sealing secret has at least to do with understanding that is missing, but can break through. In fact, that promise is there. Daniel 12:4 *Many will examine it and knowledge will rise.* The LORD stimulates research and study. But more is needed to discover what God wants us to know through the secret language about the end time.
2. It is apparently not only a matter of understanding hidden things, but one must also stand in a faithful and obedient way in the end times. At least that's what the LORD says in Daniel 12:10 *Many will be cleansed, made pure white, and refined. The wicked, however, will act wickedly, and none of the wicked will understand, but the wise will understand.* The wicked do not come to a

good understanding. Fortunately, for the true believers the case is different. They might understand and grow in knowledge.

3. Daniel meets these two conditions. And yet he doesn't get the finger all the way behind it. He also complains about this. Daniel says in Daniel 12:8,9 *I heard it, but I did not understand. And I said, "My Lord, what will be the end of this?" Then He said, Go, Daniel, for these words remain secret and sealed until the time of the end.* That's the third condition. The end time must have arrived. The book of Revelation should not be sealed for that reason. That condition seems to be more than fulfilled at the moment. Revelation 22:11 *And he said to me, "Do not seal the words of the prophecy of this book, for time is near.* Already in the first century AD, the end time began, on which Revelation speaks out. This is illustrated by the book, which is closed with seven seals. Those seals open from Revelation 6. With each seal, a new phase in history opens. At the same time, everyone understands that if one or two seals are still waiting to be opened, the full understanding – as far as those seals are concerned – is a tricky one.

Conclusion.

Daniel 8 and Daniel 9, with the devastating abomination, form the prophecy of the end times that actually occurs in the time of Antiochus Epiphanes IV which oppresses the faithful Jews and places an image of Zeus in the temple. Daniel 10 and 11 form the prophetic but also factual or historical representation of the political developments in the second century BC. When the term "devastating abomination" resurfaces in Daniel 12, it makes you think. Especially when the Lord Jesus, among others, in Mark 13:14 takes over that term and projects it into the future. The obvious conclusion seems to be that in Daniel 8 to 11 we see a preliminary fulfillment of this prophecy, which gives a picture of the final end time that lies ahead. Daniel 8 through 11 provide useful material – in the broad decreasing of faith and the devastating effects on God's people and the direct attack on faith – to have a reasonably adequate premonition of the time that will once break free over God's people. With this revelation, God wants to prevent the believers from being totally overwhelmed by the opposition and hatred of the world. He also wants to encourage us that – despite the space that God's enemies are given – everything is in God's hand. It is an extremely difficult period for the people of faith, which is why the LORD is cutting the time of great oppression by half.

The light of the setting sun.

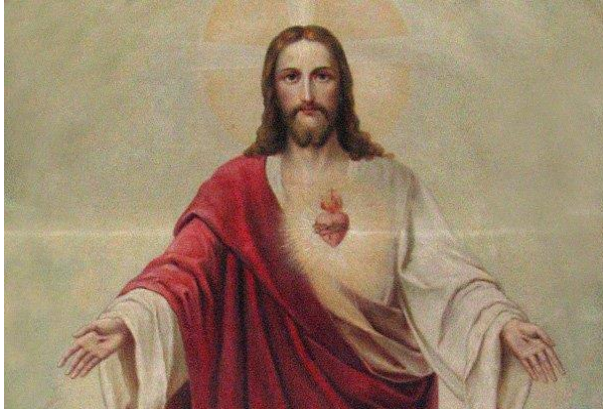


4. The eschatology of the Lord Jesus and of Paul.

The eschatology of the Lord Jesus and of Paul. In the New Testament, Daniel's eschatology is further elaborated. When the devastating abomination appears in the eschatological speech of the Lord Jesus, the line – which is extended in the New Testament from the book of Daniel to the Gospels – is recognizable. We should certainly be pleased to get to know the eschatology of the Lord Jesus, but also the Apostle Paul is not unapologetic when he comes up with a small eschatology in the second Thessalonians letter. In that letter he shows that eschatology for him is

really a subject that belongs to the ABC of Biblical education to the Christian Church. 2
 Thessalonians 2:5 *Do you not remember me saying these things to you when I was with you?* Apart from a small eschatology, the apostle in Romans 11 comes with a remarkable change of Israel and the peoples in God's turn to this world. In this chapter, we reflect on the Biblical future of the Lord Jesus and Paul. Parts 9 and 10 will primarily deal with the eschatology of John, as revealed to him in the book of Revelation by the Lord Jesus.

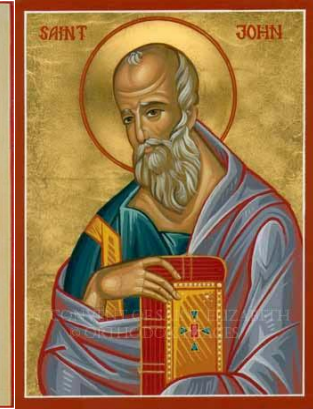
The eschatology of the Lord Jesus.



The Apostle Paul



The Apostle John.



A. The eschatology of the Lord Jesus.

The devastating abomination from the book of Daniel is cited by the Lord Jesus.

The Lord Jesus picks up in Mark 13:14 the expression the devastating abomination from the book of Daniel and projects it into the future. Mark 13:14 *When you see the devastating abomination spoken of by the prophet Daniel where it does not belong – let those who read it look out for it! – then let those who are in Judea flee to the mountains.* We find this quote in the eschatological speech of Jesus. In the Church, Mark 13 was for a long time called 'Jesus' speech on the last things.' It is remarkable that the Lord of the 16 chapters of Mark is clearing an entire chapter for the Biblical Future Expectation. Matthew also recorded this speech of Jesus in Matthew 24. Lucas can say the same thing in Lucas 21. For us as Bible readers – with an interest in eschatology – it is interesting to see if the accompanying phenomena of the end times – such as the waste of faith, the great tribulation and the shortening of time – can also be found in this speech of Jesus. We refer to the images that the term evokes the devastating abomination in the book of Daniel. We briefly remember this:

1. From temple destruction to temple de-consecration and the return of Israel.

It will not be without use to examine up close whether the devastating abomination – as in Daniel 9:27 of the seventy-week vision – is part of a long history of which it is the conclusion. The 70-week vision presupposes the return of the people of Israel to the country of origin. Daniel prays in Daniel 9 – when he feels that the seventy years of exile are over – to God for the return of his people to Israel. After this prayer, the angel Gabriel comes with the seventy-week vision.

2. The devastating abomination and spiritual power behind the powers.

The focus will be on the expectation that by the end of time there will be another situation that evokes strong memories of the statue of Zeus + altar in the temple in Jerusalem. This image was put there by Antiochus Epiphanes IV. It desecrated the temple from 167 - 164 BC and intimidated and provoked for 3.5 years the God of Israel and the faith of God's people. There, too, Daniel 11:31 – the term "the devastating abomination" falls. While all three terms in Daniel 8, 9 and 11 show an aspect of the end time, the same concept of the devastating horror in Daniel 12:11 forms

the link from Daniel to the future. It is this notion that is cited by the Lord, among others in Mark 13. In Turn, the Lord Jesus projects this image onto the future of which it forms the end time.

3. The waste of faith.

The apostasy of faith is apparently so strongly present during this time that in Daniel 8:13 the devastating abomination even called the devastating apostasy.

4. The great tribulation and the reduction of time.

The 70-week vision is marked by the link with the devastating abomination of – the devastation that is being wrought – the disastrous nature of our time. This time is also called the great tribulation. With all kinds of special indications, Daniel but also in the NT point out the shortening of time.

5. The Son of Man.

In Daniel 7, we are first aware of the Son of Man, a divine figure who is at the same time human. He is presented with the words "Someone like a Son of Man." It is the Lord Jesus who identified with the Son of Man. He is the Lord of the Sabbath. He also has the power to forgive sins. Up to three times the Gospels tell of the suffering that awaits the Son of Man, but also that He will rise from the death on the third day. Finally, the Son of Man is spotted on the Right Hand of the Father in heaven and there is a promise that He will return to the clouds of heaven.

Where have I seen that before?



1. From temple destruction to temple de consecration.

The devastating abomination in Mark 13 is part of a long history – from temple destruction to temple de-consecration – as it is in the 70-week vision. Indeed, the 70 weeks began before the destruction of Jerusalem and the temple in 586 BC and lead to the temple de-consecration by Antiochus Epiphanes IV in 167 BC. That was the provisional end time which gives an image of the definitive end time. A similar periodization impression is seen in the eschatological speech of Jesus.

The question of the When?

The reason for Jesus' eschatological speech is the temple complex in Jerusalem. It is known that King Herod has restored and greatly decorated the second temple, which dates back to 515 BC. The disciples cannot fail to express their admiration for the beautiful temple-complex to the Lord. Mark 13:1 *And when He left the temple, one of His disciples said to Him, "Master, look, what a stone and what a building!"* For the Lord Jesus, this is the occasion to announce the impending destruction of the temple. Mark 13:2 *And Jesus replied to him, "Do you see these great buildings?" There will not be one stone left on the other stone that will not be broken down.*

The Temple of Herod.



For the Lord and the disciples, this is the reason to talk with each other about the future. The location is the Mount of Olives from where they look down on the city of Jerusalem and the temple. When the Lord sits down, the disciples come with the question of the When? Then follows the eschatological speech of Jesus. With the metaphor of contractions – Mark 13:8 – the Lord makes it clear that the history of the nations has quite a few 'contractions' with wars and famines. Although there is no arrow to be drawn at the time when this is happening, there is undeniably an indication that we know that – until this moment – it has taken at least 2,000 years, namely the global spread of the Gospel. Mark 13:10 *And the Gospel must first be preached to all nations.* However long the period may last, it will be the situation that the term "devastating abomination" comes into the mind of Lord Jesus'. Mark 13:14 *When you see the devastation abomination spoken of by the prophet Daniel where it does not belong – let those who read it look out for it! – then let those who are in Judea flee to the mountains.* In the eschatology of the Lord Jesus, the term devastating abomination is part of a long period of history of which it is the culmination. In addition to 'the long period', there is a remarkable similarity with the 70-week vision of Daniel 9. The desecration of the temple of God in the end time marks the end of a long period that began with the temple destruction in 70 AD. The destruction of Jerusalem in 70 AD is a punishment of God because Israel rejected the Messiah Jesus. Luke 19:14-44 *And when He came close and saw the city, He weeled over her. He said, "Oh, that on this your day, you would also recognize what is serving your peace! Now, however, it is hidden from your eyes. For there will be days when your enemies will set a wall around you, encircle you and corner you from all sides. And they will destroy you and crush your children in you. Nor will they leave a stone on the other stone in you, because you have not recognized the time when you were looked at.* In this sense, the long period is very similar to the 70-week vision that began with the temple destruction in 586 BC and ended with the temple de-consecration in 167-174 BC. In this respect, a certain addition and clarification is also given in the parallel Bible sections of Matthew 24 and Luke 21.

From temple destruction to temple de-consecration



de 70 zevens over jouw volk en
over jouw heilige stad



Matthew and Luke and the eschatological speech of Jesus.

Matthew.

Matthew – dubbed 'the first explainer of Mark' – makes the link with the book of Daniel and the location of the temple in Jerusalem even more emphatic. Matthew 24:15 *When you will see the devastation abomination spoken of by the prophet Daniel standing in the holy place – let those who read it pay attention to it!* Matthew added the reference to the prophet Daniel – in other words – to clarify it. Another – cryptic – piece of Mark's text is also clarified by Matthew, namely the place where he does not belong. Matthew has: the holy place. Ha makom qadosj (Hebrew) or mokum (Amsterdam). Matthew refers to the temple in Jerusalem, because that is the holy place par excellence. There is another notable difference between the Mark and Matthew versions in relation to the *devastation abomination*, but later on.

The triumphal arch of Titus at the Forum Romanum in Rome with the seven-armed candlestick.



Luke.

With Luke something remarkable happens. According to the researchers, Luke appears to have witnessed the temple destruction in the year 70 AD. Remarkably, the entire expression – *devastation abomination* – is limited to destruction in Luke's case. Luke 21:20 *When you will see Jerusalem surrounded by armies, know that its devastation is near.* For Luke's realization, this disastrous event in 70 AD represents for the Jewish people and Jerusalem the beginning of Jesus' foretelling. Luke himself may have witnessed the flight from Jerusalem of the Christian community. Luke has taken over this element from the Gospel of the Mark. Luke 21:21 *Then let those who are in Judea flee to the mountains and those in the middle of Jerusalem, move away from it, and those who are in the fields do not go in.* History shows that during the siege of Jerusalem from 68 -70 AD, Christians fled from Jerusalem to Pella. According to Eusebius of Caesarea – the historian of the apostolic church – they fled away from the city. At Eusebius we read: The people of the ekklesia (= church) in Jerusalem were instructed by revelation: let those worthy of it leave

the city and settle in one of the cities of Perea called Pella. Luke has experienced the beginning of the fulfillment of Jesus' eschatological speech – the destruction of the temple – but history has not yet been fulfilled for Luke either. He expects in the distant future a restoration for the Jewish people and a restoration of the temple and God's living in the midst of His ancient people. That's clear from what he's saying. Luke 21:24 *And they will fall by the sharpness of the sword and be carried away in captivity among all gentiles. And Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are fulfilled.* The word *until* is telling. Further on, we hope to return to Luke's expectation that – after the time for the peoples – there will once again be a time for the Jewish people to return to their own country complete with the restoration of Jerusalem and the temple. The return of the Jewish people to the land of Israel is the great premise of the 70-week vision. Daniel received that prophecy in the time of exile after his prayer for the return of his people. According to the angel, the Jewish people will live in the country again for '62 weeks', although it is an exciting period. That expectation – that the Jewish people return to their own land and rebuild the city of Jerusalem and the temple – is shared by Mark and Matthew. Indeed, Mark and Matthew see – in accordance with Jesus' words – after the destruction of the temple in 70 AD in Mark 13:1/Matthew 24:1 – history reconnection around Jerusalem – to be precise the temple – where the enemy monarch will manifest himself against God and the faithful. Mark 13:14 and Matthew 24:15.

The fig tree symbol of the State of Israel.



Israel and the fig tree.

We say in Holland 'one swallow doesn't make a summer.' That may be true, but people apparently think of summer – when they see a swallow in the spring. In this case, the Lord uses the example of the fig tree. The fig tree loses its leaf in the fall. When the fig tree starts sprouting, everyone in Israel thinks, "Thank God, it's going to be summer soon." Jesus means, "You can really predict a little bit what's to come." People can say what comes from nature and changes in it. But apparently that can be done just as well by history and what the Lord says about it in the speech about the last things. Jesus literally says in Mark 13:28,29 *And learn from the fig tree this parable: when his branch softens and the leaves sprout, you know that summer is near. Similarly, when you see these things happen, know that it is near, on your doorstep.* It seems that the Lord thinks of nature entirely by the fig tree. The Evangelist Luke seems to confirm this when he complements the example of Jesus with all the trees. Luke 21:29 *And Jesus spoke to them a parable: Look at the fig tree and at all the trees.* Nevertheless, when the Bible-reader has heard from the fig tree, the Bible connoisseur must involuntarily think of the people of Israel because the fig tree is a metaphor of Israel.

The fig tree as a metaphor of Israel.

Jeremiah 24:1-5	The LORD showed me, and behold, two baskets of figs had been placed in front of the temple of the Lord, (...) Thus says the LORD, the God of Israel: Like those good figs, so I will know for the better the exiles of Judah, whom I have sent from this place to the land of the Chaldeans.
Hosea 9:10	I found Israel like grapes in the desert; as early figs to the fig tree, its first yield, I saw your fathers.
Micah 7:1	What a misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard: there is no cluster of grapes to eat, none of the early figs that I crave.
Luke 13:6-9	He spoke this parable: One had a fig tree planted in his vineyard. And he came to seek fruit, but did not find it. Then he said to the vineyardier, "Behold, I've been coming to find fruit on this fig tree for three years now, and I can't find it." Cut him down. Why does he cover the earth uselessly? And he answered and said to him, Lord, leave him standing this year, too, until I have dug around him and fertilize it. Maybe he'll bear fruit next year. But if not, you're going to have to cut him down.
Mark 11:12-25	And the next day, when they left Bethany, He went hungry. And when He saw in the distance a fig tree that had leaves, He went there to see if He would find anything about it; and when he came, He found nothing but leaves, for it was not the time for figs. And Jesus answered and said to him, "Let no one eat your fruit in eternity anymore!" And His disciples heard it. And they came to Jerusalem; and when Jesus entered the temple, He began to drive out those who sold and bought in the temple; and the tables of the changers and the chairs of those who sold the doves, He turned around, (...) and He did not allow anyone to carry any object through the temple. and He taught and said to them, "Is it not written, My house will be called a house of prayer for all nations?" But you've made it a robber's den. (...) And when it got late, He went out of town. And when they passed by early in the morning, they saw that the fig tree had withered, away from the roots. And Peter, who remembered it, said to Him, Rabbi, look, the fig tree that you have cursed is withered. And Jesus answered and said to them, "Have faith in God."

The fig tree



Fig tree = Israel?

It remains the case that the Lord compares with the fig tree a certain development in nature with a development in history. The Lord seems to say: it's not that difficult to predict, is it? Whether the Lord refers with the image of the fig tree to the restoration of the people of Israel – towards the

end of history – is not entirely certain, although some are convinced. It is not so important because the restoration of people of Israel and city and temple along other paths is sufficiently named. One can think of the words in Luke 21:24 *And Jerusalem will be trampled by the Gentiles until the times of the Gentiles are filled*. Also in Mark 13, history is widely fanned – *the Gospel must first be preached to all nations* – to return to Jerusalem and the temple at Mark 13:14. And yet the relationship fig tree = Israel is also, in view of the Biblical examples, unmistakable. In this sense, I do believe that the restoration of the Jewish people in the holy land since 1948 is a sign of the times.

