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**C1242 – December 19, 2012 – Daniel 12:1-13**  
**The Final Blessing**

Alright, we're coming from Daniel 11:40-45 into Daniel 12 tonight and we'll finish the book. In Daniel 10-12 an angel is explaining to Daniel things to come. Again this is one of the most awesome prophecies because in Daniel 11 alone there are more than 150 prophecies. The detail is remarkable and because of it the unbelieving critic of the Bible says this was written after the fact. The believer takes it that it was written before the fact as a partial revelation of God's plan for the history of Israel during the times of the Gentiles. In this partial revelation the angel has predicted the wars of the Seleucids and Ptolemies on either side of the Jews, he has predicted Antiochus Epiphanes IV who heavily persecuted the Jews and he has predicted a greater than Antiochus Epiphanes whom we refer to as anti-Christ, the final ruler of the Roman Empire and most extreme persecutor of the Jews. In Daniel 11:40 I think the angel is explaining that when the anti-Christ comes on the scene he will rise to power meteorically and so an Arab alliance involving Syria and Egypt will storm against him. I'm suggesting that the timing of the actual conflict is after the rapture of the church but before the signing of the peace treaty with Israel. So we could see the stage setting for this conflict but we would not see the conflict itself. In verse 40 he's victorious and he enters into other countries and conquers them too. The anti-Christ will be rapidly expanding his kingdom and so Israel is sufficiently impressed to enter into a peace treaty with him or they have to simply because he is so powerful. In any case in verse 41 he gets a foothold in the land of Israel. And that's where I place the signing of the peace treaty, Daniel 9:27, "he will enter a firm covenant with the many for one week," that's seven years. So he enters the covenant with Israel, Isaiah calls it a covenant of death because Israel is entering into a treaty with a deceiver. He will keep the covenant for the first half of the seven years but then he will turn on Israel and attack them for the last half of the seven years. So in verse 41 he

becomes a pseudo-friend of Israel. He enters other countries and defeats them, expanding his empire further but three lands are mentioned as escaping his hand; Edom, Moab and the foremost of the sons of Ammon, that's part of modern day Jordan, that territory is left unconquered. Then in Daniel 11:42 he will stretch out his hand against other countries, and the land of Egypt to the south will not escape. Daniel 11:43, he will take over the riches of Egypt, of Libya, and Ethiopia, all North Africa, but his military machine is halted in Daniel 11:44 when he hears rumors from the East and the North. And remember, those directions of the compass are with respect to Israel, the prophecy relates to Israel. So East of Israel is the Mesopotamian region of Iraq and Iran, the North of Israel is Lebanon and Syria, regions he has already conquered, but rebellions break out and he has to stop his military progress to the south in order to return and put down these rebellions. When he's successful in Daniel 11:45 he will pitch his royal military tent in between the seas, referring to the Mediterranean and the Dead Sea, between those two seas is the city of Jerusalem. And so he moves his military base of operation to Jerusalem and he finds himself all alone and that's when he comes to his end. I take it this is at the mid-point of the seven years when he's assassinated as described in Rev 13 and 17 as the one who was and is not and is. So he will be assassinated but resurrected and then he'll commit the abomination of desolation This is all at the mid-point. Daniel 9:27 and Matt 24:15 and that brings us to Michael in Daniel 12.

**Now at that time Michael, the great prince who stands guard over the sons of your people, will arise.** Apparently if he has to arise to guard he's been lying down and that's simply because there's nothing to do during the first half of the seven years; Israel will be at peace under the anti-Christ but at this time the situation turns against Israel and so **Michael will arise.** Recall that there is an angelic involvement to history. We saw that in Daniel 10 where Daniel prayed and fasted for twenty one days, the prayer actually reached the throne room of God instantly and God dispatched an angel to go and answer Daniel's prayer, but the angel got tangled up in a battle with the prince of Persia in the air space over Persia for twenty-one days and that was the explanation for the delay in answered prayer. The prince of Persia was evidently a demon serving under Satan and given the responsibility of protecting the airspace over Persia. Satan is trying to take over planet earth and so when this good angel tries to break into the planet to reach Daniel this demon engaged him in a conflict. And they fought for twenty-one days until

Michael came to assist him and together they temporarily defeated him and the angel God sent broke through and arrived to give Daniel the answer to his prayer. Now we meet Michael again in Daniel 12:1 and it's at this time, the mid-point of the seven years that he will arise on behalf of Daniel's **people**. Since Daniel's **people** are Israel then it follows that Michael is the angel assigned to guard and protect the people of Israel, God's chosen nation.

