

GODLY LIVING IN A GODLESS WORLD

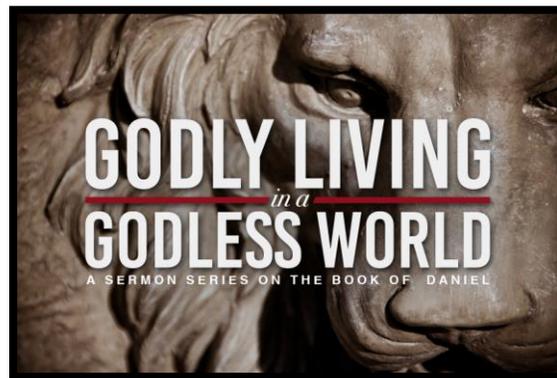
Expositional Study Of Daniel

Daniel 12:1

Written By

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My grandfather on my mom’s side of the family, Dorsey Baker, worked as a mechanic for Southern Pacific railroad in El Centro, California. I didn’t live far from the switchyard where he used his tools on those massive locomotives, so he didn’t mind when I showed up. I have many fond memories of wandering around those amazing machines, of sitting in the engineer’s seat, and of getting to pull the cord for the whistle. Trains so captivated me my parents purchased some white and black striped railroad overalls for me to wear when I spent time with grandpa.

One Saturday morning my grandpa gave me the memory of a lifetime. He called and asked, “There has been a derailment north of town and I have to go to it. Would you like to go?” Folks, there are just some things you know are God’s will for your life, even at eight years old.

Pulling up to the site in his orange work truck, I couldn’t believe my little eyes. Twisted train cars, arranged like some kind of weird zig zag formation, littered the landscape. Workers, of course, scrambled all over the place, as cranes arrived to start picking up the massive, mangled mess. And I got to see it all from the safety of my grandpa’s work truck. No, I didn’t get to stick around for the entire process, but it the goal was clear: Get the derailed cars back on the track and headed in the right direction.

As we reach the climax of the book of Daniel, I invite you to think of it as God’s kingdom train called **THE MESSIANIC EXPRESS**. In chapter 2, verse 44, God promised that one day His

prophesied kingdom would replace all the inferior, godless kingdoms of the world. From chapters 10 through 11, the angel informed Daniel how Satan would work overtime in seeking to derail God's train of triumph by instigating calculated and ruthless Anti-Semitism through the Gentile rulers (the Ptolemies and the Seleucids) of the world . . . an angle he still employs today with a vengeance. The wickedness of his diabolical, dark plan would, from his pugnacious perspective, reach its zenith with the actual murder of the Messiah himself, as Daniel prophesied in Daniel 9:24-26. After this, the Devil would have one final seven year period to attempt to derail God's kingdom by replacing it with the ultimate statist despot, the Anti-christ (called the 70th week of Daniel in 9:27), who would represent the second member of the Satanic trinity (Revelation 13). The angel who gave this precise prophecy to Daniel described him and his vile, anti-God activity in Daniel 11:29-45. The mighty angel also informed Daniel, and us, that his attempt to subvert God's kingdom program would come to naught: ". . . yet he shall come to his end and no one will help him" (Daniel 11:45). Talk about an in-your-face statement. God just got grill to grill with the Devil and told him: You can't stop **THE MESSIANIC EXPRESS!**

And He didn't stop there, either. Every line of the final chapter of this grand, amazing prophecy develops and expands this reality:

God's Messianic Kingdom Program Can't Be Derailed, But It Will Be Hailed (Daniel 12:1-13)

It's providentially true:

- You can throw the Messiah's men in a fiery furnace, but you can't derail the kingdom of God.
- You can pass bogus legislation to shut the mouths of godly people, but you can't derail the kingdom of God.
- You can throw an aged old prophet, Daniel, in a den full of hungry lions, but you can't derail the kingdom God.
- You can seek to wipe the Jews off the planet, but you can't derail the kingdom of God.
- You can put the Messiah on the ropes, but you can't get Him on the mat nor can you derail the kingdom of God.
- You can kill the Messiah when He finally arrives, but you can't derail the kingdom of God.
- You can even set Satan's man upon the throne of the world based in Jerusalem and get the world to worship him, but you can't derail the kingdom of God.

