

TIME PERIOD OF THE END – *ES QES*

The amazing prophecies of Daniel are replete with *timing statements*. From the year of a king's reign to fascinating numeric periods to words such as "finish," "end," "appointed time," "to complete" or "latter end." Adding very important clues as to *when* these apply is the record of specific associated events. These are the keys to God's prophetic clocks. *Prophecy*, in fact, is *event driven* but always in a *framework of time*. Contextually, these two must remain together or theory and speculation supervene.

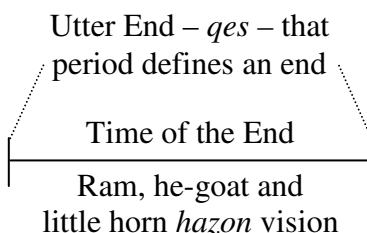
When Gabriel asked Jesus "How long?" (Daniel 8:13), really asking "until when," he identified within his question several *events*, which made Jesus' *numeric period* answer interpretive of *when*. Though it is not the purpose of this document to elaborate on His answer, the 2300 evening and morning response meant that those events would be *at* or *after* that period of time.¹ Thus, for the first time in Daniel 8, a serious contextual clock is introduced. The "evening and morning" sequence relates to a sacred period. Most notable was the timing of the yearly Day of Atonement. Though decreed as on the tenth of Tishri, it was to begin the *evening* before (Leviticus 23:32), making it an evening and morning festal event.

The Day of Atonement was a time when, once the he-goat was taken from the camp, holiness came to the sanctuary and the congregation. Daniel 8:14 notes that after 2300 atonement evenings and mornings holiness would be *restored*; in actual legal language, *vindicated* or *adjudicated*.

It became apparent that Daniel was confused by what he heard. In language that clearly God's people needed to hear and study for generations after, Jesus told Gabriel to "make this man understand the vision" (8:16). Specifically, the ram–he-goat–little horn vision (*chazown* or *hazon vision*).²

Gabriel had three instructive paths that he took: (1) he addressed the timing issue of the vision, (2) he hinted on the ram and he-goat's meaning and (3) then described the little horn's behavior. Our interest in this study relates to the timing of that vision. There is much confusion relative to this period. The vision was given in the third year of Belshazzar's reign (8:1). That was the year Babylon fell. But the *vision was not* for *that* time but far into the future – when Babylon "had fallen." (It begins with a ram – a symbolic Medo-Persia). Jesus wants that clarified and made crystal clear. The 2300 period was the foundational statement. All vision issues were to occur at its end and beyond.

Gabriel deals first with Daniel's emotions and then began to speak (8:16-17). "Understand, O son of man, for at the *time of the end* shall be the vision." Time (*es* or *eth*) of the end (*qes* or *qets*) shall be the vision (*chazown*). The word *qes* indicates a cut off point of some time period.



Contextually, there would be a cut-off *period* when the ram, he-goat and the little horn would choreograph these visionary events. A prophetic block of time would be set aside for a theater of conflict.

Qes was the word used when God declared: "The end (*qes*) of all flesh is come before me" (Genesis 6:13). Then the flood came. "And it came to pass at the end (*qes*) of the four hundred and thirty years, even the self-same day ..." (Exodus 12:41) Israel left Egypt. Most of *qes* usage defines a "point in time" that severs or ends a forward-moving period.³

In a symbolic vision of the end of summer fruit, Amos was told: "The end (*qes*) has come upon my people Israel" (Amos 8:2). It defined the end of God's mercy to Israel. It will be clear shortly that Daniel's "point in time" is a very brief *period* which ends in the deliverance of God's people and the special resurrection.

Gabriel said to Daniel that the vision of the ram, he-goat and the little horn was for the *es qes*. Was it to occur at the point the 2300 years ended? Or, was it after that period that can be further refined by either events or other timing clues. At the very end of the 2300 years could, by definition, be a possibility. But Gabriel gave more information to specifically clarify when the *es qes* would be.

