



Chapter 12

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McGee Introduction:

Chapter 12 now concludes the vision which began back in chapter 10. This is all one vision, and everything about it must fit together like a jigsaw puzzle. The problem is that some people dip into this prophecy here and there, making applications as they see fit. We need to remember that this is all one vision, and we were told concerning it: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days” (Dan. 10:14). There are three important things that we note from this verse:

1. “Thy people” means that it concerns the nation Israel after the church is removed from the earth.
2. It is “in the latter days.” The latter days of the Old Testament are identified with the last days of the New Testament which the Lord Jesus called the Great Tribulation Period and which correspond to the Seventieth Week of Daniel.
3. “Yet the vision is for many days,” that is, there will be a long time before all of this is worked out and before you come to the latter days. It has been a long time since Daniel had these visions; in fact, at least twenty-five hundred years have gone by.

Whether we are moving into the orbit of these days, I do not know. The church will have to be removed first—that is the next happening in the program of God. We have no date for that—we have no sign for it. Anyone who tries to set a date for the Rapture is dealing with something that is not found in the Word of God.¹

Deffinbaugh; The Setting:

In the Book of Daniel, chapters 10, 11, and 12 are a part of one revelation. Chapter 10 serves as the introduction; chapter 11 provides a number of the details of God’s prophetic program, and chapter 12 serves as the conclusion. Before we turn our attention to the conclusion of this section and the entire book, let us refresh our memory concerning the setting for this final prophetic revelation given to Daniel shortly before his death.

Verse 1 provides the timing of the vision and the revelation Daniel received—the third year of Cyrus. Verse 4 tells us where Daniel was when the vision appeared to him—by the bank of the great Tigris River. Verses 2 and 3 inform us of Daniel’s mental and spiritual state at the time of his vision:

2 In those days I, Daniel, had been mourning for three entire weeks. 3 I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all, until the entire three weeks were completed (Daniel 10:2-3).

Daniel was in mourning, although we are not told why he mourned, apparently for some period of time. We know the vision he received was in response to his request to understand that which the angel was sent to explain:

10 Then behold, a hand touched me and set me trembling on my hands and knees. 11 And he said to me, “O Daniel, man of high esteem,

¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:603). Nashville: Thomas Nelson.

understand the words that I am about to tell you and stand upright, for I have now been sent to you.” And when he had spoken this word to me, I stood up trembling. 12 Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words” (Daniel 10:10-12).

Up until this time, the revelations Daniel had received of the times of the end were a mystery to him, even though they were divinely revealed and explained:

15 “As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me. 16 I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things.

28 At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my face grew pale, but I kept the matter to myself” (Daniel 7:15-16, 28).

27 Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king’s business; but I was astounded at the vision, and there was none to explain it (Daniel 8:27).

Partly because of the troubling subject matter of his visions, compounded by his inability to understand what the visions meant, Daniel was greatly distressed and sought to understand their meaning. His distress and desire to understand more fully is spoken of at the beginning of chapter 10, providing the setting for the entire revelation, including chapter 12. The final revelation of Daniel 10-12 gave Daniel more details and a greater, though far from complete, grasp of what it all meant. Daniel, distressed, mourning, and praying for insight finds the answer to all of his petitions in this final revelation.

The final words spoken to Daniel are words of comfort, words intended to turn the sorrow of verses 2 and 3 of chapter 10 into joy. They are words which also bring joy to the heart of the believer of any age and terror into the hearts of the wicked.²

Deffinbaugh; The Structure of The Text:

As many commentators agree, the chapter division at this point is less than satisfactory, with no real break between the last verse of chapter 11 and the first verse of chapter 12. Daniel 11:40–12:4 is one paragraph. Daniel 12:1-4 describes the final events of human history paving the way for the second coming of Christ, the defeat of His enemies, and the establishment of His kingdom. They sum up for Daniel the destiny of Israel as a nation, the saints, and the wicked. Verse 4 contains Daniel’s instructions to conceal what has been revealed to him.

Verses 5-7, a final vision of two angels and of the glorified Lord, raises and answers the question, “How long will these wonders be?” Verses 8-13, the final paragraph, explore the outcome of the events. The text can be outlined:

(1) Israel and the Last Days 11:40–12:13

² Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

- (2) Israel and the “little horn” 11:40-45
- (3) Israel’s distress and deliverance 12:1-4
- (4) The length of Israel’s distress 12:5-7
- (5) The outcome Israel’s distress 12:8-13³

Van Impe; Introduction: Final Mysteries Unsealed

What we have referred to as the "fourth" vision of Daniel that began in chapter ten, now reaches its grand climax in chapter twelve with its prophecies about the Great Tribulation, the resurrection of Old Testament saints, the sealing of prophecy until the time of the end, and the abomination of desolation. Everything we have studied to this point has been prologue to the magnificent conclusion of Daniel's prophecy. We begin chapter twelve with references to Daniel's people-the Jews-and to the archangel Michael, the protector of the nation of Israel-an assignment that has already been a full-time job for him throughout the ages and, in some ways, has only just begun.⁴

Daniel 12:1

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Missler: Remember: Chapter 12 is in Hebrew—Israel is the focus. Refers to Daniel’s people, not the Church (Dan 9:16, 19, 24, 10:14; 12:1).⁵

“At that time” (3X) What time? (Dan 9:27). *be*, “during” = continuation.

[the great prince which standeth for the children of thy people] Michael is the special prince of Israel (Daniel 12:1; Daniel 10:21; Rev. 12:7-12).

Michael (“your prince”) = the angel who oversees Israel. Mentioned 4X in Scripture. Who is he always battling? *Satan* (Rev 12:7-9). Michael the archangel, as has already been observed, was ever reputed the guardian of the Jewish people.

Note “dignity”: Jude 9; Cf. Dan 10:13-21. Satan is a created being...(vs. “Christ & Satan.”) vs. traditions: Milton, Dante, Goethe, et al. Where does he rule? not Hell: **here!** We’re on *his* turf. Paradoxes: ignoring vs. overreaction.

³ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

⁴ Jack Van Impe, Commentary on the Book of Daniel

⁵ Chuck Missler, Notes from Commentary on Daniel, khouse.org

“Time of (Jacob’s) Trouble”

- Jesus quotes this verse (Mt 24:21; Mk 13:19(!); Rev 7:14);
- “Time of Jacob’s trouble” (Deut 4:30; Jer 30:7; Joel 2:2); parallel to Dan 11:40-45; Cf. Ex 9:18, 24 ;
- Israel to “pass under the rod” (Ezek 20:34-38);
- “Furnace of affliction” (Ezek 22:18-22);
- Only 1/3 spared (Zech 13:8,9);
- Woman (Rev 12);
 - Satan cast out (Rev 12:10); No longer able to accuse;
- *Thy people* (2X) shall be delivered...” (Dan 7:18, 27; Zech 12:10; 13:8-9; Jer 30:7,11; Isa 14:12-17; Job 1:6; 2:1-7; Zech 3:1-5; Rev 12:6-7).

[at that time shall Michael stand up] "At that time": four great events take place:

1. At that time the Antichrist plants the tabernacle of his palace in the temple of Israel on Mount Moriah (Daniel 11:45; 2 Thes. 2:4; Rev. 13).
2. At that time Michael stands up and casts Satan and his angels to the earth to be among men (Daniel 12:1; Rev. 12:7-12).
3. At that time the great tribulation begins in the middle of Daniel's 70th week; 3 1/2 years before the second coming (Daniel 12:1; Daniel 8:24-25; Daniel 9:27; Jeremiah 30:6-7; Matthew 24:15-22; Rev. 10:1-19:21).
4. At that time Daniel's people are delivered (translated), everyone (144,000) that shall be found written in the book of life (Daniel 12:1; Isaiah 66:7-8; Rev. 7:1-8; Rev. 14:1-5, notes). See The Book of Life (Daniel 12:1; Exodus 32:32-33; Psalm 56:8; Psalm 69:28; Luke 10:20; Rev. 3:5; Rev. 13:8; Rev. 20:12,15; Rev. 22:18-19).⁶

Great suffering is in store for God’s people throughout the years ahead. This way of describing the future is also used by Jeremiah (Jeremiah 30:7) and Jesus (Matthew 24:21ff). Yet the great suffering is tempered by a great promise of hope for true believers.

[a time of trouble] The Tribulation NOTE: compare Rev. 6-19)

The Time and Length of the Tribulation:

The tribulation will begin to affect Israel before the 70th week begins; how long before is not certain, but when Antichrist rises at the beginning of the week, Israel will be undergoing persecution from the 10 kings of Revised Rome dominated by Mystery Babylon. When Antichrist comes he will make a 7-year covenant with Israel assuring them of protection in their continued establishment as a nation (Daniel 9:27). Because the Jews will not submit to Mystery Babylon, there will be a widespread persecution and they shall be "hated of all nations" during the time of the beginning of sorrows when Antichrist will be endeavoring to conquer all these nations (Matthew 24:4-12). Antichrist will need Jewish moral and financial support in his rise over these nations, so he will make an alliance with them for 7 years. Therefore, the time of the tribulation will be during the whole of Daniel's 70th week (Daniel 9:27). It will end at the second coming (Matthew 24:29-31; Rev. 19:11-21).

⁶ Dake’s Study Notes, Dake’s Study Bible

The Divisions of the Tribulation:

1. The first division takes in the first 3 1/2 years of the 70th week and is termed the lesser tribulation. It is not to be as great in severity as the last 3 1/2 years because of the protection of Israel by the Antichrist during that time. Israel's persecution then will be from a source entirely different from that of the last division. In these first 3 1/2 years she will be persecuted by Mystery Babylon and the 10 kings. This division takes in the fulfillment of Rev. 6:1-9:21. The judgments of the 6th sea and first 6 trumpets come in this period, thus proving tribulation during this time.
2. The last division takes in the last 3 1/2 years of the week and is termed the great tribulation because it will be more severe in persecution upon Israel than the first 3 1/2 years. Antichrist, who will protect Israel the first 3 1/2 years, will break his covenant with her in the middle of the week and become her most bitter enemy. He will then try to destroy her, which act will call for the judgments of the 7 vials of the last 3 1/2 years. This part of the tribulation includes the fulfillment of Rev. 10:1-19:21. Jesus, Daniel, Jeremiah, and many others speak of this time of Israel's trouble as being worse than any other time that has ever been on earth or ever will be (Daniel 12:1; Jeremiah 30:4-11; Matthew 24:21,22; Rev. 11:1,2; Rev. 12:14-17; Rev. 13:5-7).

The Purpose of the Tribulation:

1. To purify Israel and bring them back to a place where God can fulfill the everlasting covenants made with their fathers (Isaiah 2:5-22; Isaiah 16:1-5; Isaiah 24:1-25:12; Isaiah 26:20,21; Ezekiel 20:33,34; Ezekiel 22:17-22; Romans 11:25-29).
2. To purify Israel of all rebels (Ezekiel 20:33,4; Ezekiel 22:17:22; Zech. 13:8,9; Malachi 3:3,4).
3. To plead with and bring Israel into the bond of the new covenant (Ezekiel 20:33,34; Ezekiel 36:24-28; Jeremiah 30:3-11; Zech. 12:10-13:9; Malachi 4:3,4).
4. To judge Israel and punish them for their rejection of the Messiah and make them willing to accept Him when He comes the second time (Ezekiel 20:33,34; Zech. 12:10-13:9; Zech. 14:1-15; Matthew 24:15-31).
5. To judge the nations for their persecution of Israel (Isaiah 63:1-6; Joel 3; Rev. 6:1-19:21).
6. To bring Israel to complete repentance (Zech. 12:10-13:9; Romans 11:26-29; Matthew 23:39).
7. To fulfill the prophecies of Daniel 9:24-27; Rev. 6:1-19:21; Matthew 24:15,29.
8. To cause Israel to flee into the wilderness of Edom and Moab to be so persecuted by the nations that they will have to turn to God for help (Isaiah 16:1-5; Ezekiel 20:33-35; Daniel 11:40-12:7; Hosea 2:14-17; Matthew 24:15-31; Rev. 12).

The Character of the Tribulation:

God's wrath will be poured out upon mankind for their wickedness and corruption which will exceed the days of Noah and Lot (Genesis 6; Matthew 24:37-39; Luke 17:22-37; 2 Tim. 3:1-12). Words cannot describe the utter rebellion and wickedness of men during this period of final struggle between God and the devil over possession of the earth (Rev. 11:15; Rev. 12:7-12; Rev. 19:11-21; Rev. 20:1-3). People will reject the truth until God turns them ever to the "strong delusion" of the Antichrist who will cause them to believe a lie and be damned (2 Thes. 2:8-12; 2 Peter 3:1-9). Even after God pours out His

judgments upon men, they will still defy Him (Rev. 9:20,21; Rev. 6:2-11; Rev. 17:1-18; Rev. 18:1-24).

Will the Tribulation Be Worldwide?

The old theory that the tribulation will be worldwide is not stated even in one scripture. On the contrary, the Bible is clear that the Antichrist will not reign over the whole world, but only over the 10 kingdoms formed inside the old Roman Empire. See Extent of Antichrist's Reign. Most of the judgments of the trumpets and vials are stated as being only upon a 3rd or 4th part of the earth (Rev. 8:7-12; Rev. 9:12-21), and upon "the men which had the mark of the beast" and "upon the seat (throne) of the beast; and his kingdom" (Rev. 16:2,10,12). However, nothing is said as to the limitation of the demon-locusts or of the extent of the devil's wrath when he is cast out (Rev. 9:1-11; Rev. 12:7-12).