2. The devastating abomination and spiritual power behind the powers.

The focus of New Testament eschatology will be on the expectation that by the end of time another situation will arise that evokes strong memories of the statue of Zeus + altar in the temple in Jerusalem. This image was put there by Antiochus Epiphanes IV. He desecrated the temple from 167 - 164 BC and intimidated and provoked 3.5 years of God and the faith of God's people. The Lord Jesus, too, expects an *devastating abomination* towards the end of history. In the New Testament, however, it does not seem to be an image, but a person referred to by different terms such as the *devastating abomination*, but also *the antichrist* or *the lawless man*.

Christ and the antichrist.

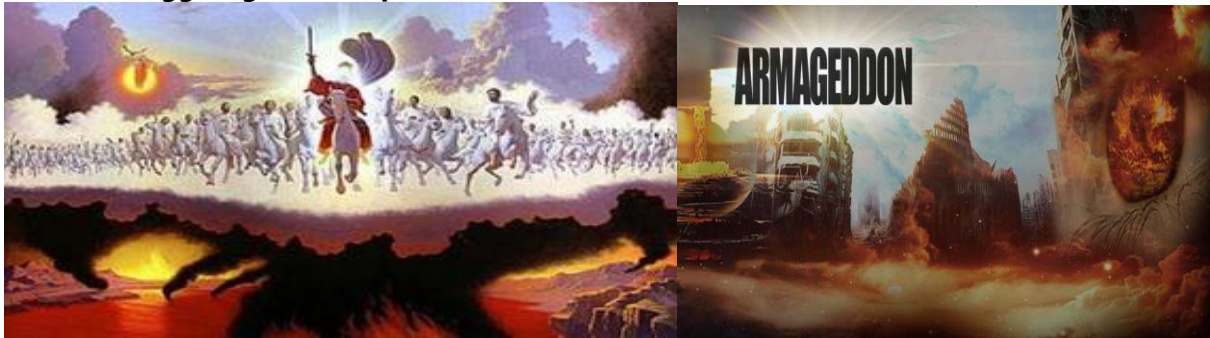


The antichrist.

In Mark 13, the Lord repeatedly warns of false christs. The false christs are the harbinger of the antichrist. On the one hand, the antichrist will lash out fiercely at Christ and the Christian faith. On the other hand, he wants to take the place of Christ among the people. The word *anti* means in Greek not only 'against', but also 'instead of'. What are we supposed to think about? Every man who lives according to the law of God is righteous. However, *there is no one who is righteous of its own; not one*, says Paul in Romans 3:1-5 Jesus Christ has acquired righteousness. He did so by carrying the blame for all mankind on the cross of Calvary. God has crowned His innocent suffering with resurrection and glory. Through the work of salvation of Christ, God gives the believers the atonement of their sins. God also pours the Holy Spirit into the hearts of the believers so that we learn from within to sense what God's will is. We also receive the conviction and strength of God's will through the Spirit of God. The antichrist will oppose this. He will accept what God disapproves of and want to force people of faith to violate the norms and values of the

Bible. He will unite in himself both the image of another god and the altar. Further on we will see that the Bible gives the antichrist other names as well. However, the term antichrist comes from the Bible to be precise 1 John 2:18 *Children, it is the last hour; and as you have heard that the antichrist is coming, many anti-christians have already come, from which we know that it is the last hour.* It is remarkable that in the eschatology of Apostle Paul and John we become aware of the role of the devil behind the antichrist. In the Lord Jesus' speech on the latter, this spiritual background does not come up (strongly).

Christ's struggle against the powers of darkness.



The way Mark describes the *devastating abomination* makes us aware that in the end times it is probably not an image, but a person. Mark 13:14 *When you see the abomination of the devastation spoken of by the prophet Daniel where it does not belong – let those who read it look out for it! – then let those who are in Judea flee to the mountains.* People will see 'him' standing, says Mark. Mark does indeed suggest by this way of describing that the devastating abomination is not an object/an image but a person. The *devastating abomination* will not appear in the future in the form of an altar and an image. The Greek verb *estekota* (= male = standing) in Mark 13:14 indicates the appearance of a person. Slowly but surely, in this lecture, the contours of the idol of Zeus with the altar pass into the person of the antichrist. What awaits us in the face of the devastating abomination of Daniel? Zeus's idol was – with the altar in the temple of the LORD – a direct attack on the faith of Israel. Zeus and the altar stood for a completely different way of believing and thinking and a completely different lifestyle than was used to in Israel. Zeus stands for another god. It's very far from the believers. Not for nothing is the idol called an *abomination* and the consequences of his presence in the temple a *devastation*. Thus, in the end times, a man will be the manifestation of this evil. It is striking that in Matthew the male person form has become neutral again; so from 'him' to 'it'. Matthew reminds us of an image. Without getting ahead of ourselves, we would like to mention that the beast in the book of Revelation – also a manifestation of the antichrist – builds a kind of living mechanism to represent the beast. Revelation 13:14,15 *And it says to those who dwell on the earth that they must make a picture for the beast that had the wound of the sword and came back to life. And he was given power to give a spirit to the image of the beast, that the image of the beast might even speak, and would make that all who would not worship the image of the beast be killed.* The antichrist could also be some kind of modern 'image', that can talk.

False christs.

Mark 13:5,6

And Jesus answered them and began to say, "Beware that no one is deceiving you." For many will come under My name and say, I am the Christ; and they will deceive many.

Mark 13:21

And then someone will say to you, Behold, here is the Christ; or behold, He is there; Don't believe it.

Mark 13:22

For false christs and false prophets will rise up, and they will draw and work miracles to deceive – if it is possible – the chosen ones.



The antichrist is a wolf in sheep's clothing.

3. The waste of faith.

The apostasy of faith is apparently so strongly present during this time that in Daniel 8:13 the *devastating abomination* even called the *devastating apostasy*. One of the factors that exerts great influence on the religious community is the antichrist. Johannes mentions only once the person who is characterized by this name. He also talks about anti-Christians. 1 John 2:18 *Children, it is the last hour; and as you have heard that the antichrist is coming, many anti-christians have already come, from which we know that it is the last hour.* Anti-christians are fellow Christians who look a lot like the antichrist. They're liberal. They try to implement all kinds of things in the Church that God emphatically rejects in the Bible. They choose the world in their hearts because they feel that it gives them more. They also think they will do the Church a service if they can shift the course of the Church in this direction. A liberal church is an accepted church. There is no one who says an angry word about such a church, on the contrary one is praised for its generous attitude towards people from whom one may have previously distanced himself. The presence of these anti-christians in the Church has made it even more difficult for those who want to hold on to the Bible. They are quickly seen as sharp sharpeners and troublemakers. People would rather lose them than be rich. Even in families it will sometimes be hard to stay true to God. We may have experienced times when people respected each other's opinions, but in the end times trust and obedience to God will not be appreciated. People will be accused of excluding people from faith and discriminating against them. Although at some point there is also someone who is on good terms with the world leader – that person is called the antichrist – there are many anti-christians in the time of faith that the believers who want to remain faithful to the God of the Bible suffer greatly from. The Antichrist is a worse because he has more power than ordinary liberal church people. *The great tribulation* is apparently characterized by the temptation to break with faith and the arduous trial of those who persevere in obedience to God. The Antichrist tries to pretend to be god by performing miracles. In this way, he will impress many people to get behind him, except for the chosen ones. If we are to believe the book of Revelation, we notice that the Antichrist – known as *the beast* there – kills the believers. Revelation 13:10 *If one performs in captivity, who goes himself into captivity. If someone kills with the sword, he must be killed with the sword himself. Here is the perseverance and faith of the Saints.* It's good or evil. Just as Antiochus

Epiphanes IV also proceeded. He rewarded the collaborators, while not only threatening the people who stayed with the sacred covenant, but actually killing many of them.

Mark 13 and the 'Be vigilant!'

Towards the end of the speech about the last things in Mark 13, the Lord calls His followers to be vigilant. Jesus doesn't seem to be talking to all the people of faith at first. He focuses in particular on the people who bear responsibility for His home, the Christian community. He is talking to the servants who have received power of attorney and – in particular – the doorkeeper. Mark 13:34 *It will be like someone who went abroad: he left his home, gave his slaves power of attorney, and gave each his work, and commanded the doorkeeper to be vigilant.*

Church for sale.



Perhaps we should think of the apostles and later of the office holders who have received the keys to the Kingdom of God. Matthew 16:18,19 *And I also tell you that you are Peter, and on this petra I will build my church, and the gates of hell will not overwhelm her. And I will give you the keys of the Kingdom of Heaven; and what binds you to the earth will be bound in the heavens; and what you decompose upon the earth will be dissolved in the heavens.* Office holders must ensure that biblical values are upheld. What's good? What's evil? When can there be reconciliation for people who have sinned? When can they be re-entered the community? It is a responsibility that the Lord entrusts to them. By the way, what Jesus says is not just directed at the office holders, as it turns out. At the end of the parable, the Lord addresses us all. Mark 13:37 *And what I say to you, I say to all: Be vigilant!* There is a sensitive point here. One tends to follow the minister and the church council, the priest and the church administration. Yet there remains a responsibility of its own. In other Scriptures of the Bible, the commandments of vigilance are connected to the expression that the Lord comes as a thief in the night. That is to say; For those who are not vigilant, He comes like a thief in the night. For a man of faith, there are two moments when the Lord can come back: 1. With the Second Coming 2. The moment of death. For both reasons, it is important to always be vigilant.

When faith comes under pressure.

Mark 13:5,6

And Jesus answered them and began to say, "Beware that no one is deceiving you." For many will come under My name and say, I am the Christ; and they will deceive many.

Mark 13:9

Do you look after yourself; for they will hand you over to council meetings, and in the synagogues you will be beaten; and you will be placed before cityholders and kings for my sake, to bear witness to them.

Mark 13:11-13

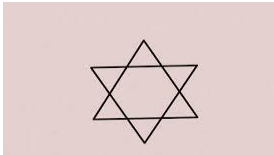
And when they will lead you away to surrender you, do not be concerned in advance about what to speak, and do not think of it; but what will be

given to you at that moment, speak that, for it is not you who speaks, but the Holy Spirit. And one brother will hand the other to death and the father the child; and the children will rise up against the parents and kill them. And you will be hated by all for the sake of My Name, but whoever persevere will be until the end, who will be blessed.

Mark 13:17-20 But woe bet on the pregnant and the nursing women in those days! And pray that your flight will not take place in the winter. For those days will be days of such tribulation as there has not been from the beginning of creation, which God has created, until now, and will never be there again. And if the Lord had not shortened those days, no flesh would be preserved; but for the sake of the elect, whom He has chosen, He has shortened those days.

Mark 13:21-23 And then someone will say to you, Behold, here is the Christ; or behold, He is there; Don't believe it. For false christs and false prophets will rise up, and they will draw and work miracles to deceive – if it is possible – the chosen ones. But beware; See, I told you everything in advance!

Mark 13:33 Note: watch and pray, because you do not know when it is the time.



Sign of the times.

The waste of faith prior to the end time.

In the eschatology of the Lord Jesus, we may encounter the apostasy of faith in the way he characterizes His contemporaries. Jesus uses a pejorative, "This adulterous and sinful generation." Every man consciously or unconsciously seeks out the latter in Jesus' speech about the last things that reveal something about time. That in itself is not wrong. The reason of Jesus is the question of the disciples to the When? Mark 13:4 *Tell us, when will these things happen? And what is the sign when all these things will come true?* The interest in the exact moment of the end time seems to be rewarded when Jesus begins to talk about *this generation that will not pass before it all happens*. By the way, we find this word not only with Mark but also with Luke and Matthew in the eschatological speech of Jesus.

Mark 13:30 I am telling you that this generation will certainly not pass until all these things have happened.

Matthew 24:34 I tell you, this generation will certainly not pass until all these things have happened.

Luke 21:32 I am telling you that this generation will certainly not pass until everything is done.

This adulterous and sinful generation.



This depraved generation.

The Greek word 'he genea haute' can also be translated with *this generation*. Then it gets even closer in terms of time. One gets the impression in this lecture that the Lord Jesus sees the fulfillment – or at least the beginning of the fulfillment – of this word take place within 40 years. Many of the pupils would experience this in person, as – as it turns out – John who was still alive in the year 100 AD. But Luke - not one of the twelve by the way - is also said to have witnessed the Jewish war and the destruction of Jerusalem in 70 AD. In fact, according to Luke, here begins the fulfillment of Jesus' words about the end time. Yet there is something that does not apply to today's knowledge in this lecture by Luke and that is the adverb everything. In other words, all three Evangelists note that it is about experiencing the real end time, because there is talk that all these things have happened. The same expression all these things are found in the question of the disciples. Mark 13:4 *And what is the sign when all these things will be fulfilled?* So these words are still off. When the Lord talks about this generation in Mark = (Greek: he genea haute), there is nothing that reminds us of a generation = forty years. It's much more of a qualification. Jesus refers to this depraved generation. Such a generation was present in Egypt at the time when the people wanted to leave Israel, and the history of the Flood also has such a generation. Noah was a favorable exception. Genesis 7:1 When it comes to this generation, it is also meant by Mark in a negative sense. In Mark 8:38, the Lord talks about this adulterous and sinful generation. Depravity seems – even among the other evangelists – to be an aspect that always comes along when Jesus talks about this generation. When we attach to the fulfillment of an expectation awakened by the devastating abomination in the book of Daniel, this word defines us in the apostacy of faith that the Lord sees coming before the time around the end.

"This generation" in Mark.

Mark 8:12	And He sighed deep in His mind and said, Why does this generation require a sign?
Mark 8:38	For those who will have been ashamed of Me and My words in this adulterous and sinful generation, for him, the Son of Man will also be ashamed of himself when He comes into the glory of His Father, with the holy angels.
Mark 13:30	I am telling you that this generation of life will certainly not pass until all these things have happened.

4. The great tribulation and the reduction of time.

From the 70-week vision, the end – by the link with the devastating abomination – is strongly determined by the devastation wrought, i.e. the disastrous nature of our time. This time is also called *the great tribulation*. In the words of the Lord Jesus, His concern is also expressed for those who have to experience that intense time.



The great tribulation.

Many cross the line from Mark 13:14 to 2 Thessalonians 2 and Revelation 13. When dealing with these Bible sections, we hope to think about them a little longer. Already we can see together that the moment when the antichrist appears in the temple of Jerusalem is the moment when the end time enters. In the context, it becomes clear that from that moment on – as the contractions pass into the press contractions preceding the birth – the coming of the Lord is imminent. If you keep the clock, you could say that from that moment on, not much more time can pass – before the Second Coming – is about 3.5 years. It is a fierce time for the faithful believers. The believers, who live at that time are advised to leave Jerusalem as soon as possible. Mark 13:14 *When you see the abomination of the devastation spoken of by the prophet Daniel where it does not belong – let those who read it look out for it! – then let those who are in Judea flee to the mountains.* "Get out" is the advice. Even going back home – to get some valuables – is strongly discouraged. Mark 13:15,16 *And whoever is on the roof should not go down into the house to get something out of his house, and whoever is in the field should not return to what he left behind, to get his top rug.*

The antichrist.



Daniel spontaneously burst into tears in some messages, but the Lord Jesus is also strongly affected when He thinks about what this means to the people. You'll only be pregnant at the time or have a baby and then have to run. It'll only be winter. Mark 13:17,18 *But woe bet on the pregnant and the nursing women in those days! And pray that your flight will not take place in the winter.* Even the text is palpable that it is an extremely unsafe time, a time of great concern and fear. We talk about *the great tribulation*, but this is the great tribulation. Greater oppression has not occurred in the sense that people of faith are not at all sure of their lives. In the end times, that enemy monarch has his hands free to do what he wants, and he turns against God and the believers. These years are likely to have the same qualification as the last days of Jesus' life, when the lord's opponents were said in Luke 22:53 *This is your hour and the power of darkness.* The Lord is clear in his end-time forecast. It will be an untold time for the faithful. Now we also hear of the shortening of time. This reminds us of the special saying in the Bible when it comes to this time. With this expression, the LORD reminds us that it is a difficult time, but that God has shortened time for that reason. Mark 13:19,20 *For those days will be days of such tribulation if there has not been from the beginning of creation, which God has created, until now, and will never be again. And if the Lord had not shortened those days, no flesh would be preserved; but for the sake of the elect, whom He has chosen, He has shortened those days.* "Under pressure, everything becomes liquid," is a saying. The same applies to the end time. If the pressure is so great, perhaps the faithful believer will also be persuaded to say goodbye to the faith. The temptation to follow the false christ will be great, especially if such a person also works miracles. Christ warns about it again.

Mark 13:21-23 *And if someone will say to you, Behold, here is the Christ; or behold, He is there; Don't believe it. For false christs and false prophets will rise up, and they will draw and work miracles to deceive – if it is possible – the chosen ones. But beware; See, I told you everything in advance.*

5. The Son of Man.

In Jesus' speech on the last things, we also meet the Son of Man. When the need on earth is high among the believers, the Son of Man appears on the clouds. Mark 13:24,25,26 *But in those days, after that tribulation, the sun will be darkened and the moon will not give its glow. And the stars of the sky will fall from it, and the forces in the heavens will be violently moved. And then they will see the Son of Man come into the clouds, with great power and glory.* The Son of Man intervenes from above. He will defeat the aggressors of God and faith, and save the believers. He has the elect of the four corners of the earth brought together by angels. Mark 13:27 *And then He will send out His angels and gather His chosen ones from the four regions of the world, from the extreme of the earth to the extreme of heaven.* We see that the Son of Man is delivering the verdict on the opponents of God and His people. He is also the Savior of the elect.

The coming of the Son of Man.

The coming of the Son of Man will put an end to the suffering of the believers in the end times. He comes as called. Initially, it was apparently intended that the Son of Man would later appear on the scene of world history. But God sends Him to earth sooner because the tribulation has crossed borders. The Son of Man comes as a liberation to the believers.

The coming of the Son of Man on the clouds of the sky.