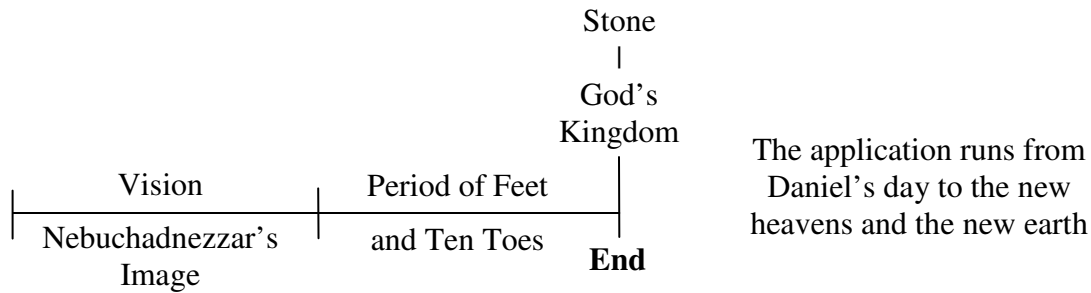
Es qes is used five times in Daniel (8:17; 11:35, 40; 12:4, 9). It is found as this little phrase nowhere else in the Old Testament or even extra-biblical Hebrew documents.⁴

This means we must find its meaning within the writings of Daniel's book. Do the chapters framing this expression have event-driven prophecies with identifiable ends? The answer is intriguing and described in various vision settings through parallel issues that occur at the same point in time. Opinions vary as to what this all means with most expositors being influenced by the invasion of the Selucid King Antiochus Epiphanes IV. It appears that this opinion actually biased the Septuagint translation. This prejudice has been a corrosive "wound" against exciting Biblical truth.

Let's look within Daniel at a few prophetic "ends" that are event driven to see what the vision terminus might refer to.

Danelic Stories that Have an "End"

Nebuchadnezzar's image is the first key prophecy that has a defined sequence. The metallic parts of the image were described from head to feet (Daniel 2:33-34) and finally toes (Daniel 2:42). Then a cataclysmic **end** comes when a stone, cut out of a great mountain, destroys the metallic iron/clay kingdoms. The stone filled the earth, symbolizing the everlasting kingdom that the "God of heaven" sets up.



The next stunning exposé relates to Belshazaar's feast. He was the last king of Babylon. Mocking God by using golden vessels from Solomon's temple in a night of revelry, he was unaware that Cyrus and his armies were entering the city. The handwriting on the plaster wall above the candlesticks, through Daniel's interpretation, declared the King's doom – ***the end of Babylon.***

Note the message context:

Meni represents the fate of the kingdom (cf. Isaiah 65:11-12) related to the filling of a cup of wine.⁵ The kingdom was "numbered." It had reached God's endurance. It conveyed that an appointed time of destiny had arrived.⁶

Teqel described that the kingdom was coming to its end, specifically his reign. God (implied) had weighed him in divine scales and found his *weight was wanting or short.*

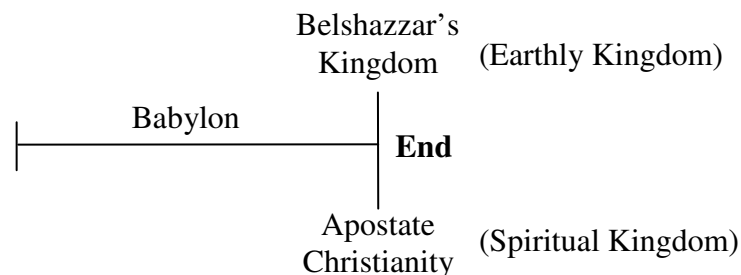
Peres – the Babylonia kingdom is now taken over by the Medes and Persians.

Babylon fell – came to its ***end*** – by a kingdom from the east. This was presented in an amazing prophecy long before the Babylonian captivity:

"The word that the LORD spake against Babylon [and] against the land of the Chaldeans by Jeremiah the prophet.... Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.... Behold, I [am] against thee, [O thou] most proud, saith the Lord GOD of hosts: for thy day is come, the time [that] I will visit thee.... Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, ... The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, [and] pangs as of a woman in travail.... the LORD hath raised up the spirit of the kings of the Medes: for his device [is] against Babylon, to destroy it; because it [is] the vengeance of the LORD, the vengeance of his temple.... Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this [is] the time of the LORD'S vengeance; he will render unto her a recompense.... The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.... And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.... Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.... A sound of battle [is] in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! ... Babylon [hath been] a golden cup in the LORD'S hand, that