When we speak of the tribulation we mean the troubles that God's people will have to undergo, especially the Jewish people, as Daniel's 70th week concerns only Israel and their city, Jerusalem. The last half of the week will be "the time of Jacob's trouble" and these troubles will primarily concern Israel (The Seventy Weeks). The tribulation will not be worldwide, even if it covers all lands that Christians live in after the rapture. Unknown tribes of people in the interior of heathen lands will not know of the tribulation caused by the Antichrist, as is clear in notes on Extent of Antichrist's Reign.

[as never was since there was a nation even to that same time] The same time of trouble as Matthew 24:21.

[at that time thy people shall be delivered, every one that shall be found written in the book] This is a very clear proof that the 144,000 Jews will be translated as the man-child of Rev. 12:5. After this they are seen in heaven.

No doubt when the revelation contained in chapter 12 was given Daniel, he was concerned about his people's destiny. Now at the conclusion of this vision, the angel consoled Daniel by revealing two facts (vv. 1-3). First, the people of Israel (your people; cf. 9:24; 10:14) will be delivered by the intervention of Michael the angelic prince (cf. 10:13, 21), who is Israel's defender. In the Great Tribulation Satan will attempt to exterminate every descendant of Abraham (see comments on Rev. 12:15). This will be a time of great unprecedented distress for Israel (cf. Matt. 24:21). Satan's attack against the people of the kingdom will be part of his effort to prevent the return and reign of Christ.

The deliverance of Israel, Daniel's "people," refers not to individual salvation, though a remnant will be saved, but rather to national deliverance from subjugation to the Gentiles (cf. comments on "all Israel will be saved" in Rom. 11:26).⁷

McGee: By what authority do we call this period the Great Tribulation Period? By the authority of the Lord Jesus, because He used the same language in speaking of the Great Tribulation that Daniel uses here. He said that this would be a brief period, a time of trouble, and that there would never be a time like it before or afterward. This is the time

⁷ Bible Knowledge Commentary

the Lord Jesus called the Great Tribulation Period. He knew what He was talking about, and we will accept what He said (see Matt. 24:15–26).

“At that time” identifies the time frame as the time of the end (Dan. 11:35, 40; 12:4) and the latter days (Dan. 10:14). This is now the end of the vision given to Daniel, and it ends with the Great Tribulation Period. Dr. Robert Culver wrote in *Daniel and the Latter Days*, p. 166: “Another expression, ‘at the time of the end’ (11:40), seems to indicate eschatological times. I do not feel that this evidence, taken by itself, can be pressed too far, for obviously the end of whatever series of events is in the mind of the author is designated by the expression, ‘time of the end.’ This is not necessarily a series reaching on to the consummation of the ages. However, it is quite clear from 10:14, which fixes the scope of the prophecy to include ‘the latter days,’ that the ‘time of the end’ in this prophecy is with reference to the period consummated by the establishment of the Messianic kingdom.”

“Michael” is identified for us here. He is the only angel given the title of archangel (see Jude 9). His name means “who is like unto God?” He is the one who is going to cast Satan out of heaven (see Rev. 12:7–9). He is the one who protects the nation Israel and stands in her behalf, as Daniel makes clear here. His strategy is outlined by John in Revelation 12:14–16.

“For the children of thy people.” This is positively the nation Israel. Otherwise the language has no meaning whatsoever.

“And there shall be a time of trouble.” This is the Great Tribulation Period as our Lord so labeled it in Matthew 24:21.

The believing remnant of Israel will be preserved (see Matt. 24:22; Rom. 11:26; Rev. 7:4). “And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel” (Rev. 7:4).⁸

Daniel 12:2

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

There seems to be few passages in Scripture which teach that the OT saints will be raised *at the time the church is raptured*; before the final tribulation. (Isa 26:19-21)

Hebrew sharply separates two classes of resurrection: “And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those, the rest of the sleepers, those who do not awake at this time, shall be unto shame and *everlasting contempt*.”

(Tregelles, Culber, Seiss, Nathaniel West); Rev 20:5, 12-13.

“Shame, contempt”: *olam* (everlasting) modifies both. An eternal state for the wicked!

⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:603). Nashville: Thomas Nelson.

“First Resurrection” is a class, not an event: Christ, the firstfruits of them that slept; the rapture; and the two witnesses are all in the “first” resurrection.

“Many” ...but not “all”:

- Abraham Gen 22:5; Heb 11:19
- Job Job 19:25-26
- Isaiah Isa 26:19(!)
- Hosea Hos 13:14
- of Christ Ps 16:9-10

[And many of them that sleep in the dust of the earth shall awake] This verse clearly states the doctrine of the first and second resurrections, but without the time element of 1,000 years between the two resurrections.

The Resurrections (Dake)

There are two main kinds of resurrection: spiritual and material. Spiritual resurrection is that of the spirit being quickened from death in trespasses and sins. Such a resurrection causes one to be renewed in the glorious likeness of God (1 Cor. 11:7; Ephes. 4:21-24; Col. 3:10; 1 John 3:9). It is taught in Ephes. 2:1-6; Ephes. 5:14; Romans 6:11 and takes place only in this life. When physical death comes all possibility of such spiritual resurrection has passed (Eccles. 11:1; Hebrews 9:27; Rev. 22:11). Material resurrection is that of the body to which we shall confine the rest of our study.

Kinds of Material Resurrection:

There are two kinds of material or physical resurrection: the righteous to life before the Millennium; and the wicked to damnation after the Millennium (Daniel 12:3; John 5:28-29; Rev. 10:4-6,11-15). There will be 1,000 years between the two resurrections (Rev. 20:4-6).

1. The fact of a resurrection. The following Bible characters taught it: Job (Job 19:25-27), Isaiah (Isaiah 26:14-19), Daniel (Daniel 12:2), David (Psalm 16:10; Psalm 17:15; Acts 2:31), O.T. saints (Hebrews 11:35), N.T. saints (Matthew 28; Mark 16; Luke 24; John 20-21; Acts 2; Acts 4; etc.), Jesus (Matthew 16:21; Matthew 22:23-31; Luke 14:14; Luke 20:27-36; Luke 24:13-45), Matthew (Matthew 28:1-20), Mark (Mark 16:1-18), Luke (Luke 24:1-49), John (John 19-21; Rev. 20:4-6), Mary (John 11:24), Herod (Matthew 14:2), Peter (1 Peter 1:3; 1 Peter 3:21), and Paul (Acts 17:18,32; Acts 23:6; Acts 24:15,21; Romans 1:4; Romans 6:5; Romans 8:34; 1 Cor. 15; Phil. 3:10-11; Hebrews 6:2; Hebrews 11:35).
2. The resurrections foretold (Isaiah 26:14-19; Daniel 12:2; Psalm 16:10; Matthew 12:41-42; Matthew 20:19; Matthew 27:63; 1 Thes. 4:14-17; 1 Cor. 15; Rev. 20:4-6; John 5:28-29).
3. Examples of resurrection—temporary and permanent:
 - (1)Temporary (See note, "Matthew 9:25).
 - (2)Permanent—raised to immortality to live forever in their bodies. Christ "the firstfruits" was the first of all permanent resurrections (1 Cor. 15:1-23). Then there were many O.T. saints resurrected after His resurrection (Matthew 27:53).

4. The order of the resurrection (1 Cor. 15:20-34). See Five Raptures in the First Resurrection.
5. Qualifications for the first resurrection (see Ten Qualifications for the Rapture)
6. The method of the resurrection (1 Cor. 15:35-50). Paul illustrates the method of the resurrection by the death and resurrection of a grain of wheat or some other grain.

The first Resurrection (Rev. 20:4-6; Daniel 12:2; John 5:28-29)

This is the resurrection of all the just, blessed and holy, from Adam to the Millennium. It covers the period of time from Christ's resurrection to the resurrection of the tribulation saints and the two witnesses and includes the various companies of redeemed. There are Five Raptures in the First Resurrection. All who have part in this resurrection will have a part in ruling with Christ. He will not rule with just a select few, as taught by some (Rev. 20:4-6). This resurrection may be called the "out" resurrection; that is, a resurrection out of or from among the dead (Luke 14:14; Luke 20:35-36; Phil. 3:11-14; 1 Thes. 4:14-17; 1 Cor. 15:51-58; Hebrews 11:35; Rev. 20:4-6). Just as Christ came out from among the dead as the firstfruits of the dead, so at the rapture the dead in Christ will come forth from among the wicked dead according to the above passages. Even the tribulation saints will come out from the wicked dead (Rev. 20:4-6). The wicked dead will not live again until the thousand years are finished (Rev. 20:4-6).

The Greek expression *ek* (GSN-1537) *nekron* (GSN-3498), out of the dead, is used 48 times and teaches a select resurrection from the dead—the righteous selected from among the wicked—but it does not teach a select resurrection of some righteous from among the remaining righteous (Matthew 17:9; Mark 9:10; Luke 24:46; Acts 3:15; Acts 4:10; Acts 10:41; Acts 13:30; Acts 17:31; Romans 1:4; Romans 4:24; Romans 6:4-9; Romans 8:11; 1 Cor. 15:12,20-23; etc.). The theory that a few of the righteous will be selected from among the righteous is a mere human invention based upon a few historical stories of the O.T. which were never intended as types. There is a lack of even one plain scripture on the subject. All the dead and living in Christ will be in the first resurrection—not just a few of those in Christ. All who are out of Christ will be raised together after the Millennium to be judged and cast into the lake of fire (Rev. 20:4-6,11-15).

The Resurrection of the Righteous:

1. The first resurrection (Rev. 20:4-6)
2. The resurrection of the just (Luke 14:14)
3. A resurrection of life (John 5:29)
4. A better resurrection (Hebrews 11:35)
5. The resurrection of (from among) the dead (Phil. 3:10-15)

The Second Resurrection (Daniel 12:3; John 5:28-29; Rev. 20:4-6)

This is the resurrection of all the wicked from Adam to the end of the Millennium. It will take place after the Millennium and will also include those wicked who die during the Millennium (Rev. 20:4-6,11-15). They will be raised with immortal bodies to be tormented in hell forever (Matthew 10:28; John 5:28-29; John 12:24; Daniel 12:2; Acts 24:15; 1 Cor. 15:21,34-50; Rev. 14:9-12; Rev. 19:20; Rev. 20:4-6,11-15). The theory that only the righteous will be raised to immortality is false, not being founded on one

scripture. The method of the resurrection of the just and unjust is plainly taught and illustrated by a grain of wheat or any other grain. So what makes the difference between the two resurrections? Does not a bad or poisonous seed reproduce in the same way that a good seed does? Do not both go through the same process? The resurrection of men follows this same process, the only difference being in the glory of one over another. Both the saved and unsaved will be immortal as is plainly taught in all Scripture. The wicked bodies will exist in conscious torment forever.

[dust] Only the body sleeps in the dust of the earth, for only the body was made out of dust (Genesis 2:7; Genesis 3:19; Eccles. 3:19-21).

No Soul-Sleeping Taught in Scripture (Dake)

All scriptures used to teach soul-sleep clearly refer to the body which does sleep in the dust of the earth until the resurrection of the body (Daniel 12:2; John 5:28-29). The body is the only part of man that dies at physical death (James 2:26). The reason it dies is because the inner man, the life of the body, leaves the body. It then goes back to dust and is spoken of as being asleep (Genesis 3:19; Eccles. 3:19-21; Matthew 9:24; John 11:11; 1 Cor. 11:30; 1 Cor. 15:6,18,20,51; 1 Thes. 4:13-17).

Soul-Sleeping Scriptures Examined:

Every scripture used by those who teach soul-sleep refers to the body and not to the soul and spirit, as can be seen by an examination of the so called proof texts themselves.

1. Sleep in the dust (Job 7:21; Psalm 22:15; Psalm 146:4; Eccles. 3:19-20; Daniel 12:2). Only the body was made of dust and that is what will return to dust again (Genesis 2:7; Genesis 3:19; Eccles. 3:20). The soul and spirit are not made of material substances as the body so they will not return to dust. See pt. (14), The Doctrine of Man, for the difference between the material and spiritual natures of man.
2. Death—a falling asleep (Acts 7:60; Acts 13:36; 1 Cor. 15:6,18,20,51; 1 Thes. 4:13-17; 1 Thes. 5:10; 2 Peter 3:4). This is true as far as the body is concerned, for the body is the only part men can see as falling asleep. No man could see the soul and spirit, or the invisible part of man, whether it fell asleep or not. In Acts 13:36 that which fell asleep was laid in a tomb and saw corruption. That seeing corruption definitely refers to the flesh is clear from Psalm 16:10; Acts 2:23-32. In these passages it was the flesh that saw no corruption while the soul went to hell. In David's case his flesh saw corruption (Acts 13:36). In all the other passages above the thing that fell asleep was the flesh or body (1 Cor. 15:35). Naturally, the body falls asleep when the spirit leaves it (James 2:26).
3. Death is spoken of as sleep (Deut. 31:16; 2 Samuel 7:12; 1 Kings 2:10; 1 Kings 11:21,43). This refers to the body falling asleep, as in points 1 and 2, above.
4. No difference between man and beast in death (Eccles. 3:19-20). This is used as conclusive proof by false cults that both man and beast become extinct at death, but an honest acknowledgement of facts here will show that it refers to the body, not the soul. It says, All go to one place; all are of the dust, and all turn to dust again. There can be no argument against this, for both men and beasts were made of dust as far as the body is concerned (Genesis 2:7,19). All bodies do return to dust again, but

nothing is said here or in any other place that the souls and spirits (or the invisible and intangible parts) of men and beasts were made of dust. On the contrary, this same passage proves there is a distinction between man and beast as far as their spirits are concerned, for the spirit of man goeth upward, and the spirit of beast goeth downward to the earth.