The Messianic King is a 'comin, and if you think you can derail Him, you better start hailin' Him because nothing is going to stop His glorious arrival. Daniel chapter 12 drives this motif home

by circling back around and giving us more graphic details concerning how things will play out as the Devil, in vain but in absolute narcissistic pride, will attempt to stop the arrival of the inevitable, **THE MESSIANIC EXPRESS**.

I know it will be no shock to you, but we are going keep our methodical pace through these final thirteen verses because, for one, they are full of rich, detailed prophetic information we need to understand as we approach days of even greater darkness, and, for another, the find their greater clarification in other biblical passages we have to sink our interpretive shovels into. So, in classic fashion, we will limit our focus in this study to, you guessed it, one verse. Six snapshots of the lows and the highs of world history will form the basis of our analysis of how the Devil will operate toward the end the time and how God will counter his activity so the King and the Kingdom do, in fact, come to earth.

We begin our journey down this righteous rail line by reading the opening verse:

¹Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued (Daniel 12).

From this verse, we encounter our first two snapshots of the God's providential action to counter the Devil's strategy to keep the kingdom train from ever pulling into the station.

The Desolation Of The Passengers (Daniel 12:1a)

Out the outset we encounter a time marker: "Now at that time . . ." This temporal clause is composed of just two words (reading from right to left), **וּבְעֵת הַהִיא**, and it is, again, a disjunctive waw ("w" being pronounced like a v) clause denoting complete, definitive emphasis. What time does it speak of? Contextually, what follows is intrinsically related to what was just prophesied about the Anti-christ in Daniel 11:50-45. Put differently, verse 1 mentions the phrase "that time" three times (I'm sure the Reader's Digest version of the Bible would find this apprehensible and verbose) to definitively underscore that God is, most certainly in control of the seemingly out-of-control times of the Anti-christ (Daniel 4:31, 35-35), and to give us a heavenly perspective of the last 3 ½ years of the Great Tribulation, in which the Devil seeks to finally derail God's kingdom program in and through the Satanic trinity (Satan, the Anti-christ, and the False Prophet, Revelation 13). Yes, while the Devil will unleash the fury of hell against the Jews in the final days, God, will in the heavenly sphere, make sure Israel's angel, Michael, will rise to the occasion to assure God's final victory.

More precisely, God's angel reveals to Daniel that Anti-Semitism, like the world has never seen before, will characterize the Satanic trinity's attempt to derail the kingdom program of God. As the angel states, "*And there will be a time of distress such as never occurred since there was a nation until that time.*" The Hebrew for "distress" is **שָׂרָר (צָרָר)**, and it speaks of binding

something so it is restricted, or to be in a narrow, uncomfortable situation.¹ Interestingly enough, it is used in Jeremiah 30:7 to denote Israel's future trouble at the hands of the Gentile nations, and this eschatological concept is developed in detail in Christ's Olivet Discourse regarding the last 3 1/2 years of the seven year tribulation He calls the Great Tribulation (Matthew 24:21) . . . a time of great distress for Israel. Interestingly enough, the first time this verb is used in by Jacob regarding how God came to him in Bethel, at a time of personal distress, and confirmed the Abrahamic Covenant (Genesis 12) to him by permitting him to see the angels descending and ascending from earth to heaven and then back again (Genesis 28:10-22). Interesting. This unusual verb is used strategically in Daniel to demonstrate that the future distress of Jacob's people, Israel, will also evidence angelic activity to make sure the unconditional covenant is actualized. As a sidelight, this coming persecution of the Jews is so off-the-charts there is no way it denotes the time of Antiochus Epiphanes IV. His activity was Anti-Semitic, to be sure, but nothing on the scale of what is prophesied here and elsewhere.

When this facet of the prophecy occurs is detailed in Revelation 12. Such is the nature of progressive revelation. What is stated in one ancient book with a broad prophetic contours is filled in elsewhere so God's people are in the know and can have hope in dark, devilish days. For our purposes, then, I invite you to jump over to John's Apocalypse so we can better understand the cosmic/earthly battle alluded to in Daniel 12, coupled with its chronology. John describes the Devil's attempt to wipe the Jews off the planet who brought the Messiah to the world in two structural movements.

The Characters Identified (Revelation 12:1-6). Since there are a number of verses, I will read them and then make some salient observations as they relate back to Daniel 12:1.