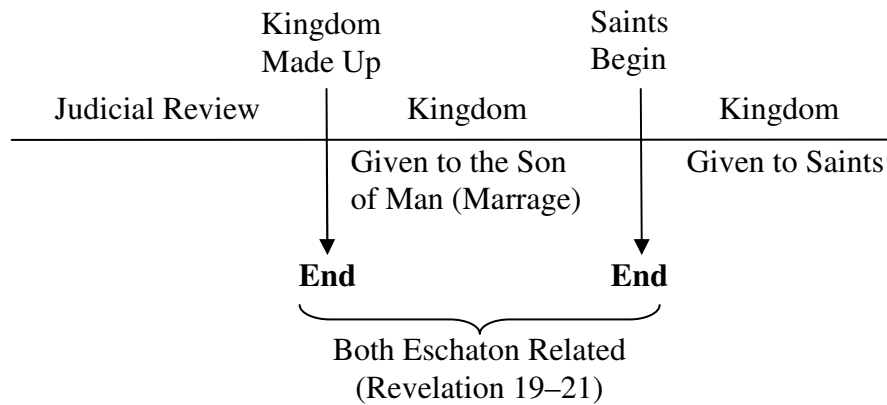
made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up [even] to the skies. The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.... Their Redeemer [is] strong; the LORD of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.... And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and [there shall be] none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jeremiah 50:1, 13, 31; 51:27; 50:43; 51:11, 6; 50:28; 51:29, 36; 50:36; 50:22-23; 51:7-10, 34, 19-20).

Not only does Babylon come to an end in Jeremiah's prophecy, but statements are made that tie directly to the Book of Revelation: "Babylon is fallen" (Revelation 14:8, 18:2). Come out of her "my people" – flee (Revelation 18:4-5). She was proud and arrogant in her rebellion (Revelation 18:7). Segments of the world stand afar off in fear (Revelation 18:10, 15, 17). It comes to its end at the time of God's wrath (Revelation 16:19).

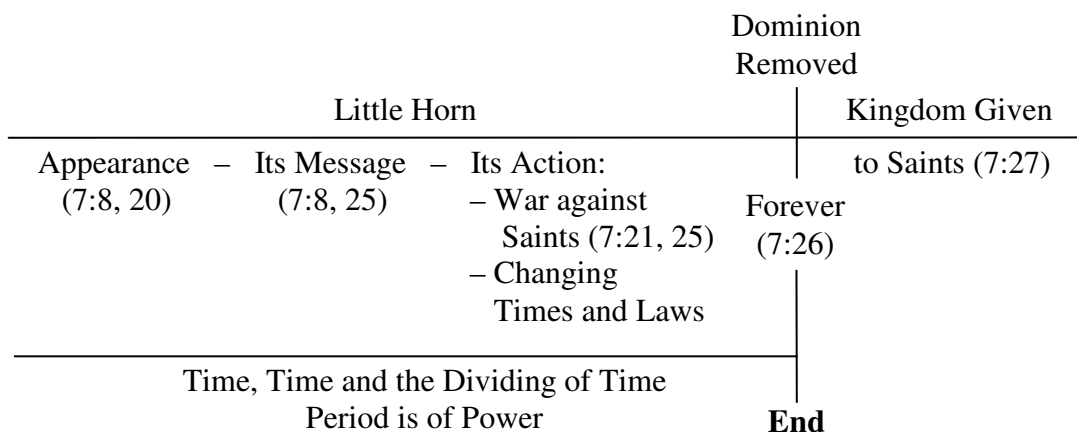


Related to Daniel 5 will be Daniel 8. There, something very interesting is portrayed! The kingdom allusions (Medo-Persia and Greece) come suddenly on the scene. Where is the vision of Babylon? It's not to be found. If Medo-Persia, the ram, the deliverer, is the initial imagery when Daniel "lifted up mine eyes" (8:3), Babylon had fallen already. Suddenly, we are confronted with a question: Is this the **time** literal Babylon falls or is it when apostate Babylon falls, noted in both Jeremiah and Revelation? We will easily answer that but our study of the "end" of Daniel's "stories" must be completed.