Now one of the doctrinal fallouts of Michael's role is obviously that God has decreed means to fulfill His covenants to Israel. God made covenant promises of a land, seed and worldwide blessing and those promises will ultimately be fulfilled, but the means of protecting Israel's existence in history for that fulfillment is Michael, the great prince. So God is using this angel to protect them. And by application we should be aware that God often uses means to accomplish His will in our lives. He doesn't just act directly, He may, but He often uses responsible creatures to carry out various things in our lives. He may use human prayer, He may use angels to answer prayer, He uses the preaching of the gospel to save, He may use economics to shift global power, He uses all kinds of things in His creation. So there are means God has decreed in order to bring about His plan in history and this means prayer is important, preaching is important, economics is important, angels are important, everything is important and has a role to play.

Another doctrinal fallout of Michael being called the **great prince** is it shows there is a hierarchy among the angels, there is rank and angels are very concerned about rank. That helps explain some difficult passages in the NT. For example, it helps explain why Paul instructed the women at Corinth to wear a head covering because he says, "of the angels." And people say, "What does that mean?" Why do women have to wear headcoverings because of the angels? Well, it had something to do with the rank of male and female in God's order such that when that rank was not recognized then the angels were offended because the chain of command was being broken. And that's what Satan did from the beginning; he broke the chain of command. So I take it that this hierarchy among the angels is very important and here we have a high, high ranking angel, **Michael, the great prince** and he's assigned to protect Israel.

So **Michael** is arising to protect Israel because Israel is entering a time of distress such as has never occurred. Verse 1, **And there will be a time of**

**distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.** Now the **time of distress** is because anti-Christ has moved his military headquarters into Jerusalem, that's Daniel 11:45. And if Satan were an amill he wouldn't bother bringing the anti-Christ into Jerusalem; but Satan isn't an amill, Satan is a premill and he recognizes that Jesus Christ is going to rule over the earth from the literal, physical city of Jerusalem. Therefore, he brings anti-Christ into Jerusalem to set up his headquarters; his government, his religion and his economy, all in Jerusalem as an imitation of what Jesus Christ will do.

So Israel faces an unparalleled **time of distress** and since there can be only one unparalleled time of distress then we link in Jer 30:6-7, the time of Jacob's trouble and Matt 24:21, the great tribulation, both periods of time also described as unparalleled difficulty and all three referring to the same period of time. Since the first half of the seven years is peace for Israel then this must refer to the second half of the seven years. Very clearly Daniel 9:27 divides the seven years into two halves; one peace, one persecution.

So **Michael** arises to protect. And I plug Revelation 12:7ff in here because Michael is mentioned there as arising to protect the Jews. Satan through anti-Christ pours out a flood that tries to exterminate every living Jew but Michael prevents the success of the attack by protecting them in the wilderness of Edom, Moab and Ammon. So Satan is interested in destroying every living Jew and the anti-Christ is his instrument to do so. Now why would Satan be interested in destroying every living Jew? Because God's covenanted program to Israel is to be fulfilled in a literal kingdom in the literal land of Israel and if all the Jews are exterminated then there can't be a literal kingdom for Israel in the literal land of Israel.

