

## **Daniel: Chapter 12**

### ----- Chapter 12:1-13

**Dan 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.

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- at that time- Referring to chapter 11 and the reign of Antiochus Epiphanes.
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  - Michael- “one of the chief princes” (10:13) thus an archangel.
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  - stand up- In chapter 10:13 Michael comes to the aid of the heavenly messenger to aid him against the “prince of the kingdom of Persia”.
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  - standeth for the children of thy people- Michael was the guardian of the Hebrew nation. He was the archangel who fought in those behind-the-scenes spiritual battles. (See also Rev 12:7-8)
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  - time of trouble- (11:21-45) This would be when Antiochus reigned.
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  - since there was a nation- “...referring to any or all nations.” “...can hardly be considered as the language of hyperbole.” Up to this point there was never a persecutor like Antiochus Epiphanes. As Vespasian/Titus (*father/son emperors of the 70 AD destruction of Jerusalem*) were in the New so Antiochus in the Old Testament days.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Jesus was here speaking about what the Romans would do to Jerusalem in A.D. 70. It would be even more devastating than what Antiochus did here in Daniel's prophesy which happened after Daniel died but before the Savior came.

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- at that time- Referring to the time when Israel was finally humbled, by God's design.
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  - thy people shall be delivered- This was when Judas Maccabeus revolted against Antiochus after the tyrant went too far in banning the worship practices God had commanded the Hebrew people do in order to continue as His children. (11:34, 45)
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  - found written in the book- (11:46) Not a literal book. “...expresses with sufficient clearness the thought that there was a Divine purpose in regard to them...” Whether saved in the afterlife or not there was a definite number of individuals to be preserved that God would use and keep “*from those troubles, while many others would be cut off*”.

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**Dan 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.

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- many- In scripture “many” often refers to “all”.

Rom 5:15 But not as the offence, so also *is* the free gift. For if through the offence of one **many** be dead, much more the grace of God, and the gift by grace, *which* is by one man, Jesus Christ, hath abounded unto **many**. (*Emp. added*)

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- of them- Here refers to those “found written in the book” that recorded the ones that God would use in His plan to restore Israel under the Maccabees. Just because they were recorded there didn’t necessarily mean they would escape the final judgment. It would be their choice in the actions they chose to commit.

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- sleep in the dust of the earth- Those, in particular of the book, who await the general resurrection.

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- shall awake- If sleeping refers to being dead then to awake would mean to rise up from the grave to live again.

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- some- This refers to a portion of those found written in this particular book. In this case there were two outcomes from which to choose.

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- to everlasting life- Choice #1) As with the rest of the righteous dead at the judgment, these would experience the unimaginable bliss that awaits the faithful.

Mat 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

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- to shame- Choice #2) A portion of those on the list would suffer dishonor because they were not faithful to the Mosaic law which was God’s will at that time. These were the Jews who rebelled against God in following Antiochus in order to save their own hides. Because of their disobedience they were marked by God to be used as He did Pharaoh and anyone else in order to humble His people Israel.

Mat 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in there at:

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- everlasting contempt- Also, along with the rest of the unrighteous dead at the judgment, these would not escape the eternal torment of the “lake of fire and brimstone” (*Rev 20:10*).

Mat 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written **in the books, according to their works**. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were **judged every man according to their works**. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And **whosoever was not found written in the book of life** was cast into the lake of fire. (*Emp. added*)

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**Dan 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.

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- they that be wise- Out of those who were written in the book, would be that portion who had enough wisdom to understand that the side that would ultimately win in the end would be those who sided with God. (*Ps 111:10; Pro 1:7; 9:10*)
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- shine as the brightness of the firmament- Shine: Heb.2094- to *gleam*; figuratively to *enlighten* (by caution): -admonish, teach, warn. Those who had the aforementioned wisdom would constantly try to warn the rest of the ultimate judgment. And they wouldn't stop. They would continue as the stars of the night sky striving to constantly enlighten their brethren the Israelites.
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- turn many to righteousness- Here many means many. Not all would heed their warning as was the case with Noah and others who knew of coming judgment.
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- as the stars for ever and ever- Referring back to the wise, "*they shall continue thus to be distinguished and honored to all eternity.*"

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**Dan 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.