5. No consciousness in death (Psalm 6:5). This verse must be understood with other facts. In physical death there is no remembrance, because the body dies and has no soul or spirit in it that could cause the body to continue having memory and consciousness. The body without the spirit is dead (James 2:26). It is not the chemical makeup of the body that has consciousness or it would continue after the spirit leaves the body. The soul and spirit make the body conscious so long as they are in the body, but when they leave the body it is dead and therefore cannot be conscious.

The statement in this verse about the grave (Hebrew: She'owl (HSN-7585), the unseen world of departed spirits) not containing anyone who praises God is no doubt literally true, for hell is a place of torment in fire and who would praise God in such circumstances? That there is consciousness in sheol is clear from many scriptures (see Hell). It does not say here or elsewhere that people in Sheol are extinct and unconscious, and could not praise God. It is clear that in "hell" (Sheol/Hades) men do cry and desire to get out of hell, as in Luke 16:19-31; Isaiah 14:9-11; etc.

6. The dead don't praise the Lord (Psalm 115:17). This is true as far as the body is concerned, for it is lifeless, unconscious, and goes into dust again when the soul and spirit leave it (James 2:26). The souls of the righteous continue to praise God in full consciousness after leaving their bodies (Hebrews 12:22-23; Rev. 6:9-11), but the wicked who go to hell will have no praise for God. Their sole interest will be to escape such a literal burning hell and that will be impossible (Luke 16:19-31).
7. In the day of death "his thoughts perish" (Psalm 146:4). This also is true as far as the body is concerned. The body cannot possibly have thoughts when the inner man leaves it (James 2:26). After leaving the body souls and spirits continue to have thoughts in heaven (Hebrews 12:22-23; Rev. 6:9-11) and in hell (Isaiah 14:9-11; Luke 16:19-31; see Hell).
8. "The dead know not anything" (Eccles. 9:5-6; Job 14:21). Again, we repeat these facts are true regarding the body, but not the soul and spirit. How could a dead body of dust be conscious, have memory, love, hatred, and envy with the soul and spirit gone from it? Dust cannot have these experiences whether it is shaped into physical form or otherwise. The soul and spirit continue to know and they have emotions and desires after leaving the body, as proved in many scriptures on Hell.
9. The dead come out of the graves (Matthew 27:52; John 5:28-29). As to the bodies which die at physical death, they are put into graves; but the souls and spirits never go to graves, as proved in many scriptures on Hell. If one knew that a body was still alive because the spirit was still in it, he would not put that body in the grave. It could not see corruption with life in it. Furthermore, it would be breaking the law to bury a live body; this would be murder and incur the death penalty.
10. David is not yet ascended into heaven (Acts 2:34). This is true as to his body, but not true as to his soul and spirit, for all souls who died before Christ's resurrection were taken to heaven as captives (Psalm 68:18; Ephes. 4:8-10). Every just man's

spirit is in heaven (Hebrews 12:22-23). Every righteous person who dies goes to heaven as an inner man (2 Cor. 5:8; Phil. 1:21-24; Rev. 6:9-11) and the body is buried in the grave to await its resurrection (John 5:28-29; Daniel 12:2). One does not die spiritually a physical death, for he is either dead or alive spiritually in his lifetime. If he is spiritually dead in sins (Ephes. 2:1-9; 1 Tim. 5:6), at physical death his soul will go to hell and his body in the grave to await their reunion in the second resurrection (Rev. 20:6,11-15). If he is alive spiritually at physical death, his soul will go immediately to heaven and his body to the grave until their reunion in the first resurrection (Rev. 20:4-6; 1 Thes. 4:13-17). To prove that David's body is what is referred to as the part which has not yet ascended, see Acts 13:36 where it plainly reveals what it was that saw corruption.

Thus, it is clear that soul-sleeping is a fallacy, but body-sleeping is a reality.

Fourteen Proofs of the Future Immortality of the Body:

1. The Bible promises immortality for the body in the resurrection. See Romans 2:7; 1 Cor. 15:42-54; Phil. 3:21; 1 Tim. 6:16; 2 Tim. 1:10. The body is the subject of these passages and therefore will be resurrected immortal to house the immortal soul and spirit. See Twenty-five Proofs of the Immortality of the Soul.

The Scriptures throughout teach even present immortality of the soul and spirit (note, ¹1 Peter 3:4). Bible writers made many references to a future resurrection judgment, and life beyond the grave for both the righteous and the wicked in body, soul and spirit (Job 19:25-27; Psalm 16:9-11; Isaiah 26:14-19; Daniel 12:2,3,13; Matthew 6:20; Matthew 10:28; Matthew 12:32; Matthew 13:50; Matthew 18:8-9; Matthew 19:27-30; Matthew 22:23-33; Matthew 23:15; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; Luke 23:43; John 11:24-26; John 12:24,48; Acts 1:3; Acts 2:25-36; Acts 3:26; Acts 4:2,10,33; Acts 5:31; Acts 7:59; Acts 10:40-42; Acts 13:34-37; Acts 17:31,32; Acts 23:8; Acts 24:15,21; Acts 26:8; 1 Cor. 15; 1 Thes. 4:13-17; Phil. 3:20-21; Col. 3:4; Hebrews 11:8-19,35-40; Hebrews 12:23; Rev. 20:4-15; Rev. 21:8; Rev. 22:15). These are just a few of many scriptures teaching a life after death—the wicked in eternal hell (notes, ¹Psalm 9:17; Luke 12:5), and the righteous with eternal life (Daniel 12:2; Matthew 25:41,46; John 5:28-29; 1 Cor. 15:21-54; Rev. 20:11-15). Jesus and Paul illustrated the resurrection by seed (John 12:24; 1 Cor. 15:35-54). Just as every seed can live again when it dies, so every man will live again in the resurrection, and physically like the seeds.

The greatest proof of the immortality of the body is Jesus Christ (Luke 24:39; John 2:19; John 10:17-18). His resurrection is the guarantee of that of all men (1 Cor. 15; 2 Cor. 5:1-8; Phil. 1:21-24; Phil. 3:20-21).

2. The difference between the material and spiritual natures of man proves the immortality of the soul and spirit and the future immortality of the body. See A-U, The Doctrine of Man.
3. The doctrine of the future immortality of the body has never been disproved. We have more proof for this doctrine in Scripture than we do for what life is. We have no scripture explaining what odor is, what electricity is, and what atoms are, yet we believe in them. It is a law of logic that a faith not discredited has a right to exist. Faith in God and immortality is native to the soul. It has a right to exist just as much

as nature has a right to exist. Both were created to exist and both do exist as proved by actual demonstrations, illustrations and continued reproductions in nature.

4. Natural laws demand immortality of the body. Hundreds of thousands of creations prophesy and proclaim the resurrection of the body to a future existence either in heaven or hell. The invisible things are clearly seen by the visible (Romans 1:20). Innumerable seeds and plant life rise again to live and reproduce their own kind eternally. Each seed and each plant verifies the doctrine of immortality and a future life. Paul used seeds to illustrate the future and eternal life of the body (1 Cor. 15:35-54). Bad and poisonous seeds also reproduce the same as good ones do. So also is the resurrection of the dead (John 5:28-29; Daniel 12:2). Man was created to live forever in body, soul, and spirit, and he would have done so from Adam's time on, if he had not sinned. Resurrection is necessary to bring the body back from dust to be punished for sin or rewarded for righteousness (John 5:28-29; Rev. 20:4-6,11-15; Daniel 12:2).
5. Spiritual laws prove immortality of the body. The soul and spirit are the immaterial parts of man which know, reason, and make one conscious of things about him. By these faculties man knows there is immortality. He is fearful of the reality of immortality of the body if he sins, and is happy about it if he lives right, proving that the laws of consciousness and of being know and recognize a future life of rewards and punishment.

The wicked have described in horror the damnation of the damned in hell and proclaimed in the dying hour their eternal destiny to be one of torment and remorse. Newport, Voltaire, Paine, Hume, Altamont, Allen, Hobbes, Mason, and others have all testified at death about their wrathful destiny in the hands of an insulted God. Numerous are the dying testimonies of saved men regarding the glory and wonders of the beautiful world they were going into eternally. Not only men named in Scripture but men in all generations have died in the peace and glory of heaven. Man is the only earth creature that has faculties to make him capable of self-consciousness and God-consciousness. This is the line of demarcation between man and beast.

6. Death is a blunder and an abortion if there is no resurrection of the body to immortality. Death is real (Hebrews 9:27). It is an enemy (1 Cor. 15:24-28). The vindication of God as a perfect Worker and a just Judge requires life after death. The present is too brief to receive justice and meet opportunities that come. Men merely begin a work and leave it undone. Thousands die in infancy. What incompleteness and waste of life if death ends all. Life becomes a hopeless mockery and an infinite series of abortions under these circumstances. But with immortality, all who desire life and continuation of their greatest plans, find life takes on a new meaning (1 Cor. 15:19).
7. Justice demands that all men live again eternally that they might receive of the things done in the body whether they be good or bad (Matthew 10:41-42; Matthew 16:27; Matthew 19:28-30; Romans 14:10; 1 Cor. 3:11-15; 2 Cor. 5:9-10; Hebrews 9:27; Rev. 20:11-15). Mere extinction of being would be unjust and improper as a penalty. It would be a guarantee of freedom from punishment and would encourage sin and rebellion. Such would never permit the degrees of punishment corresponding to degrees of guilt (Matthew 10:15; Matthew 11:22; Matthew 12:41; Matthew 16:27; Matthew 23:14; Mark 6:11; Mark 12:40; Luke 10:14; Luke 11:31-

32; Luke 20:47; Rev. 20:11-15). Extinction of being for each rebel would make lies of all these scriptures. Degrees of guilt demand immortality of the body as well as the soul of the wicked, just as obedience to God demands life for the saints to enjoy the fruit of their works. If death ends all, the conscience and the Bible tell many lies and they are a cheat and a farce. Here some sinners prosper through sin and cheating and many saints live in poverty partly because they do not seek unjust gain as sinners do.

The ungodly steal, cheat, get gain by every conceivable means and live off the labor and ignorance of the poor. The brewer lives off the society which he damns by his product. Thousands of the poor are robbed and forced to support him. The arrogant mistress lives in pleasure and sin while the virtuous girl toils in the sweatshop denying herself pleasure of sin because she has a hope of the future. Life is so inequitable and changeable. The wicked take advantage of the righteous and thousands cry for help, refusing to break God's laws to get revenge. Where is justice going to be meted out if not in a life to come?

8. The purpose of existence teaches immortality. If the universe exists only for itself, it is abnormal and a deviation from the common rule of all creation as demonstrated in nature. If it exists for anything less than itself, it is waste. If it exists for something greater than itself, what is that something? The answer is that it exists for God, to glorify Him and carry out the purpose for which He created it (Rev. 4:11). Man was given dominion on earth to rule it forever (Genesis 1:26-28; Psalm 8). He was created an eternal creature in order to rule it forever. Man's fall and continued sin do not do away with God's eternal plan. They only postpone it until the final restitution of all things (Acts 3:21; 1 Cor. 15:24-28; Ephes. 1:10). Then man will become eternal in body as he is in soul and spirit now. This will be necessary for him to rule forever (Daniel 7:18,27; Rev. 5:10; Rev. 22:4-5), for that requires immortality of body, soul, and spirit.
9. The brevity of life demands immortality of the body. Man never ceases to live in soul and spirit (note, *1 Peter 3:4), so brevity of life could only refer to the body that is soon cut down and goes to dust again. The works of man outlive him, so if he should never live again, then his works are better and greater than he is, and this is unreasonable to believe. Everything in nature and creation operates contrary to this belief. Does the life of flowers cease to exist in the future because they have died in the winter? Does the falling of the leaves in autumn prove the tree is forever dead and lifeless? Shall the seeds be powerless to produce if the tree falls in death? No, indeed. Over 80,000 seeds testify constantly of an eternal existence. They are lower forms of life than man and yet when they die they live again, for this is the creative purpose and natural law for each one of them. Are they greater than man, the highest of creation? Shall the works of man's hands be more eternal than he is? Shall his plans end because he is temporarily cut off due to Adam's sin? This would be a creative blunder, for the brevity of life demands life again for all men to correspond with their own creative makeup.
10. Man's greatness demands immortality of the body. Elephants can live much longer than man; trees thousands of years; and other parts of creation lower than man exists eternally. Shall we accuse God of creating and running a world out of balance? Shall we accuse Him of making the lower creations to outlive the higher? Shall

moral and spiritual creations live less than the brute and material creations? Such would condemn the Creator and insult creation as represented by man, the lord over creation on earth. There must be another life for all men for these inequalities to be adjusted. Man could have lived forever had he not sinned. He will live again and forever in the final restitution of all things—some to everlasting shame and contempt (Daniel 12:2; John 5:28-29).

