

Study Guide #16: The Time of the End

Introduction

A total of 5 verses in the book of Daniel refer to **“the time of the end”** (NKJV, 8:17; 11:35, 40; 12:4, 9). Daniel 11:40 onward describes this as a period in which several events occur, culminating in a resurrection (12:2). That means that this **“time of the end”** doesn’t refer to the end of a particular nation or ruler, but to the end of human history as we know it.

Question #1: Can we know when this specific “time of the end” begins?

Answer: There is a clue in the book of Daniel to when this specific **“time of the end”** begins. Under this Question and Question #2, we are able to calculate the very year that this period began. That clue is found in the epilogue to the prophetic section of the book, which is Daniel 12:4-13. The chart below shows that this is the epilogue because it repeats references found scattered all over the prophetic section of the book:

Elements Repeated in Daniel 12:

“the time of the end” (vv. 4, 9)
“a time, times, and half a time” (v.7)
“purified, made white, and refined” (v. 10)
“the daily sacrifice is taken away” (v. 11)
“the abomination of desolation” (v. 11)

Earlier Usage in Prophetic Section of Daniel:

Daniel 8:17; 11:35, 40
Daniel 7:25
Daniel 11:35
Daniel 8:11 (cf. vv. 12-13); 11:31
Daniel 11:31

Question #2: What evidence contained in the epilogue to Daniel helps us identify the year that Daniel’s “time of the end” began?

Answer: In Explorer III, Study Guides #8 and #9, we discovered that this period of 3 ½ times is based on the year-day principle and represents 1,260 actual years of Papal supremacy from 538-1798. Daniel 12:7 says that **“when the power of the holy people has been completely shattered [by the Papacy], all these things shall be finished”** (NKJV). In context, **“all these things”** refers back to all the events described in Daniel 11:40 onward, when **“the time of the end”** begins. The Hebrew word translated **“shattered”** is from a root word meaning “to dash to pieces,” and **“power”** refers to the work or service of God’s people, and not to the people themselves. Historically, the Papacy didn’t fully destroy the real people of God, but it did destroy their ability to have a great influence, until the Protestant Reformation (16th century) and the Advent movement (early 19th century) eventually revived them. Therefore, Daniel’s **“time of the end”** began when the first phase of the Papacy ended at the close of the 3 ½ times. This means that it began in 1798 and that we are still in the period of time in which the events of Daniel 11:40-12:3 are to occur.

Question #3: How do the 1,290 days of Daniel 12 relate to the 3 ½ times?

Answer: The following literary structure shows the relationship between the 1,290 days, the 3 ½ times, and “the time of the end”:

- A **“the time of the end”** (12:4)
- B 1,260 days (3 ½ times) (12:7)
- A¹ **“the time of the end”** (12:9)
- B¹ the 1,290 days (12:11)

Just as A and A¹ are parallel, so then are B and B¹. They certainly aren’t parallel in terms of their length because one is 30 days longer than the other. A careful reading of Daniel 12:4-7 and 12:9-11 reveals that those 2 sets of verses are parallel to each other. Each begins with a command or statement about Daniel’s book being sealed until the time of the end; next comes a reference to persecution of God’s people, followed by a time period. This helps to confirm our conclusion that after the designated time period has ended, then **“the time of the end”** will begin. Therefore, the 1,260 days and the 1,290 days must be parallel in the sense that they both *end* at the same point in time. A corollary to this fact is that since the 1,260 days are based on the year-day principle, then so are the 1,290 days and the 1,335 days since the latter is simply an extension of the 1,290 days. Because the 1,290 days ends in 1798, when the 1,260 days do, the 1,290 days must begin in 508 because $538 - 30 = 508$. Likewise, $1798 - 1,290 = 508$. [NOTE: Please note that the 1,335 days of Daniel 12:12 are not part of the literary pattern in the chart above because they are simply an extended time from the end of the 1,290 days.]

Question #4: What kind of event could match the prophecy of the 1,290 days?

Answer: Daniel 12:11 declares that **“from the time of the taking away of the daily even in order to set up the abomination...”** (NKJV). And Daniel 11:31 states that forces would **“take away the daily...and place there the abomination of desolation”** (NKJV). In other words, the one is done in order to accomplish the other. That is to say, the **“daily”** is taken away in order that the **“abomination of desolation”** can be set up. This implicitly means that the taking away of the **“daily”** occurred in 508 as a preparation for the 1,260-year period of Papal persecution to begin.

Question #5: What event in 508 took away the daily?