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- shut up the words- Heb.5640- to *stop* up; figuratively to *keep secret*. Daniel was told to discontinue writing because there was nothing more to reveal to him.
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- seal the book- Heb.2856- to *close* up; especially to *seal*. Once finished writing, the messenger told Daniel to close the scroll but there was also the idea of putting a *seal* on it because it would later be *unsealed* when the time was nigh.
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- time of the end- The events of the prophecy were not to happen in Daniel's lifetime. The prophecy was for the period when Antiochus IV Epiphanes was to reign (175–163 BC). This prophecy was given to Daniel around 539 BC (*see notes v. 1*). On the other hand, John was told to not seal the prophecy he received because the time was soon to be fulfilled, whether in his lifetime or very shortly thereafter.

Rev 22:10 And he saith unto me, **Seal not** the sayings of the prophecy of this book: for **the time is at hand**. (*Emp. added*)

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- many shall run to and fro- Referring to the wise of verse 3 who were turning "many to righteousness". Once the Babylonian captivity ended the Jews returned home to Palestine to rebuild but again, generations later many began to forget the past and were thus condemned to repeat it.
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- knowledge shall be increased- By their labor there would be many Jews who would come to the knowledge of the Mosaic system of all things pertaining to worship and living before God in righteousness, thus strengthening their faith and preparing them before the reign of Antiochus. As John, while on Patmos, warned the seven churches of Asia about the coming persecution from Rome so

Daniel here is given a heads up on the persecution that eventually did come, many years after Daniel's death, from Antiochus.

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**Dan 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.

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- Then I Daniel looked- as the messenger had finished his prophetic message, Daniel became occupied with another vision.
- other two- In other words, another two messengers from God.
- the river- Here is Hiddekel (10:4) a.k.a. Tigris with one messenger on each side.

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**Dan 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?

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- the Man clothed in linen- (see notes in chapter 8:16 and 10:5-8) One of the two messengers spoke to this One.
- upon the waters of the river- Having control over the waters as He did in Isa 8:7.

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Isa 8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of Thy land, O Immanuel.

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- How long...the end of these wonders- Not only for Daniel's sake but for his own, the angel poses the question here asking when these things would be fulfilled.

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**Dan 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 swear by Him that liveth forever 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.

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- held up His right hand and His left hand unto heaven- Not just the right hand but both were raised toward Heaven as if in a most solemn manner.
- swear by Him that liveth forever- Here this epiphany of the Son of the Godhead gives assurance in giving His oath that it came from the Father. Deity can swear by Deity because He knows He will perform all that which is promised. We can make promises to God even though there exists a possibility that the oath might be broken. But to swear "*by*" God would be sacrilege. Only Deity can do that.

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Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability (Gk.276- *unchangeable*) of His counsel, confirmed *it* by an oath: 18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

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- time, times and a half- Time (Heb.4150- properly an *appointment*, that is, a fixed *time* or season; conventionally a *year*) equaling one year the meaning here is three and one half years. Thus, not a complete period but in the scheme of things it would not be too long in the then known future. (*see notes on v. 4*)

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- accomplished to scatter the power- Once God humbled the Hebrew nation into submission via Antiochus. When the time came that they could not rely on their own might but depended on God's hand, then He would strengthen them once more to defeat their enemies which God used for His people's own good.

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- all these shall be finished- When they were finally humbled God would raise up those like Judas Maccabeus.

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**Dan 12:8** And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?

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- heard, but understood not- Daniel heard what was said but was having difficulty trying to decipher it.

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- O my Lord- Sometimes "*lord*" is used to address another person of a more superior rank or position. Here though, Daniel is addressing Deity just as Abraham did in Gen 18.