From what we have found about the Son of Man in the book of Daniel and the Gospels, it has become clear that the Lord Jesus identifies with the Son of Man. It has also become clear that the Son of Man – i.e. the Lord Jesus Christ – achieves victory over the enemies of God by suffering and dying. Mark 8:31 *And He began to teach them that the Son of Man should suffer greatly and be rejected by the elders and overpriests and scribes and be killed and rise up after three days.* In this way, He acquires a people who, through His conciliatory suffering and dying and strong resurrection of God, He acquired not only sin, but also death. Through these acts of salvation, the Lord has taken the true believers out of the hand of the satan, the enemy of God. Hebrews 2:14,15 *Because now those children are of flesh and blood, He has also participated in this in order to nullify by death those who had power over death – that is the devil, and to redeem all those who were subjected to slavery throughout their lives by fear of death.* With death and guilt, Satan held humanity hostage. For that reason, God had to tolerate Satan even in heaven. But when Christ – after death an resurrection – put Himself on God's right hand, it was out with the exalted place of Satan and he was removed from heaven. For the earthlings this is not in itself beneficial although

Satan is 'bound'. In itself, "the bound of Satan" does not mean that he can do nothing more, but he is greatly restricted. He can't do whatever he wants. He can do that when he is released – in the end time. It is precisely this end time that it looks particularly bad for the faithful. There'll be no brakes on it. It is similar to the last week/3.5 day of the Lord Jesus. Even then, Satan was given the freedom to do whatever he wanted with Christ. Jesus puts it this way in Luke 22:53 *When I was with you daily in the temple, you did not extend your hands to Me. But this is your hour and the power of darkness.* Satan then worked with people like Judas and the Jewish leaders and Pilate to bring Christ to the cross. We also see the latter in the antichrist. He's a human being, but he's like the personification of evil. This is an element – Satan as evil power behind the antichrist – which strengthens the book of Revelation 13. When the Son of Man appears on the clouds of the sky, the canvas has fallen on all elements hostile to God and the believers. That certainly happens, but the Lord emphasizes something else, namely the salvation of the believers worldwide. Mark 13:24-27 *But in those days, after that tribulation, the sun will be darkened and the moon will not give its glow. And the stars of the sky will fall from it, and the forces in the heavens will be violently moved. And then they will see the Son of Man come into the clouds, with great power and glory. And then He will send out His angels and gather His chosen ones from the four corners of the earth, from the extreme of the earth to the extreme of heaven. God's turn to Israel, the nations and finally to Israel.*

God's turn to Israel, the nations and finally to Israel.

From 2000 BC – 30 after Chr.	From 30 after Chr. – 1948	From 1948 - ..
Israel	The Peoples	Israel Israel Israel

B. Paul's eschatology.

1. Biblical tradition for the restoration of the Jewish people, the city of Jerusalem and temple.

Luke raises the expectation of the restoration of the Jewish people – towards the end of time – in his own country, the reconstruction of Jerusalem and the temple. Luke 21:24 *And Jerusalem will be trampled by the Gentiles, until the times of the Gentiles are filled.* By the way, Luke is not the only one who gives food to the hope of restoring Jerusalem and the temple. He has authoritative people around him who have the same expectation. Someone like the Apostle Paul. This one writes in Romans 11:25 *For I do not want, brethren, that you have no knowledge of this mystery (lest you be wise in your own mind), that some hardening has come upon Israel, until the fullness of the Gentiles has entered.* It is not very wrong whether Paul and Luke speak in the same terms about the fullness of the gentiles. Luke uses here to fulfill a verb (pleroo =), variant of the same

Greek noun (pleroma =) fullness that Paul used in Romans 11:25. Luke probably derives his vision from Paul. Either way, both think in terms of recovery for Israel over time. But there is more in the Bible which indicates a restoration of people, city and temple. Note the meaningful word 'until' in Luke's en Paul's vision. In the next and last part of this eschatology, we will see that the Lord in the Revelation announces future developments to John. John also comes to vision of the return of the Jewish people and God's particular interference with His old people.

The stone in the water with a worldwide circle of waves that later return to the center, Jerusalem.



Also in the eschatology of the Lord Jesus in Mark 13 and others we see the movement of the stone in the water. Through the mission of the Gospel, the Kingdom of God is drawing ever greater circles around the world around the city, eventually returning to the city of Jerusalem. After Christ, the Gospel is first proclaimed to the Jewish people and later to the Peoples. When all nations are reached, God returns to His people of Israel and to Jerusalem and the temple in Mark 13:14. According to Paul, God is taking away *the hardening* that lies over the Jewish hearts, so that there can be more openness to the Gospel. We can safely say that the Bible expects a restoration of the Jewish people and city and temple and a turn of some of the Jewish people to Christ, prior to the coming of the antichrist and the end times.

Jerusalem.



The merciful turn of God to Israel/the peoples and Israel.

Paul pays attention to the merciful turn of God in Romans 9-11. The merciful turn of God initially went to the Jewish people and then – after the rejection of Christ – went out to all nations and finally returned to Israel. Perhaps you could sum up history briefly with: the merciful turn of God to Israel – then to the nations – and eventually return to Israel. In this sense, there is also ‘the same monks, equal hoods’, over the whole of history. God has not favored one people over the other. There is also no people who can say that they have not committed great sins or missteps, or that God has never turned to them in mercy. You can distill the above line of thought – equal monks equal hoods – from the eschatological vision of Paul in Romans 11:29-36 *They (Israel) are enemies of you as far as the Gospel is concerned, but as far as the election is concerned, lovers because of the fathers. For the gifts of mercy and the calling of God are unrepentant. After all, just as you were previously disobedient to God, but have now obtained compassion through their disobedience, so too have they now disobeyed, so that they too would be taken care of by the compassion you have been proven. For God has locked them all in disobedience to take care of all. Oh, depth of wealth, both of wisdom and of knowledge of God, how unsearchable are His judgments and his path's beyond tracing out! For who has known the thoughts of the Lord? Or who was His counsel? Or who has given Him anything first, and it will be repaid to him? For from Him and by Him and to Him are all things. He be the glory, forever. Amen.*

It is mainly Romans 11 in which the changing of the guard – Israel/the peoples/Israel – is expressed. In a sense, the apostle threatens the believers of the nations with it. "Don't be so satisfied that God has now dropped His choice upon you," Paul says to the faithful of the Gentiles. If you are going to rise up and pretend that you have a dash for the Jewish people, God can just turn it around and give His mercy back to the Jewish people. In fact, Paul says, "I don't want to make a secret of it, but this is going to happen." God will – when the fullness of the Gentiles enters – turn again to His old people Israel. Literally he says it something like this: Romans 11:20-27 *By disbelief they have been torn off and you stand by faith. Don't have a high opinion of yourself, but fear. For if God has not spared the natural branches, then it is also possible that He does not spare you. Then see the benety and rigor of God: rigour over those who have fallen, but goodness, about you, if you remain in good will. Otherwise you will also be cut off. And they too, if they do not remain in disbelief, will be grafted, for God is powerful to intapp them again. For if you are cut from the olive tree that was naturally wild, and are grafted against nature on the tame olive tree, how much more will those who are natural branches be grafted onto their own olive tree. For I do not want, brethren, that you have no knowledge of this mystery (lest you be wise in your own mind), that some hardening has come upon Israel, until the fullness of the Gentiles has entered. And so all of Israel will be blessed, as it is written: The Savior will come from Sion and turn away the wickedness from Jacob. And this is the covenant of Me with them, when I will take away their sins.*

The Jewish people went through the Holocaust. Then came the chance for a return to Israel.



It is possible that in the 1940s we would see a combination of the above mentioned elements. The heart of once Christian Europe felt elevated above the Jewish people. Hitler Germany wanted

to totally destroy the Jewish people. They seem to have forgotten in Christian Germany that they live from the mercy of God. After the low point of World War II, from 1945 onwards, there seems to be a new turn of events from God to Israel. The Jewish State was founded in 1948 and remains in the midst of a hostile environment. The Gospel Proclamation has reached the ends of the earth. History returns to Israel. Jerusalem is the eternal capital of Israel.

2. Paul expects a broad decrease of faith and the coming of the antichrist before Christ returns.

The municipality in Thessalonica has something to do with the end time. Presumably, the problems they had when they became Christians play a role. Paul, too, had a hard time at the time and in that environment. He uses the word *oppression* both for himself and for the church. In the first letter to the Thessalonians, Paul lights up a tip of the veil about the Second Coming. It's about the resurrection of the body. The believers who have already died will precede the resurrection at the second coming of Christ. 1 Thessalonians 4:13-18 It is clear that the Second Coming is a theme for Paul. He pays attention to it in his education.

What you need to know about the end time?

The people in Thessalonica are working on the question 'When?' Many of them think at that point that the end time has already begun. Paul talked about the end time. That's what he tells us in 2 Thessalonians 2:5 *Don't remember me telling you these things when I was with you.* Apparently, eschatology has traditionally belonged to the first principles of teaching the Church. That memory is not superfluous. There's a lot of nonsense about eschatology. Paul was affected by that, too. How did these people come to the idea that the end time had begun? Was it some kind of prophecy that someone had received or was it an article they had read or a letter that would be Paul's but is not his? It didn't make him happy. They thought the lord's coming was imminent. And they've just set themselves up for it. A number of members of the congregation have apparently resigned. They're going to sit and wait for the Second Coming. In 2 Thessalonians 3:11,12 Paul calls on these people to return to work. *For we hear that some of you walk unsettled; they don't work, but they're doing useless things. We commend such people and urge, on behalf of our Lord Jesus Christ, that they go to work in peace and eat their own bread.* Here you immediately notice how big the impact of the end time can be on the life of each day and vice versa. It is noticeable that Paul maintains that the end times belong to the fundamental teachings of the Church. The apostle remains the same when the end time and the view of it give rise to misunderstandings and speculations.

Apostocity of faith and the antichrist precede the Second Coming of Christ.



The man of lawlessness. The son of the perdition.

Paul defines the end time person something like the Lord Jesus in Mark 13:14 calls the *devastating abomination*. He calls the sign of the end times *The man of lawlessness*. It says in Mark 13:14 *When you will see the abomination of the destruction ... where it does not belong (..)* You do remember that that stand (= estekota) is a *person* Mark's vision and not an object. That's why the people who know can think of *the antichrist*. Instead of an idol complete with altar in the temple in Jerusalem, in the future someone will pretend to be Christ. The location is that of the temple. Paul, Marcus, Matthew and John agree. That's telling. The temple has not only symbolic meaning. Paul also assumes that in the end times there will be a temple in Jerusalem in which God is honored and served. It is remarkable that Paul does not mention the antichrist. He could have done that because someone like the Apostle John does it. 1 John 2:22 *Who is the liar other than he who denies that Jesus is the Christ? That is the antichrist, who denies the Father and the Son.* Paul seems to like to give a personal definition of the antichrist. He chooses a rake characterisation, namely that of *Man of Lawlessness*. He also calls him *the son of the perdition*. 2 Thessalonians 2:3,4 *Don't let anyone fool you in any way. For that day does not come, unless first the apostocity is come and the man of lawlessness, the son of the perdition, is revealed, the adversary, who also rises above all that is called God or revered as God, so that he sits as God in the temple of God and pretends to be God.*

The snake.



The man of lawlessness.



The Lord Jesus takes the norms and values of God very seriously. When God calls something sin, Jesus doesn't do anything about it. So devoted is the Lord to the cause of God and people that He is willing to die for the sins of men to bring them into the path of obedience through atonement and the Holy Spirit. With obedience to God – in the fall – things had gone wrong. God's whole rescue plan with humanity – which He completes through Israel and Christ – really has only one goal: to restore man in his relationship to God and the neighbor where the obedience to God's commandments is fundamental. We lost that. We didn't just do sins, we were lost in guilt. Well, from that loss in guilt, Christ has freed us through His conciliatory suffering and dying on the cross of Calvary. Not only has He set us on our feet through the Atonement, but He also guides us through His Spirit with – if it is right – a new heart and a new will towards the beginning of a new obedience. The antichrist is about the opposite of Christ. Paul gives him a name that leaves little to be guessed: the man of lawlessness. He will do what his name says: The antichrist approves what God calls sin. He will want to persuade the believers – good or evil if they must – to give up obedience to God and exchange it for a life that goes against God's will. The man of lawlessness is the human form of a spiritual reality that we call Satan. His coming is in accordance with the workings of Satan (...) 2 Thessalonians 2:9 *And his thoughts and intentions are not unknown to us.* Satan only wants one thing: to seduce man into sin.

The decrease of faith.

It's a nasty thing to say, but the antichrist doesn't come out of the blue. On the contrary, by the end of time, there will be a climate of faith in the sense that the majority of Christianity participates in the world around them. This isn't new, by the way. Apparently, as we have seen with Daniel, the decrease of faith is one of the accompanying phenomena of the end times. As long as the waste of faith does not take place broadly, we cannot yet speak of the beginning of the end time. 2 Thessalonians 2:3 *Don't let anyone fool you in any way. For that day does not come, unless first the decrease of faith is come and the man of lawlessness, the son of the perdition, is revealed.* Even in Paul's time, it's already raging under the skin. And that was a long time ago anyway. 2 Thessalonians 2:7 *For the mystery of lawlessness is already working. Except there's someone who's holding him back now until he's gone from the middle.* Then there was someone who stopped the lawlessness. That same person – God – is still there, for the man of lawlessness is not there yet, although lawlessness is not far away now. Someone will wonder why God makes it this far. We don't know everything, but some things are not unknown to us. God wants to give every man the opportunity to enter His Kingdom. The wait is for the fullness – the full number – of believers from the nations. It's a.o. Peter emphasizing God's patience. 2 Peter 3:9 *The Lord does not delay the promise (as some see it as inertia), but He has patience with us and does not want the only ones to be lost, but for all to come to repentance.* Also there is the role of the devil. With the Ascension of Christ, the devil is out of heaven. Revelation 12 The role of the devil on earth is fairly limited by God. The devil is bound right now. This is also not separate from the amount of people who, by their faith, are seen by God as 'citizens of His Kingdom'. When there are many citizens of God's empire on earth – they are carriers of light – the light is upon earth. When the number of believers falls back to minority, it becomes dark on earth. Then Satan gets opportunities.

When the number of believers falls back it becomes dark on earth.



The moment the apostate of faith seizes and takes on extraordinary proportions, the devil can once again lay claim to his power on earth.

There comes a day when God gives space to the power of darkness.

For the relatively small group of believers, the end time is therefore particularly difficult. It is also in this time – the end time – that the antichrist will see his chance. What we saw in the people of Israel in the time of the rise of Antiochus Epiphanes IV, we will also see in the time before the antichrist shows his true face. Quite massively, the faithful community will break with biblical values and norms. One will have to be strong as a Christian, for the man of lawlessness will do miracles and signs. He wants everyone to believe that he has divine powers. Here the apostle calls the antichrist 'the lawless'. He'll be able to go far, but not at all costs. With all eyes, the Lord sees how hard the believers have it in this day and age. Then the moment begins when the Lord intervenes saving. The first one to die is 'the lawless'. Christ will personally put an end to the provocation and intimidation by his enemy through His Spirit. 2 Thessalonians 2:8 *And then the*

lawless will be revealed. The Lord will consume him through the Spirit of His mouth and destroy him by the apparition upon His coming. At this moment – when he talks about this – the apostle opens a book about *the lawless man*, the antichrist. It is, in a sense, an ordinary man, were it not for the fact that he sold his soul to Satan. Satan – the spiritual power of evil – contributes to the fact that *the lawless man* has unsuspected powers that give him a divine prominence for many people.

Satan is the liar from the beginning.



Because we are dealing with Satan, we come face to face with the lie.

For, as the Lord says somewhere, "He is the liar from the beginning." The strength, the signs and the miracles are also the focus of the lie. 2 Thessalonians 2:9 *him, whose coming is in accordance with the workings of Satan, with all kinds of power, signs, and miracles of the lie.* If anyone is wondering where to look for these lies, the answer is not far away. It's in terms of right and wrong. Many are lost because of the deception of iniquity. 2 Thessalonians 2:10 *and with all kinds of deception of the iniquity in those who are lost, because they have not accepted the love of truth to be beatification.* For many people, the lie wins over the truth. When people turn out to be so trapped, a tried and tested measure comes from above. God surrenders those people to their own way of thinking. They're going to believe the lie. 2 Thessalonians 2:11,12 *And therefore God will send them a powerful error, so that they may believe the lie, that they may be condemned all who have not believed the truth, but have had a pleasure in the iniquity.* But not everyone falls from his faith. Paul calls us to keep us to the Bible. And he encourages us and the people of Thessalonica when he sees their obedience and faith in the truth. For example, Paul notices that the believers are preserved by the Lord. 2 Thessalonians 2:13,14 *But we must always thank God for you, brethren, who are loved by the Lord, that God has enchanted you from the beginning to salvation, in sanctification by the Spirit and faith in truth. To that end, He has called you through our Gospel to obtain the glory of our Lord Jesus Christ. Then stand firm, brethren, and hold on to the traditions in which you have been taught by our word or by our letter. And our Lord Jesus Christ Himself and our God and Father, who has loved us and given us eternal comfort and hope from grace, may your hearts be comforted and strengthen you in every good word and work.* It is remarkable that the Apostle cites two criteria of the end times – namely the apostocity of faith and the lawless man = the devastating abomination – as things to come before Christ intervenes saving from heaven.



Conclusion.