The next key vision is in Daniel 7 with the four surreal beasts, the ten horns, then an emerging little horn. Amidst the imagery of symbolic beasts is a contrast with the Ancient of Days, and the son of Man, divine beings with the saints! The Son of man is depicted as human in form. From highly imaginative creatures come these real figures, portraying fascinating imagery of hope. Studying books in judicial review (7:9-10), Son of man with kingdom anticipation (7:13), kingdom reception (7:14), judgment review given to saints (7:22) and saints taking over the kingdom (7:18, 22, 27) is a remarkable sequence **not** in surreal language. In that intriguing segment we note:

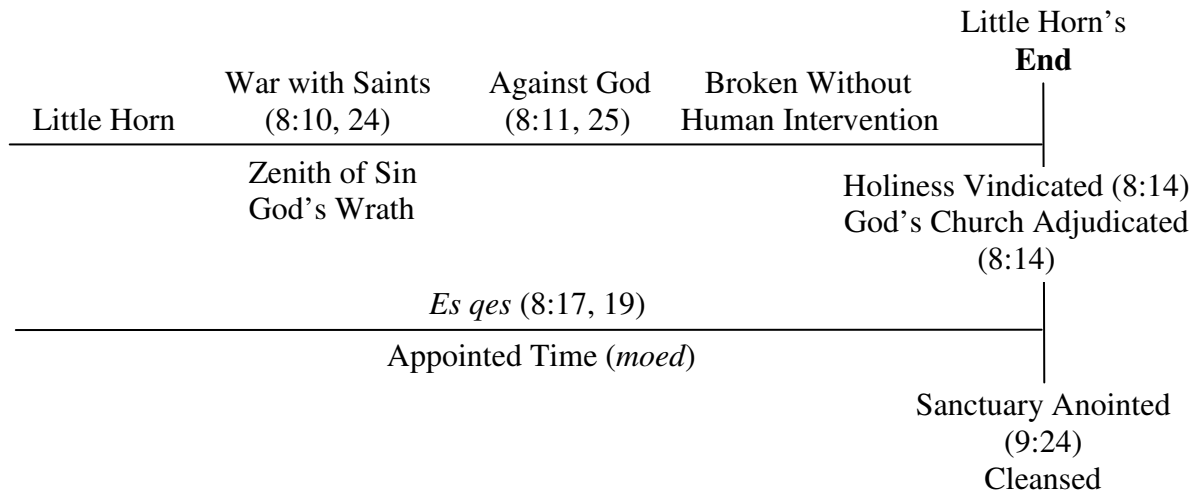


There is another “end” message in Daniel 7. The little horn is the final earthly “power” in that chapter. **During** some judgment, the little horn’s power (domain) comes to an end (7:26). It is consumed. This ends one half a septennium or three and a half years. This ties to the half week of years in 9:27 and three and a half years of 12:7. In Daniel this **period** is seen as a **time of evil**. Is this also 1260 years within the Dark Ages? That is another study. The results of the judgment and **end** of the little horn is “until the end.” This implies that it has come to its end – forever.⁷



Another end is noted by another “little horn” vision in Daniel 8. Out of the four winds (depicted as the one from the north) comes this little horn. It too wars against the saints (8:10) **and** the Prince of the saints (8:11).

The imagery parallels much of Daniel 7. Other differing details are introduced, however. Timing events are noted. It is the time of God’s wrath (8:19), sin reaches its zenith (8:23) and it occurs **after** the end of the 2300 evenings and mornings. In addition, it notes the period of the vision will be called a *moed* – an “appointed time.” This is a special time set aside or permitted by God. The little horn comes to its end “without hands.” It is assumed that this means without human intervention.



Next we will review the final vision – an important finale – that is in Daniel 11, relating to the “king of the north.” There is an amazing prophetic sequential flow of information in this chapter ending with the deliverance of God’s people and a special resurrection (12:1-2). The chapter 11 and 12 break is inaccurately placed. The message of Gabriel continues through chapter 11 into the fourth verse of chapter 12.

