

A book that goes along with this Daniel series is *End-Time Secrets of Daniel 8–12*, which can be obtained by:

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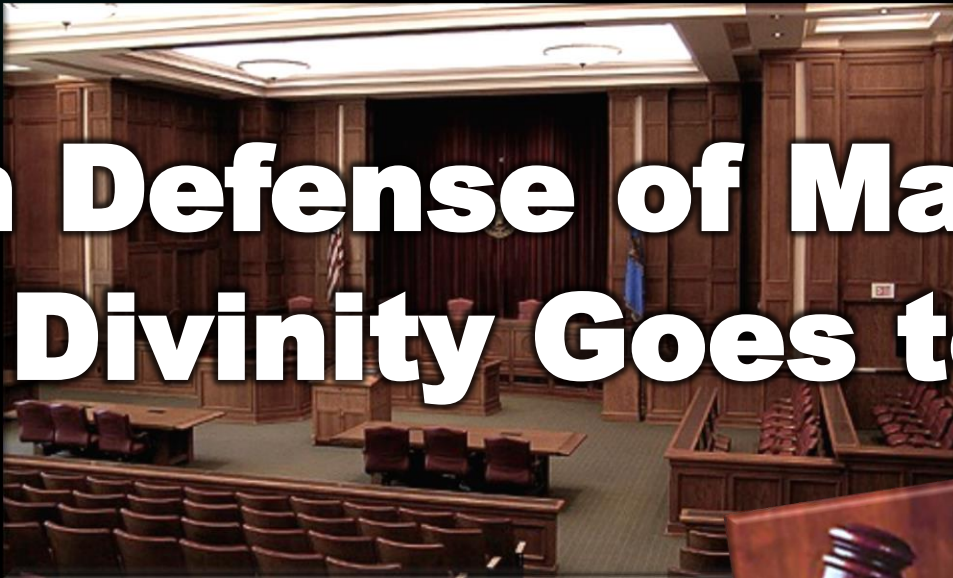
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These conclusions are always tentative since new light constantly unfolds.

**Lesson Nine –
Daniel 8 & 12**

**In Defense of Man –
Divinity Goes to Court!**





Gabriel and Jesus have just completed presenting to Daniel the key prophetic issues related to the *mareh* vision (Dan. 8:1–10:9). (That included the 2300- and 490-year time periods, which made this seer most uncomfortable.)

But both heavenly beings still had unfinished teaching material yet to give to Daniel, especially regarding the *ha-hazon* vision.

To help Daniel, as a *transition* to that purpose, we are told:

Daniel was permitted to see the glory and power of Jesus by the Hiddekel River. (Dan. 10:4-9) That river represents the “great multitude” in end-time prophecy! That vision of Jesus was similar to what John would see 600+ years later!

Jesus came as priest, king and judge. The message was wonderful – Jesus would identify with a large number of saints at the “time of the latter rain.” But – Daniel is still struggling – so:

Gabriel reappears to Daniel. This will be his last visit. The messages he is about to convey will take him right up to the “evening” of the *parousia*.

It has taken heaven seven years of working with Daniel to get to this point so the *ha-hazon* prophecy could be finished.

When Gabriel arrives, Daniel is still struggling with issues from the *mareh* vision. (Dan. 10:16)
He admits that he is physically weak and sorrowful because he can't grasp it.

Gabriel isn't now, however, on a *mareh* mission. He has come to share awesome prophetic insights regarding the *ha-hazon* that couldn't be given before because of Daniel's weakness.

Gabriel is going to move on. We might be encouraged to know that shortly afterward Daniel said that he did finally understand the *mareh* vision. It had become clear to him.

(Dan. 10:1 – the summation verse)

But – what does Gabriel now have in store?

When he arrives we are told:

Gabriel and Michael (Jesus) were at war with Satan over the heart of Cyrus in Babylon. It was time for that king to be part of fulfilling a prophecy. The devil was conducting superhuman opposition to block that!

Jesus told Gabriel, however, to go finish the *ha hazon* message with Daniel. These are Gabriel's first words to him:

“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [ha hazon] is for many days.”

(Dan. 10:14)

What did he come to say?

“*what shall **befall** thy people in the latter days*”

This **event-driven** message is for you and me. It is for the **future** (*aharit* – “latter days”), which in the Daniel 8–12 context refers mainly to the era of the **eschaton**.

The *ha hazon* was to be sealed from understanding until “the time of the end” – but – Gabriel is now coming to “make thee understand.” Daniel must grasp enough to accurately record the **events** of that vision!