¹ A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; ² and she was with child; and she cried out, being in labor and in pain to give birth. ³ Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. ⁴ And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour

¹ S. R. Driver and Charles A Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, ed. Francis Brown (Lafayette, Indiana: Associated Publishers and Authors, INC, 1981), 865. 1. צָרָה S⁶⁸⁶⁹ TWOT^{1973c, 1974b} GK^{7650, 7651, 72} n.f. id.;—abs. צָרָה 1 S 26:24 +, צָרָתָה ψ 120:1 (Ges⁹⁰ s); cstr. צָרָה Gn 42:21; sf. צָרָתִי 35:3 +, צָרָתְכֶם Ju 10:14, etc.; pl. צָרוֹת abs. Is 65:16 +; sf. צָרָתִיכֶם 1 S 10:19, etc.;—*straits, distress*, Gn 42:21 (E); 1 S 26:24; 2 S 4:9; 1 K 1:29; Is 8:22; Jb 5:19; 27:9; especially ψψ (24 times), e.g. 22:12; 25:17 (v. רָחַב, v 22 31:8; 34:17, 18; *specif. of travail*, צָרָה וְהַקְלִים, Je 49:24 (sim.), cf. 4:31 (Gie צָוָהָה, after ט); צָרָת נִפְשׁוֹ Gn 42:21 (E); בְּיוֹם צָרָתִי 35:3 (E), ψ 77:3; 86:7, cf. 2 K 19:3 = Is 37:3, ψ 20:2; 50:15 Pr 24:10; 25:19; Je 16:19; Ob 12, 14; Na 1:7; Hb 3:16, וּמְצוּקָה צָרָה יוֹם צָרָה זָק 1:15; בְּעֵת צָרָתְכֶם Ju 10:14, cf. Ne 9:27 ψ 37:39 Is 33:2 Je 14:8; 15:11; 30:7; Dn 12:1; also בְּצָרָה ψ 81:8, בְּצָרָה 91:15 Ne 9:37, בְּצָרוֹת ψ 46:2, etc.; רְעוּת וְצָרוֹת Dt 31:17, 21 cf. 1 S 10:19 ψ 71:20, וְצָרָה וְצוּקָה Pr 1:27, אֶרְצִי צָרָה Is 30:6; c. ל (poet.), ψ בְּצָרָתָה לִי, 120:1 *in my distress*, מְצָרָה לִי Jon 2:3.—צָרָה Zc 10:11, read מְצָרִים [or מְצוּר] We Now GASm; צָרָה Klo^{1879, 566} Staⁱ (1881), 22; ψ 9:10; 10:1 v. בְּצָרָה.

her child. ⁵ And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. ⁶ Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.

From chapter 12 through chapter 14, God gives us a sweeping view of history in this enlightening parenthetical section, taking us from the birth of the Messiah to Armageddon. And all of this prophetic insight is built around certain characters: a woman (Revelation 12:1-2), a dragon (Revelation 12:3-4), and a child (Revelation 12:5-6). Let's consider them in the order presented.

The woman readily and historically corresponds to Israel, not the Church,² for the following reasons:

- The use of ark of covenant in 11:19 talks in the context of Israel.
- This is a sign for Israel (I Corinthians 1:22; 14:20-22) . . . and Israel seeks signs.
- Israel did bring forth the man child Jesus (Isaiah 9:6; Micah 5:2)
- Israel is scripturally denoted as a woman (Isaiah 26:17-18; 54:1-5; 66:7-8; Jeremiah 4:31; Hosea 2:14)
- A crown of 12 stars represents 12 tribes in the Old Testament (Genesis 37:1-11; Jeremiah 49:26; 37:9-11).
- The sun and moon are OT scriptural references (Joshua 10:12-14; Judges 5:20; Jeremiah 31:35-36).
- Daniel 12:1-2 pictures Michael as Israel's protector, and here we encounter the same motif.

John, therefore, describes Israel like a Queen mother who brings the Messiah into the world to fulfill the messianic promise of Genesis 3:15.