Daniel 11 is divided into four segments:

Era of Daniel’s writing (vs 1)

Key kings/leaders during the 490-year Jewish probation (ending at the birth of Christ) (vss 2-20)

First rise of a papal era (vss 21-27)

Second rise of a papal era (vss 28-45)

Jacob’s Trouble, deliverance, resurrection (12:1-4)

It is to the latter and more detailed two noted areas that our “end of time” interest lies.

It follows **this** general *event-driven* sequence:

Papacy re-established in his “land” – church/state with riches

Begins travel outside of Rome

Open interest in Islamic World

Unhappy with growing influence of God’s true people (remnant)

Ecumenical interest against God’s law and character

Sets aside true Sabbath – by decree, sets up false Sabbath

God’s people remain strong but will be persecuted

Some of “God’s people” will be shaken out

Everything happens at the “appointed time” – a repetitive Danielic message related to Habakkuk and Revelation.

Papacy exalts himself above every god/God

- It is against women

- Its interest in mysticism and spiritualism rises

At the time of the end (*es qes*), conflict between apostate Christianity and Islam will rise – even militarily

Middle East will be a focus

Unusual global power will be given the papacy (“king of the north”) – even monetarily.

The papacy – apostate Christianity – will now be very troubled at the message of the remnant (144,000)
 Supernatural attempts will be made against God’s people
 ▪ Papacy will come to its end (Revelation reveals details)
 Michael stands up (probation closes) – review of books is completed
 Great Time of Trouble
 Deliverance of God’s people
 Special resurrection⁸

This dramatic chapter unfolds the final event-driven sequence of world events surrounding and within that amazing “appointed time.” Nearly one hundred years ago expositor White was inspired as to the meaning of this chapter. The information she step by step uncovered in her beautiful work, *The Great Controversy* (Pacific Press Publishing Association, 1911), amazingly shows that she penetrated the significance of Daniel 11 (especially verses 36-41).

“The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment [written in 1904 – Daniel 11:1-27 completed] of this prophecy will be repeated [second rise of the papacy]. In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ [Verses 31-36, quoted.] [a move against God’s covenantal conditions].

“Scenes similar to those described in these words will take place [future – civil enactments]. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. **Let all read** and understand the prophecies of this book.”⁹

What “end” comes in Gabriel’s last explanation of Daniel’s prophecies?

| Second Rise | Church/State Established | Appointed Time Begins | Daniel 11:31-45 Events | Michael Stands Up | End |
|-------------|--------------------------|-----------------------|------------------------|-------------------|-----------------------------|
| Papacy | Travel Outside of Rome | | Loud Cry | | Great Time of Trouble |
| | Interest in Islam | | Persecution | | Deliverance of God’s People |
| | | | Ecumenical/Civil Ties | | Special Resurrection |

Now we have a remarkable series of “ends” that have been given to Daniel – some distinctly associated with the *es qes* – **time of the end**. An astonishing picture appears when they are brought together:

| Pre- <i>es qes</i> Message of Daniel 8–12 | | | | | | | | |
|---|---|-------------------------|--|--|-----------------|---|--------------------------------|---|
| Daniel 2 | | | | | | | Stone – Probably Second Coming | God's Kingdom established |
| Daniel 5 | | | | End – Babylon Apostate Christianity | | | | |
| Daniel 7 | | | | | | | Second Coming | Millennium – saints begin to rule with Christ |
| Now <i>es qes</i> Message of Daniel 8–12 | | | | | | | | |
| Daniel 8 Post-2300 years | Time Appointed (at <i>es qes</i>) (8:17, 19) (9:24) | | | Papacy comes to its end Sanctuary Anointed | | | | . |
| Daniel 11–12 | Anti-covenant Anti-Sabbath Pro-false Sabbath movements at <i>es qes</i> | Loud Cry Persecution | Anti-God Ecumenical ties Spiritualism | Papacy comes to its end | Jacob's Trouble | Deliverance of God's people Special Resurrection | | |

The “time of the end” (*es qes*) linguistically reflects a *period of time*. Daniel 11, verse 28 on reveals what is included in that “appointed time.” It **ends** with the deliverance of God’s people and the special resurrection. Contextually, the Second Coming and God’s kingdom follow.