So Satan is attempting to prevent Christ from fulfilling His covenanted program with Israel by destroying them all but the verse promises deliverance for **everyone who is found written in the book**. That would be a reference to the believing remnant that will be supernaturally preserved through the tribulation period to enter the kingdom in mortal bodies. Not every Jew's name is written in the book. Zech 13:8-9 says that two-thirds of the of the Jews in the land at that time will be destroyed and one-third will be rescued; so one-third of the nation living in the land are redeemed and

they'll be rescued and taken into the millennial kingdom in mortal bodies, Michael will have been successful at protecting them. And it shows you how powerful these angels are. They don't float around with little wings all nice and cuddly playing harps. They are very powerful warriors, they can protect whole nations. So this note about Michael would give Israel hope. They have a great prince assigned to them to protect them. In conclusion, what Daniel 12:1 says is that in spite of Satan's attack against Israel, his attempt will ultimately fail because Michael will arise to protect God's interest and there will be a remnant that survives and enters into the covenanted blessings.

Daniel 12:2, **Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.** If verse 1 dealt with the believing remnant of Jews living at the time of distress that survive then verse 2 deals with the believing remnant of Jews who died before this time and enter into the covenanted blessing at the same time but in resurrection bodies.

Take note of the word **sleep** since that's a metaphor for physical death, it refers to the state of the body when a person dies, it does not have reference to the soul, and the soul doesn't sleep but the body does sleep. So when you see those who sleep in the dust of the ground, that's a reference to where our bodies go when we die, they return to dust. God said that to Adam when he sinned, from dust you came and to dust you will return, that's the decay of the human body, but the angel says these bodies **will awake**, and that's a reference to the resurrection of the body. So when you read in the NT, 1 Thess 4 and 1 Cor 15 those who sleep it's a resurrection context and we learn there that we will not all sleep but we will all be changed. That's a unique church truth that one generation of those in Christ will not die but will be transformed into resurrection bodies. But here he's speaking of Israel and those of the believing remnant of Israel who died before the covenanted blessings in the kingdom come and how they **will awake**, be resurrected **to everlasting life** to enjoy the covenanted blessings.

And you might also take note of the expression **everlasting life** because this is the first use of eternal life in the entire Bible. And the first use refers to life in the millennial kingdom. And that's why what John does with eternal life in his gospel is so radical because he says if you believe you have everlasting life right now, and yet right now is not the kingdom. Until John wrote that

eternal life was something you could not enjoy before the kingdom age, so John adds a dimension to eternal life that had never been revealed before, and that is that when we believe we possess eternal life instantly but there is also a future enjoyment of that life in the kingdom. There are actually three facets of everlasting life; we can possess it now by faith alone, we can enjoy it now as we live by faith and we will enjoy it to the ultimate degree in the future millennial kingdom. So when you hear the term everlasting life or eternal life the key is not duration of life, that's what everybody thinks of but the key is quality of life, enjoyment of life. So when you think about eternal life the main thing you want to think about is the quality of life that we possess and can enjoy, don't think much about eternal duration of existence and please don't say unbelievers have eternal life, no unbeliever has eternal life, they have eternal existence and eternal death but not eternal life. Eternal life is something only those who believe possess. So the emphasis of the phrase eternal life is quality of life. It includes duration but that's not the main idea.

**So many, not all of those who sleep in the dust of the ground will awake, they'll be raised, these to everlasting life, but the others to disgrace and everlasting contempt.** The others raised to **disgrace and everlasting contempt** are the non-believing Jews. Jews just like Gentiles have to have the same faith as Abraham to be raised and enter the kingdom. It's always by faith, in all ages, in all times, salvation is by faith, the content a person believes changes but the response toward God of faith is the same. And those who don't trust will also be raised but not to everlasting life but to **disgrace and everlasting contempt**. And the timing isn't noted here but we'd tie in Rev 20 here to show it will be after the millennial kingdom at the Great White Throne. So they will be raised to everlasting disgrace and everlasting contempt and you see the same Hebrew word is used of life as of disgrace. Both are everlasting in duration even though that's not the primary interest. The point of verses 1-2 is that all the believing remnant of Israel will enter the kingdom, whether they survive until the rescue at the end of the seven years or if they have died beforehand, those who survive will go in in mortal bodies, those who have died will go in in resurrected bodies. But Israel will reach her millennial kingdom at the conclusion of the times of the Gentiles.