The child is none other than Jesus, the son of the mother, Israel. We know this is Christ because of what is said regarding the child in verse 5, "And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne." The quote from Psalm 2, a highly messianic psalm, clearly identifies the child. Through God's sovereign plan, Israel brought the Messiah to earth for the completion of the Abrahamic Covenant (Psalm 89:34-37), and for that she would be hated by the Devil, who crops up next in the passage. Other verses in the New Testament make it clear that through His death, inspired, no doubt, by the Devil, but overseen by the Father, the works and kingdom of the Dragon would be obliterated ("Since then the children share in flesh and blood, He Himself likewise also

²The Church (ekklesia) does not occur in Revelation 4:1-22:16. The Church as a continuation of Israel is not supported tenably in either Testament. Romans 9-11 makes it clear there is a distinction. The Church is never pictured as a woman traveling in birth, but Israel is. The Church is the Bride of Christ..

partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14; John 16:10-11; 12:31-33).

The Devil is likened unto a great red Dragon in verse 3. A similar description is given of him and his godless empire in 13:1, and this passage, in turn, merely ties him back to the final world empire of the Anti-christ as foretold in Daniel 7:7-8, 24. According to 12:9, this great, red dragon is Satan. Red may refer to his murderous activity. Think of how Satan has sought to thwart God's plan through murder. He started with prompting Cain to kill Able. During the period of the kings, he whittled the Davidic line down to one young man, Joash (the same as Jehoash in v. 21 of 2 Kings 11). Finally, at the cross Satan slew the King of Kings and Lord of Lords in his quest for cosmic domination over God. Murder has definitely been his main weapon since man's fall in the garden, and as we see here, it's a weapon he uses most effectively in the last 3 ½ years of the tribulation.

The reality of Satan's fall, along with his demonic cohorts, is presented in verse 4 as occurring some time before the birth of the child, Jesus. When exactly did Satan fall? Sometime prior to creation, for in Genesis 3 he is already in his adversarial role. Why did he fall? Because of self-love, pride. He looked at how beautiful and powerful he was in God's kingdom, and thought he might as well be God himself. The prophets tell us this much. Isaiah says:

"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 'I will ascend above the heights of the clouds; I will make myself like the Most High.' Nevertheless you will be thrust down to Sheol, To the recesses of the pit (Isaiah 14:11-15).

Ezekiel adds to this:

Son of man, take up a lamentation over the king of Tyre, and say to him, 'Thus says the Lord GOD, You had the seal of perfection, Full of wisdom and perfect in beauty. You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, was in you. On the day that you were created They were prepared. You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. You were blameless in your ways from the day you were created, until unrighteousness was found in you. By the abundance of your trade you were internally filled with violence, and you sinned; Therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. Your heart was lifted up because of

your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries. Therefore I have brought fire from the midst of you; it has consumed you, and I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples are appalled at you; You have become terrified, and you will be no more” (Ezek. 28:12-19).

Ezekiel speaks of the king of Tyre here, however, we know that this isn't the earthly king of the wicked city because of what is said about him. What is disclosed here could, and does, refer only to the prince of darkness. Again, the prophet underscores how this once anointed cherub fell from grace based upon his own pride and arrogance.

What did Satan do when he fell? He didn't fall alone. He took a third of the stars, or angels, with him prior to the birth of the man child, Christ. Stars frequently refer to angels in the OT (Daniel 8:10), and since there are an innumerable amount of stars there must be a vast number of demons since Satan took a third of them with him. Satan's kingdom is powerful, and he is no small horned and hooved ruler as the ancients believed. Rather, he is a cunning, devious, highly intelligent being whose one goal has always been to usurp the throne of God Almighty.

Verse 4 clearly reveals Satan's plan by showing how he just couldn't wait to destroy the child of the woman, Jesus. Satan's conflict with the woman began in Genesis 3:15, as I've stated, where God declared, “*And I will put enmity between you and the woman, and between thy seed and her seed, he shall bruise thy head, and thou shalt bruise his heel.*” Satan has always attempted to destroy the messianic lineage. Why did Satan want to kill this final male-child Jesus? Simple: *To terminate Him would be to derail God's program.* But thanks be to the Lord who has allowed the Lamb to prevail!

Next, John moves from identifying the characters of the passage to illuminating the conflict related to the characters at the end of time.

The Conflict Illuminated (Revelation 12:7-17). This is where Daniel 12:1 intersects with Revelation 12; namely, with verse 7.

⁷ And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, ⁸ and they were not strong enough, and there was no longer a place found for them in heaven. ⁹ And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

Here we learn the location of the conflict.