Deeper Look at the *Es Qes*

“The vision concerns the time of the end” (NIV). This *hahazon* (vision) *qes* (end) *es* (time) is a direct translation.¹ In 8:19 Gabriel tells Daniel, for additional clarification, that the **end** comes at

the “time appointed” – *qes* (end) *moed* (time appointed). This period of time has been pre-determined.

This echoes Habakkuk 2:3. This passage is cited in Qumran text (1QpHab7:5-6) – “For there is yet a vision concerning the appointed time. It testifies to the end and it will not deceive.” *Qes* has an eschatologic connotation. “In the Qumran scrolls the meaning ‘end’ is attested, but most often the reference is to a period of time.”ⁱⁱⁱ This relates to the “final generation.”ⁱⁱⁱ

Verse 19 adds helpful clues. Daniel is now promised that he will receive help to understand what will be that “future end” – *aharit* (*achariyth*). This Hebrew word is instructive. The Jewish people read Numbers 24 and Genesis 49 as classical eschatological text that used this reference. Elsewhere there are specific second advent allusions in Isaiah 2:2, Micah 4:1, Hosea 3:5, Ezekiel 38:16. The Dead Sea Scrolls use this word to point forward to the Messianic age (1QSa1:1; 4QpIsa7.3.22; CD6:11; 4QFlor1:2,12).^{iv}

Gabriel then notes that it will be at the time of wrath. The word *zaam* usually means “wrath of God” at the eschatological end^v (Isaiah 26:20; Ezekiel 22:22, 24, 81; cf. Matthew 3:7). Some scholars apply this wrath to Zechariah 1:12, which notes God’s wrath “indignation” against Jerusalem during the seventy years of Babylonian captivity. That could hardly apply because Daniel is being given the *hahazon* while in captivity during those seventy years. Gabriel already said that it would be in an eschatologic future! Contextually, the “end” (*qes*) is the *period* during which God’s wrath is manifest.

There, *qes*, a punctular word, represents “cut off” or “extremity” or “edge.” It is at the extremity of time in earth’s history that is being unfolded to Daniel. Riveting this more deeply is another clue that Gabriel introduces. The *qes* is at “a set moment” or “assigned time” represented by the word *moed*. Thus, this “appointed time” is also punctular.^{vi} Daniel will wait for many years to have this clarified more deeply. Chapter 12 defines what that period of time is – 1260 days. That is set within two other event-driven time periods, which all mesh together.

Tying It All Together

The *es qes* of Daniel 8 and 12 relates to a period of time *after* the 2300 years. During this time, the second rise of the papacy occurs and comes to its end. That period relates to the three and a half years noted in Daniel 12:7. That period ties directly to Revelation 11:1-2, 12:13 and 13:5. It is when God’s people are persecuted in relationship to their end-time Loud Cry message. It also reveals a timing catalyst when the true Sabbath is set aside and a false worship day is set up. This all culminates when probation closes, at the time of Jacob’s trouble, at the deliverance of God’s people and when the special resurrection occurs.

The *es qes* links the prophecy (8:17, 19), its incredible events (11:35, 40) and its timing framework (12:4, 9). We now have come full circle. End-time prophecy is event driven, spiritually discerned and always within a timing structure. Daniel, through many visions, has met this criterion perfectly with contextual conflict! Finally, lest there is any doubt about the era of earth’s history that this sets in, Jesus – who is the timing Messenger in chapter 12 – notes that this all occurs when the world is divided into two camps: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10.)

Es qes is the *period* of time, the appointed time (*moed*), immediately before Jesus comes.^{vii}

ⁱ Kohlenberg, John R., III; *The Interlinear NIV Hebrew-English Old Testament* (Zondervan Publishing House, Grand Rapids, MI 49530).

ⁱⁱ Collins, *Op cit.*, p. 337.

ⁱⁱⁱ *Ibid.*, p. 338.

^{iv} *Ibid.*, p. 161.

^v Harris, *Op cit.*, vol. 1, p. 247.

^{vi} Goldengay, John E.; *Word Bible Commentary* (Word Books, Publisher; Dallas, Texas), pp. 215-216.

^{vii} Sir 36:10 (www.abu.nb.ca/Courses/NTintro/InTest/Daniel.htm)