Daniel 12:3, **Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.** Now the angel employs parallelism between **those who have insight** and **those who lead** them to insight. Paul in Romans says that right now in the Church age the nation Israel is partially blinded, they don't have insight and that's a judicial blinding God put upon the nation for their failure to recognize their Messiah. But when the fullness of the Gentiles comes in at the rapture then their blindness is removed and God will send the two witnesses and the 144,000 to lead **many Jews to righteousness**, that is, to faith in the Messiah.

Then those who **have insight** and understand the times in which they are living **will shine like the brightness of the expanse of heaven.** In other words, in the kingdom both those who have insight and those who lead them to insight will be rewarded. And there are different degrees of rewards that will be dispensed just like there are different degrees of brightness of stars in the heavens. You notice that stars in the heavens have different degrees of glory. So in the kingdom some will have more rewards than others. Now I liken the doctrine of rewards to everyone having a full cup of glory but some having a bigger cup than others. And yet those with smaller cups won't be comparing themselves with those who have bigger cups. Everyone will be pleased with their size cup. And the size of cup corresponds to the ability to glorify God for all eternity. So rewards are our capacity to glorify God; and the more rewards the more ability to glorify God. And that's why I want as big a cup as I can get. I want rewards. People say you shouldn't want rewards, that's selfish, but that's because they're bringing over a humanistic concept of rewards, as a selfish enjoyment, but that's not the biblical concept of rewards. Rewards are my ability to reflect and radiate the glory of God back to Him, so I want all the rewards I can get. And so verse 3 is teaching that when Israel is raised and their kingdom comes then they will be rewarded according to what they have done.

Daniel 11:4, **But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.** Now that has nothing to do with speed of travel. The speed of travel has increased but that's not what this is talking about. First of all, it's talking about protecting the Book of Daniel. It could refer exclusively to this final vision but I think he's talking about securing a

written document recording all the visions and dreams he had so that those Jews who live **in the end of time** will have access to these prophecies which will be so important in explaining what is going on in the end time. It's interesting that when rabbinic students today ask their rabbi's what Daniel 9 is all about the rabbi's will tell them they can't study that Scripture. They're discouraged from reading Daniel. And really Daniel is a closed book to them, they don't understand it; we understand far more about it than they do. In fact, we understand more about it than Daniel did if you scan down at verse 8. Walvoord used to say, we know more about Daniel than Daniel. And that's right. But you can see there in the **end of time** the Jews **will go back and forth**, they'll be searching for knowledge and they'll find it in the Book of Daniel and when they do **knowledge will increase**. They'll understand the prophecy of the seventy sevens, they'll understand the times of the Gentiles, they'll understand the anti-Christ, they'll understand all of this as it is happening around them, but until then the nation won't understand because they are partially blinded, that's Romans 11.

Daniel 11:5, **Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.** So now we're going to get a peek into an angelic conversation in light of all this. Angels have been listening in and so verse 26, **And one said to the man dressed in linen, who was above the waters of the river, "how long will it be until the end of these wonders?"** Inquiring minds want to know and you can see that even angels have inquiring minds. Angels aren't omniscient, angels have questions, they're interested in God's plan for history and so he asks, **how long until the end of these wonders**, and I take it that he's referring back to 11:45-12:1, how long will it be from the time antichrist moves his military headquarters into Jerusalem and initiates the time of distress upon the people of Israel until the end of that distress? And the answer is given, Daniel 12:7, **for a time, times, and half a time...as soon as they finish shattering the power of the holy people, all these things will be completed.** So the answer is **a time, times and half a time**. I take it that **time** is one year, **times** is two years, and **half a time** is half a year because I'm looking back at Daniel 9:27, the last seven years on Israel's calendar; and one plus two is three plus one half is three and a half years. So three and a half years from the middle of the seven year covenant, that's how long the distress will go on. The Book of Revelation calls this period of time 42 months and 1260 days, so the years are 360 day years and



that's the length of the Jewish year as we pointed out in the Daniel 9 prophecy of seventy sevens.