The cosmic battle is located, first and foremost, in the heavenly sphere (Revelation 12:7-12). Presently, the Devil is permitted to enter God's throne room (Job 1) and bring accusation against God's saints. Think about his tactic: To malign you is to malign God, which is his

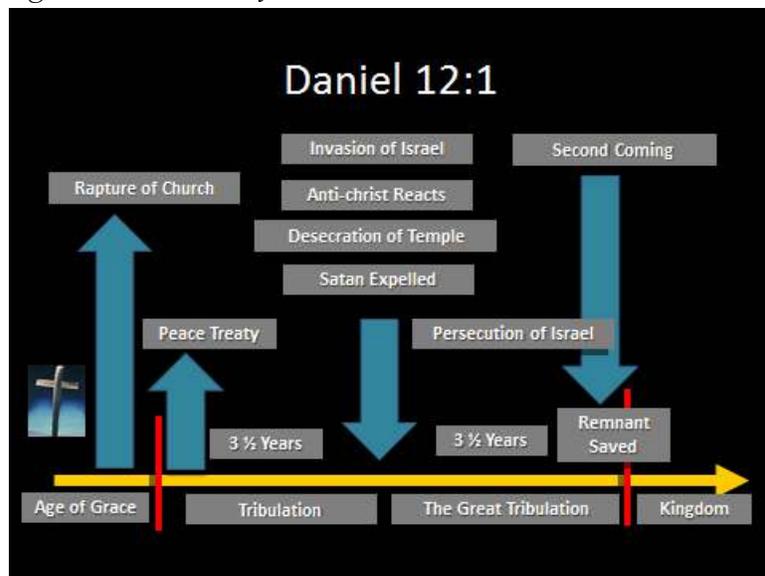
ultimate goal. But don't fear because Jesus is our defense attorney, the Advocate (1 John 2:1). In the middle of the tribulation, after the first 3 ½ cycle, the God gives Michael, one of His chief angels, as well as Israel's special angel, the privilege of kicking the Devil and his minions out of the judicial throne room once and for all. Don't you know he has been waiting a long time for this? *Finally*, the kingdom program is coming to fruition as the old Deceiver is expelled. And how does he deceive? Through occultism, sin and rebellion, emotionalism, temptation, false worldviews, materialism, hedonism, and the like. Has he deceived you? Christ, on the other hand, has come to give you light and life (John 3:16; 5:23-24).

Next, we learn that the conflict will shift from heaven to earth (Revelation 12:13-17).

¹⁰ Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. ¹¹ And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. ¹² For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has *only* a short time. ¹³ And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male *child*.

Note well, John says, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come . . ." Expelling the Devil is the first major sign that the kingdom is about to arrive.

Here we learn about the distressing time Daniel prophesied. Let's review the prophetic timetable so we can better appreciate what is going on here.



- The Anti-christ will form a peace treaty with Israel at the beginning of the seven year tribulation (Daniel 9:27).
- In the middle of that seven year cycle, or 3 ½ years into it, the kingdoms of the north and the south, Syria (Isis, Russia) and Egypt (Muslim Brotherhood?), will attack Israel, the ally of the Anti-christ (Daniel 11:40).

- The Anti-christ will come to their rescue (Daniel 11:40-41), but then he will set himself up as God over the world (Daniel 11:36-41; Matthew 24:15-22).

Somewhere at this mid-point juncture, Michael kicks Satan and his minions out of heaven. Realizing their time is short, a mere 3 ½ more years, before **THE MESSIANIC EXPRESS** appears, they do what they do best: they attack the Jews who brought the Messiah into the world, along with anyone else who follows the Messiah. What's going on in the Sinai against Coptic Christians is but a prelude to all of this, and it is a sure fire indicator that Egypt will be primed to invade Israel from the south, as prophesied.³

This period will be called The Great Tribulation, and according to Zechariah 2/3 thirds of all Jews will perish in the persecution (Zechariah 13:8-9). Based on today's population of Israel proper that would amount to some 5.5 million people. No wonder it is called a time of distress as never seen before. Coupled with the fact that according to Revelation 6:7-8 one quarter of the earth's population will perish from divine cosmic judgments within the first 3 ½ years, which is equivalent to half the population of the United States, you can readily see what this is called a time of unparalleled distress never seen before. All the anti-Semitism you see today, like the toppling of dozens of Jewish headstones in northeast Philadelphia this week, which was preceded by the knocking over of 100 in Missouri (of all places), and not to forget the 65 bomb threats called into Jewish community centers across the U.S. in the last month, we are getting but a small taste of what is to come, but we should not be dismayed. God will refine Israel of her perpetual stiff-necked sin nature as prophesied (Jeremiah 30:11; Ezekiel 20:33-38), and all of this conflict is prophesied to occur prior to the coming of His kingdom.