The Lord Jesus picks up the thread of the devastating abomination that served in the book of Daniel as a metaphor for the enemy that opened the attack on God and the faith of His people. We see in the developments surrounding Antiochus Epiphanes IV in 167-164 BC and in the image of the Greek god Zeus – in the temple of Jerusalem – a preview of the final end time. The Lord Jesus projects the provisional fulfillment in the book of Daniel with the term the devastating abomination at the final end time. As accompanying phenomena come also *the decrease of faith* and *the great tribulation* and *the shortening of the time* for the reason of the Lord on the last things. The eschatology of the Lord Jesus presupposes the destruction of the temple in 70 AD and the return of the Jewish people by the end of time complete with the rebuilding of the temple. From the fact – that *the Gospel must have been preached to all nations* – we can see that from the beginning the Lord took into account a long time between the temple destruction in 70 AD and the temple de consecration by the antichrist that ends with the end time. A small eschatology is known from 2 Thessalonians 2 of the Apostle Paul. In it, the apostle seems to reason from Daniel's eschatology when he states that prior to the Second Coming of Christ there must first be a broad decrease of faith, and that the lawless man – the devastating abomination – cannot be missed either, stronger that son of destruction evokes the coming of Christ, when He intervenes from heaven and frees the believers. From the Apostle Paul who develops an Israel vision in Romans 9 to 11, we know that he presupposes the return of the Jewish people to the land of Israel and – more importantly – a return to God of (a part of) the Jewish people. The LORD God Who looked with grace at the nations for twenty centuries and opened His heart to us, will return to His old people of Israel by the end of time. When the number of believers from the nations is full, God will turn to the Jewish people and take away the hardening of their hearts so that they can develop openness to the Lord Jesus Christ and the Gospel.

Steps to be taken towards the end times and the second coming of Christ.

The Jewish people return from the diaspora to the land of Israel. More Jews follow Jesus as Messiah.	1948
Among Christians, there is a strong decrease of faith worldwide. God's plagues affect the world.	1960
The State of Israel takes control of Jerusalem and builds the temple. Liberal and faithful Jewish Christians.	
The country of Israel is under attack on their God and their confession with a broad coalition of the peoples. Jewish-Christian faith in Jerusalem.	
The antichrist shows up in the temple in Jerusalem. The time of the great tribulation.	
After 3.5 years, Christ intervenes from heaven, after which the final judgment and the new earth and heaven.	

5. The Biblical Future Expectation of the Book of Revelation.

It is particularly valuable for people who practice biblical eschatology that the Lord Jesus makes the link to the devastating abomination of the book of Daniel in His Speech about the last things. By the way, Mark 13 is not the first, but it is also not the last Biblical Future Expectation of the Lord. Thus, the book of Revelation is an eschatology that the Lord tells John on Patmos through an angel. Revelation 1:1 *Revelation of Jesus Christ, which God has given Him to show His servants what is to happen soon, and He has sent it through His angel and given it to His servant John.* The way in which the LORD God works out the concept of the devastating abomination in the book of Daniel can help to get to grips with the eschatology of the New Testament. This time, we pay particular attention to the Biblical Future Expectations of the Book of Revelation. Although we probably haven't captured everything yet, the accompanying phenomena of the end time from the book of Daniel are fairly well known.

John looks on earth and into heaven.



The accompanying phenomena of the end time from the book of Daniel.

1. The Son of Man.

In Daniel 7, we become for the first time the Son of Man, the Son of God who is at the same time human. He is presented with the words "Someone like a Son of Man." It is the Lord Jesus who identifies Himself with the Son of Man. He is the Lord of the Sabbath. Also, the Son of Man has the power to forgive sins. Up to three times the Gospels tell of the suffering that awaits the Son of Man, but also that 'He will rise on the third day.' Finally, the Son of Man is spotted on the Right Hand of the Father in heaven and there is a promise that 'He will return to the clouds of heaven.'

2. The long period to the fullness of time and the return of Israel.

It will not be without use to examine up close whether the devastating abomination – as in Daniel 9:27 of the seventy-week vision – is part of a long history of which it is the conclusion. The 70-week vision presupposes the return of the people of Israel to the country of origin. Daniel prays in Daniel 9 – when he feels that the seventy years of exile are over – to God for the return of his

people to Israel. After this prayer, the angel Gabriel comes with the seventy-week vision. In it, the Jewish people are supposed to live in Israel.

3. The devastating abomination and the spiritual power behind the powers.

The focus will be on the expectation that by the end of time there will be another situation that evokes strong memories of the statue of Zeus + altar in the temple in Jerusalem. This image was put there by Antiochus Epiphanes IV. He desecrated the temple from 167 - 164 BC and intimidated and provoked for 3.5 years the God of Israel and the faith of God's people. There, too, in Daniel 11:31 the term "the devastating abomination" falls. While all three terms in Daniel 8, 9 and 11 show an aspect of the end time, the same concept of the devastating abomination in Daniel 12:11 forms the link from Daniel to the distant future. It is this notion that is cited by the Lord, among others in Mark 13. In Turn, the Lord Jesus projects this image onto the future of which it is in the end time.

4. The decreasing of faith and the persistence of the saints.

The apostasy of faith is apparently so strongly present during this time that in Daniel 8:13 the devastating abomination even called the devastating apostasy. We wonder if we encounter these things in a similar way in the book of Revelation. In addition to the apostates, there is a remarkable tenacity of believers who remain true to their beliefs.

5. The great tribulation and the reduction of time.

From the 70-week vision, the end – by the link with the devastating abomination – is strongly determined by the devastation wrought, i.e. the disastrous nature of our time. This time is also called *the great tribulation*. With all kinds of special indications, Daniel but also the NT points out *the shortening of time*.

The devastating abomination as the image of Zeus and the antichrist.



1. The Son of Man.

In Daniel 7, we are first aware of the Son of Man – the Son of God who is human at the same time. He is presented with the words "Someone like a Son of Man." We meet him more often in the book of Daniel. Every time there is 'A person who looks like a human being' and when using the word 'as' – 'as' a human being – we come to him on the trail. It is the Lord Jesus who identifies Himself with the Son of Man. In the Gospels, the Lord can speak of the Son of Man, but can also use the person form I, for He is the Son of Man. He is the Lord of the Sabbath. Also, the Son of Man has the power to forgive sins. Up to three times the Gospels tell of the suffering that awaits the Son of Man, but also that He will rise on the third day. Finally, the Son of Man is spotted on

the Right Hand of the Father in heaven and there is a promise that He will return to the clouds of heaven.

The appearance of the Son of Man to Johannes on Patmos.

The book of Revelation is about the work of salvation of the Lord Jesus. That work of salvation has all sorts of stages from the appearance of the Son of Man in Daniel to the birth of the Lord Jesus and His public actions in the early years of our history. The life and work of the Lord Jesus on earth leads to suffering and dying on the cross of Calvary. With His glorious resurrection, His work of redemption has entered a new phase when He is raised by His Ascension. There in heaven, the Lord has committed himself to God's Right Hand. The Lord Jesus is the Prince of kings on earth. With His conciliatory suffering and dying, the Lord has already made every man who believes in Him and keeps his commandments a king and a priest. Revelation 1:5,6 *and of Jesus Christ, who is the faithful Witness, the Firstborn from the dead and the Prince of the kings of the earth. Him Who has loved us and washed us from our sins in His blood, and who has made us kings and priests for God and His Father, him be the glory and the strength in all eternity. Amen.* Christ has gathered a people from Jews and gentiles through the cleansing of sins. Together we form the church of the Lord Jesus Christ on earth for which *the seven churches* in Asia are a model. *The seven churches* share in the heavenly gifts, but also in the unruliness of sin from which they must distance themselves, otherwise they will not be well off.

John on the Isle of Patmos (Sandro Botticelli)



The book of Revelation opens with the appearance of the Son of Man to John on Patmos.

In this apparition, we are dealing with the Son of Man in the glory of His victory over all the powers that rise against God. Revelation 1:13-15 *And in the midst of the seven candlesticks, I saw One who looked like the Son of Man, dressed in a robe down to his feet, and girded on the chest with a gold belt; and His head and hair were white, like white wool, like snow, and His eyes were like a flame, and His feet were like shining copper, made glowing in an oven, and His voice sounded like the sound of many waters.* The memory is evoked of the appearance of Daniel of the Man dressed in linen in Daniel 10:5,6 Although the Son of Man also appeared in glory to the prophet Daniel, it was still in an early stage of history. It teaches us to understand that the Lord's victory has never been a question. In the book of Revelation victory can be seen in the way in which the Son of Man describes Himself. Revelation 1:10,11,18 *I was in the spirit on the day of the Lord, and I heard behind me a loud voice, as if of a trumpet, who said, I am the Alpha and the Omega, the First and the Last, (..) and He laid his right hand on me and said to me, "Do not be afraid, I am the First and the Last," and the Living, and I have been dead and behold, I am alive to all eternity. Amen. And I have the keys to the realm of death and death itself.* We may find a certain surprise to ourselves when Christ also draws heavenly Father's titles to Himself. These things make it clear that while we are dealing with the Son in Christ, we are also dealing with the Same God, Father, Son, and Holy Spirit. At the same time, it becomes clear that Christ has overcome an important hurdle with His

death and resurrection. Until that moment, Satan held the world with death and sin in his grasp. But now that Christ has died for the sins of the people and risen, the devil had to let go of all those who resorted to Jesus. In Christ we receive Jesus as Lord of the world, the king of kings. He also has the keys of the realm of the dead in his hands and of death itself. In fact, the Lord is already victorious, although the people of the world still have to follow the path that takes them away from sin and death and the grip of evil to the eternal Kingdom of God.

The appearance of the Son of Man to Johannes on Patmos.



The Son of Man is the Lord of the Church.

Immediately, John receives instructions from the Lord for the Church. Although we meet the Church in the seven churches of Asia, it becomes clear that it is they to whom John must pass on this Biblical Expectation of the Future. Revelation 1:11 *What you see, write it on a scroll and send it to the seven congregations that are in Asia: to Ephesus, to Smyrna, to Pergamus, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.* The number seven helps us because this is the number of fullness. It is probably about the congregations where the apostle worked and where he was taken away by the Roman government. They banished him to the island of Patmos. One can remove the apostle from the church, but the church cannot be removed from the apostle. He continues to move around them, and Christ helps the apostle extraordinarily with this Revelation. In all sorts of ways, the Son of Man makes it clear that He is intertwined with the churches on earth. First, by sending them this Revelation. It helps them to stay strong in a difficult time. But that's not the only thing. The congregations are also light carriers or candlesticks in the hands of the Lord. Revelation 1:12,13 *And I turned around to see the voice that had spoken to me. And when I turned around, I saw seven golden candlesticks. And in the midst of the seven candlesticks, I saw someone who looked like the Son of man, (...)* In addition to the candlesticks surrounding him, the Son of Man also had something in His hand namely seven stars. Revelation 1:16 *And He had seven stars in His right hand, and from His mouth came a double-edged sharp sword; and His face was as the sun shines in its power.* Fortunately, the Lord tells us what the stars and candlesticks stand for, namely for the angels of the church and the congregations themselves. Revelation 1:20. *The mystery is of the seven stars that you have seen in My right hand, and of the seven golden candlesticks is: the seven stars are the angels of the seven churches, and the seven candlesticks you*

have seen are the seven churches. We - and also the churches we are part of - are in the hand of the Son of Man. This is also evident in the letters. The Son of Man has several attributes that radiate something of His glory. In each letter of the seven congregations you can taste a piece of that glory that is also very relevant to the content of the letter.



De Mensenzoon schrijft een brief aan de zeven gemeenten.

The attributes of the Son of Man

are expressed in the opening sentence to each of the seven municipalities.

The seven stars in His right hand. Walking amid the seven golden candlesticks.

The First and the Last, who have been dead and come back to life.

He who has the double-edged, sharp sword.

Those eyes have like a flame and feet like shiny copper.

He Who has the seven Spirits of God and the seven stars:

This says the Saint, the Truthful, who has the key of David, who opens and no one closes, and he closes and no one opens.

This is what the Amen, the faithful and true Witness, says, the beginning of God's creation:

Revelation 2:1 Write to the angel of *the church in Ephesus*: This is says He Who holds the seven stars in His right hand, who walks among the seven golden candlesticks:

Revelation 2:8 And write to the angel of *the church in Smyrna*: This says the First and the Last, who has been dead and come back to life.

Revelation 2:12 And write to the angel of *the church in Pergamus*: This is what He says Who has the double-edged, sharp sword:

Revelation 2:18 And write to the angel of *the church in Thyatira*: This says the Son of God, who has eyes like a flame and feet like shining copper:

Revelation 3:1 And write to the angel of *the church in Sardis*: This is what he says Who has the seven Spirits of God and the seven stars: I know your works, and know that you have the name that you live, but you are dead.

Revelation 3:7 And write to the angel of *the church in Philadelphia*: This says the Saint, the Truthful One, Who has the key of David, who opens and no one closes, and He closes and no one opens:

Revelation 3:14 And write to the angel of *the church in Laodicea*: This is what the Amen, the faithful and true Witness, says, the beginning of God's creation:

The Son of Man is making judgments to this world.



The Son of Man saves the believers, but also convicts the opponents.

In the Apostolic Creed, we confess from Christ that He *"sits at the right hand of God, the all-powerful Father, from where He will come to judge the living and the dead."* We remember greeting the Son of Man for the first time in Daniel 7 when God was about to judge the world. Precisely in view of the judgment – which hung above this world like a sword of Damocles – the action of the Son of Man is remarkable. God's Son becomes human in the person of our Lord Jesus Christ and personally bears the judgment of God to protect the world from it. Although the Son of Man is on the one hand the Savior of the believers, on the other hand He will also be the completeness of the judgment that awaits the wicked. The Lord has never been a misunderstanding about this. John 3:18 *Those who believe in Him are not condemned, but those who do not believe have already been condemned for not believing in the Name of the only born Son of God.* In Revelation 14, we meet again the Name of the Son of Man. Revelation 14 is the first chapter of the Lord Jesus' judgment of this world and all His enemies, while saving the faithful. Revelation 14:14-16 *And I saw, and behold, a white cloud, and on the cloud sat One like a Son of Man with on His head a golden crown and in His hand a sharp sickle. And another angel came from the temple and cried in a loud voice to Him who sat on the cloud: Send Your sickle and mow, for the hour to mow has come for You, because the harvest of the earth has become fully ripe. And He who sat on the cloud sent His sickle upon the earth, and the earth was mowed.*

The coming of the Son of Man on the clouds of the sky.



2. 'The long period' to the fullness of time and the return of Israel.

It will not be without use to examine up close whether the devastating abomination – as in Daniel 9:27 of the seventy-week vision – is part of a long history of which it is the conclusion. The 70-week vision presupposes the return of the people of Israel to the country of origin. Daniel prays in Daniel 9 – when he feels that the seventy years of exile are over – to God for the return of his people to Israel. After this prayer, the angel Gabriel comes with the seventy-week vision. The angel is talking about 62 weeks for Israel in his own country.

The scroll with the seven seals Revelation 5-13.



The seven seals indicate a long period.

Indeed, in the book of Revelation there is a *long period of time* that leads to the beast (= the antichrist = the devastating abomination). That long period is indicated by the scroll that is closed with the seven seals. When the Apostle John becomes aware of this scroll, he has to cry hard because he hears that there is 'no one who can open the scroll.' He is reassured by an elder who points him to the Lion from the tribe of Judah. The Lord Jesus Christ Who died and resurrected before us has the power to open the scroll. Revelation 5:4,5 *And I cried very much, because no one was found worthy of opening, reading, or seeing that scroll. And one of the elders said to me, "Don't cry." Behold, the Lion Who is from the tribe of Judah, has overcome the Root of David to open the scroll and break his seven seals.* It is indeed thanks to the Lord's work of salvation that allows Him to open the scroll. Revelation 5:9 *And they sang a new song and said, You are worthy to take the scroll and open his seals, for You are slaughtered and have bought us for God with Your blood, from every tribe, language, people, and nation.* The Lamb opens the seals. At the opening of the first seal we see a white horse with a rider wearing a crown. He's king and he conquers. Revelation 6:2 *And I saw and see, a white horse, and He who sat on it had a bow. And He was given a crown, and he pulled out, victorious, and to overcome.* The rider on the white horse is Christ. He travels the world with the gospel of salvation. He defeated the world leader who was there, by paying the world's debt to the cross of Calvary. God has confirmed His work of salvation with the resurrection from the dead. Through the promise of atonement and resurrection, every man can escape the power of evil and become part of the realm of Christ. That it is Christ is confirmed later in the book of Revelation 19 where He is also the horseman on the white horse. Revelation 19:11 *And I saw the heaven opened, and behold, a white horse, and He Who sat there, was called faithful and truthful. And He judges and wages war in justice.* Christ brings peace through the righteousness He has acquired through His death and resurrection. The act of Christ asks probably for a reaction from His opponent. That this is also apparent when the second horse

wants to take away the peace. Revelation 6:4 *And another horse, which was red, pulled out, and to him who sat on it was given power to take away the peace from the earth.*

The Horseman on the white horse is Christ, who overcame Satan through His conciliatory suffering and dying and glorious resurrection from the dead.



Heidelberg Catechism

Sunday 1

Question and answer 1.

What is your only consolation, both in life and dying?

Answer. That I live with body and soul, both in life and death, not my, but my faithful Beatitudes Jesus Christ, Who, with His dear blood, has paid for all my sins, and delivered me from all the reigns of the devil, and so preserves, that without the will of my heavenly Fathers no hair can fall from my head, yes, that must serve me all things to my salvation; why He also assures me through His Holy Spirit of eternal life, and make me live for Him from now on wholeheartedly willing.

Read the Heidelberg Catechism.

The focus is on 'the period of the seventh seal'.