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- what shall be the end of these things- End: Heb.319- the *last* or *end*, hence the *future*. Daniel asked when the prophesy would be fulfilled.

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**Dan 12:9** And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

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- Go thy way, Daniel- Daniel is told to not ask any more questions. Why?

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- the words are closed up and sealed- Because the prophesy is complete but will be revealed in the time of the end. (*See notes on Rev 22:10*)

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**Dan 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.

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- purified, and made white, and tried- During the time of the prophesy's fulfillment there would be many that would be purified and made sinless by the fiery trials that would come on them via Antiochus and others like him but especially him. tried- Heb.6884- to *fuse* (metal), that is, *refine*: -purge away.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Rev 3:18 I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

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- wicked shall do wickedly- Antiochus and his cohorts will fulfill the prophesy concerning them.

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- none of the wicked shall understand- Why?

1Co 2:14 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**. (*Emp. added*)

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they **received not the love of the truth**, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but **had pleasure in unrighteousness**. (*Emp. added*)

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- but the wise shall understand- Those in the then future who followed the writings of Daniel saw the signs of the times concerning Antiochus as did the Jewish Christians who heeded Jesus' warning in Mat 24:15.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (Jesus here speaking of Dan 7:19-25 and those who would read that particular part of the scroll would understand what He was referring to.)

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**Dan 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.

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- The time that Antiochus would command that there would be no more sacrifices or worship to God (8:11, 11:31) and the setting up of the idol to the pagan god Jupiter over the Mosaic altar of burnt sacrifice (168 BC) would be 3½ years (*according to the number of days*) from that point in time when Daniel received this prophesy (539 BC). In verse 7 Daniel is told of the 3½ "times". Converting the number of days mentioned in this verse (1290) to years would make the statement come to light in around 168 BC when Antiochus was in the middle of his reign of terror. (539 AD-371 =168 AD or 1290/365=3.53 years or "times") Dan 7:19-25 spoke of the Roman Empire whereas here in this chapter the prophesy concerns Antiochus IV Epiphanes.

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**Dan 12:12** Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

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- waiteth, and cometh to- Those of the Hebrew nation who would live during the time of Antiochus' reign who were of the survivors who, not only witnessed his abominable acts but, were faithful and patient to witness his fall.

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**Dan 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.

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- go thou thy way- Daniel is to continue on his way (*Heb.1980-walk*) with God even with the information he has received. In other words “*life goes on*” Daniel but continue as you were in your faithfulness by putting God over all else.

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- till the end be: for thou shalt rest- The end, not “time of the end” (vs. 4, 9) thus the end of Daniel’s life.

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- stand in thy lot- From two Hebrew words: stand- Heb.5975- to *stand*, arise, raise up, etc., and lot- Heb.1486- figuratively a *portion* or *destiny* (as if determined by lot). At the end of his “rest” (*death*) Daniel would “stand” (*resurrect*) in his “lot” (*destiny*).

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- end of the days- When the last day shall end and the judgment is come Daniel, if he continued in his faithfulness to God, would stand with the likeminded just.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep (*Gk.2837- figuratively to decease: -be dead*) in Jesus will God bring (*Gk.27- lead*) (*back to Heaven*) with Him.

1Th 4:16 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:

Rev 20:12 And I saw the dead, small and great, **stand** before God; and the books were opened: and another book was opened, which is *the book* of life: and the **dead were judged** out of those things which were written in the books, **according to their works**. 13 And the sea gave up the dead which were in it; and death and hell (*Hades*) delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire. (*Emp. added*)

- At the resurrection when all will be raised up, Daniel too will be there along with the other faithful saints of all three dispensations (*Patriarchal, Mosaic and Christian*). But the unfaithful and disobedient will receive their just rewards as well.

Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, 29 And shall come forth; they that have done **good**, unto the resurrection of **life**; and they that have done **evil**, unto the resurrection of **damnation**. (*Emp. added*)