Answer: The Explorer III, Study Guide #12 explained that the **“daily”** in the book of Daniel echoes the work of the priests *outside* of the Most Holy Place in the earthly sanctuary that they did on a “daily” or “continual” basis, which represents Jesus’ continual mediation work as our High Priest in the heavenly sanctuary (Hebrews 7:25), applying His perfect righteousness to His people’s good efforts (to make them acceptable). Therefore, anything, directly or indirectly, which helps to obscure Jesus’ priestly work on our behalf can be said to take away the **“daily.”**

This means we should be able to identify a specific event in 508 which significantly prepared the Papacy for officially assuming its persecuting role in 538. The only event



Clovis, King of the Franks

which qualifies concerns Clovis, king of the Franks, who had earlier been converted to Catholicism. In 508, Clovis made peace with Theodoric, the leader of a league of Arian powers, groups that taught that Jesus was a created being rather than a pre-existent member of the Trinity. Clovis was in league with the bishop of Rome (the Pope), who opposed Arianism, when he made that peace. Thus, with the peace of 508, *united* Arian resistance to the formation and development of the full authority of the Papacy was ended, even though it was 30 years later that the last individual Arian tribe was effectively defeated.

Question #6: So when did the 1,335 days end, and what was the significance of Daniel 12:12's statement, "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days" (NKJV)?

Answer: In this Study Guide, we have established the fact that the 1,335 days is an extension from the 1,290 days, and thus is also based on the year-day principle. Because both the 1,260 days and the 1,290 days ended in 1798, and 1,335 is 45 greater than 1,290, it's simple math to add 45 years to the year 1798, which is the year 1843. [NOTE: $1798 + 45 = 1843$.] The Hebrew word for "**Blessed**" means "happy." The year 1843 marked the peak of the Millerite movement, before the Great Disappointment of 1844. [NOTE: See Explorer III, Study Guide #13, Question #8 for an explanation of the movement led by Baptist preacher William Miller and the Great Disappointment associated with his movement.]



William Miller

Question #7: What's the significance of Daniel's book in "the time of the end"?

Answer: Daniel 12:4 and 9 give us the answer to this question:

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase (Daniel 12:4, NKJV).

And he said, 'Go your way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand (Daniel 12:9-10, NKJV).

Both the stated result of arriving at "**the time of the end**" in verse 4, and the implied result in verse 9, is that Daniel's book would be unsealed, and knowledge about its prophecies would be discovered. [NOTE: Compare with Amos 8:12, where the metaphor of running "**to and fro**" indicates a search of God's Word: "**They shall run to and fro, seeking the word of the Lord...**" (NKJV).] Historically, it's a fact that the book of Daniel received greatly expanded attention by Christians in many countries around the world during the Great Advent Awakening, especially in the 1830s and 1840s—having been prepared for this by the creation of the first Bible societies in Britain and the United States, which greatly expanded the distribution of Bibles. Since the 1840s, Daniel's book has continued to be proclaimed throughout the world with greater clarity.

Question #8: What are the two sides who fight each other in the war described in Daniel 11:40-45?

Answer: According to Daniel 11:40, the two sides involved in a conflict are **“the king of the south”** and **“the king of the north.”** Without interpreting the entire prophecy, the general outline is fairly clear. Daniel 11:8-9 starts with Egypt as the power in the south. This provides a frame of reference in which to identify the nature of the conflict. Egypt was the power in the south in Biblical times because Egypt came from the south in order to attack Israel. More than 1 enemy attacked Israel or Judah from the north. But we established in Explorer III, Study Guide #9 that in the end-time it’s spiritual Babylon as the Antichrist. This points to the conflict in **“the time of the end”** as primarily a spiritual conflict.

Question #9: What does “the king of the south” represent?

Answer: If **“the king of the north”** is spiritual Babylon in **“the time of the end,”** then **“the king of the south”** must be spiritual Egypt. Spiritually speaking, ancient Egypt is best known for its Pharaoh’s contempt for the God of heaven: **“Who is the Lord, that I should obey His voice...?”** (Exodus 5:2, NKJV). This means that **“the king of the south”** in **“the time of the end”** represents the forces of secularism, humanism, and atheism in the world. [NOTE: Even though ancient Egypt was a religious nation, it was openly hostile to the God of heaven.] Thus, we learn that the conflict described in Daniel 11:40-45 is largely a spiritual struggle between forces allied with counterfeit religion (led by a counterfeit Christian church-state) and the forces of secularism, humanism, and atheism. There may be *some* political aspects of this conflict, such as the struggle between communist nations and the free nations of the West, so that some of the early victories of **“the king of the north”** might be describing the defeat of communism in the former Soviet Union and Eastern European countries. Nevertheless, the arena of conflict is primarily *spiritual* in nature.