The majority of this is the bad news, but God doesn't leave us there. Let's jump back to Daniel 12 before we come back to Revelation 12. Here we encounter what I'll call . . .

The Deliverance Of The Passengers (Daniel 12:1b)

Listen carefully to what God's says happens next.

. . . and at that time your people, everyone who is found written in the book, will be rescued.

First, let's underscore that "your people" speaks expressly of Daniel's people, the Jews of that day. Second, let's ask, "Does this mean that in the last half of the tribulation no Jewish believers will die?" I don't think so because people are martyred in this time period according to Revelation 7:13-17, and Revelation 13:7 states that the Ant-christ will kill believers at this time, which would include Jew and Gentile. Third, since the word "rescued" (מִלֵּט) denotes slipping

³ <http://www.frontpagemag.com/fpm/265971/new-genocide-egypts-christians-raymond-ibrahim>.

away to physical safety,⁴ I think the import it that all those Jews who happen to live through the persecution, and are believers in the Messiah (Isaiah 11:11; 27:12-13; Jeremiah 30:7; Ezekiel 37:21-28; Hosea 3:4-5; Amos 9:11-15) because their names are in the Book of Life (God's record of those who are justified in His sight because of their faith in the Messiah/Savior, Exodus 32:32; Psalm 69:28; Revelation 20:12), they will be rescued by the Messiah . . . and His angels at this critical time when the wick of faith is about extinguished. Put another way, God is saying that a remnant, or 1/3, will make it, that the Devil *will not* prevail in wiping out God's chosen people. The implication is clear: They, the godly, saved remnant (Zechariah 12:10; 13:8-9) will be ready to populate the kingdom of the Messiah when the train pulls into that prophetic station. And pull into the station it shall because nothing in heaven or on earth can derail **THE MESSIANIC EXPRESS**.

Makes me want to ask, a couple of questions:

- “You worried about the current condition of the culture?” Don't be. Things are proceeding according to God's plan. We need to be confident and bold with the gospel in the meantime.
- “Is your name in the Book of Life or not? How do you get it in there? You trust Jesus Christ as your Lord and Savior, that's how.”