In Revelation 6, no less than six seals are opened. After that, the world stage changes. The seventh seal is broken in Revelation 8. Revelation 8:1 *And when the Lamb had opened the seventh seal, a silence came into the sky of about half an hour.* The opening of the seventh seal has several phases. It is the phase of the seven trumpets that sound successively and each show an intensification of the situation. Revelation 8:2,6 *And I saw the seven angels before God, and seven trumpets were given to them. And the seven angels who had the seven trumpets prepared to blow on the trumpet.* There's something more to that. The last three trumpets are accompanied by the three contractions. Revelation 8:13 *And I saw and heard one angel flying high in the sky, shouting in a loud voice, "Woe, woe bet fare to those who dwell on the earth, because of the other trumpet bumps of the three angels who will still blow on the trumpet."* In everything is felt that this period is about eschatology. Not for nothing is it "the doctrine of the last things." Although everything here tends towards the end time, it is not yet the end time. It are the contractions that precede the press-contractions of the end. The end time begins when the antichrist is there. From the moment he is there, there is a shortening of time; with the special Biblical designation of the 3.5 years, the end time has arrived. If so, the end time begins from Revelation 11, which opens with a description of the 3.5 years. Revelation 11:1,2 *And I was given a yardstick that resembled a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months.*

Towards the end of Revelation 11, the seventh trumpet has sounded and we hear of the third woe. Revelation 11:14,15 *The second woe has passed. See, the third woe is coming soon. And the seventh angel blew on the trumpet.* When the number seven of the last seal and the last trumpet is completed, the fullness of time is reached. With that, the Kingdom of God has arrived. Revelation 11:15-18 *And the seventh angel blew on the trumpet, and loud voices rang out in heaven, saying, "The kingdoms of the world have become our Lord and His Christ," and He will be King in all eternity. And the twenty-four elders, who sit before God on their throne, threw themselves to the earth with their faces and worshipped God, and said, "We thank you, Lord, God the Almighty, who is and Who is and It is, and it comes, because you have taken upon your great power and become King." And the nations have become angry, and Your wrath has come, and with it the time for the dead to be judged, and to give the reward to Your servants, the prophets, and to the saints and to those who fear Your name, the little ones and the great, and to destroy those who destroyed the earth.*

When the last trumpet sounds.



The end time is described in Revelation from three angles.

In the book of Daniel we have seen that the end time was described from three angles. Anyone who studies the book of Daniel sees that the term 'the devastating abomination' occurs four times. Daniel 8 highlights the aspect of the waste of faith. In Daniel 9 we notice the devastating nature of this phenomenon. In Daniel 11 we witness the historical situation in which the provisional end time takes place. In Daniel 12 we find the concept again, but then it is about the final fulfillment. Something similar can be seen in the book of Revelation. The end times are depicted in three ways in the book of Revelation. The fact that we are dealing with the end times is demonstrated by the use of the special time indication in all three chapters.

The special indication of the shortened duration in Revelation 11, 12 and 13.

Revelation 11:1-3 And I was given a measuring stick that looked like a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months. And I will give power to my two witnesses, and they will prophesy for twelve hundred and sixty days, dressed in mourning clothes.

Revelation 12:6,14 And the woman fled to the desert, where she had a place prepared for her by God, so that she might be nourished there for twelve hundred

	and sixty days. And the woman was given two wings of a great eagle, so that she might fly to the desert, to her place, where she is fed, a time and times and half a time, beyond the face of the serpent.
Revelation 13:5,6	And it was given a mouth to speak great words and profanities, and it was given power to do this for forty-two months. And it opened its mouth to slander God, to slander His Name, and His tent and those who dwell in heaven.
Revelation 20:2,3	And he seized the dragon, the old serpent, that is the devil and satan, and tied him for a thousand years, and threw him into the abyss, and locked him in it and sealed it above him, so that he would not deceive the nations again, until the thousand years had come to an end. And then he has to be released for a short time.



End time angle: Revelation 11.

In Revelation 11, the focus is on Jerusalem and the Messiah-confessing Jews. A major attack is being launched on the centre of the Jewish people. The heart is Jerusalem. Jerusalem is home to the temple of the LORD. The Jewish community is not doing well. Jerusalem is NB compared to Sodom. It also recalls the death of Jesus in that same city. Revelation 11:8 *And their dead bodies will lie on the street of the great city, spiritually called Sodom and Egypt, where our Lord was also crucified.* With a few strokes of pen, the decay of faith is drawn in the spiritual center of the people of God. The spiritual decay is perhaps the reason that God gives the opponents the space to celebrate their aggression bluntly. In addition to the enemy patrons and the wrong fellow citizens, there are fortunately also the supporters of the believers in Jerusalem. It's the two witnesses. They look a lot like Moses and Elijah. They really are a support for the cornered Messiah-confessing Jews in Jerusalem. Revelation 11:3-6 *And I will give power to my two witnesses, and they will prophesy for twelve hundred and sixty days, dressed in mourning clothes. They are the two olive trees and the two candlesticks, which stand before the God of the earth. They have power to close the sky, so that no rain will fall in the days when they prophesy. And they have power over the waters to turn it into blood, and to hit the earth with all kinds of plagues, as often as they wish.* When these two prophets are killed, God awakens them after three days and leads them away to heaven. With a great earthquake the city is punished. Many well known people find death. But the people who convert to God may soon enter God's Kingdom.

The woman, the child and the dragon.



End time angle: Revelation 12.

In Revelation 12, particular attention is paid to the devil's actions and demise. In the beginning, the history of the Old Testament is summarized that leads to the death and resurrection and the Ascension of our Lord Jesus Christ. It becomes clear from everything that Jesus is 'the Son of the Woman' who will crush the devil's head. Genesis 3:15 On Mary and her Son has the devil foreseen it. When the Lord Jesus has arrived in heaven and put Himself on God's right hand, the last moments before the devil's stay in heaven have arrived. Jesus is the new Lord. Through the atonement of sins – brought about by His innocent suffering and dying and resurrection – and the gift of the Holy Spirit, all men have the opportunity to escape the grip of Satan. Satan is no longer the commander of this world. So it is no longer necessary to tolerate Satan in heaven. God lets Satan, led by Michael, turn off heaven by His angel army. Satan's stay on earth is not good news for the faithful. Revelation 12:17 *And the dragon became angry with the woman, and went to war against the rest of her progeny, who keep the commandments of God and have the testimony of Jesus Christ.* Although Satan is bound, he can do much evil during the time between the Ascension and the Second Coming of Christ. By the end of time he is released and poses a threat to the faithful. Although Satan is released, God will protect His believers, like Israel in the desert. Revelation 12:6 *And the woman fled to the desert, where she had a place prepared for her by God, so that she might be nourished there for twelve hundred and sixty days.* Compare Revelation 12:14

Archangel Michael and the dragon.



End time angle: Revelation 13

In the end times, Satan is unleashed. We see him emerging as the dragon from the sea, a beast that unites the characteristics of three – panther, bear and lion – of the four beasts of Daniel 7. In fact, Satan is hiding behind the world leader who will manifest himself in the end times. He bears similarities to Christ because he is mortally wounded, but apparently miraculously recovers. He will have the opportunity to openly turn against God and the believers. He honors divine aspirations and wants to be worshipped as a god. Only the true believers do not participate. For the believers of the end times, there is the encouragement that God preserves the chosen ones, the people whose names are recorded in the book of life. Revelation 13:7,8 *And the beast was given power to wage war against the saints and to overcome them, and he was given power over every tribe, language, and people. And all who dwell on the earth will worship it, at least whose names are not written in the book of the lamb that is sex, from the foundation of the world.* Besides this political leader, there is also a kind of second person in whom we recognize the antichrist. He also has a lot like Christ, but his voice is that of the dragon. Revelation 13:11 *And I saw another beast rise from the earth, and it had two horns, like that of the Lamb, but it spoke like the dragon.* He mobilizes the whole world to honor the beast, the political leader who supposedly "rose from the dead." Besides threatening to kill those who do not worship the beast, the life of the believers is also made virtually impossible because every man gets a kind of mark. Without this sign, it will not be possible to live and survive in the society of that moment. Maybe this is the sign 666. After this, the final judgment will take place. It is described in Revelation 14 to 19. It would be appropriate to include Revelation 20. In fact, Revelation 20 is the fourth angle of the end time. However, because this is an element of the end time that is not specifically found in Daniel eschatology, we give this part a place at the end of this chapter. In Ezekiel's eschatology, the final battle emerges much more strongly with the turn to the last judgment and the new heaven and the new earth.

From heaven, Christ intervenes.



The long period and the renewed turn towards Israel.

In the long period that begins when the seven seals are broken, we see a remarkable change of guard on earth. The people of Israel are going to take the place that the peoples were given up to that point. During the opening of the seals we see after the rider on the white horse three more horses appear; A red, a black horse and a grey horse. Their appearance doesn't do much good. Peace, food and tranquility are taken from the earth. They are enemy reactions to the things that

the rider on the white horse has accomplished. It is the believers of the peoples in particular who are coming under great pressure. The violence is directed against them. Many of them have to pay for it with their life. Their prayers sound from heaven to God. Revelation 6:9-11 *And when the Lamb had opened the fifth seal, I saw under the altar the souls of those who had been slaughtered because of the Word of God, and because of the testimony they had. And they cried in a loud voice, "For how long, holy and true Ruler, do you not judge and avenge our blood to those who dwell on the earth?" And each of them was given a long white robe. And they were told to rest for a short time until the number of their fellow servants and their brethren, who would be killed, as well as they would be killed, had become complete.* While the world of nations has an 'own end time' in the great earthquake towards the end of the sixth chapter, the gaze is focused on another people with whom God continues history, the people of Israel. These things occur before the seventh seal is opened in Revelation 7:2-4 *And I saw another angel rise from where the sun rises, with the seal of the living God. And he cried loudly at the four angels to whom it was given to harm the earth and the sea, and said, "Do not harm the earth, nor to the sea and the trees, until we have sealed the servants of our God to their foreheads." And I heard the number of those who were sealed: one hundred and forty-four thousand were sealed from all the tribes of the Israelites.* God turns again to His old people Israel for the last piece of history. It is entirely in accordance with what we know from Daniel and the eschatology of Jesus and Paul. It is remarkable that God then lets the believers from the nations – now that the full number has been reached – into heaven. Revelation 7:9,10 *After this I saw and see, a great crowd, which no one could count, from all nations, tribes, nations and languages, stood before the throne and before the Lamb, clad in white robes and palm branches in their hand. And they cried in a loud voice: The salvation is of our God, who sits on the throne, and of the Lamb!* From Revelation 8:1, the seventh seal is opened. History goes on. God's relationship with the peoples of the earth appears to be severely disturbed. God afflicts the nations with disasters and plagues. Although this is the underlying purpose of God's punishments, there really is no one in the world who repents. Revelation 9:20,21 *And the other people, who were not killed by these plagues, did not repent of the works of their hands; they continued to worship the demons and the gold, silver, copper, stones and wooden idols, who cannot see, hear or walk. Nor did they repent of their murders, their sorcery, their fornication and the commission of theft.* In the end, the troubled world turns against God and against Jerusalem. This can be seen in Revelation 11 where Jerusalem and the faithful are under attack. Revelation 11:1,2 *And I was given a yardstick that resembled a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months.* After divine intervention from heaven, the time of judgment begins. We read about it in Revelation 14 through 19. Before that happens, the LORD in particular celebrates the feast of victory with the 144,000 believers from Israel – the fullness of Israel.

The scroll with the seven seals.

Seal 1 to 6 Revelation 6	The 7th seal Revelation 8-11	The attack on Israel Revelation 11-12-13-20	The verdict Revelation 14-19 +20	The new Jerusalem Revelation 21, 22
		Revelation 11 Help for the believers in Jerusalem.		

The Peoples	Israel	Revelation 12 Satan attack on Woman's Son. Attack on the faithful.		The chosen ones from Israel and the peoples of the new earth.
		Revelation 13 The world leader and the antichrist against God and His people.		
		Revelation 20 Satan + military attack on Jerusalem.		

3. The devastating abomination and the spiritual power behind the powers.

As has been said, it is extraordinary that the Lord Jesus uses the same term as Daniel – the devastating abomination – in Mark 13, Matthew 24 and Luke 21. Although the Apostle Paul uses other words, such as *lawless man*, he talks about the same phenomenon. If we can demonstrate that similar accompanying phenomena occur in the eschatology of the book of Revelation, this may further nudge the understanding of the Biblical Expectation of the Future. We can already say, 'There are similarities, but certainly also differences.' The differences show that the book of Revelation demands much more attention to the work of the devil and the final end. Also in the book of Revelation – stronger than hitherto – the military attack on Israel and the God of Israel, or Jerusalem, emerges. In the eschatology of Daniel and that of the Lord Jesus and Paul, the military attack on Jerusalem remains in the background. There is, of course, the siege of Jerusalem and the Jewish country, but the focus is on that statue of Zeus in the temple square and the attack on the faith. In the book of Revelation 20, the military assault on Jerusalem – from a broad coalition of peoples – is the end of it. Because Gog and Magog come from the eschatology of Ezekiel 38,39, we move it on to the treatments of that Biblical Future expectation.

Expected attack on Jerusalem in the end time.



From temptation in paradise to the final destruction of Satan.

In Revelation the LORD pays particular attention to Satan. Quite understandable. With Satan all

misery has begun. He seduced the first people into evil. Since that time, the battle between Satan and God has been raging. God announced that struggle and victory with the mother's promise. Genesis 3:15 *And I will create enmity between you and woman, and between your progeny and her Progeny; That will crush you head, and you will crush it the heel.* In the Gospels it becomes clear that Satan is the great adversary of Jesus. This starts with the temptations in the desert. In one of those temptations, Satan asks Jesus to kneel before him. When He did, Satan would give Him 'all the kingdoms of the world.' Jesus refuses, but does not deny that Satan is the leader of the world at that time. Luke 4:5-8 *And then the devil brought Him up a high mountain and showed Him in a moment all the kingdoms of the world. And the devil said to Him, "I will give you all this power and glory of these kingdoms, for it has been surrendered to me, and I will give it to whomever I want; So, if you will worship me, it will all be yours. But Jesus answered and said to him, "Go away from Me, Satan, for it is written: You will worship the Lord, your God, and serve Him alone."* Revelation 12 reveals how the battle reaches its climax when the Son of the woman is born, the Lord Jesus. Revelation 12:4 *And the dragon stood before the woman, who was about to give birth, to devour her Child as soon as she gave birth.*

The woman giving birth and the red dragon.



The Lord Jesus, with His conciliatory suffering and dying, and the resurrection and Ascension, has knocked the weapons; sin and death – with which the devil restrained humanity – out of the hands of Satan. Hebrews 2:14,15 *According to the Lord Jesus Himself, he has bound Satan through His work of salvation. Mark 3:27 No one can enter the house of a strong man and rob his household goods, if he does not bind the strong first; And then he can rob his house.* Revelation 12 also shows that the believers can overcome Satan through their faith, the spread of the gospel, and their willingness – if they must – to die for their faith. Revelation 12:11 *And they have overcome him through the blood of the Lamb and by the word of their testimony, and they have not loved their lives until death.* Satan has not been able to do much – although he does try through temptations and trials – in the long time that the Lord Jesus sits on God's right hand and reigns with the believers. At some point, however, faith will lose its power due to the global waste of faith. Then the moment will come of the short time when God gives Satan all the power to do what he wants. He will then attack and corner the faithful very directly through the beast – the world leader – and the false prophet, the antichrist who is on the hand of the world leader. That attack is carried out spiritually with miracles and signs and means of pressure of threat of death. In fact, the devil is behind the beast and the false prophet as invisible power. Satan is the dragon of Revelation 13:2 *And the beast I saw looked like a panther, and his paws were like those of a bear, and his mouth was like the mouth of a lion. And the dragon gave him his power, his throne, and*

great power. As in Revelation 12:9, all the names of Satan are listed. Revelation 20:2 And he seized the dragon, the old serpent, which is the devil and satan, and tied him for a thousand years.

Revelation 20 mentions above all the short time in which Satan is given freedom, which he uses to attack the city and the saints. Revelation 20:9 *And they came up across the width of the earth, and surrounded the place of the saints and the beloved city. But fire from God descended from heaven, and that devoured them.* From above, God will intervene through the second coming of the Lord Jesus. Then comes the verdict. The final judgment also on Satan. Revelation 20:10 *And the devil who deceived them was thrown into the pool of fire and brimstone, where the beast and the false prophet are already. And they will be tormented day and night in all eternity.* After the final judgment, for the faithful people of God, the time of the new heaven and the new earth begins. The new Jerusalem – with God's faithful people from Jews and Gentiles – descends from heaven to earth.

Jesus' battle against the devil.



The spiritual power behind "the devastating abomination."

In the book of Daniel there are some passages that open the eyes to the spiritual power behind the powers. We can think of the animals that emerge from the great sea. Daniel 7:2,3 *Daniel took the floor and said, "At night in my vision, I looked on, and behold, the four winds of heaven whipped up the great sea, and four great animals rose from the sea, which differed from each other.* The monster that ascends from the sea in Revelation 13 is undeniably from the dragon or the devil. Revelation 13:1,2 *And I saw from the sea a beast rising, which had seven heads and ten horns, and on its horns were ten diadems, and on its heads a blasphemous name. (..) And the dragon gave him his power, his throne, and great power.* In Revelation 13, the Lord attaches importance to naming the dark power behind the world leader and the antichrist. "The two beasts" have their aversion to God and the believers do not have a stranger. While we can say of Revelation 13 that it is not silent on the spiritual background of the world leader and his assistant, Revelation 12 is almost entirely dedicated to the direct struggle between Christ and the devil. That battle becomes visible in the heaven and continues on earth. We also know this element from the book of Daniel, where the Lord testifies to his struggle against the spiritual powers behind the world powers. So He has to do with the spirit of Persia. Daniel 10:13,20 *The prince of the kingdom of Persia stood before me for twenty-one days, but behold, Michael, one of the most important princes, came to help me when I was left behind by the kings of Persia. Then he said, "Do you know why I came to you?" Now I will return to fight against the monarch of Persia. And as soon as I leave, see, the prince of Greece will come.* We have already discussed Revelation 12 at length before. The devil was expelled from

heaven after the Ascension of Christ, making it difficult for the people on earth, especially the believers. In the eschatology of the Lord Jesus in Mark 13 little or nothing is told about the dark forces behind the visible world, but Paul does open a piece of the curtain. Then we'll see who's hiding behind the lawless man. 2 Thessalonians 2:8-10 *And then the lawless will be revealed. The Lord will consume him through the Spirit of His mouth and destroy him by the apparition upon His coming; him, whose coming is in accordance with the workings of Satan, with all kinds of power, signs, and miracles of the lie, and with all kinds of deception of the iniquity in those who are lost, because they have not accepted the love of truth to be beatification.* From the whole of the Gospels, the power of the devil and the demons has emerged much more clearly than anywhere else in the Old Testament. There is more to be seen in the book of Revelation, as well as in Revelation 20, about which more will be written later. The spiritual power of darkness is behind Gog and Magog, the world leaders of that moment who are fighting God and His people. We do not find this final battle against God and His people strong in the book of Daniel, but in the eschatology and the Gog and Magog of Ezekiel 38 and 39.