11. The universal human desire demands immortality of the body. This desire is in every man, even the lowest rebels against God. God has made hungers in the human breast, each of which has a corresponding satisfaction: water for thirst; food for hunger; friends for the social nature; home for homesickness; God for spiritual hunger; and immortality for the desire of a future life. We accept justice and believe in it because of universal conscience. Why not accept belief in immortality because of the universal hunger for it? If you should find a dog yearning for eternal life, thinking about it, and reasoning how to get it, you would say that the animal had a high nature and spiritual faculty you never thought possible. Take away that power in man and he will die like one. No man of sound mind will agree that he has a nature lower than a dog, incapable of higher and spiritual things. This proves he knows he has natural and higher faculties than an animal. Such power not only teaches immortality to him and demands it for him, but guarantees it to him.
12. Moral nature in man demands immortality of the body. No man can explain the origin of moral nature and moral obligation apart from the truth of immortality. Moral nature demands a set of laws based upon rewards and punishments for obedience and sin. Nations who have conformed to moral law have advanced to the highest culture and those who have denied it have sunk into depravity (Romans 1:18-32). Nations that endure must not only have mentality but morality. Our moral nature affirms in many ways that there is a future life and that we must prepare to get the good out of it or we will suffer the consequences of sin forever (Psalm 9:17; Rev. 14:9-14; Rev. 20:11-15).
13. Universal instinct to worship God and meet certain standards that will better the future and eternal existence proves immortality of the body. Nature causes the birds to go north and south and to know when to mate. The ants, bees, and all other creatures know by instinct how to carry on their own particular life for the future. Everything in creation obeys its natural instincts except unregenerated man. He is capable of choosing to better himself or to degenerate to unnatural living, now and forever. He has outstanding instincts to worship and prepare for eternal life. Is man the only creature fooled by nature? Why do not animals have the same natural craving for immortality? This proves man capable of worship and preparing for eternity to better himself (1 John 3:1-3; 2 Cor. 7:1; Hebrews 12:14-15; Galatians 5:24; 2 Cor. 5:17-21).
14. Man's constitution demands immortality of the body. He was created to live forever physically, as well as in soul and spirit. Sin cut him off from this and hindered the original plan. Jesus came to restore all to man. Being constituted to live forever proves the possibility of immortality. Man being created in God's own image and likeness demands it; the eternal purpose of God demands it; and the eternal plan of God provides for it; but sinners forfeit their part in the glorious plan by sin (Proverbs 1:22ff; Matthew 25:31-46; Romans 6:16-23; Romans 8:12-13). Even they will exist

physically forever as an eternal monument of God's justice to all coming generations throughout all eternity (Isaiah 66:22-24; Rev. 14:9-11; Rev. 20:10-15; Rev. 21:8; Rev. 22:15).⁹

[some to everlasting life, and some to shame and everlasting contempt] The contempt and punishment of the wicked are equal to the bliss of righteousness in length and consciousness. See Matthew 25:46; John 5:28-29.

[many of them that sleep in the dust of the earth] This prophecy has been referred to the future restoration of the Jews. It will be also true of the state of mankind at the general judgment.¹⁰

This is a clear reference to the resurrection of both the righteous and the wicked, although the eternal fates of each will be quite different. Up to this point in time, teaching about the resurrection was not common, although every Israelite believed that one day he or she would be included in the restoration of the new kingdom. This reference to a bodily resurrection of both the saved and the lost was a sharp departure from common belief. (See also Job 19:25-26; Psalm 16:10; and Isaiah 26:19 for other Old Testament references to the resurrection.)¹¹

McGee: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life.” The remnant of Israel living in the Great Tribulation Period will be preserved, and that great company of Gentiles who are to be saved during that time also will be preserved. Those of the Old Testament who died belonging to the remnant and the Gentiles saved during the Old Testament will be raised to everlasting life at the end of the Great Tribulation.

The Old Testament saints are not raised at the Rapture of the church. Scripture clearly states that at the Rapture those “... which sleep *in Jesus* will God bring with him” (1 Thess. 4:14, italics mine). Only, “... the dead *in Christ* shall rise first” (1 Thess. 4:16, italics mine). We are *in Christ* by the baptism of the Holy Spirit which began on the Day of Pentecost and will end at the Rapture. This particular body of believers is called the church. We are told in 1 Corinthians 12:12–13, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” Christ told His disciples who were members of the nation Israel that they would be baptized by the Holy Spirit and put into the body of believers, the church—“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5).

When the church is raptured out of the world, the Old Testament saints will not yet be raised. Why? Because the time to enter the kingdom is at the end of the Great Tribulation Period when Christ comes to establish His kingdom on the earth. Then the Old Testament

⁹ Dake Study Notes, Dake’s Study Bible

¹⁰ Adam Clarke’s Commentary

¹¹ Life Application Notes

saints will be raised. Abraham, Isaac, and Jacob will all be raised to enter the kingdom on this earth at that time. However, if they were raised at the time of the Rapture of the church, they would just have to stand around with their harps for seven years! I think that would get a little monotonous. However, Scripture makes it clear that they will be raised at the *end* of the Great Tribulation.

“Some to shame and everlasting contempt” refers to the lost of the Old Testament who are raised for the Great White Throne judgment at the end of the Millennium (see Rev. 20:11–15).¹²

Daniel 12:3

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

This is the first occurrence of “everlasting life” in the OT? Ps 16:10; 49:15; Isa 25:8; 26:19; Hos 13:14; Heb 11:17,18; cf. Dan 11:33.

Jewish “teachers”: Dan 11:33-35; Rev 7:4-8; 11:2-12. “brightness of the expanse”: *Zachar*, to be brilliant. “lights”: Mt 5:14-16; Jn 5:35; Eph 5:8; 2 Cor 4:6; 1 Cor 15:41-42.

“Elect”?

- Elect? (Mt 24:22); 144,000 (Rev 7:4); Saved (Rom 11:26). “Israel, Mine Elect” (Isa 45:4); Isa 11:11; 27:12-13; Jer 30:7; Ezek 37:21-28; Hos 3:4-5; Amos 9:11-15.
- NT — “God’s Elect”: Rom 8:33; Col 3:12. [John the Baptist: Mt 11:11,12.]
- “Spiritual resurrection”? Dead in sins (Eph 2:1; 4:18); quickened by the Word of God (Rom 10:17; Heb 4:12); passed from death to life (Jn 5:24; Eph 2:5-6).
- “National resurrection”? Isa 26:12-19; Jer 16:14-15; Ezek 20:33-44; 37:1-28 (Gaebelein, Kelly, Ironside: national, not bodily(?); to support OT at rapture).
- Second Resurrection? Eph 4:8-10; 1 Pet 3:18-20; Mt 27:52-53; Isa 61:1,2; 2 Cor 5:1-8; Rev 20:5,6;

Rapture?

- Only the Church?
- “Written in the book” Ex 32:32, 33; Ps 69:28; Lk 10:20; Rev 13:8; 17:8; 20:15; 21:27. Not all prepared (Ezek 2)
- Blotted out? Ex 32:31-33; Ps 69:28; cf. Rev 3:5.
- Not all “saints” or “elect” are the same.

[they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever] Literally, it refers to those who make others wise, and those who win souls and turn many to righteousness (2 Tim. 3:15-17).

¹²McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:604). Nashville: Thomas Nelson.

[and they that be wise] Those who are thoroughly instructed in Christ’s word and doctrine, shall shine—shall be eminently distinguished in the Christian Church by the holiness of their lives, and the purity of their creed.¹³

[and they that turn many to righteousness] They who, by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be as the stars—bright luminaries in the Gospel kingdom of Jesus Christ. This also may be applied to the case of holy and useful men, particularly the faithful ministers of the Gospel, in the day of judgment. See James 5:20, 1 Corinthians 15:41-42.¹⁴

The second fact that consoled Daniel is the promise that those who sleep will be resurrected. Many Jews will lose their lives at the hands of Gentiles in the events revealed in chapter 11 (cf. Rev. 20:4). To sleep in the dust of the earth (cf. Ps. 7:5) does not mean unconscious existence in death. It simply means that a dead person *appears* to be asleep. The body is “asleep,” not the soul (cf. comments on 1 Thes. 4:13). Unbelieving Jews will be resurrected to shame and everlasting contempt and will not partake in the covenanted blessings. Jews, however, who believe the Messiah will be resurrected bodily to everlasting life and to positions of honor in Christ’s millennial kingdom. Being glorified in the kingdom, they will shine like the brightness of the heavens. (Cf. Matt. 13:43, “Then the righteous will shine like the sun in the kingdom of their Father.”) They will be wise, for they will trust in the Messiah even though it will result in their suffering.

This message that God will remember His covenant and will fulfill all He promised to Israel (in spite of her sufferings at the hands of the Gentiles) will be a consolation that will in turn cause them to lead others to righteousness (cf. the “wise” in Dan. 12:10). No righteousness of God’s people ever goes unrewarded so those who are faithful under persecution will shine like the stars forever and ever.

The resurrection of believers martyred in the Tribulation will occur at the second coming of Christ (cf. Rev. 20:4, “they came to life and reigned with Christ 1,000 years”). The unbelieving dead, however, will be resurrected to “everlasting contempt” and torment at the end of the 1,000-year reign of Christ (cf. Rev. 20:5; John 5:28-29).¹⁵

McGee: God’s servants in the dark days of the Great Tribulation will shine as lights. Believers are to do the same thing today, by the way. “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil. 2:15). The remnant in that day will be God’s witness in the world, and they are going to “turn many to righteousness.” That righteousness is Christ, the only righteousness which is acceptable to God. Our righteousness is as filthy rags (see Isa. 64:6) in His sight—not in *our* sight; we think we are pretty good. We pat each other on the back and tell each other how wonderful we are,

¹³ Adam Clarke’s Commentary

¹⁴ Adam Clarke’s Commentary

¹⁵ Bible Knowledge Commentary

while all we produce is a bunch of dirty laundry, my friend. God is not accepting our works; He is accepting the righteousness of Christ, and that is provided only by faith.¹⁶

While Michael has been the protective overseer of the Jews throughout their history, his work will become even more critical in the days ahead. The end-time reality for the Jews, according to prophecy, will deteriorate into something worse than anything anyone has ever witnessed in world history. Therefore, when you and I think we have it difficult at any given moment, we must remember that the pain and sorrow we may be suffering will pale into insignificance when compared with the trials and tribulations yet to come to so many. Jeremiah 30:7 says:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Jesus confirmed Jeremiah's prophecy in Matthew 24:21 when He said,

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

However, Jesus says that Michael the protector will also be there on the scene, doing battle with Satan in the heavenlies (Revelation 12:7-8). In Daniel 12:1 we see Michael "*standing for the people of Israel.*" Why will Michael be there? So that the Jews might be saved physically. That's Michael's job, and the Jews-at the time of the end-will never need his assistance more than during this time of "Jacob's trouble"-that period during the Tribulation hour when Russia marches down to the Middle East after the Antichrist has broken his peace contract with Israel-forty-two months after the contract has been in effect.

Everything will be relatively smooth sailing up to that time, the epitome of economic and political sweetness and light, and then Bam! Everything is smashed to pieces at the midpoint of the Tribulation period (Daniel 9:27) as Russia goes up against "*the land of unwallled villages ... to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates*" (Ezekiel 38:11). This is the beginning of the time of great persecution for the Jews as Satan is cast out of heaven, with his primary assignment to obliterate the Jewish people from the face of the earth (Revelation 12:13). For all these reasons, Michael will be there to stand up for his people, as revealed to Daniel in the first verse of chapter twelve.

Those Who Sleep Will Awake

If you are a Jewish person, I want you to know that your Old Testament teaches the promise of a resurrection, and that there will be life beyond the grave. Unfortunately, many Jews do not know that Daniel 12:2 is in the Bible. This end-time event is something one should look forward to if one has come to recognize that the expected Messiah is the Lord Jesus Christ and has received Him as a personal Savior. If you are a Gentile who loves the Jewish people, it is paramount that you share this text with your Jewish friends and encourage them to understand that there will also be a place for them during these end-time events. Here's the scenario-and it is a critical one for us to understand in some detail. It all begins with the resurrection of the righteous at the time of the Rapture.

We read in John 5:28-29,

¹⁶McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:604). Nashville: Thomas Nelson.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life."

That is the Rapture. Then

"they that have done evil, unto the resurrection of damnation,"

That is when the lost are raised at the conclusion of the thousand years-to stand before Jesus Christ at the Great White Throne judgment (Revelation 20:11-15).

Revelation 4:1 says,

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

At this juncture, we who are believers are gone-caught away to be with Christ. This is confirmed in 1 Thessalonians 4:16 which says,

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Then, we who are alive and remain shall be caught up together with them-the dead-in the clouds to meet the Lord in the air.