Question #10: Who will win this spiritual conflict?

Answer: According to Daniel 11:42-43, **“the king of the north”** will eventually defeat **“the king of the south.”** This doesn’t mean that all secular humanists or even all atheists will be converted to a religious worldview, either genuine or counterfeit. But it does strongly imply that the now-dominant Western secular worldview will be replaced by a dominant false religious worldview shortly before the return of Jesus.

Question #11: How could the current secular domination of global culture ever be replaced by any overtly religious worldview?

Answer: The question implies that this would be impossible since the world has been down that spiritual pathway before, and the majority of people don’t want to go back to it. Three important developments—1 technological, 1 physical, and 1 supernatural—can reasonably explain how a religious worldview can become globally dominant again. *First*, the communications revolution has considerably “shrunk” the world. The Internet, social media



platforms, smartphones, and other rapid means of communications today now make it possible for a crisis on the other side of the planet to become known almost instantly all over the globe. *Second*, a global crisis—whether natural or manmade—can now arrest the attention of virtually every person on the earth in a matter of minutes. It’s not really difficult to imagine that one huge crisis, or perhaps a series of global disasters, could cause a panic that would result in the trampling of some religious minority’s rights, particularly if they are viewed as an existential threat to the planet itself or to the global social order. *Third*, in such an atmosphere of catastrophic disaster, supernatural and spectacular events might in short order persuade the world to go along, if for no other reason than to get along. Such spectacular supernatural events have been prophesied in Scripture as greatly aiding the final global showdown over worship. Read Matthew 24:23-24, II Thessalonians 2:9-10, Revelation 13:11-15, and Revelation 16:12-16. Therefore, we conclude that the current domination of Western culture by postmodern, secular forces could fast wither away under these circumstances. Remember also that for a religious worldview to dominate the world might merely mean that it’s better organized and suited in an atmosphere of supernatural events to dominate the world politically and religiously, thus silencing those who might want to hang on to secularism—because in Explorer III, Study Guide #10, we see that many will receive the mark of the beast on their hand, indicating those who simply go along to get along.

Question #12: What will happen after spiritual Babylon defeats spiritual Egypt?

Answer: According to Daniel 11:44, after the victory of **“the king of the north,”** it **“shall go out with great fury to destroy and annihilate many”** (NKJV). The Hebrew word for **“annihilate”** here means to devote as a religious sacrifice for purposes of destruction. In order to do this, **“the king of the north”** will **“plant the tents of his palace between the seas and the glorious holy mountain”** (Daniel 11:45, NKJV),



Army Encampment

which is symbolism for setting up military forces near spiritual Zion. In **“the time of the end”**—from our discoveries in earlier Study Guides—spiritual Zion is a symbol for God’s *faithful* Christians (Hebrews 12:22-23). In other words, once spiritual Babylon has as much control over the world as possible, it will turn its attention to the loyal people of God, those who refuse to go along to get along because they would rather die than knowingly be disloyal to their Savior. Their destruction will be all that’s left in Babylon’s way to gain complete and total control of the entire globe. [NOTE: Revelation

13:15-17 describes that economic coercion and even the death penalty will be used by this power against those who refuse the mark of the beast. That’s what Daniel 11:44 is referencing.] Babylon’s final preparation symbolized by planting military forces near God’s people can’t be specifically identified at this point. Perhaps it will be the announcement of an impending death penalty, which will be delayed in being implemented for some reason.

Question #13: What will happen to “the king of the north” and to “spiritual Zion” just before the death penalty is set to be implemented?

Answer: After spiritual Babylon has finished its preparations for the destruction of God’s people, Daniel 11:45 gives us a wonderful promise: **“he [Babylon] will come to his end, and no one will help him”**

(NKJV). Before spiritual Babylon can carry out the death penalty, Daniel 12:1 declares that a heavenly being will stand up and bring a great time of trouble to the wicked in order to deliver His people:

At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time our people shall be delivered, Every one who is found written in the book (NKJV).

Since the purpose for this **“time of trouble”** is to deliver God’s people, this must be a **“time of trouble”** that God directs against the wicked under the command of spiritual Babylon. According to Revelation 15-16, in the context of this moment in history, this **“time of trouble”** can be nothing else but the Seven Last Plagues. During the Seven Last Plagues, no one can enter God’s Temple in heaven (figuratively, since God’s people are on earth at the time) according to Revelation 15:8. The reason for this is that Jesus will have ended His intercession or mediation, as probation has closed for everyone. It is then too late to be saved. [NOTE: See Explorer III, Study Guide #18 for an explanation of the Seven Last Plagues.]