The 'devastating abomination' in the person of the beast.

When we seek out the person who exhibits the traits of "the devastating abomination" in the book of Revelation, we come to the beast in Revelation 13:11 *And I saw another beast rise from the earth, and it had two horns, like that of the Lamb, but it spoke like the dragon.* We see a person who is very similar to Christ but also to His adversary, the devil. Even though he has horns reminiscent of the Lamb, he speaks like the dragon. We know the dragon is the devil. The book of Revelation does not mince words in Revelation 12:9. *And the great dragon was cast down, namely the ancient serpent, which is called devil and Satan, which deceives the whole world.* It is typically the antichrist who on the one hand suggests that he is the Christ, on the other hand he is among his fiercest combatants. In Revelation 13 we actually find two beasts, the world leader and the antichrist are both called by that name. Revelation makes no mistake about the background of these gentlemen, though one of them may be a lady. The antichrist as we call the beast is the assistant to the world leader who miraculously recovered from his deadly wound. He does great signs and miracles. That's how he can bring fire from heaven. In that way he impresses people. They wonder if he's not god after all. He's asking people to make an image. When this image is ready, he ensures that the image can speak. Everyone is required to worship this beast as if he were a god. The consequence does not lie: If you refuse, one is killed. Furthermore, everyone – with the exception of anyone – would have a visible sign 666 on the body, enabling one to participate in all aspects of social life. By the way, there is not much difference between the world leader and the antichrist for the idea of Revelation 13. Both are called 'the beast', while the impression is given that the political leader perceives the honor. Revelation 13:12 *And it exerts all*

the power of the first beast before his eyes. The relationship between these two people must be good. Then there is the first beast 'the world leader' also openly turns against God. Revelation 13:5,6 And it was given a mouth to speak great words and profanities, and it was given power to do so for forty-two months. And it opened its mouth to slander God, to slander His Name, and His tent and those who dwell in heaven. In all sorts of ways the world leader tries to damage God. But that's not enough. He also tackles the followers of the LORD God on earth wherever he can find them. Revelation 13:7 And the beast was given power to wage war against the Saints and to overcome them, and he was given power over every tribe, language, and people. In fact, everyone's is on it. There is no one who seems to openly oppose the world leader. Everyone also worships "the image of the beast," except the saints, the believers. They refuse to bend their knees in front of these bodies. They will find that that attitude is not much appreciated. On the contrary, it gives them a lot of struggle and fear and trouble and pain, if they are not already killed. It really requires perseverance in faith. Revelation 13:8,10 And all who dwell on the earth will worship it, at least whose names are not written in the book of the lamb that is from the foundation of the world. If someone is in captivity, they go into captivity themselves. If someone kills with the sword, he must be killed with the sword himself. Here is the perseverance and faith of the Saints.

The beast.



4. The apostasy of faith and the persistence of the saints.

The apostasy of faith is apparently so strongly present during this time that in Daniel 8:13 the devastating abomination even called the devastating apostasy. We wonder if we encounter these things in a similar way in the book of Revelation. In addition to the apostasy of faith, there is fortunately also a testimony of the perseverance of the Saints.

The apostasy of faith prior to placing the statue of Zeus in the temple in Jerusalem.

It is good that we have already experienced an end time: that of Israel in the time of Antiochus Epiphanes IV of 167 – 164 BC. Whether we like it or not the realm of God on earth becomes stronger and weaker when faith plays a larger or smaller role among the world's population. As faith declines among God's people, the power of the adversary of God will increase. Indeed, when the apostasy of faith seizes among God's people, the LORD surrenders his people to the adversary in this case Antiochus Epiphanes IV, the Syrian monarch who attacks the people of Israel on his faith and on his God. Daniel 8:12,13 *And the army was surrendered because of the apostasy against the recurring sacrifice, and he threw the truth to the ground.* The book Daniel outlines a provisional end time. This provisional end time – which was there from 167-164 BC – gives a picture of the final end time. In this sense, it is extraordinary that the Lord Jesus takes over the concept that stands for the provisional end time – the devastating abomination – and projects

it into the future. The Lord, too, sees a waste of faith preceding the space that God's adversary receives over the faithful part of His people.

The number of churchgoers is declining.



In the Jerusalem of the end times there is a temple.

It will surprise many that the Biblical Future view expects - among other things - the construction and restoration of the temple service in Jerusalem before the end time arrives. Many Christians assume that Christ has replaced the temple service with the sacrifice he made for the sins of the world. That thought is probably incorrect. However, through His conciliatory suffering and dying, the Lord Jesus Christ has become the bearer of the temple service. The blood of animals has never had the power to cover sins. With that sacrificial blood, the atonement of God's Son was anticipated. He is "*the Lamb of God who takes away the sin of the world.*" John 1:29. It is also true that God and Christ live in the Christian church and in the believers through the Holy Spirit. God makes us a temple of the Holy Spirit in this way. 1 Corinthians 3:16 *Do you not know that you are God's temple and that the Spirit of God dwells in you?* Compare 1 Corinthians 6:19. However, this does not mean that the function of the temple in Jerusalem has been cancelled. It will not be unknown that the apostles - after the Ascension of the Lord Jesus - can be found in the temple every day. Acts 3:1 *Peter now and John went to the temple together during the hour of prayer, the ninth hour.* Paul also makes a cleansing sacrifice for a number of men who need to be cleansed of sins. Acts 21:21-24 It can be said of the latter that Paul did so upon request. But it is also known from the Apostle Paul that he himself made a cleansing sacrifice and wanted to be in Jerusalem at the Passover. Acts 18:18-21 *And when Paul had remained there for many days, he said goodbye to the brethren and left from there by ship, in the company of Priscilla and Aquila, to Syria, after shaved his head in Kenchreeën. He had made a vow. (..) And when they asked him to stay with them for a longer period of time, he did not agree. But he said goodbye to them and said, I must certainly celebrate the coming feast in Jerusalem, but I will return to you, God willing. And he sailed out of Ephesus.* Not only for Jews but for Jewish Christians too the temple simply retained its function. Nowhere can be read that God left the temple after the resurrection of Jesus. Paul, who is here and there outspoken against the circumcision and maintenance of the Sabbath, does not speak against temple attendance anywhere. The blood of the sacrifices apparently continued to refer to Christ, who had opened the way for them to God who lived in the temple. Now the temple was destroyed by the Romans in 70 AD. And still, all New Testament eschatologies assume that there is a temple in Jerusalem in the end times. According to Jesus, it is the location of the antichrist; That is the Holy place according to Matthew 24:15. Also Paul sees it as the location of the antichrist. 2 Thessalonians 2:3,4 *Don't let anyone fool you in any way. For that day does not come, unless first the apostasy is come and the man of lawlessness, the son of the perdition, is revealed, the adversary, who also rises above all that is called God or revered as God, so that he sits as God in*

the temple of God and pretends to be God. The book of Revelation is also built on a functioning temple in its end times. Revelation 11:1 *Go and measure the temple of God and the altar.* After all, the special way of saying about time is that it is the end time. Revelation 11:2 *And they will trample the holy city for forty-two months.*

The construction of the third temple. (pasted into the photo)



At the temple in the end times and Jerusalem the decrease of the church is noticeable.

John is asked to measure the temple in the end times. Revelation 11:1,2 *And I was given a yardstick that resembled a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for forty-two months.* The temple is in use at that future time. There are people who pray. 'Measuring God's temple' apparently means that it defines what is useful to God in the temple. The forecourt of the Gentiles does not have to be measured by John. The peoples of the nations who use that forecourt are apparently still quite religious in their way, but in fact they live are separated from the God of Israel, the Father of our Lord Jesus Christ. Revelation 9:20,21 showed that the people of the nations have no intention of keeping the commandments of God at all. Whatever plague comes across the world at that time, there is no sign of repenting. Yet one seems to still have the need to be in the vicinity of God. For God, however, it is no longer necessary. The chapter of the nations is closed as far as God is concerned. It is possible that this is also felt and creates tensions between the peoples and Jerusalem. This is literally expressed in the phrase "And they will trample the holy city for forty-two months." It's not just the peoples who are in a bad place, Jerusalem is not doing much better. What we see in Jerusalem is on the one hand a very modern city whose inhabitants go with the flow of their time in every way. It reminds God of Sodom and Gomorrah. Memories of Egypt also loom. That does not advocate the moral and religious standards of the city. Revelation 11:8 *"the great city, spiritually called Sodom and Egypt."* In addition to this liberal side of Jerusalem, there is also that other side of people who greatly dislike everything that reminds of the Lord Jesus. Perhaps in this way the efforts of the Orthodox Jews are referred to with the Messiah-Confessing Jews. At the moment, the attitude of Jewish orthodoxy with the Messiah-Confessing Jews is so tense that one crosses the street when one encounters one of them. Sometimes one gathers in front of the building where Messiah-Confessing Jews gather to cause unrest. There are currently around 13,000 Messiah-Confessing Jews in Jerusalem. For this reason, the memory is perhaps kept alive that the city of Jerusalem was not already in a positive mood for the Lord Jesus, given the words in Revelation 11:8 *where our*

Lord was also crucified. The Lord Jesus is hung there on a cross. Until the days of the end times, hostility to the gospel is tasted. In that context, the Messiah- Confessing Jews live. An oppressive environment to hold and shape faith in the Lord Jesus.

The Jews returned to their land and several of them return to God through faith in Jesus.



It is clear that this belief is at the end times. This is NB the eschatology of the Lord Jesus. Repeatedly, the essence of faith is put into words. Revelation 12:17 *And the dragon became angry with the woman, and went to war against the rest of her progeny, who keep the commandments of God and have the testimony of Jesus Christ.* Indeed, it is noticeable that in the book of Revelation – the great eschatology of the NT – faith in Jesus is always linked to living in correspondence to the commandments of God. Revelation 14:12 *Here we see the persistence of the Saints. Here comes publicly that heeds the commandments of God and the faith in Jesus.* Although the ethics of the Jerusalem community are not on a high plan in the end times and the religion of many remains with an outdated Old Testament, here – unlike the peoples – conversion is found when severe disasters hit the city. Revelation 11:13 *And at that same hour a great earthquake occurred, and the tenth part of the city collapsed. And in that earthquake, 7,000 people of particular were killed. And the others became very fearful, and gave honor to the God of heaven.*

God compares the witnesses to oily olive trees that supply oil for the lamps in the temple.



God supports the faithful believers of the Jerusalem of the end times with strong support.

In the Jerusalem of the end times, God bestows on the faithful believers two men who are much like Moses and Elijah. They are men who have earned their spurs and who have proven allegiance to God under all circumstances. So the resemblance to these two great prophets of the LORD will inspire great confidence among the Messiah-Confessing Jews in Jerusalem. Remarkably, it is also

these two great prophets who supported Lord Jesus on the mountain, when He stood just before suffering and dying. Mark 9:4 *And to them Elijah appeared with Moses, and they spoke to Jesus.* In Elijah's time, God closed heaven to rain, and Moses turned the water of the Nile into blood through God's power. Revelation 11:6 *They have power to close the heavens, so that no rain will fall in the days when they prophesy. And they have power over the waters to turn it into blood, and to hit the earth with all kinds of plagues, as often as they wish.* In addition to the memory of the ancient prophets, there is also a link with Zerubbabel and Joshua. Those were the leaders of Israel at the time of the return from Babel. Zerubbabel was a kind of mayor of Jerusalem and Joshua was the high priest. They both had a special relationship with the LORD. God compares them to the olive trees that supply oil for the light of the seven-armed candlestick in the temple. Revelation 11:3,4 *And I will give power to my two witnesses, and they will prophesy for twelve hundred and sixty days, dressed in mourning clothes. They are the two olive trees and the two candlesticks, which stand before the God of the earth.* Through people like Moses and Elijah of the end times, God informs His confidantes and encourages them to persevere. It turns out that it's going hard against hard. Even the devil personally interferes in taking out these pillars of faith. He eventually manages to kill them. Revelation 11:7 *And when they have completed their testimony, the beast that rises from the abyss will wage war with them, and it will overcome them and kill them.* Apparently, they've been watched with caution for a long time by the rest of the world who rejoice when they're dead. Revelation 11:9,10 *And the people of the nations, tribes, languages, and nations will see their dead bodies for three and a half days, and will not allow their dead bodies to be laid in the grave. And those who dwell on the earth will rejoice over them, and will celebrate and send each other gifts, because these two prophets had so tormented those who dwell on the earth.* These two God witnesses are not yet allowed to have a funeral, but how upset they are when they rise up after three days and are absorbed into heaven. Revelation 11:11,12 *And after that three and a half days, a spirit of life came into them from God, and they stood on their feet. And great fear befell those who saw them. And they heard a loud voice from heaven say to them, "Come up here." And they went up to the sky, in the cloud, and their enemies looked after them.* Then follows that extraordinarily heavy earthquake with the conversion of the survivors in that city.

The seventh trumpet sounds.



Courageous persistence in faith under pressure from Satan and the world leader and the antichrist.

In Revelation 11, we are confronted by the hostile attitude of the peoples and the devil to God and the believers in Jerusalem. God, for His part, points to the exclusion of the temple for the people of the nations. God focuses in particular on the believers of the Jewish community. People may think – when the third temple is built – that God will save all Jews, but it will be the Messiah-Confessing Jews. He supports them with the powerful testimony of two people who show strong

traits of Moses and Elijah. Revelation 12 makes it clear that the spiritual power of darkness – which has been lowered to the earth – pulls out all the stops to drive the believers away from God. While everyone can sense that this has great and negative consequences for the faith community, God is highlighting their persistence and victory. Revelation 12:10,11 *And I heard a loud voice in heaven say, Now has come the salvation, the power, and the kingdom of our God and the power of His Christ, for the prosecutor of our brethren, who sued them day and night before our God, has been cast down. And they have overcome him through the blood of the Lamb and by the word of their testimony, and they have not loved their lives until death.* Although there is a sense of victory, there is at the same time the realization that it will be a hard time. Revelation 12:12 *Therefore, rejoice you, heavens, and you who dwell in it! Woe for those who inhabit the earth and the sea, for the devil has come down to you, in great anger, because he knows that he has very little time left.* Satan continues his struggle. He wants to drive a wedge between God and His followers. The Bible makes it clear undisputedly clear who the evil has aimed its arrows at. Revelation 12:17 *And the dragon became angry with the woman, and went to war against the rest of her progeny, who keep the commandments of God and have the testimony of Jesus Christ.* The world leader and his spokesman also have only one goal, and that is to damage God and the believers. They're both called *the beast*, and that's how they behave. Revelation 13:7 *And the beast was given power to wage war against the Saints and to overcome them, and he was given power over every tribe, language, and people.* The world leader and his assistant are certainly successful, but not with the elect. He can't get a foothold there, even if he were to kill them. Revelation 13:8 *And all who dwell on the earth will worship it, at least whose names are not written in the book of the Lamb that is slaughtered, from the foundation of the world.* Despite the fact that the people 'whose names are recorded in the book of life' do well, it is not concealed that the antichrist of that moment will entice many people to let go of faith in God. Revelation 13:14 *And it deceives those who dwell on the earth by means of the signs that are given to do before the eyes of the beast. And it says to those who dwell on the earth that they must make a picture for the beast that had the wound of the sword and came back alive.*

The world leader and his assistant.



5. The great tribulation and the reduction of time.

The 70-week vision is marked by the link with the devastating desolation of – the devastation that is being wrought – the disastrous nature of our time. This time is also called *the great tribulation*. With all kinds of special clues – as an encouragement to persevere – in Daniel but also in the NT, *the shortening of time* is pointed out. In the previous chapter we already reflected on the difficult time for the believers. Whether they are dealing with the nations – Revelation 11 – or the devil – Revelation 12 – or the world leader and his helper, Revelation 13; every angle shows that the conditions are unprecedentedly severe because people are being pressured from all sides to let go of the faith. It is remarkable that in these three chapters – each of which shows an angle of the

end time – *the special way of saying time* has been recorded twice. You see? Is that because Christ wants to strengthen the faith that is in danger of collapsing under great pressure? Or does the LORD want to double this saying so that we can be well aware that we are dealing with the end times here. Not only evil things – such as the enmity of the nations and satan and the world leader – but also good things – such as the support of the two witnesses and the nourishment of the believers in the desert and their persistence – last for some 3.5 years.

Discipleship requested.



The special indication of the shortened duration in Revelation 11, 12 and 13

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|--------------------|--|
| Revelation 11:1-3 | And I was given a measuring stick that looked like a staff. And the angel had come to stand there and said, "Rise up and measure the temple of God, the altar, and those who worship in it." But leave out the outer forecourt of the temple and do not measure it, for it has been given to the Gentiles. And they will trample the holy city for <i>forty-two months</i> . And I will give power to my two witnesses, and they will prophesy for <i>twelve hundred and sixty days</i> , dressed in mourning clothes. |
| Revelation 12:6,14 | And the woman fled to the desert, where she had a place prepared for her by God, so that she might be nourished there for <i>twelve hundred and sixty days</i> . And the woman was given two wings of a great eagle, so that she might fly to the desert, to her place, where she is fed, <i>a time and times and half a time</i> , beyond the face of the serpent. |
| Revelation 13:5,6 | And it was given a mouth to speak great words and profanities, and it was given power to do this for <i>forty-two months</i> . And it opened its mouth to slander God, to slander His Name, and His tent and those who dwell in heaven. |
| Revelation 20:2,3 | And he seized the dragon, the old serpent, that is the devil and satan, and tied him for a thousand years, and threw him into the abyss, and locked him in it and sealed it above him, so that he would not deceive the nations again, until the thousand years had come to an end. And then he has to be released for <i>a short time</i> . |

Once the trumpets sound.



The end time ends in Christ's saving intervention from heaven.