Not a Pretty Sight

At this point, the horrible Tribulation hour begins to unfold. To those who may disagree with what I'm about to write, I would like to say this: I am only the messenger of what is stated categorically in God's Word. These are not my thoughts, but rather the words of God taken from holy Scripture. So during this time of Tribulation, great numbers of both Jews and Gentiles will be killed for refusing to receive the mark of the beast (Revelation 13:15). Revelation 20:4 adds:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

This is the resurrection for those who endured the Great Tribulation hour- those who were saved through the preaching of the 144,000 converted Jews of Revelation 7:4-8. Because of these faithful servants, millions of people-Jews and Gentiles alike-invite Christ into their lives as Savior and Lord. These are the ones who've come out of the Tribulation and who have washed their robes, making them white in the blood of the Lamb. Millions will physically survive the seven-year Tribulation period and will also be saved spiritually.

In Matthew 25:31-46, Christ returns to judge the nations and to begin His thousand-year reign, allowing those who survived the 2,520-day period to enter the millennium in their natural bodies. At this point, the previously raptured saints return with Christ (Jude 14). That's the moment when He returns as King of Kings and Lord of Lords (Revelation 19:16). The armies of heaven follow Him to the descending Holy City-the new Jerusalem which hovers above the earthly Jerusalem-for one thousand years.

This city, containing twelve gates, honors each of the twelve Jewish patriarchs of the Old Testament by inscribing their names on the gates. How do the Jews arrive in this scenario? Simply answered-the resurrection of Jewish believers in this chapter, verse 2. Millions who died during the Tribulation hour, of both Jews and Gentiles, plus all

believing Old Testament Jews covering a period of four thousand years, are raised to live with Christ for one thousand years, at this juncture, when our Savior returns as King of Kings and Lord of Lords (Revelation 19:16; 20:4). These Old Testament Jews strongly believed in and looked forward to Messiah's first and second coming and founded their faith in Him as their redeemer-based on Isaiah 53 and Psalm 22.

These resurrected Jews who lived a holy life, such as Daniel, receive rewards just as the Church did at the judgment seat of Christ (2 Corinthians 5:10; Romans 14:10; 2 Timothy 4:7-8; Revelation 4:10-11). So whether we are Jews or Gentile believers, there will be rewards for all the faithful. Remember that all these saints assemble at this time for one reason only: to live and reign with Christ for one thousand years. If you do not believe that Jews and Christians rule equally in Christ's kingdom on earth, I urge you to re-study Ephesians 2:14-22 and Revelation chapters twenty-one and twenty-two, the basis for this glorious promise. All this-although not in such detail-is what Daniel is being told in his vision.¹⁷

Daniel 12:4

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

“Revealed” in the last days; primary application to “the time of the end.”
[The Book of Revelation is not sealed (Rev 22:10; 1:3).]

Hebrew *hadda'at*, “the knowledge,” i.e. *this* prophecy. Link with v.3 (vs. Amos 8:12). Israel's blindness to be relieved (Rom 11:25). Sealing: made secure; preserved; until end (11:35,40).

“to/fro” = search: 2 Chr 16:9; Jer 5:1; 49:3; Amos 8:12; Zech 4:10. (Daniel was now over 80 years old.) [If Knowledge doubles each decade? then, 50% of all “knowledge” has been added these past 10 years!?!]

[shut up the words, and seal the book, even to the time of the end] Close up the words, seal the book, for the main purpose of the book concerns things at the time of the end (Daniel 2:28-29,43-45; Daniel 7:17-27; Daniel 8:17,19,23; Daniel 9:27; Daniel 10:14; Daniel 11:35,45).

[run to and fro, and knowledge shall be increased] A prediction of increased travel and knowledge.

Dake: Knowledge Shall Be Increased: Modern inventions are being referred to almost universally as fulfillment of prophecy. The only sense in which this is true is by fulfillment of Daniel 12:4—“knowledge shall be increased.” One can list all present or future inventions and all increase of knowledge under this heading in a general way; but

¹⁷ Jack Van Impe, Commentary on the Book of Daniel

when it comes to finding every new invention in particular in Scripture, we immediately enter the realm of speculation and sensationalism and and become unscriptural. It will be seen that such interpretations are fully out of harmony with the Bible.

Solomon traveled at the speed of horseback
He communicated by foot messenger
clothed himself with agriculture

Washington the same as above.

Now we travel at the speed of sound
We communicate at the speed of light
We clothe ourselves with designed molecules.

Shut up the words, and seal the book—When a prophet received a prediction concerning what was at a considerable distance of time, he shut his book, did not communicate his revelation for some time after. This Daniel was commanded to do, 8:26. See also Isaiah 29:10, 11; Revelation 22:10. Among the ancients, those were said to seal, who in the course of their reading stamped the places of which they were yet doubtful, in order to keep them in memory, that they might refer to then; again, as not yet fully understood. This custom Salmasius, in his book *De modo Usurarum*, p. 446, proves from Hesychius.¹⁸

Understandably Daniel and his immediate readers could not have comprehended all the details of the prophecies given in this book (cf. v. 8). Not until history continued to unfold would many be able to understand these prophetic revelations. But God indicated that an increased understanding of what Daniel had written would come. People today, looking back over history, can see the significance of much of what Daniel predicted. And in the time of the end (cf. v. 9, and note “the end” and “the end of the days” in v. 13) the words of this book that have been sealed (kept intact) will be understood by many who will seek to gain knowledge from it. This will be in the Tribulation (cf. 11:40, “the time of the end”). Even though Daniel’s people may not have fully understood this book’s prophecies, the predictions did comfort them. They were assured that God will ultimately deliver Israel from the Gentiles and bring her into His covenanted promises.¹⁹

McGee: These prophecies were to be sealed until “the time of the end.” This does not mean the end of time but refers to that definite period of time which in the Book of Daniel is the Seventieth Week. In view of the fact that we are in the interval immediately preceding this period, it is difficult to know just how much we understand. Since so many good men differ today on the interpretation of prophecy, it would seem to indicate that there is much that we do not understand. All of this will be opened up when we reach this particular period. This is the reason we need to keep our eyes upon one thing—“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

¹⁸ Adam Clarke’s Commentary

¹⁹ Bible Knowledge Commentary

“Many shall run to and fro.” I personally believe that this refers to running up and down the Bible in the study of prophecy—many shall search it through and through. There is a serious study of prophecy being made by many scholars today which has not been done in the past. Different great doctrines of the church have been studied and developed during different periods of the history of the church. At the very beginning, the doctrine of the inspiration of the Scriptures was pretty well established—also the doctrine of the deity of Christ and of redemption. Other doctrines were developed down through history. Today I think we are seeing more study of prophecy than ever before.

“Knowledge shall be increased.” I believe this means knowledge of prophecy. It is true that knowledge has increased in every field today, but this refers primarily to the study of prophecy.²⁰

Deffinbaugh: The events of history from Daniel’s day down to the “day of the Lord” are described in chapter 11 in terms of the on-going struggle of two world powers: “the king of the North” and the “king of the South.” The final “king of the North” is introduced in Daniel 11:21 and is the central figure in the remainder of chapter 11. He comes into frequent contact with the nation Israel because of its location in relationship to the “king of the South.” At least three times in our text, the “king of the North” wages war with the “king of the South.”²¹ The first and last attacks are successful, while the second ends in retreat. On each of these occasions, the king passes through Israel and gains a growing hatred and animosity toward the God of Israel, His people, and the holy place. At the end of chapter 11, the “king of the North” is encamped between the sea and the “beautiful Holy Mountain” ready to attack and to destroy.

Verses 1-4 of chapter 12 are generally considered part of the paragraph beginning at Daniel 11:40. In defense of the chapter division as we have it in our Bibles, a significant change is evident in Daniel 12:1, one which explains (if it does not also justify) the ending of chapter 11 at verse 45. Never again is the “king of the North” (or the “king of the South”) mentioned in the remaining verses of Daniel. If chapter 11 describes the approach of the last days from a human standpoint, chapter 12 describes the end in terms which are divine.

The first verse of chapter 12 reveals two facts pertaining to the end times we would not have expected apart from divine revelation. ***First, the angel Michael²² is the instrument through whom the period of the Great Tribulation is initiated.*** There is a definite link between the “king of the North” and the Great Tribulation to be sure. But the text leaves this evil king behind in chapter 11, linking the beginning of the tribulation to Michael, who will arise and bring about a “time of great distress,” a time particularly directed toward the Jews.

²⁰McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:604). Nashville: Thomas Nelson.

²¹The first attack of the “king of the North” against the “king of the South” is recorded in verses 25-28. It is a successful military campaign. The second attack is his return, recorded in verses 29-39. This campaign is successfully resisted, and the “king of the North” must retreat in humiliation, taking out his vengeance on Israel as he draws back. His final conflict with the “king of the South” is recorded in verses 40-42 along with other victories. This last campaign leaves the “king of the North” encamped between the sea and the “beautiful Holy Mountain” (verse 45).

²²See also Jude 9; Revelation 12:7.

It is easy to see that the first half of verse 1 pertains to Michael and the last half to the period of the Great Tribulation, but it is difficult to accept the connection between the two. When Michael arises, the time of Israel's trouble begins. At first this does not seem possible. Michael is "Israel's prince" (10:21), the "great prince who stands guard" over the sons of Daniel's people, Israel (12:1). How could the "protector of Israel" precipitate this time of such great suffering?

The answer is found in the *second* surprising fact revealed in verse 1: ***The deliverance of God's people is that which occurs in the time of her greatest trouble—the Great Tribulation.***²³ If we are surprised to see Michael associated with the suffering of Israel, we should also be surprised to see Israel's deliverance associated with the time of her greatest suffering. Those whose names are found written in the book of life²⁴ will be rescued.

God has chosen to bring about the salvation of his chosen ones by means of suffering. God does save men and women *from* suffering, but He also saves *through* suffering. Consider for a moment the deliverance of Israel from Egyptian bondage. God was well aware of their suffering and heard the cries of His people. He sent Moses to deliver His people from their suffering. But the deliverance of the Israelites came through suffering. When Moses appeared before Pharaoh and demanded that he let God's people go, Pharaoh only made things more difficult for the Jews. The Jews protested that Moses had only made matters worse. In a sense, they were right. Things were going to get worse before they got better. It looked as though the entire nation would be wiped out by the Egyptian army as they found themselves trapped between the Red Sea and the approaching Egyptian forces. But God opened the sea, bringing about the salvation of His people and the destruction of their enemies.

The salvation of sinners has been accomplished by our Lord Jesus Christ. He delivers us from sin, from suffering, and from death, but He did so by means of His own suffering and death. So too the nation Israel will be delivered from its sins and suffering, but this will happen by means of the suffering of the nation in the time of the Great Tribulation. Then the people of God will be rescued.

For this reason, Michael, the guardian prince of the nation Israel, is revealed as the one who will arise, bringing about the Great Tribulation. Israel's time of great suffering is God's appointed means for her deliverance; thus, the angel appointed to protect her precipitates by his actions the time of her suffering. When Michael arises and the tribulation begins, it is like the doctor who "breaks the water" of a woman as she nears the time to give birth to her child. A time of pain will come upon her, but it is through this pain that the joy of new life will come to pass. The righteous do not receive their full reward in this life. When the wicked rule, the righteous may suffer persecution and even death because of their faith in God and their obedience to Him:

33 "And those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder, for many days. 34 Now when they fall they will be granted a little

²³ For the Old Testament teaching on the time of the Great Tribulation, see Deuteronomy 4:30; Jeremiah 30:4-8; Daniel 9:27; 11:40-45; Zechariah 13:7-9. See also Matthew 24:15, 21-22.

²⁴ For references to "the book" see Daniel 7:10; 10:21; Exodus 32:32-33; Psalm 69:28; Revelation 3:5; 13:8; 17:8; 20:15; 21:27.

help, and many will join with them in hypocrisy. 35 And some of those who have insight will fall, in order to refine, purge, and make them pure, until the end time; because it is still to come at the appointed time (Daniel 11:33-35).

In order for justice to be meted out at the coming of the Messiah and of His kingdom, the dead must be raised so that all men receive their just reward. This resurrection of the righteous and the wicked is very plainly prophesied in verse 2 of our text. The righteous will be raised and rewarded with everlasting life, while the wicked will be raised and given the recompense of everlasting contempt.

In verse 3, the reward of the righteous in eternity is directly linked to their faithfulness to the task they were given in time. Those who “let their light shine” in the dark days of persecution and opposition, and thus led many to righteousness, will shine brightly forever in eternity.

In verse 4, the angel turns from the fate of the saints of the latter days to the fate of Daniel whose life and ministry is drawing to a close. Daniel need not worry about these future days of distress; he has seen difficult times in his life, and remained faithful. Daniel was instructed to conceal the words revealed to him and to “seal up the book until the end time.” I understand the angel to mean that this final vision has completed the revelation of the Book of Daniel; now that the book is complete, it is to be sealed. Why should the book be sealed? If the saints of the end times were faithful to proclaim their faith and to lead many to righteousness, why should the revelation of the Book of Daniel be kept concealed until the later days? The reason is given in the last half of verse 4: “many will go back and forth, and knowledge will increase.”

The prophecy of Daniel is not the revelation of God’s plan of salvation; it is the revelation of God’s plan for the future. It reveals how God’s salvation will be fulfilled, not how it is made possible. Daniel focuses on the manifestation of God’s salvation in history, not its means through the coming, death, burial, and resurrection of the Messiah, Jesus Christ.