Daniel 11:8, **As for me, I heard but could not understand;** has that ever happened to you? You hear the word of God but you don't understand. Daniel didn't understand. In fact we know more now than Daniel knew then about this prophecy. So he had a follow up question, **My lord, what will be the outcome of these events?** That is, what is the end? The final situation? The final outcome? Answer verse 10, **Many will be purged, purified and refined,** that's the purpose of the last half of the seven years, to **purge many**, not all, but many Israelites to belief in Jesus as the Messiah. So that time period is designated by God as a period of fiery judgment upon the nation Israel in order to purge many of them to faith in Jesus as the Messiah and to refine them in preparation for rewards in the kingdom. So the many refer to the believing remnant, **but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.** So there's your distinction between the remnant and the non-remnant. Those who understand are the remnant, those who are wicked do not understand. Understanding the Scriptures is the key for the nation Israel in the last days; it's interesting that they don't understand the Scriptures today, they understand Judaism but not the Scriptures; there are differences between Judaism and the Scriptures. Judaism uses the Scriptures but its interpretation is a distortion of the Scriptures. So in the last days the two witnesses and the 144,000 will go forth and lead many to a proper interpretation of the Scriptures, particularly of the Book of Daniel. I take it that Daniel will be a key end times book and I base that thinking on verse 4.

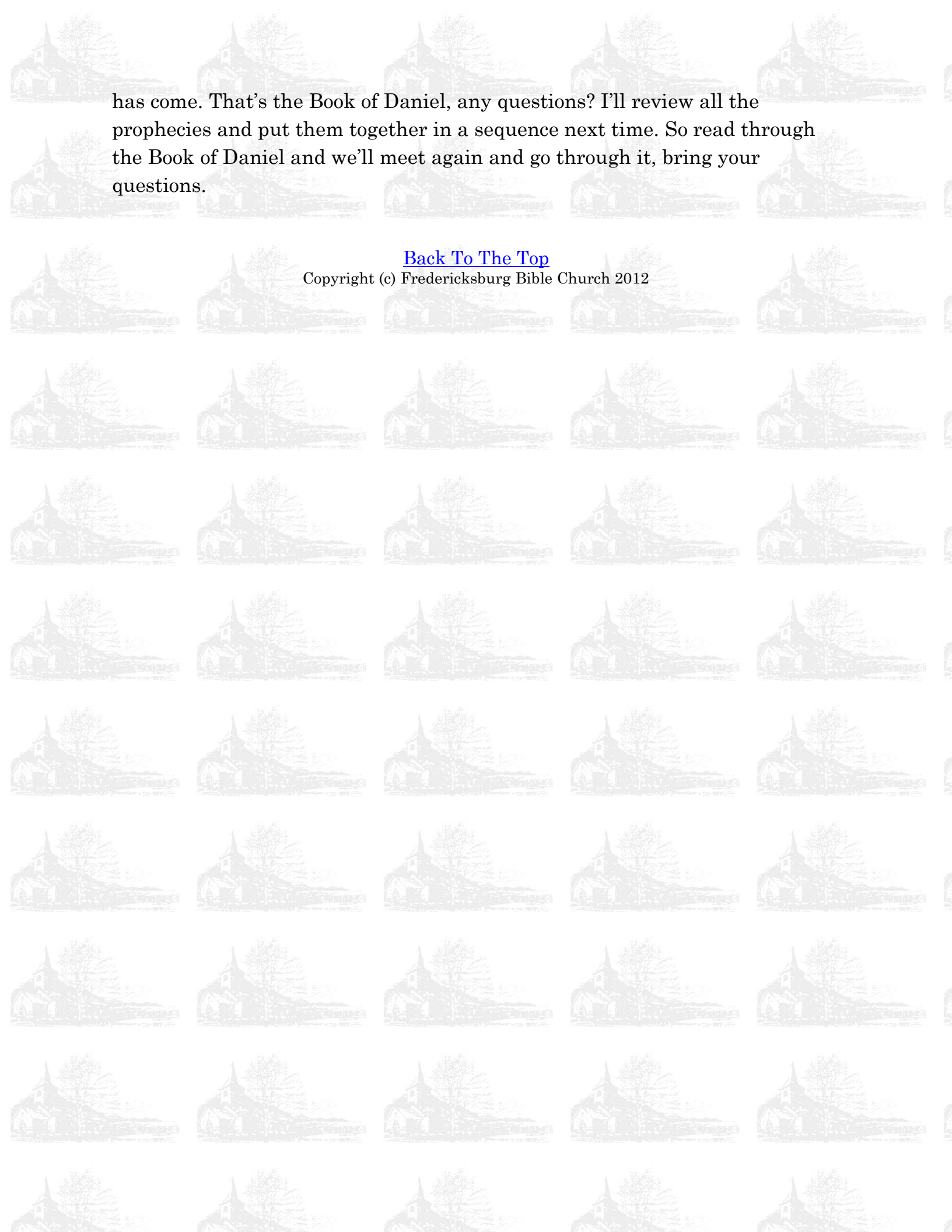
So you have a division in the nation Israel there in verse 10 between those who understand the Scriptures and those who do not, between believers and unbelievers. Verse 11 and here I think the reference is back to the mid-point again, **From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.** This is reminding us of Daniel 9:27 again, when the anti-Christ stops **regular sacrifice**, Rev 13 adds that the false prophet will come along and tell the earthdwellers to set up an image of the anti-Christ in the temple of Jerusalem. That image is **the abomination of desolation.** And the false prophet will even make this image speak. And from the time that the image is **set up** until it is taken down **will be 1,290 days.** You say that's not three