The book of Daniel teaches us that the kings of the earth are judged and that the eternal Kingdom of God will break through with force. In the provisional *end time* under Antiochus Epiphanes IV, after 3.5 years, it ends with the death of the king and the re-ordination of the temple in Jerusalem. From Daniel 7 and 12 it is clear that the final end time will lead to the last judgment and eternal kingdom of the Son of Man and the Saints. Daniel 7:26,27 *After that, the court will sit: one will deprive him of his dominion, exterminate him, and destroy him completely. But the kingship and the dominion and greatness of the kingdoms under all heaven will be given to the people of the Saints of the Supreme. His kingdom will be an eternal kingdom, and all that has dominion will honor and obey Him.* Compare Daniel 12:2,3 In Revelation 11, we witness the saving intervention from above. Revelation 11:15 *And the seventh angel blew on the trumpet, and loud voices rang out in heaven, saying, "The kingdoms of the world have become our Lord and His Christ," and He will be King in all eternity.* It is remarkable that the seven angels blowing on the trumpet initially saw that the situation worsened each time. However, the last trumpet signals the breakthrough of God's Empire on earth. It is particularly beautiful that it is not first the judgment – about which later – but first the salvation of the believers is mentioned. However, the final verdict will be announced a little later. Revelation 11:18 *And the nations have become wrathful, and Your wrath has come, and with it the time for the dead to be judged, and to give the reward to Your servants, the prophets, and to the saints and to those who fear Your name, the small and the great, and to destroy those who destroyed the earth.* Also in Revelation 14, victory is first celebrated with the 144,000, the fullness of God's people. Revelation 14:1-3 *And I saw, and behold, the Lamb stood upon Mount Zion, and with Him a hundred and forty-four thousand people with the name of His Father written on their foreheads. And I heard a sound from the sky, like a sound of many waters and like the sound of a heavy thunderclap. And I heard the sound of ceter players playing on their ceters. And they sang like a new song before the throne, before the four animals and the elders. And no one could learn that song except the hundred and forty-four thousand who had been bought from the earth.* Then, in six chapters – Revelation 14 to 20 – the judgment is delivered to the nations and to the world leader, the beast and the antichrist and Satan. Revelation 19:20 *And the beast was seized, and with him the false prophet, who had made the signs in his presence, which had deceived those who had received the mark of the beast and who had worshipped his image. These two were thrown alive into the pool of fire, which burns of sulfur.* Finally, it is Satan's turn with whom all misery has begun. Revelation 20:10,14,15 *And the devil who deceived them was thrown into the pool of fire and brimstone, where the beast and the false prophet are already. And they will be tormented day and night in all eternity. And the death and the realm of death were thrown into the pool of fire. This is the second death. And if one did not appear to be inscribed in the book of life, he was thrown into the pool of fire.* After the eternal judgment of Satan and his cronies and the people who held it with him, the purpose of history reaches the new heaven and the new earth reserved for all believers of the Old and New Testaments who have kept God's commandments.

The new Jerusalem descends from the sky.



Revelation 21:1-4 *And I saw a new heaven and a new earth, for the first heaven and the first earth had passed. And the sea was gone. Whoever conquers will inherit all, and I will be a God to him, and he will be a son to me. And I, John, saw the holy city, the new Jerusalem, descended from God from heaven, prepared like a bride made gracefully for her husband. And I heard a loud voice from heaven say, Behold, the tent of God is with the people, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God, And God will wipe all tears from their eyes, and death will no longer be there; there will also be no mourning, regret or trouble. Because the first things have passed.*

After that, I saw and saw, a large crowd, which no one could count.



Encore.

6. About 'Revelation 20 to 22' and 'has Jesus personally known an end time?'

1. Why the end of Revelation is not addressed in the eschatology that emanated from the book of Daniel.

In the book of Daniel, particular attention is paid to the devastating desolation that is equated in the New Testament with *the antichrist* (John) or *the man of lawlessness* (Paul) or *the beast* (John in the book of Revelation). According to Daniel's eschatology, the antichrist appears towards the end of time. But according to Biblical eschatology, there is still someone who at the end of time is after God and His people, namely the world leader, the king. He's organizing a broad-based war against Jerusalem. But what is the case? In Revelation 13, the king is called *the beast* just like the antichrist called *the other beast*. Although in Revelation 13 it also seems to be about a king and a war, the similarity with the second beast is very large. The king, like the beast, turns against God and the believers. Revelation 13:4-6 *And they worshipped the dragon for giving power to the beast. And they worshipped the beast and said, "Who is equal to this beast?" And who can go to war against it? And it was given a mouth to speak great words and profanities, and it was given power to do this for forty-two months. And it opened its mouth to slander God, to slander His Name, and His tent and those who dwell in heaven.* Yet in biblical eschatology there is indeed a war at the end of time or of a global coalition directed against God and Jerusalem. The fact is that this fact is much stronger in the Biblical Future Expectation of the Prophet Ezekiel. There we talk in so many words about the struggle of Gog and Magog against Jerusalem, names also mentioned in Revelation 20. Also, compared to Daniel, the prophet Ezekiel has gained more insight into the new heaven and the new earth that arrives after the last judgment. For this reason – that two

eschatologies come together in the book of Revelation – we treat Revelation 20 and 21, 22 outside the image of eschatology from the book of Daniel.

2. Has the Lord Jesus personally experienced an end time?

Many bible sections point to the fourth empire, the Roman Empire in which the Lord Jesus took office. (Daniel 2 and 7.) In addition, for those who think about it, many things in the life of Jesus are similar to the end times such as the power of the devil and the great oppression and the waste of faith in the time of Jesus. It is good to look after the Lord's life to see what lights up when we mirror the signs of times.

Biblical Future Expectation.



1. Why the end of Revelation is not addressed in the eschatology that emanated from the book of Daniel.

Revelation 20. In Revelation 20 is once again special attention for the devil. Up to seven times there have been named 'a thousand years' in the text. That *thousand years* entails the long period that will run out to a short time when the devil receives all the power to turn against God and the believers. The devil will therefore – except in the antichrist – also turn against the city of Jerusalem and the faith and God of Israel by means of a large army. When the threat is at its peak, God will intervene from heaven. Revelation 20:7-10 *And when those thousand years have come to an end, Satan will be released from his prison. And he will go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them for war. And their number is like the sand of the sea. And they came up across the breadth of the earth, and surrounded the army place of the saints and the beloved city. But fire from God descended from heaven, and that devoured them. And the devil who deceived them was thrown into the pool of fire and brimstone, where the beast and the false prophet are already. And they will be tormented day and night in all eternity.* Then the final judgment of the devil and his cronies follows and the new heaven and the new earth dawns for the believers.

He will go out to deceive the people (..) Gog and Magog, to collect them for the war.

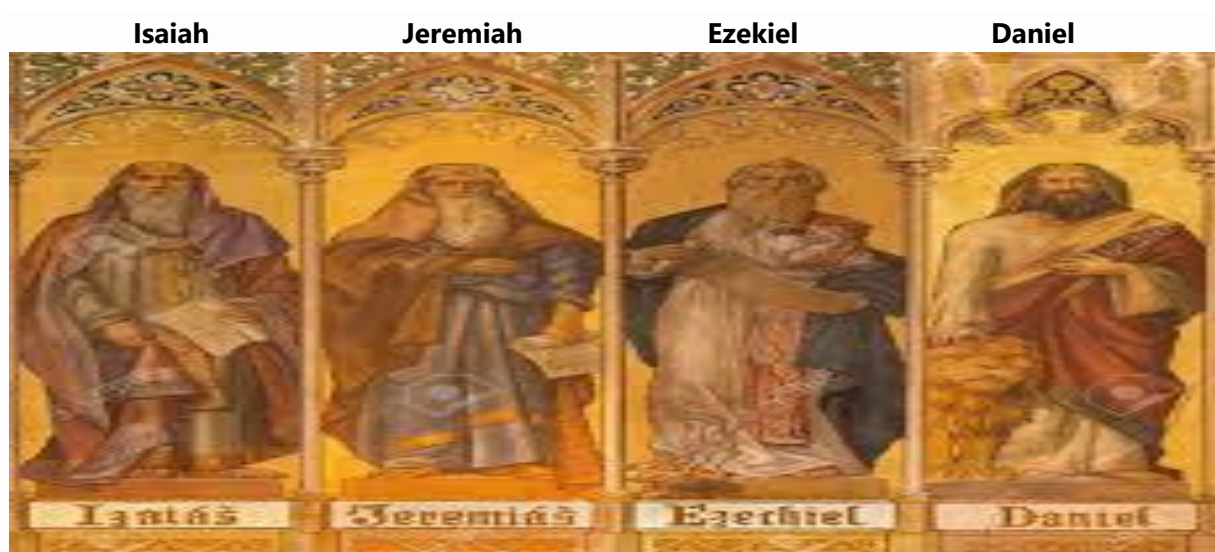


Eschatology from the book of Daniel. Revelation 20 in relation to Revelation 11, 12 and 13.

One may wonder why Revelation 20 – with the military assault on Jerusalem – appears at the end of the book of Revelation and is followed by Revelation 21 and 22 with the new Jerusalem descending from heaven to earth. There's an explanation. We must realize that two things happen in the end times:

1. The antichrist.
2. The military assault on God's people.

When we follow the eschatology that is incited from Daniel, the focus is on 'the devastating desolation' that emerges in the end times as the antichrist. In the eschatology of the Lord Jesus, but also in Paul's, all attention is paid to this – in the person of the lawless man. 2 Thessalonians 2:3,4 *Don't let anyone fool you in any way. For that day does not come, unless first the apostasy is come and the man of lawlessness, the son of the perdition, is revealed, the adversary, who also rises above all that is called God or revered as God, so that he sits as God in the temple of God and pretends to be God.* When we pay close attention to the eschatology of the Lord Jesus, we see not only the attention to 'the devastating desolation', but also the enemy armies, which line up in front of the walls of Jerusalem. Also think of Jesus' calling for Jerusalem to be left immediately. Luke 21:1,2 *When you will see Jerusalem surrounded by armies, know that its destruction is near. Then let those who are in Judea flee to the mountains and those in the middle of Jerusalem, move away from it, and those who are in the fields do not go in.* It is unmistakable, but the enemy attack on Jerusalem in the end times remains somewhat underexposed to Jesus and Paul. Also in Revelation 13 there is a great military power of the political leader and the war against the Saints. Revelation 13:7 *And the beast was given power to wage war against the Saints and to overcome them, and he was given power over every tribe, language, and people.* Most attention, however, is focused on the beast that has everything like the antichrist. Revelation 13:11 *And I saw another beast rise from the earth, and it had two horns, like that of the Lamb, but it spoke like the dragon.* What does the case? In addition to the eschatology from the book of Daniel, an eschatology is also being developed by the LORD from the book of Ezekiel 33 to 48. When we read these, many questions are answered, questions about the last part of the book of Revelation.



Eschatology from the book of Ezekiel.

The case arises that the book of Ezekiel – in addition to the book of Daniel – develops an eschatology. This Forecast of the Future can be read from Ezekiel 33:12 where the message of the fall of Jerusalem reaches the Prophet. In this eschatology, in addition to the work of salvation of the Lord Jesus – the promise of atonement and the Holy Spirit – the return of the Jewish people is foretold. With the return and resurrection of the Jewish people, it is probably referred to the life that – at least some of them – finds by faith in Christ. Romans 11:15 *For if their rejection means reconciliation to the world, what does their adoption mean other than living off the dead?* For understanding Revelation 20 to 22, it is particularly relevant to have an eye for the similarities with Ezekiel 38,39 and 40 to 48. Indeed, in Ezekiel 38, 39, there is talk of Gog and Magog's attack on Jerusalem, a name that also falls in Revelation 20:8 *And he will go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them for war. And their number is like the sand of the sea.* In addition, there are the unmistakable similarities between the New Jerusalem and the new temple of Ezekiel, as there are 1. The high mountain, 2. the twelve gates of the city, 3. the river of life and 4. the trees of life. For this reason, it seems to make clear that the book of Revelation combines the eschatology of Daniel and that of Ezekiel, by fulfilling the first in the beginning and the latter at the end of the book of Revelation Through John, Christ has put the headline from Ezekiel on the revelation of John, also because Daniel's eschatology had a strong focus on the end times, and Ezekiel's has more attention to the transition from the old world to the new. See the Biblical Future Expectation based on the book of Ezekiel.

Binding for a long time and – for a short time – letting go of Satan.

Some people tend to "bind," "throw into the abyss" and "let go of Satan" in Revelation 20 to separate everything from that can be read about it in the Bible. That's not right. In the booklet Judas here is also talk of this happening. Judas 1:6 *And the angels who have not kept their original state but have left their own homes, he has placed in the darkness for the judgment of the great day with ternal shackles.* The Lord Jesus claims to have bound Satan, and that is also necessary if He is to remove the demons. Mark 3:27 *No one can enter the house of a strong man and rob his household goods, if he does not bind the strong first; And then he can rob his house.* We confess that the Lord has freed us with His precious blood and delivered us from the mortal grip of Satan.

Heidelberg Catechism.

Sunday 1 Question and answer 1.

What is your only consolation, both in life and dying?

Answer: That I am with body and soul, both in life and dying, not my, but my faithful Beatitudes Jesus Christ, who with His precious blood paid for all my sins and delivered me from all the reign of the devil, and so preserves, that without the will of my heavenly Father no hair can fall from my head, yes also, that all things must serve me to my salvation; why He also assures me by His Holy Spirit of eternal life, and makes Him wholeheartedly willing to live for Him from now on.

Satan locked and chained in the abyss.



We did not expect the believers – at the moment Satan is down on earth – to overcome Satan with the Gospel in hand and with their faith. Revelation 12:11 *And they have overcome him through the blood of the Lamb and by the word of their testimony, and they have not loved their lives until death.* Nevertheless, it is undeniable that by the end of time Satan will be unleashed and at that time also pose a serious threat to the believers of the peoples and of the Jewish people. Revelation 9 – after the transition of God's turn to Israel – also mentions the opening of the abyss in which Satan was imprisoned. Revelation 9:1,2 *And the fifth angel blew on the trumpet, and I saw a star fall from heaven to the earth. And he was given the key to the pit of the abyss. And he opened the pit of the abyss, (..) And they had a king over them, the angel of the abyss. His name is in Hebrew Abaddon, and in Greek he has the name Apollyon.* He is given a – albeit short – time to hurt the believers of the peoples and of Israel. For the believers, it is encouraging that their lives have been secured by God. The book of Revelation, chapters 12,13 and 20 give a special insight into satan's activities to hurt the faithful, but also his final demise in hell.

2. Has the Lord Jesus personally experienced an end time?

The Kingdom of God and the coming of the Son of Man.

There is no denying that Daniel 2 and 7 expect the coming of *the Kingdom of God* and *the Son of Man* in the time of the fourth realm. The first thing the Lord Jesus – who performs in the fourth, the Roman Empire – says is, "The Kingdom of God has come close." Mark 1:14,15 *And after John was handed down, Jesus went to Galilee and preached the Gospel of the Kingdom of God, and he said, "Time has come, and the Kingdom of God has come close; convert you and believe the Gospel.* According to Jesus, with His suffering and dying and resurrection from the dead, the Kingdom of God has actually arrived. Mark 9:1 *And He said to them, I am telling you that there are some of those who stand here who will not taste death before they have seen that the Kingdom of God has come with strength.* Yet the Lord also teaches us in our Father's prayer "Your Kingdom come." The Church is using the words '*already and not yet*' to make it clear that the Kingdom of God has arrived in principle, but is still waiting for full fulfillment. Christ is Lord. He sits at the right hand of God. All enemy forces are, until now, laid at His feet like a footbar. The Kingdom of God will not break through until Christ returns to earth.

The Kingdom of God and the Son of Man.



In addition to the Lord's announcing and making the Kingdom of God dawn, He also identified Himself about twenty times with *the Son of Man*. In the three suffering announcements, the Lord refers to Himself by the term *Son of Man*. Mark 8:31 *And He began to teach them that the Son of Man should suffer greatly and be rejected by the elders and overpriests and scribes and be killed and rise up after three days*. Through His death and resurrection, the Lord dethrones Satan. During His life on earth, the Lord refers to the Second Coming in a few places. In that reference, Too, He uses the term "*Son of Man*" to refer to Himself. Mark 14:62 *And Jesus said, "It is me." And you will see the Son of Man sitting on the right hand of the power of God and seeing the clouds of heaven come*.

The Son of Man is Lord of the Sabbath.



The end time.

Apart from *the Kingdom of God* and *the Son of Man*, there is something that was announced for the fourth empire – the Roman empire – namely *the end times*. The latter can be seen from Daniel 7 where there is not only *the Son of Man* but also an enemy king who wants to change the times and traditions of God's people. Daniel 7:25 *Words to the Supreme he will speak, the saints of the Supreme will destroy them. He will set out to change certain times and the law, and they will be surrendered in his hand for a time, times and a half time*. There is no denying that, especially with regard to the latter – the enemy king and the special indication of the length of time in Daniel 8 to 12 – we are being directed to *the devastating desolation* that occurs not during the fourth, but

during the third, the Greek empire. Yet the devastating desolation – as a symbol of hostilities against God and His people and God's salvation – was initially intended for the time of the Roman Empire. It may be a good idea to review the movements of the Lord Jesus on this point. Has the Lord personally experienced an *end time*? There will be things that will raise eyebrows, but also things that seem very convincing. We look successfully at a number of things that are considered to accompany *the end times*. We look first at the other eschatologies and then at the Gospel of the Lord Jesus. We then pay attention to whether there are also elements, especially with His suffering, dying and resurrection and Ascension, which remind us of the accompanying phenomena of the end times. We pay particular attention to the following elements.

1. Satan during Jesus' performance.
2. The time of the power of evil during Jesus' performance.
3. The apostasy of faith in the time of Jesus.
4. The resurrection from the dead in the time of Jesus.
5. The great tribulation in the time of Jesus.
6. The special support of the Lord Jesus by Moses and Elijah.

1. Satan during Jesus' performance.

The woman and her Child.