In the sixteenth chapter of the Gospel of Luke, the parable of the rich man and Lazarus is recorded as told by our Lord. When the rich man died, he went to hell, while Lazarus went to Abraham’s bosom. In his place of torment, the rich man begged that someone be sent to warn his five brothers of the wrath to come. Abraham’s response to this request was: “They have Moses and the Prophets; let them hear them” (Luke 16:29). The brothers of the rich man did not need new revelation nor did they need to hear a word of warning in a unique and dramatic way. What this man’s brothers needed was to obey the revelation they had already received from the Old Testament Scriptures.

The same was true for those in Daniel’s day as well as for those in the last days. They needed no new revelation. They needed to believe God’s promise of salvation which was revealed to them in the Old Testament Scriptures, just as every Old Testament saint was saved by faith (see Hebrews 11). While the last days would be characterized by a rapid increase in knowledge, this will not turn men toward God. Instead, men in the last days will vacillate, manifesting no consistency. They will go here and there seeking new knowledge (see Acts 17:16-21). The prophecy of the Book of Daniel proves to be of great value to those living in the last times, for it gives insight into the events taking place around them.²⁵

²⁵ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

Daniel 12:5

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

[**there stood other two**] Here is another divine visitation to Daniel. Also See Daniel 10:11.

[**river**] The Hiddekel (Tigris, also, Daniel 10:4).

Daniel 12:6

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Jesus is “man” in linen? Two others were probably angels. Two witnesses: Deut 19:15; 31:28; 2 Cor 13:1.

Daniel 12:7

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

3 1/2 years (Dan 7:25; 12:7; Rev 11:2; 13:5); 1260 days; 42 months; midweek...
Oath: Gen 14:22; Deut 32:40; Rev 10:5-7.

[**when he held up his right hand and his left hand unto the heaven, and swore by him that liveth for ever**] This is the same action as that of the angel (Christ) in Rev. 10:1-6, and concerns the last 3 1/2 years of Daniel's 70th week (Daniel 12:7; Daniel 7:25; Rev. 11:1-3; Rev. 12:6,14; Rev. 13:5). During this time the vision will be completed and the end of the age will come.

Which was upon the waters—By this description, he was standing on the water. This is very similar to the description of the angel, Revelation 10:5, 6, and in the seventh verse there seems to be a reference to this prophecy “a time, times, and a half.” See the note on Daniel 7:25.²⁶

²⁶ Adam Clarke's Commentary

[for a time, times, and an half]

Three Time Periods of Daniel 12 (Dake)

1. The "time, times, and an half, " or the 3 1/2 years (Daniel 12:7), are the 42 months of Antichrist's war on Israel till God purges every rebel from the nation making her willing to do His will (Ezekiel 20:33-38; Zech. 13:9; Malachi 3:3). Antichrist could easily destroy Israel in a short time after he breaks his covenant with them, if God were not to interfere. But God will supernaturally cause the ground to open up and swallow the armies of the dragon and Antichrist as they flee after Israel when she goes into the wilderness of Moab and Edom to escape from the hands of Antichrist (Daniel 11:41; Isaiah 16:1-5; Matthew 24:16; Rev. 12:14-17); and He will protect the remnant of the woman which does not flee into the wilderness, through stirring up the countries of the north and east against the Antichrist. He will then leave the remnant during the last 3 1/2 years, going forth to conquer these nations. They will keep him occupied during this time. Then after conquering these countries, he will lead them and many other nations against Jerusalem to destroy it, but God will come and put an end to the Gentile dominion and deliver Israel (Zech. 14; Rev. 19). This war between Antichrist and countries of the north and east will cause the persecution of Israel to be shortened as in Matthew 24:22.
2. The next period is an addition of 30 days to the 1,260 days of the above mentioned period (Daniel 12:11).
3. The last period is 1,335 days, an addition of 45 days to the second period. The extra 75 days (the 30 days and 45 days) added to the 1,260 days will complete the 1,335 days of Daniel 12:7-13, the last day of which will be the actual day of the proclamation of the kingdom, when men who have lived through the tribulation will be blessed. It is the actual time when Christ will say to the sheep nations: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). These extra 75 days will be taken up by certain events necessary to the actual proclamation of the kingdom.

Eighteen Events of the Seventy-five Days: (Dake)

1. The battle of Armageddon (Joel 3; Zech. 14; Rev. 19:11-21)
2. Burial of the dead begun (Ezekiel 39:8-22)
3. Great earthquake and splitting of the Mt. of Olives (Zech. 14:1-5)
4. Rounding up of the prisoners of the armies of Antichrist and disposition of them (Ezekiel 39:2)
5. Rounding up and casting of Satan and every demon and fallen angel into the abyss (Isaiah 24:21-22; Rev. 20:1-3)
6. Gathering of Israel by the angels (Isaiah 11:10-12; Matthew 24:31)
7. Gathering of the nations to judgment (Matthew 25:31-46)
8. Separation of the tares and wheat (Matthew 13:39-50)
9. Cleansing Jerusalem and beginning its rebuilding for the eternal kingdom (Ezekiel 48)
10. Rounding up of all beast worshipers and all who have the mark of the beast to be sent to hell (Rev. 14:9-11)
11. Erection of the Millennial temple (Ezekiel 40-46; Zech. 6:12-13)

12. Sending out the resurrected saints as the new earth rulers to take over every inhabited part of the earth (Daniel 7:18,27; 1 Cor. 6:2; Rev. 5:10; Rev. 11:15; Rev. 22:4-5)
13. Sending out missionaries from Jerusalem to evangelize the nations (Isaiah 2:2-4; Isaiah 11:9; Isaiah 52:7; Zech. 8:23)
14. Establishing government offices in every part of the earth and publishing the new laws of the kingdom of heaven on earth (Isaiah 2:2-4)
15. Division of the promised land into 12 strips and the settlement of the 12 tribes in their portions (Ezekiel 48)
16. Settling of the nations in their own portions of the earth (Deut. 32:8; Acts 17:26)
17. Opening of the earth and starting of the Millennial river (Ezekiel 47)
18. All necessary work in making the deserts blossom as a rose, waters to spring forth in the deserts, changing the animals, regulating the solar system as it was before the fall, and many other events that will continue throughout the Millennium and new earth forever, as listed in Fifty Facts about the Millennium.²⁷

[when he shall have accomplished to scatter the power of the holy people, all these things shall be finished] Antichrist will not destroy the Jewish nation. He will only scatter them and their power; and then all things will be finished concerning their eternal restoration (Daniel 9:24; Ezekiel 37; Romans 11:25).

12:5-7. This section (vv. 5-13) includes two requests (one by an angel and one by Daniel) and two angelic replies. The first request is in verses 5-6, and the first answer is in verse 7. The second question is in verse 8, and the second reply is in verses 9-13. Evidently two angels had attended the angelic messenger, who was probably Gabriel (cf. comments on 10:5). One of the angels across the river (the Tigris; cf. 10:4) called to an angel standing by Gabriel (the one clothed in linen; cf. 10:5) and asked, How long will it be before these astonishing things are fulfilled? “These astonishing things” probably refer to the events recorded in 11:36-45, which pertain to Israel’s final occupation by the coming Gentile ruler.

12:7. Gabriel answered the inquiring angel that those events will be fulfilled in a time, times, and half a time, that is, in three and one-half years (cf. comments on 7:25). Though this final ruler will reign for seven years, the first half will be a time of comparative peace for Israel. They will be enjoying the benefits of the covenant this king will make with them (9:27). Israel will be “a land of unwalled villages,” a land in which the people will be “without walls and without gates and bars” (Ezek. 38:11). But the Antichrist will break that covenant (Dan. 9:27) near the middle of the 70th “seven” of years. Then the king of the South and the king of the North will invade Israel (11:40). After destroying these two armies, this Gentile king (the Antichrist) will move into Israel, occupy the land, and set up his political and religious headquarters in Jerusalem (11:41, 45). He will reign in Jerusalem as king and god and will become the greatest persecutor Israel has ever known (Rev. 13:5-7). Israel’s power will be broken by his ruthless power, and then at the end of the Tribulation all these things (the events in 11:40-45) will be completed.²⁸

²⁷ Dake Study Notes, Dake’s Study Bible

²⁸ Bible Knowledge Commentary

[to scatter the power of the holy people] this is a strange phrase. It may mean that the rebellion of Israel will have finally been broken by the end of the Great Tribulation Period and that there will have been a great turning to God at that time.

Deffinbaugh: Daniel did not ask the question. Instead, one of the angels standing on the shore of the Tigris river asked for him. The answer was given by the One whom Daniel saw in the vision of 10:5-6—our Lord Himself. He raised both hands and swore by the eternal Father²⁹ who “lives forever” that the end of these wonders would come after a time, times, and half a time. This is generally understood to mean a period of three and one-half years.

While Daniel would surely be concerned with the length of time his people would suffer in the Great Tribulation, the emphasis of this paragraph does not seem to fall on the length of Israel’s suffering but on its purpose. The suffering will end when its purpose has been fulfilled: “as soon as they finish shattering the power of the holy people, all these events will be completed” (verse 7).

Israel’s deliverance does not come about because God will make them strong, but rather because God will use wicked men to shatter the power of His holy people. Here again we come to a biblical principle which defies human logic but consistently underlies the way God deals with men.

The principle is this: **God’s power and our deliverance come not through our strength but through our weakness.**

We see this principle at work all through the Bible. God provided the means for Abram’s blessing through a son, whom Abram and his wife were powerless to produce (Genesis 12:1ff.). God delivered the Israelites from Egypt, not by their power but in their weakness, through His power. They were powerless to resist the Egyptian army or to cross the Red Sea. God opened the Red Sea, making a path for Israel’s escape and the means for the destruction of the Egyptian army (Exodus 3-15). God provided man’s salvation when we were too weak to save ourselves:

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us (Romans 5:6-8).

Jesus said that He came not to minister to those who were healthy but to those who were sick (Luke 5:31-32). He pronounced blessings on those whom the world would consider weak and unworthy and cursings on those who were strong (see Matthew 5:1-12; Luke 6:20-26). Paul reminded his Corinthian readers that God saved the weak, not the strong, for His own glory (1 Corinthians 1:18-31). He further spoke of the way God allowed Satan to afflict him, so that he would be weakened and depend upon God’s strength rather than his own:

²⁹ “Whereas it was usual to lift one’s hand (singular) in taking an oath (Gn. 14:22; Ex. 6:8; [Deut. 32:40]; Ezk. 20:5), here the heavenly messenger raised both his right hand and his left hand toward heaven, ‘as the more complete guarantee of the truth of what is about to be affirmed.’” *Cambridge Bible: The Book of Daniel*, by S. R. Driver, p. 204, as cited by Joyce Baldwin, *Daniel: An Introduction and Commentary* (Downers Grove: Inter-Varsity Press, 1978), p. 207.

5 For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within. 6 But God, who comforts the depressed, comforted us by the coming of Titus; 7 and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more. 8 For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that letter caused you sorrow, though only for a while—9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us. 10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death (2 Corinthians 7:5-10).

Like all sinners, unbelieving Israel's self-righteousness and self-sufficiency turns this people from God, trusting in themselves for righteousness, strength, and eternal life. In His grace, God brings the nation Israel into the most terrible time of their national existence to press them beyond the limits of their power, wisdom, and strength and to turn them to Himself for salvation.

Before we can be saved, we must be broken. We must cease to trust in ourselves and cast ourselves upon God. We must recognize our deeds of righteousness as filthy rags and receive the righteousness of God, which God provided in the person of His son, Jesus Christ (see Isaiah 64:6; Romans 3:19-26; Titus 3:5-7). Before we can be used of God, we must cease to trust in our own strength and wisdom, and turn to Him in our weakness for the strength He provides (Romans 12:1-8; 2 Corinthians 3:1-8; 4:7-15).

The breaking of Israel's power takes place through a very painful process, as does the bringing about of new life in the pains of labor. The goodness and grace of God is seen in both. God graciously stops this self-righteous, self-sufficient people in their tracks, breaks all their power, and then turns them to Himself for salvation. Such is the way God has always worked with men. Such is the way He has worked and does work in us. And so it will be with Israel in the day of her deliverance.

Three-and-a-half years is the measure of Israel's stubborn unbelief. God takes this long to break this people, shatter their power, and turn them to faith in the Messiah whom they have rejected. Three-and-a-half years is not the measure of God's severity, but the measure of Israel's sin and of God's patience.³⁰

Daniel 12:8

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

Daniel did *not* understand. (*Theory of inspiration!?*)

³⁰ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

[what shall be the end of these things?] Question 16. The last question in Daniel. What will follow these events of the 3 1/2 years during which time Antichrist will scatter the Jewish nation?

The 10-fold Answer to Daniel (Dake):

1. Go thy way, Daniel (cp. Daniel 12:13).
2. The vision is sealed until the time of the end (note, *Daniel 12:4).
3. Many shall be purified.
4. Many shall be made white.
5. Many will be tried.
6. The wicked will increase wickedness.
7. The wicked will not understand the vision, but the righteous will (Daniel 12:10).
8. From the time the daily sacrifice will be taken away (Daniel 12:11; Daniel 8:9-14; Daniel 9:27), and from the setting up of the abomination of desolation there will be three periods:
 - (1) 1,260 days (Daniel 12:7)
 - (2) 1,290 days (Daniel 12:11)
 - (3) 1,335 days (Daniel 12:12). See note ^e, above
9. Blessed is the man that waits and lives up to the end of the 1,335 days (Daniel 12:12).
10. You will have a part in these events of the days following the 1,335 days (Daniel 12:13).