When the **first part** of the *ha hazon* (ram, he-goat, little horn) was completed, Gabriel said:

“Shut thou up the vision; for it shall be for many days.” (Dan. 8:26)

It was not to be understood then. The *mareh was*, however – but not the *ha hazon* vision!

When the **last part** of the *ha hazon* (Dan. 10b-12a) was completed, Gabriel said:

“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.” (Dan. 12:4)

*“shut up the words, and seal the book,
even to the time of the end”*



These “words” relate to the *ha hazon* visions. The “book” was the collection of those messages. It would later be identified as the “open little book” in Revelation 10! (2SM 105)

Then, it would be fully understood and John (representing us) would eat it – it would become part of him! That was to be a preparation for the “two witnesses.”

That is to be “our preparation!”

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention.... With them should be linked the teachings of the last book of the New Testament Scriptures.” (PK 547)

“When the book was opened, the proclamation was made, ‘Time shall be no longer’ [delayed] [Rev. 10:6] The book of Daniel is now unsealed, and the revelation made by Christ to John [about that unsealed part of Daniel] is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.” (2SM 105)

Soon “Daniel’s prophecies [will] have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.” (7BC 971)



Here's Gabriel. He has come to talk with Daniel for this last prophetic teaching session.

We are not going to study in depth this part recorded as the 11th chapter of Daniel. But – an outline of its content is vital to know because of what follows in chapter 12!

This is important information for God's people in the last days, because it opens up what they are to look for! Here is the outline:

“And now will I show thee the truth” (Dan. 11:2a)

Verses 2-20 – present the key kings that would arise during the 490-year prophecy.

Verses 21-28 – describe the first rise of the papacy. There, it is called the “vile person.”



Verses 29-45 – this is the second rise of the papacy. It is also alluded to as the “vile person” here – but towards the end (vss 40-45), he is called the “king of the north.”

11:40 – that “king of the north” is a world power, fighting the “king of the south” – Islam – which is defeated.

11:45 – the “king of the north” comes to his end.

As a point of reference regarding that “king of the north:”

- He had hatred against God’s covenant. (11:30)
- Then he took away the Sabbath (daily). (11:31)
- He did according to his will/way. (11:36)
- He exalted himself, magnified himself, above every god, including the God of heaven (11:36)
- He blasphemed (“marvelous things”) God (11:36)
- All would occur within a framework of time, called “the time of the end at the appointed time.”
- That “king” comes to his end at that “time of the end.” (11:40, 45)

These characteristics parallel those of the “little horn” of Daniel 8!



With that background,
we can now move to the
profound messages
of Daniel 12.

Note: Michael (Jesus) was last seen by
the Hiddekel River as priest, king and
judge. (10th chapter) Now He will appear to
Daniel as a priest. This will be a stunning
end to the book of Daniel with a message
related to the end of the world!

“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.” (Dan. 12:1)

“at that time” – “time” is es, when the event occurs. What event? When the “king of the north” comes to his end.

Three other things occur at that time:

1. Michael stands up
2. Time of Trouble/tribulation begins
3. Deliverance of God’s people



What do those three things mean?

Let's look first at who Michael the "great prince" is:



Daniel has already noted that the little horn was against the "Prince of princes."
(8:25) He had magnified himself to that
"Prince of the host." (8:11c)

We had identified this Prince as Jesus Christ.

Gabriel noted: "Michael, your prince."
(Dan. 10:21)

"Michael" appears to be Jesus Christ.

Elsewhere in the New Testament we read:

Jude 9 – Michael the “archangel” is called
“Lord.”

I Thess. 4:16 – When Jesus (“Lord”) comes,
He shouts with the voice of the
“archangel.”

Rev. 12:7 – Michael and His angels fought
the dragon and his angels.

Again, all evidence points to Michael as being
Jesus Christ.

The Hebrew for Michael actually means
“who is like God.”



The Prince of princes –
Michael that Great Prince

IS

The Messiah –
Jesus Christ



What does it mean that Jesus:

“stands up” ... “the great prince which standeth for the children of thy people?”

He had been *“set down at the right hand of the throne of God.”* (Heb. 12:2)

Jesus now embarks on a new and special task – “standing over,” protecting, His children. The kingdom has been made up. His “throne tasks” are now completed. Persecution and even martyrdom have accompanied that remnant of people.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work.... The final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, ‘It is done.’ God’s long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn.” (FLB 339)

Michael will act on behalf of His people. But first comes this bulletin:

“There shall be a time of trouble, such as never was since there was a nation even to that same time.”