It is the book of Revelation that makes a direct connection between the Lord Jesus and the end times. In Revelation, the Lord is particularly open about the devil's position as a dark power behind the powers. The devil's part – as the origin of evil – in the attack on the woman and her son is very explicitly depicted. Mary as a mother and Jesus as her son are the fulfillment of the mother-promise God gave to Adam and Eve in paradise. Genesis 3:15 *And I will create enmity between you and woman, and between your progeny and her Progeny; That will crush your head, and you will crush it the heel.* With a few strokes of pen, in Revelation 12 the life of Jesus – from birth to Ascension – is drawn.

The woman, the child and the dragon.



Revelation 12:3-5 *And another sign appeared in heaven. And behold, a big fire-red dragon with seven heads and ten horns. And on his heads seven diadems. And its tail swept the third of the stars from the sky and cast it upon the earth. And the dragon stood before the woman, who was about to*

give birth, to devour her Child as soon as she gave birth. And she gave birth to a Son, a male Child, who will herd all the pagan peoples with an iron staff. And her Child was snatched away to God and to His throne. Satan cannot destroy the child, for it goes to heaven and puts Himself next to God on the throne. Further on – in verse 9 – the different names of Satan are taken side by side of the dragon, the serpent, the devil and satan.

Jesus and Satan.

Unlike the Old Testament – where we encounter Satan sporadically – the devil in the New Testament is always near Jesus. First, Satan tries to seduce Jesus into apostasy of God. This plays at the beginning of Jesus' public appearance at the three temptations in the desert. Matthew 4:1 *Then Jesus was led away by the Spirit to the desert to be requested by the devil.* Satan works according to a fixed pattern, it seems. First, he tries it well with three temptations to sin. If he fails to do so, he will later come up with trials, in this case the great ordeal of death on the cross. It's Luke reporting this. Luke 4:13 *And when the devil had ended all temptation, he left Him until a certain time.* While the devil later receives space for a direct attack on the Lord Jesus, the people of God are in a particularly deplorable state. The unbiased reader of the Gospels gets the impression that half of the people of God have one or more demons from which one must be freed. Matthew 8:16 *When it was now evening, they brought many who were possessed by demons to Him, and He exorcised the evil spirits with a single word, and He healed all who were in bad need.* Similar things – in the sense of the dark power behind the powers and the people – we see before and during the suffering and dying of Christ, in which Satan is given free reign to seduce the people. It is remarkable that the Lord speaks of the victory over satan before His conciliatory suffering and death. When the scribes accuse Him of casting out the evil spirits through the power of Beelzebub, Jesus He states that he can only do so when Satan is bound. Mark 3:27 *No one can enter the house of a strong man and rob his household goods, if he does not bind the strong first; And then he can rob his house.* The Lord is already claiming victory over the power of evil.

Jesus rejects the devil.



2. The time of 'the power of evil' in the time of Jesus.

It is remarkable that the people and the devil cannot do Jesus any harm before a certain time. John 7:6-9 *Jesus would say to them, "My time has not yet come, but your time is always there." The world can't hate you, but she hates me because I testify of her that her works are bad. Go to this feast; I'm not going to this feast yet, because my time isn't yet fulfilled. And after He said this to them, He stayed in Galilee.* That time does not come long before the end of His life. Jesus

characterizes that time with "the power of darkness, or Satan." Luke 22:53 *But this is your hour and the power of darkness.* It is the time for Satan to take Judas before himself to betray Jesus. Luke 22:3 *Then satan sailed into Judas, which was nicknamed Iscariot, which belonged to the number of the twelve.* The Lord also delicately reminds Pilate that he would not have power over Him if God had not given him that power. John 19:10,11 *Pilate then said to Him: Do you not speak to me? Do you not know that I have the power to crucify you, and you have the power to let go? Jesus replied, "You would have no power against Me if it had not been given to you from above; therefore he who has handed me over to you has a greater sin than you.* Towards the end of Jesus' life, it seems that Satan has been given free reign for a short time to do what He wants with Christ. Judas and Pilate carry out the devil's plan on earth. Similar things are seen before the end time, when Satan is given free reign – for a short time – to seduce and pressure the people. Satan uses the antichrist and world leader of the moment at the dawn of the end time. Revelation 13.

Jesus and the devil.



3. The apostasy of faith in the time of Jesus.

The Lord Jesus sees the generation of the future – in which things are ending – as a lost generation. He typifies that future generation with the term "this generation." 'This generation' is a pejorative or a particularly negative typing. Jesus does not primarily designate a generation, but a development among the people He characterizes with the words "this adulterous and sinful generation." The Lord also uses the word this depraved generation. That is a different qualification of the same people. Now it is remarkable that the Lord not only characterizes the generation of the future with such a term, but says the same thing the Lord of His own generation says. In this sense, this term characterizes not only the apostasy of faith that will become visible in the future of the end time, but also as it was at the time of the Lord Jesus himself. It is noteworthy that all three versions of Jesus' eschatological speeches include the word about this generation. Luke 21:32 *Indeed, I tell you that this generation will certainly not pass until everything is done.* See Matthew 24:34 and Mark 13:30 In fact, the death and resurrection and Ascension of the Lord Jesus is also something that takes place within that generation. In all the darkness that the Lord falls into, a small ray of light is remarkable. What is the case? The devil is – against will and thanks – an associate to the redemption of the world. It is His death on the cross that the Lord innocently undergoes, saving the world – in principle – from guilt. Paul notes that "if the people who had the say had realized that," they would never have killed Christ. 1 Corinthians 2:8 *a wisdom that none of the leaders of this world have known. After all, if they had known it, they would not have crucified the Lord of glory.*

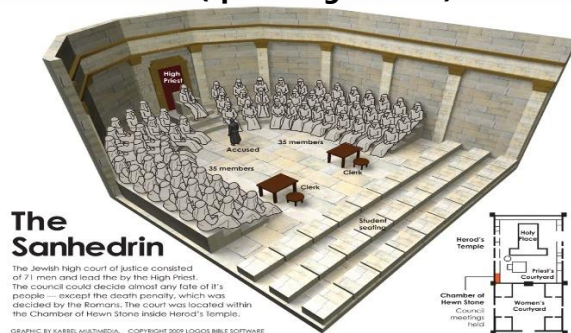


Faith waste.

This generation.

- | | |
|---------------|--|
| Matthew 11:16 | But what will I compare this generation to? It's like the kids sitting in the market calling their boyfriends: |
| Matthew 12:41 | The men of Ninevé will rise up in judgment along with this generation and condemn it, for they have repented on the preaching of Jonah; And behold, more than Jonah is here! Cf. verse 42 |
| Matthew 12:45 | Then he leaves and takes with him seven other spirits, who are more depraved than himself, and when they have gone in, they will live there; And the end of that man is worse than the beginning. So it will be with this depraved generation. |
| Matthew 23:36 | Indeed, I tell you: All these things will come about this generation. |
| Matthew 24:34 | I tell you, this generation will certainly not pass until all these things have happened |

The Sanhedrin (spiritual guidance)



Pilate as stadholder on behalf of the Romans.



Jesus wrongly condemned by the spiritual and political judges of that time.

One of the things that the reader cannot escape is the great injustice that the Lord has been done in the trial where He was held to account. It will not be unknown to the Bible reader that there are two kinds of government among the people of Israel in the time of the Lord Jesus. The Romans had Pilate as townholder in Jerusalem. The Romans had delegated spiritual control of the people to the so-called Sanhedrin. That was a meeting of 70 Jews composed of various spiritual movements such as the Pharisees, the Sadducees and the Herodians. Someone like Joseph of Arimathea was also part of the Sanhedrin. He had not agreed to the decision to hand Jesus over to Pilate. Luke 23:51 The high priest was in charge of the Sanhedrin. The trial of Jesus initially served for the Sanhedrin. The Lord was interrogated by the high priest. All kinds of witnesses

came by, quoting certain statements that had fallen badly with the Jewish leaders. The verdict was apparently not ruled out until the high priest asked Jesus the question 'How did He see Himself?' Matthew 26:63-65 *And the high priest replied to Him, I swear to you by the living God hat you tell us if you are the Christ, the Son of God. Jesus said to him, "You said it." But I tell you: From now on you will see the Son of Man sitting on the right hand of the power of God and seeing the clouds of heaven coming. Then the high priest tore his clothes and said, "He has scumed God." Why do we need any more witnesses? See, now you've heard His blasphemy.* This statement was seen as blasphemous. Despite the fact that many things – His words, His works, God's testimony at the Baptism – testified to the fact that Jesus was God's Son. At the very least, this should have been explored. However, Jesus was handed over to the stadholder Pilate. Jewish leaders were not allowed to apply the death penalty. Because the cityholder is not sensitive to an indictment on religious grounds, it was made a political indictment: Jesus allegedly claimed that He was 'the King of the Jews'. The interrogation of Jesus showed Pilate that He was completely innocent. When he tried to free Jesus by putting him next to a murderer, they chose Barabbas while shouting en masse for the crucifixion of Jesus. Pilate – who had been so warned by his wife – washed his hands in innocence and surrendered Jesus to be crucified. It was Pilate who put the sign 'Jesus of Nazareth King of the Jews' above Jesus' head, abbreviated INRI. In the time preceding the end time, the Lord also expects this kind of things for his followers. Marcus 13:9 *Is a fit for yourself; for they will hand you over to council meetings, and in the synagogues you will be beaten; and you will be placed before cityholders and kings for my sake, to bear witness to them.*

Jesus Christ the crucified.



The resurrection from the dead.

We are aware that between the first and second comings of *the Son of Man* and the coming of *the Kingdom of God*, 2,000 years have passed. On the first coming of the Son of Man, the Lord laid the foundation of the Kingdom of God through His conciliatory suffering and dying. Upon His return, He will intervene and defeat the opponents definitively and save the believers. Although we know, therefore, that the Kingdom of God and the resurrection of the Saints in two parts is also around the dying and resurrection of our Lord Jesus Christ the resurrection from the tomb of deceased believers has been signaled. Matthew 27:50-53 *Jesus cried again with a loud voice and gave the spirit. And behold, the front of the temple tore in two, from top to bottom; the earth trembled and the rocks tore; the graves were also opened and many bodies of saints who had been slept in were resurrected; and after His revival they went out of the graves, came into the holy city, and appeared*

to many. The message is patchy, but it can be said that the resurrection of the dead believers is also part of Jesus' dying and resurrection. More important than the resurrection of a number of believers in Jerusalem is the resurrection of our Lord Jesus Christ Himself. Jesus' death and resurrection is a real tipping point for all those who believe. Mark 16:4-7 *And when they looked up, they saw that the stone had rolled away, for it was very large. And when they had gone to the grave, they saw a young man sitting on the right, dressed in a white, long robe, and they were stripped. But he said to them, "Don't be upset." You are looking for Jesus the Nazarene, the Crucified. He's risen! He's not here; see the place where they laid Him. But go, tell His disciples, and Peter, that He will lead you to Galilee; there you will see Him, as He has told you.* In many ways, the Lord has confirmed that He has truly risen from the dead. By His appearance to the disciples and by touching the scars in His hands and His side and by eating fish and bread. John 20:20,27 Later the Lord appeared to even larger groups. 1 Corinthians 15:5-8 *And that He has appeared to Kefas, then to the twelve. He then appeared to more than five hundred brothers at a time, most of whom are still alive today, but some of whom have also passed away. Then He appeared to James, then to all the apostles. And last of all, He has also appeared to me, as to the untimely born.* The Apostle Paul even believes that if Christ had not really risen from the dead, the whole work of salvation would be called into question. Jesus is "our flesh" in heaven, while we carry His Spirit with us as believers. With His resurrection from the dead and Ascension, the Lord Jesus has paved the way for the eternal and wonderful lives of all believers. Daniel 12:2 *And many of those who sleep in the dust of the earth will awaken, some to live forever, others to defamation, to eternal ant.*

Resurrection from the grave.



5. The great tribulation.

In the suffering and dying of Christ and the incriminating things that preceded it, we also see elements of *the great tribulation* that the believers will have to endure later. It is almost too much to sum up as the cover – within a week – from Hosanna to crucified Him, flogging by the soldiers and the taunt with the red cloak and crown of thorns as symptoms of hatred and menace.

Matthew 27 The seven crosswords speak of the fullness of Jesus' suffering.

The seven crosswords of the Lord Jesus.

Matthew 27:46

About the ninth hour Jesus cried with a loud voice: Eli, Eli, lama sabachtani? That means, "My God, My God, why did you leave me?"

Mark 15:34

Luke 23:34

And Jesus said, Father, forgive them, for they do not know what they are doing.

Luke 23:42,43	And he said to Jesus, Lord, think of me when you come into Your Kingdom. And Jesus said to him, "I tell you, today you will be in paradise with Me."
Luke 23:46	And Jesus cried in a loud voice and said, Father, in Your hands I command my spirit. And when He said that, He gave the spirit.
John 19:26,27	Now when Jesus saw His mother and saw the disciple he loved standing with her, He said to His mother, "Wife, behold, your son." Then He said to the disciple, "Behold, your mother." And from that moment on the disciple took her into his house.
John 19:28	After that, Jesus said, because He knew that now that everything was accomplished, that the scripture would be fulfilled: I am thirsty!
John 19:30	When Jesus had taken the sour wine, He said, "It is accomplished! And He bowed his head and gave the spirit.



Lord Jesus on the cross.

Psalm 22 an agony psalm.

Indicative of the great tribulation is the fulfillment of an agony psalm as Psalm 22. For Christ, this Psalm – which has been fulfilled in detail in His suffering and dying – must have been a carrier to see victory after all the calamity that befell Him through God's power and love.

Psalm 22:23-27

I will tell Your Name my brethren, in the midst of the church I will praise you. You who fear the Lord, praise Him; all the descendants of Jacob, venerate Him; Be afraid of Him, all the descendants of Israel. For He has neither despised nor loathed the wretched in his misery; He has not hidden His face from him, but He has heard when he called to Him. Of You will be my praise in a great church, I will keep my vows in the presence of those who fear Him. The meek will eat and be satiated; those who seek the LORD will praise Him. Your heart will live forever.

My God, why did you leave me?



The suffering psalms as bearers of Christ.

Matthew 27:29 They braided a crown of thorns, put it on His head, and gave Him a cane in His right hand. They fell to their knees before Him and mocked Him with the words: Salute, King of the Jews!

Matthew 27:35 After they crucified Him, they divided His clothes by casting fate, so that what was said by the Prophet would be fulfilled: They have divided my clothes among themselves, and for My garments they have cast fate.

Matthew 27:39 And the passers-by slandered Him, shaking their heads

Matthew 27:43 He has relied on God; now let Him be redeemed if He is benevolent, for He has said, I am God's Son.

Matthew 27:46 About the ninth hour Jesus cried with a loud voice: Eli, Eli, lama sabachtani? That means, "My God, My God, why did you leave me?"

Matthew 28:10 Then Jesus said to them, "Do not be afraid; go, tell my brethren to go to Galilee, and there they will see Me.

Matthew 27:34 They gave him wine mixed with bile to drink; but when He tasted it, he did not want to drink.

Psalm 22:8

All who see me mock me; they raise the lips, they shake their heads and say:

Psalm 22:35

They divide my garments among themselves and cast fate around my robe.

Psalm 22:8

All who see me mock me; they raise the lips, they shake their heads and say:

Psalm 22:9

He has turned his cause upon the LORD – let Him free him! Let Him save him, if He's affectionate.

Psalm 22:2 My God, my God, why have you left me, are you far from my salvation, from the words of my lament?

Psalm 22:23

I will tell Your Name my brethren, in the midst of the church I will praise you.

Psalm 69:22

Yes, they have given me bile as my food, in my thirst they have made me drink sour wine.

Moses and Elijah with the Lord Jesus on the mountain. Mark 9



6. The special support of the Lord Jesus by Moses and Elijah.

In Revelation 11, we meet the witnesses who give a heart to the faithful part of God's people. They are – with the signs and miracles they do – a kind of counterbalance to the world and the antichrist who also has powers that exceed the ability of a normal human being. The two witnesses come from the vision of Zacharia 4. There it is Zerubbabel and Joshua who are seen as anointed and as a source of light through which the seven-armed candlestick burns in the temple. Also in the end times they are light carriers; The witnesses, precisely because of the signs and miracles they do, are remarkably similar to Moses and Elijah. Revelation 11:6 *They have power to close the heavens, so that no rain will fall in the days when they prophesy. And they have power over the waters to turn it into blood, and to hit the earth with all kinds of plagues, as often as they wish.* It is known that it were these two prophets who supported the Lord Jesus on the mountain, when the Lord stood before His suffering and dying. Mark 9:4 *And to them Elijah appeared with Moses, and they spoke to Jesus.* The two prophets of Revelation 11 are eventually killed, while the whole world watches. There's a party going on because the masses see it as a kind of victory for their own camp. Until, to their bewilderment, the two prophets – after three days – rise from the dead and go to heaven. Revelation 11:9-12 *And the people of the nations, tribes, languages, and nations will see their dead bodies for three and a half days, and will not allow their dead bodies to be laid in the grave. And those who dwell on the earth will rejoice over them, and will celebrate and send each other gifts, because these two prophets had so tormented those who dwell on the earth. And after that three and a half days, a spirit of life came into them from God, and they stood on their feet. And great fear befell those who saw them. And they heard a loud voice from heaven say to them, "Come up here." And they went up to the sky, in the cloud, and their enemies looked after them.* Remarkable here is the agreement of the 3.5 days with the 3.5 years of the end time or the 3 days of Jesus' death and resurrection. The time – when the Lord Jesus was delivered to the power of the devil – began on Thursday evening during the celebration of the last Supper and lasted until the morning of Sunday after. However, the Lord Jesus never uses the number 3.5 but 3. Mark 8:31 *And He began to teach them that the Son of Man should suffer greatly and be rejected by the elders and overpriests and scribes and be killed and after three days of standing up.*

Moses and Elijah support Jesus in His Exodus.



In summary: It is not that we should see the time of the Lord Jesus Christ as *the end time*, but there have been undeniable things that relate to and match the things that have happened to the Lord Jesus.