Then Daniel addressed a question to Gabriel, whom he called My lord (a term of respect like “Sir”; cf. 10:16-17, 19). Daniel asked, What will the outcome of all this be? He wanted to know God’s program for Israel beyond the Tribulation period. Little information about Israel’s blessings in the millennial reign following the Second Advent of Christ had been given to Daniel, though he did know that God’s eternal kingdom will be established (2:44; 7:14, 22, 27) and the saints will possess (rule in) that kingdom. Many such prophecies had been given through the prophets and more would be given through prophets who were yet to come (Haggai, Zechariah, Malachi).³¹

Daniel 12:9

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

“Go” (mental attitude): Words sealed.

³¹ Bible Knowledge Commentary

Daniel 12:10

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.

Wicked will not understand (1 Cor 2:14; 21 Thess 2:11; Rev 22:11,12).

Many shall be purified—During the interim, the great work of God’s providence and grace shall be carried on in the salvation of men; who, in the midst of trials, temptations, and difficulties, shall be purified and made white—be fully saved from their sins.

None of the wicked shall understand—Because they are wicked, and will continue in their sins, the eyes of their understanding shall be closed, and their hearts hardened; so that they shall not see the light of the glorious Gospel.

But the wise—Those who open their hearts to God, that he may pour in his light, shall understand the things that make for their peace.³²

McGee: These great principles of God prevail from Daniel’s day to the time of the end, irrespective of dispensations:

1. “Many shall be purified” refers to those who have come to Christ, “Not by works of righteousness which we have done, but according to his mercy ...” (Titus 3:5).
2. “None of the wicked shall understand” refers to the natural man. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14).
3. “But the wise shall understand.” “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13).³³

Daniel 12:11

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Mystery on the numbers 1290 days. Extra 30 days!

30 days between 1260 and 1290 unrevealed. *Tamid*, regular ceremonies (8:11; 11:21).

McGee: The importance of this verse cannot be over-emphasized as the Lord Jesus referred to it in Matthew 24:15—“When ye therefore shall see the abomination of

³² Adam Clarke’s Commentary

³³ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:605). Nashville: Thomas Nelson.

desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth, let him understand).” This is the signal to the remnant that the Great Tribulation has begun.

For 1,290 days the idol of the Beast remains in the temple. Actually, this is thirty days beyond the three and one half years. The last half of the Great Tribulation is 1,260 days, and for some unexplained reason the image of Antichrist will be permitted to remain 30 days after Antichrist himself has been cast into the lake of fire.³⁴

Daniel 12:12

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

45 days: judgments? Ezek 20:34-38; Mt 25:31-46. Start of Millennium?
Borders of Gen 15:18?

Mystery on 1335 days. Another 45 days on top of the 30 days already added.
This is a mystery for the people living in the last half of Daniels 70th week.
Many ideas on why the additional days by different people.
Where the judgments take place? Great White thrown, Sheep and Goats!

[Blessed is he that waiteth] He who implicitly depends on God, expecting, as his truth cannot fail, that these predictions shall be accomplished in due time.
Another series of days is given to us here with no other explanation than “blessed is he that waiteth, and cometh” to them. No one has the interpretation of this—it is sealed until the time of the end. I think sometimes we try to know more than is actually given to us.

Daniel 12:13

But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

So closes the most comprehensive prophetic revelation in the OT.

[in thy lot at the end of the days] This assures Daniel a part in these things after his resurrection. It teaches saints shall judge the world and rule forever under the Messiah (Daniel 2:44-45; Daniel 7:13-14,18,27; Luke 22:30; 1 Cor. 6:2-4; 2 Tim. 2:12; Rev. 2:27; Rev. 5:10; Rev. 12:5; Rev. 20:4-6; Rev. 22:4-5).

³⁴McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:605). Nashville: Thomas Nelson.

A Type of the Antichrist

1. “He shall cause craft to prosper in his hand.” No man will be able to buy or sell except the one who has the mark of the beast (Rev 13:17).
2. “He shall magnify himself in his heart.” He is given a mouth speaking blasphemies, with power to continue 42 months (Rev 13:5)
3. “By peace shall destroy many.” The rider on the white horse; then comes the red horse of *war*—thus, a false peace (Rev 6).
4. “He shall stand up against the Prince of princes.” The 1st beast of Rev 13 is against Christ (Rev 13).

[But go thou thy way till the end be] Here is proper advice for every man.

1. Thou hast a way—a walk in life, which God has assigned thee; walk in that way, it is thy way.
2. There will be an end to thee of all earthly things. Death is at the door, and eternity is at hand; go on to the end—be faithful unto death.
3. There is a rest provided for the people of God. Thou shalt rest; thy body, in the grave; thy soul, in the Divine favor here, and finally in paradise.
4. As in the promised land there was a lot for each of God’s people, so in heaven there is a lot for thee. Do not lose it, do not sell it, do not let thy enemy rob thee of it. Be determined to stand in thy own lot at the end of the days. See that thou keep the faith; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen.

Daniel stands tall in the gallery of God’s remarkable servants. Born of royal heritage, yet taken into captivity when only a teenager, Daniel determined to remain faithful to God in the land of his captivity. Even at great personal cost, Daniel spent his entire lifetime advising his captors with unusual wisdom. God chose him as his servant to record some of the events of the captivity and some significant events concerning the future. As an old man, having been faithful to God throughout his years, Daniel was assured by God that he would rise from the dead and receive his portion in God’s eternal kingdom. Faithfulness to God has a rich reward, not necessarily in this life, but most certainly in the life to come.³⁵

Daniel is told (as the Lord Jesus told Simon Peter) that he would die. He would not live to see the return of Christ, but he would be raised from the dead to enter the Millennium.

“In thy lot” means that Daniel will be raised with the Old Testament saints at the beginning of the Millennium.

“At the end of the days” brings us to the abundant entrance into Christ’s kingdom. My friend, that is the future that is before us right now, a future that says Jesus is coming to this earth to establish His kingdom. This is the hope we should keep before us in these days.³⁶

³⁵ Life Application Notes

³⁶ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:606). Nashville: Thomas Nelson.

Anti-Christ Summary

- He will achieve great power by subduing others (v.24);
- He will rise to power by promising false security (v.25);
- He will be intelligent and persuasive (v.23);
- He will be controlled by another, Satan (v.24);
- He will be an adversary of Israel and subjugate Israel to his authority (vv.24-25);
- He will rise up in opposition to the Prince of princes, the Lord Jesus Christ (v.25);
- His rule will be terminated by divine judgment (v.25).

Deffinbaugh: In chapter 10, we were told that Daniel “understood the message and had an understanding of the vision” (verse 1). I do not think this meant he understood everything concerning the future, but he did have a general grasp of the prophetic program of God and of its meaning and message for him (unlike previous revelations he received). As a result of the vision and revelation of chapters 10-12, Daniel understood all he needed to know about the future. As I understand the words of Daniel 10:1, they refer to Daniel’s understanding after the vision was given and the message was conveyed and explained. Daniel’s understanding came not at the beginning but at the end of the process.

From Daniel’s question in verse 8, it is clear he did not yet understand where the prophetic program of God was going, and so he asked, “My lord, what will be the outcome of these events?” The answer Daniel is given in verse 9 seems to be a gentle refusal to supply the information he requested. It is as though he were told, “That’s really none of your concern, Daniel, for these things will take place in the distant future, long after your death. What you have asked needs only to be revealed to those who live in those last days.”

What Daniel needs to know is that the time of Israel’s suffering will have a two-fold effect. Those who are righteous will be purged and purified by their suffering, prepared for the coming of the King and His kingdom (compare 1 Peter 1:6-7). Those who are wicked will not understand what God is doing, and they will persist in their sin, awaiting the day of their judgment (compare 2 Thessalonians 2:8-12; Revelation 22:11). While the wicked will blindly pursue the same course of sin, ***those who have insight will understand and see the hand of God divinely guiding the course of human history in such a way as to fulfill His purposes and promises.***

Verse 11 reveals one more detail: the period between the time the regular sacrifice is abolished and the abomination of desolation is set up will be 1,290 days. Those will be truly blessed³⁷ who persevere throughout these 1,290 difficult days, from the time the

³⁷ There are several specific, but different, time indicators in the Book of Daniel. In Daniel 7:25 we are told that “they” (apparently the Jewish saints) will be given into the hand of the antichrist for “a time, times, and half a time.” In Daniel 8:14 we learn that there will be “2,300 evenings and mornings” from the time the regular sacrifice is stopped until the time when the holy place is restored. In Daniel 12:7 we are again told that it will be “a time, times, and half a time” until the “end of these wonders.” In Daniel 12:11, we read that there will be 1,290 days from the time the regular sacrifice is stopped until the abomination of desolation, and in Daniel 12:12 it is 1335 days (45 additional days) until the time of blessing for the saints who endure. I do not believe that we can expect to explain the differences between these time indicators until all of the events have taken place.

regular sacrifice is stopped until the abomination of desolation, and then the 45 additional days (1,290 + 45 = 1,335) until the evil “horn” is destroyed and the kingdom of God comes).

While the specifics of God’s plan for the future will remain a mystery to Daniel and to us, God does not leave Daniel in doubt as to the implications of prophecy for this Old Testament saint. The final verse of the chapter and of the Book of Daniel spell out the hope of Daniel and every Old and New Testament saint:

13 “But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.”

The first words spoken to Daniel in verse 13 should set the standard for every Christian. Daniel’s death was surely not very far away in time. The day of his departure was near, yet he was encouraged to “go his way;” he was to keep on just as he had been. I wonder how many of us could be told the same thing. As the day of our death or the day of our Lord’s return draws near, is there anything we would wish to change? I know many changes are needed in my life. But from the first chapter of Daniel through all those many years of his bondage and service in captivity, Daniel remained faithful. He did not need to change as death drew near, for *he had lived all of his life in the light of eternity and of his glorious hope in the God of Israel.*

His death would be the “entrance into his rest.” His hope was that he would rise from the grave to receive the blessings which God had promised. The prophecies of God’s Word, in which Daniel found courage and comfort, were certain because he would rise from the dead to receive his “allotted portion at the end of the age.”³⁸

Deffinbaugh Conclusion:

Daniel 12 brings us to the crowning revelation of the Book of Daniel, the doctrine on which the Christian hope rests: the doctrine of the resurrection of the dead. Early in the Book of Daniel the subject of the promised kingdom of God is introduced. In Nebuchadnezzar’s dream, recorded in chapter 2, the mysterious stone “fashioned without human hands” strikes the statue, putting an end to temporal kingdoms and commencing the eternal kingdom. The “stone” is none other than the promised Messiah, whose coming will terminate earthly kingdoms and inaugurate the kingdom of God.

In Daniel’s vision of chapter 7, the same four Gentile kingdoms seem to be in view as described in chapter 2. The four metals of chapter 2 are replaced by the four beasts of chapter 7. In chapter 7, a new element of prophecy is introduced in Daniel—the “little horn” who boasts (verses 8 and 20), speaks against the Most High (verse 25), and successfully opposes God and His saints (verses 21, 25). Now the success of the “little horn” and the suffering of the saints is shown to precede the coming of the kingdom of God, when the “little horn” is destroyed and the promised kingdom is granted to the saints (verses 9-12, 22, 26-27).

In Daniel’s vision of chapter 8, the “little horn” of this vision extends his kingdom toward the “Beautiful Land” (verse 9), overcomes some of the host of heaven (verse 10), and exalts himself as though he were equal with the “commander of the host” (verse 11). He also removes the regular sacrifice (verse 12) and tramples the holy place (verse 13). It

³⁸ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

will be 2,300 evenings and mornings until the holy place is properly restored. Once again, the coming of the kingdom of God will take place only after the rise and success of a wicked but powerful king who opposes God and His saints and defiles the holy place. In Daniel 9:24-27, the nation Israel and her Messiah are in view when the time of the first coming of Messiah is predicted, the timing being reckoned from the time the decree to return to Israel and to restore the temple is issued. After the Messiah is “cut off,” a time of great tribulation is foretold along with a prophecy concerning the timing of the abomination of desolation.

In chapter 11, another reference is made to the coming of the antichrist, the termination of the regular sacrifice, and the abomination of desolation (verses 29-35). As a result of the reign of this evil king, many of the saints will be persecuted and some will die:

“And those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder, for many days (Daniel 11:33).

Any hope for Israel and for the saints must be a hope which extends beyond the grave. The hope of the Old Testament saint required the resurrection of the dead. The faith of the Old Testament saints included the assurance of resurrection:

25 “And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. 26 Even after my skin is flayed, yet without my flesh I shall see God (Job 19:25-26).

19 Your dead will live; their corpses will rise, you will lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits (Isaiah 26:19)

14 I will ransom them from the power of Sheol; I will redeem them from death. O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight (Hosea 13:14).

16 For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, 17 (as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. 18 In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” 19 And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; 20 yet, with respect to the promise of God, he did not waiver in unbelief, but grew strong in faith, giving glory to God, 21 and being fully assured that what He had promised, He was able also to perform. 22 Therefore also IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 23 Now not for his sake only was it written, that “IT WAS RECKONED TO HIM,” 24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered up because of our transgressions, and was raised because of our justification (Romans 4:16-25).