and a half years, that's 30 days longer than three and a half years. Right, so the image remains set up in the temple of Jerusalem 30 days longer than the second half of the seven years, that's 30 days after Christ has already returned and killed the anti-Christ. And the reason for this extra 30 days is because there is a time of transition from Christ's return to the official beginning of the kingdom. Several things have to take place like the judgment of Israel, the judgment of Gentiles, the cleansing of the temple, the renovation of the earth, all preparatory events for the kingdom. So the image of the beast remains for 30 days into the transition before it is taken down.

Daniel 12:12, **How blessed is he who keeps waiting and attains to the 1,335 days!** Then another 45 days tacked on to the 30 for a total of 75 days tacking that on to the last three and a half years. And so from the mid-point until the kingdom officially begins is 1,335 days or from the return of Christ to the kingdom is an interval of 75 days. The 75 days is the total time of transition and when it concludes the kingdom will officially begin. And so the one who keeps waiting and attains to that day will enter the kingdom and that is why he is blessed, not only is he blessed but the text says **How blessed is he who** makes it and the reason is because the kingdom is the period of the greatest blessing in all history.

But, verse 13, Daniel will not live to see it. He was 85 when he received this vision so understandably he will not see it. He's going to die, then all these things would occur before the kingdom would come. **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.** And that would reach back to 12:2, the resurrection of Old Testament saints at the Second Coming of Christ, and they will be raised to have their part in the millennial kingdom. Daniel will be part of those raised. **Go your way to the end** is a way of saying, go ahead and die Daniel, and when you do you **will enter into rest**, an intermediate phase before the resurrection. We know from other passages it was known as Abraham's bosom or Paradise. So Daniel would go there for a time of rest and then at the last he will **rise** and be **allotted his portion** and that takes you back to rewards in 12:3, the rewards to be allotted to the Jews in the kingdom.

Alright, the times of the Gentiles has concluded, the statue is destroyed, the four beasts are destroyed, the hope of Israel has been realized, the kingdom



has come. That's the Book of Daniel, any questions? I'll review all the prophecies and put them together in a sequence next time. So read through the Book of Daniel and we'll meet again and go through it, bring your questions.

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