⁴S. R. Driver and Charles A Briggs, The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon, ed. Francis Brown (Lafayette, Indiana: Associated Publishers and Authors, INC, 1981), 572: †[מָלַטָה S⁴⁴²² TWOT¹¹⁹⁸ GK^{4880, 4881}] **vb.** slip away (not in **Qal**) (NH מִלִּידוֹ rescue; 𐤎 מִלִּטָה (rare) = BH; Arabic مَلَيْطَ (*malīṭa*) is *have scanty hair*; IV. *cast the foetus without hair*; [slip away, escape from hand is مَلَيْمَنَ (*malīṣa*)];—**Niph.** Pf. 3 ms. מָלַטָה Ju 3:26 + 6 times; 3 fs. מָלַטָהָ ψ 124:7, with ך cons. מָלַטָהָ Je 48:19; 3 mpl. מָלַטָהָ 2 S 4:6 + 8 times Pf.; Impf. מָלַטָהָ Am 9:1 + 13 times; מָלַטָהָ Ju 3:26 + 7 times; 1 s. מָלַטָהָ Gn 19:20 +; 3 mpl. מָלַטָהָ Mal 3:15 + 12 times Impf.; Imv. מָלַטָהָ Gn 19:17⁰, 22; f. מָלַטָהָ Zc 2:11; Inf. abs. מָלַטָהָ 1 S 27:1 (but read מָלַטָהָ אִם אֶמְלָטָהָ We Dr Lohr HPS; > Th Kit Bu ins. אִם bef. מָלַטָהָ); cstr. *id.*, Gn 19:19 Est 4:3; Pt. מָלַטָהָ 1 K 19:17⁰;— **1.** *slip away* אֶתְּחַלְּטָהָ אֶת־אָחָיָהָ 1 S 20:29 *let me slip away to see my brethren; slip through, or past* (into the house) 2 S 4:6 (cf. Dr HPS and Pi. I, **Hiph.** 2; > K1o גָּלַטָהָ וְלֹאֵטָהָ, after 𐤎 ἔλαθον). **2.** *escape*, Ju 3:29 1 S 19:10 (|| גִּוֵּס), v 12, 18 (both || בָּרָה), v 17; 22:20 (|| בָּרָה), 30:17 1 K 18:40; 20:20 (|| גִּוֵּס), 2 K 10:24 Is 20:6 (|| גָּצַל, גִּוֵּס), 49:24, 25 Je 46:6; 48:8, 19 (|| גִּוֵּס), Ez 17:15⁰, 18 Am 9:1 Jo 3:5 Zc 2:11 Mal 3:15 ψ 124:7 Pr 19:5 Jb 1:15, 16, 17, 19; c. מָן of place whence 1 S 23:13 2 S 1:3 ψ 124:7; c. מָן = whither 1 S 22:1; 27:1⁰; c. עָדָה Ju 3:26; c. הָ loc., Gn 19:17, 19, 20, 22 (J), Ju 3:26; c. acc. 2 K 19:37 = Is 37:38, Est 4:13; c. מָן of person from whom Ec 7:26; c. מִיָּדָה 1 S 27:1 2 Ch 16:7 Je 32:4; 34:3; 38:18, 23 Dn 11:41; מִיָּדָהָ Je 41:15; מִיָּדָהָ 1 K 19, 17⁰; c. מִיָּדָהָ for one's life Gn 19:17. **3.** pass. *be delivered* ψ 22:6 Pr 11:21; 28:26 Jb 22:30 Dn 12:1 (later usage). **Pi.** Pf. 3 ms. מָלַטָהָ Ez 33:5; מָלַטָהָ Ec 9:15; sf. מָלַטָהָ 2 S 19:10; Impf. מָלַטָהָ Am 2:14 + 8 times, sf. מָלַטָהָ ψ 41:2; + 5 times Impf.; Imv. מָלַטָהָ ψ 116:4; f. מָלַטָהָ 1 K 1:12; + 4 times Imv.; Inf. abs. מָלַטָהָ Is 46:2 Je 39:18; Pt. מָלַטָהָ 1 S 19:11; pl. מָלַטָהָ 2 S 19:6;— **1.** *lay* (eggs; i.e. let them slip out; of arrow-snake) Is 34:15 **2.** *let escape* וַיִּמְלֹטוּ עֲצָמוֹתָיו 2 K 23:18 *and so they let his bones* (the prophet's) *escape* (from the burning). **3.** *deliver*, abs. Is 46:4; c. acc. Is 46:2 Je 39:18⁰ ψ 41:2 Jb 22:30; 29:12 Ec 8:8; 9:15; c. מִיָּדָהָ Jb 6:23; מִיָּדָהָ 2 S 19:10; מִיָּדָהָ מִשְׁחִיתוֹתָם ψ 107:20; elsewhere מָלַטָהָ *deliver, save, life* 1 S 19:11; 2 S 19:6; 1 K 1:12 Je 48:6; 51:6, 45 Ez 33:5 Am 2:14, 15 ψ 89:49; 116:4; מִיָּדָהָ om. Am 2:15 ψ 33:17 Jb 20:20.—(This form not in Hex, Ju., Ch., Is. I) **Hiph.** Pf. 3 ms. מָלַטָהָ Is 31:5; 3 fs. מָלַטָהָ Is 66:7. **1.** *give birth to a male child* Is 66:7 (|| גָּלְדָהָ, cf. Pi. I). **2.** *deliver*: abs. Is 31:5 (|| פָּסַח, הִצִּיל גְּבוּרָה). **Hithp.** Impf. 1 s. מָלַטָהָ Jb 19:20; 3 mpl. מָלַטָהָ Jb 41:11. **1.** *slip forth, escape* (sparks of fire from jaws of crocodile; RV *leap forth*) Jb 41:11. **2.** *escape* (with the skin of the teeth, the gums; only these left unattacked by leprosy) Jb 19:20.⁴

Better get that decision squared away today because I think I hear the train whistle announcing the arrival of **THE MESSIANIC EXPRESS**.