13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them; 17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR SEED SHALL BE CALLED." 19 He considered that God is able to raise men even from the dead; from which he also received him back as a type. 20 By faith Isaac blessed Jacob and Esau, even regarding things to come. 21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. 22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones (Hebrews 11:13-22).

While the Old Testament saint trusted in God to raise them from the dead, so that they could receive the promised blessings, they did not grasp as fully that their resurrection from the dead would be the result of the death and resurrection of Messiah. This was promised in the Old Testament and declared to be fulfilled in the New:

7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned to be with wicked men, Yet with a rich man in His death; Although He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors (Isaiah 53:7-12).

9 Therefore my heart is glad, and my glory rejoices; My flesh also will dwell securely. 10 For Thou wilt not abandon my soul to Sheol; Neither wilt Thou allow Thy Holy One to see the pit (Psalm 16:9-10).

5 For if we have become united with Him in the likeness of his death, certainly we shall be also in the likeness of His resurrection (Romans 6:5).

14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives (Hebrews 2:14-15).

The prophet Daniel was indeed a godly man. From the first time we are introduced to him as a young lad in chapter 1 to the time of his approaching death in chapter 12, Daniel was a man who was faithful to his God. He faced death on several occasions, but he did not deny his faith or convictions. He prayed for his people, and for their restoration, only to learn that the day of Israel's restoration was a distant one, one that would come long after his death.

In God's final revelation to this great prophet, He spelled out the way in which the triumph of evil men, and the suffering of the saints and the holy people, contributed to the fulfillment of God's plans and promises. Beyond this, He assured Daniel that he, along with all mankind, would be raised from the dead to receive either eternal life or eternal contempt. The resurrection of the dead was a logical necessity, in order for divine prophecy to be fulfilled. The resurrection of the dead is the truth which God withheld in Daniel until the final chapter.

The certain hope of the resurrection of the dead is the basis for godly living, even in times when godliness brings persecution. The saints are encouraged to live godly lives because they know that even if they are killed for their faith, God will raise them from the dead to give them their allotted portion at the end of the age. They are also encouraged when they see wicked men persecuting the righteous and seemingly getting away with it, for these men will be raised from the dead as well to stand before the Sovereign God of the universe and to give account.

What better truth to end the prophecy of Daniel than that of the resurrection from the dead! For the saint, the doctrine of the resurrection is the basis for our hope. For the sinner, the doctrine of the resurrection is the basis for fear and for repentance. When you face the reality of death, my friend, will it be with hope or with fear? The answer to this question has much to suggest concerning your relationship with Jesus Christ. May you trust in Him for eternal life, before and beyond the grave.

25 Jesus said to her, "I am the resurrection and the life; he who believes in Me shall live even if he dies, 26 and everyone who lives and believes in Me shall never die. Do you believe this?" (John 11:25-26).

8 But what does it say? "THE WORLD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" —that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation (Romans 10:8-10).

31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who

shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." 37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:31-39).³⁹

Van Impe: Shut Up the Words ... Seal Up the Book

Daniel is told in no uncertain terms that his vision is not for today-and that his revelation will only be understood at the time of the end. For this reason many of the prophecies dealing with the revived Roman Empire, mentioned in Daniel chapter two in the form of the image, as well as the four beasts so accurately described in Daniel chapter seven, would not be understood until the time of the end when the book would be unsealed and revealed.

Historically, none of Daniel's vision made much sense to Bible scholars until 1890, when Dr. Gabaelein began to teach that a revived Roman Empire would come into play during the time of the end. Therefore, the terminology "shut up the words until the time of the end" only became operative in an unprecedented way at the beginning of the twentieth century.

This is when we also began to understand clearly that a great nation would march against Israel (Ezekiel 38 and 39) and that this enemy would come from the north. We've already seen in Daniel 11:40 how the king of the South (Egypt) and the king of the North (Russia) would unite to engage in a blitzkrieg, the likes of which the world has never seen previously. No one could make much sense of Daniel's vision until certain world events began to reveal themselves to God's servants.

Today, we understand how it will all happen. But when does it occur? "When many run to and fro and knowledge is increased." There is a dual interpretation in this text. First, travel is reaching unparalleled proportions and knowledge is doubling every twenty-two months.

The secondary meaning is that during the time of the end an inordinate fascination for knowledge about latter-day predictions would increase, with people running "to and fro" to learn everything possible concerning the prophecies about the returning King. This is where we are today in this sequence of end-time events. Soon, the Savior will call His Church away to be with Him, after which He returns seven years later, with His people, to rule and reign. It's all beginning to take shape-just as the Holy Spirit, through Daniel, said it would.

³⁹ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

Time, Times, and a Half Time

Again, Daniel is joined by two angels who come to give him further insight into historical matters concerning the time of the end. Daniel remains inquisitive. He wants to know what is going to take place in the long run-and he is especially curious as to what will happen to his people, the Jews, during the latter days before the Messiah appears. The one angel responds by saying that time, times, and a half time will bring all these things to a conclusion. What things, and what is meant by this expression? The angel is referring to the terrible battle that takes place in Daniel chapter eleven when the king of the South (Egypt) ultimately invades Israel, leading an Arab federation and joined by the king of the North (Russia).

This first wave of troops was discussed in chapter eleven. Next, China enters the fray with her two hundred million soldiers, accompanied by the remnants of Russia's previously defeated army, for the second wave of the Armageddon campaign (Daniel 11:44). This is the information Daniel received, but it was not necessarily the message he wanted to hear.

But what about the seemingly cryptic phrase that time, times, and a half time will bring all these things to a conclusion? Remember that Russia begins her move into the area during the middle of the Tribulation hour-just after the Antichrist breaks his peace treaty with Israel. Time=one year; times=two more years; and a half time=half a year, the total of which is three and one-half years-precisely the concluding portion of the Tribulation period. The forty-two months of Revelation 13:5 are translated as 1,260 days in Revelation 11:3 and 12:6. These terrible battles will occur for forty-two months, right up to the exact moment that the beast and his armies battle Jesus Christ as recorded in Revelation 19:11-21.

This is the third and final portion of the Armageddon campaign as thoroughly explained in the previous chapter. Then as Christ appears, the words of Isaiah 2:4 become a reality: *"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."* But it is going to take the real Prince-the Lord Jesus Christ-to bring history to this final, tranquil conclusion, the one whose name is the "Prince of Peace" (Isaiah 9:6).

Tribulation Works Patience

At this time, because of the mayhem and terror that's taking place in the Holy Land, the people will flee and be scattered. Matthew 24:16-21 says,

"Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Imagine how Daniel must have felt as he once again heard the prophecies of gloom and doom coming from the mouths of two angels who informed him that everything he now heard was for the time of the end.

The angel said one more thing. It was about many being purified, or made white, people who would have understanding and also about those who were wicked, and who, in their wickedness, would not be able to understand the things of God. First Corinthians

2:14 says that the natural man, the one who is unsaved, does not understand the things of God. To such people they are foolishness. They can't understand them because they have no spiritual discernment. On the other hand, God's people-especially those who've gone through the mill- will have divine insight into these things because they, as God's faithful servants, have experienced such trials and have been purified through these times of testing.

The apostle Paul said that tribulation works patience within us. It makes us into something. Therefore, those who have been through pain and suffering-but who, in the process, have remained close to the Lord, and have read His Word, and have prayed in faith, believing, and have understood the things of God through the Holy Spirit's enlightenment-will have all these predictions revealed to them. But those who have hardened their hearts through wickedness will go to the time of the end totally ignorant of and carelessly indifferent to the latter-day predictions.

1,260 days... 1,290 days

If you've done the arithmetic found in this text, you may be wondering how the angels come up with 1,260, then 1,290, and then 1,335 days. Again, the Word of God is always meticulously correct and on schedule. With this in mind, an announcement is made that soon the millennial Kingdom will be established, but that a time of consecration is first necessary. To help us understand why this is so necessary, let's take a quick side-trip to 2 Chronicles 30:2-4 where we read,

"The king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation."

King Hezekiah said that there could be no Passover because there was a need to consecrate the priests- something that would take thirty days. This is a beautiful picture of why an additional thirty-day period will be necessary for God's people to prepare themselves spiritually to rule and reign with Christ for the greatest event in history. So, as we look at the additional number, 1,290 days, instead of seeing a discrepancy, we simply need to investigate other portions of Scripture, as we just did, to see the reason. But there's another forty-five-day period mentioned in our text. Here's why: When Christ returns, He judges the nations and their people, and His decree decides whether or not they're qualified to enter His glorious kingdom for a thousand years (Matthew 25:31-46). This judgment undoubtedly takes an additional forty-five days! Thus, we end up with a total of seventy-five days in addition to the 1,260 days. There is no contradiction. Here's why-forty-five days are needed to determine who enters the millennial period, and thirty days are needed to train God's people for Kingdom service for administering the laws of the Kingdom, as described in Matthew chapters five through seven.

Now as we come to the final verse of the Book of Daniel, this great saint and man of God is in his nineties. The angel tells him to "*go his way till the end be: for he shall rest, and stand in his lot at the end of his days.*" The angel is simply saying that there will be a soon-approaching moment when Daniel will die and rest from his labors. But the angel adds that a glorious day is coming when Daniel and all believing Jews shall stand up and be raised from the dead to rule and reign with Christ.

One group of saints, who lived through the Tribulation period, are selected in Matthew 25:31-45 and enter the Kingdom in their natural bodies. Then there's the group of believers who died during the Tribulation hour and are resurrected at approximately the time the Jewish Old Testament saints are raised. These resurrected Old Testament saints and Tribulation believers will dwell in the Holy City in glorified bodies and will, together, rule and reign with Jesus Christ for a thousand years along with the raptured believers who return with the Lord.

That's why the names of the twelve Jewish patriarchs and the twelve apostles are mentioned upon the gates and the foundations of the Holy City. They represent all resurrected believers from among both Jews and Christians. May I reiterate what I've just stated so that no one can misinterpret or misunderstand the portion of Scripture just analyzed. There will be four groups sharing Christ's kingdom for one thousand years.

1. The believers who were raptured and who return with Christ seven years later in their glorified bodies (Jude 14; Revelation 19:14).
2. The believers who are selected at Christ's return and are invited to enter the kingdom in their physical bodies (*Matthew 25:34*).
3. The Old Testament Jewish believers covering a period of four thousand years who are raised from the dead at Christ's return to enter the kingdom in glorified bodies similar to the raptured of group one (Daniel 12:2).
4. The believers, both Jews and Gentiles, who died for Christ during the Tribulation period and are raised from the dead upon the Savior's second coming (Revelation 20:4).

At this point, the angel is saying to Daniel: "Hallelujah! You will be there among them! You've been through tough times, Daniel, and have been faithful to the end. Daniel, you will be greatly rewarded."

Personally, I believe that Daniel will be one of the rulers during that thousand-year reign of Christ on earth. Daniel certainly had great administrative experience serving under six kings.

However, the greatest moment for this man who prayed fearlessly in front of an open window, who slept serenely one night in a den of some two hundred lions, who was lied about and set up to be killed by his palace "friends," will be the moment when he serves the King of Kings, the Lord Jesus Christ, for a thousand years—a time when you and I shall also share in God's blessings.

And thus we come to the close of the Book of Daniel, and a look at the final end-time mysteries that have now been unsealed. We have seen how the Book of Daniel clearly demonstrates the sovereign rule of almighty God over the affairs of men. We have seen prophecy after prophecy fulfilled, all verifiable and documented by secular and religious history. We have observed that God remains in control and will until the time of the end, giving the Gentile world dominance until Christ returns.

He Is Coming Soon

If you are a follower of this One who is coming soon, you can be assured that you will not have to endure the pain and suffering of the Great Tribulation hour. Such cannot be said for those who continue to turn their backs on God, and who choose to live out their own agendas. Now is the time of salvation. Our Lord Jesus Christ is coming soon. Will you be caught up to meet Christ—to later return with Him as he establishes His millennial Kingdom? There are simply too many signs pointing to the time of the end not to take

this message to heart. The Book of Daniel has finally been unsealed and revealed for those who have eyes to see. The time for Christ's return is near.

It is my prayer that you have not read this book just as so much interesting ancient history. It is much more than that. It is a carefully crafted blueprint for the time of the end. But the key to understanding this book is not in being able to understand every nuance, each beast, the little horn, or any other veiled prophecy contained in this work. Instead, it is in knowing the living Word-the Lord Jesus Christ-the One who is coming soon.

I close this volume with a quote from one of the most respected biblical scholars of our era, Dr. John F. Walvoord, who stated in his book *Daniel: The Key to Prophetic Revelation*:

For Christians living in the age of grace and searching for understanding of these difficult days which may be bringing to a close God's purpose in His church, the book of Daniel, as never before, casts a broad light upon contemporary events foreshadowing the consummation which may not be far distant. If God is reviving His people Israel politically, allowing the church to drift into indifference and apostasy, and permitting the nations to move toward centralization of political power, it may not be long before the time of the end will overtake the world. Many who look for the coming of the Lord anticipate their removal from the earth's scene before the final days of the time of the Gentiles are fulfilled. When the plan of God has run its full course, it will be evident then with even more clarity than at present that God has not allowed a word to fall to the ground. As Christ said while on earth, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matthew 5:18).'

To which I only add, Come quickly, Lord Jesus. Maranatha!