A period of heartache and trial, never seen before in earth's history, will then commence! God's judicial wrath comes without mercy. But – it will also be difficult for God's people. The world will see total destruction (“desolation”).



This refers to the “great tribulation” or as it is sometimes referred to, “Jacob’s trouble.”

This is the same “tribulation of those days” noted in Matthew 24:29.

“The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth.”
(CH 268)

It is when David’s words will apply:

“A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.” (Psa. 91:7)

“When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense.” (5T 212)

“Satan will then plunge the inhabitants of the earth into one great, final trouble.... The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble. Those only who have clean hands and pure hearts will stand in that trying time.” (FLB 339)

The four winds of strife have then been released.
(Rev. 7:1-4)

David's psalm will be our cry:



*“I will say of the LORD, He is my refuge and
my fortress: my God; in him will I trust....*

*Thou shalt not be afraid for the terror by night;
nor for the arrow that flieth by day.” (Psa. 91:2, 5)*

*“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.” (Jer. 30:7)*

Jesus will now execute His judicial
authority on behalf of His people.

He is going to do this while
functioning as our High Priest
on a Day of Atonement.

Gabriel will shortly tell us how.



Daniel goes on (12:1): ***“At that time thy people shall be delivered, every one that shall be found written in the book.”***

“In the midst of the **time of trouble** – trouble such as has not been since there was a nation – His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God’s saints. Angels that excel in strength will protect them, and **in their behalf Jehovah will reveal Himself** as a ‘God of gods,’ able to save to the uttermost those who have put their trust in Him.” (CC 252)

“Thy people shall be delivered.” That is what Jesus does after He stands up!

In the Qumran documents (Dead Sea Scrolls) (QM1:5), the Essenes talked of a “time of deliverance for the people of God.” In those scrolls and here in Daniel, “deliverance” means eternal protection from all danger. (Collins 39)

That is when all persecution ends! This is when martyrdom ends. This is when the sixth Seal begins: earthquakes, celestial signs, finally the howl of the wicked when they see His face as He comes!

“The four angels will hold the four winds until Jesus’ work is done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God.” (EW 36-37)

Gabriel now clarifies who *“thy people”* are. *They are “all those that shall be found written in the book”* (vs 1).



Many conclude that “thy people” represents just the Jews. This phrase was used in 9:24. Here, Gabriel clarifies that his message is global – “thy people” are all of God’s people throughout all ages.

This book contains the membership of God’s covenantal community. Most scholars identify this book as the “book of life” or “Lamb’s book of life.” (Rev. 21:27)

Moses knew about this book. When he came down from Sinai to encounter the terrible worship of the golden calf, he said:

“Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.” (Ex. 32:32)

Jesus responded: *“And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”* (Ex. 32:33)

God's people, the remnant, those who will be saved, are those retained in the book. They have dealt with the sin issue. Since these prophecies are end-time, dealing with sin becomes an urgent end-time matter!

“By this [Daniel 12:1] we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan’s power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. *‘And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.’* (Mal. 3:17)” (HS 156)



“The context of this passage [Daniel 12] seems to be definitely eschatological, referring to the end of times.” (Frank Gaebelein, EB vol 7, 1984)

Michael
Stands for
God's People

Deliverance of
God's People

Tribulation
Seven Plagues

Book of Life
Membership
"made up"

Next Verse!



“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.”

(Dan. 12:2)

“Dust” is associated with the grave or “sheol.”

(Job 17:16) This echoes *“The dwellers of the dust shall awake and shout for joy.”* (Isa. 26:19)

The language of “sleeping and awakening,”
“death and resurrection” is used in many places.

(II Kings 4:31, 13:21; Jer. 51:39, 57; Job 14:12)

Many scholars claim that verse 2 here in Daniel is a myth, “a flight of the imagination.” (Goldingay) But the resurrection is one of the great Biblical hopes.

On or about the time of deliverance comes this special resurrection. Why is this special? Some are raised to “everlasting life,” “some to shame and everlasting contempt” (both at the same time).

Paul talks about the resurrection in I Corinthians 15 and I Thessalonians 4, relating that event to the *eschaton* and to those who will be saved.

Here in Daniel, two groups are raised: one good, the other evil. Revelation 1:7 alludes to this same event. There, it notes that even those who “pierced him” will see Jesus’ coming (cf. Zech. 12:10) Daniel is referring to a “resurrection” that occurs at “deliverance,” preceding the *parousia*.

Suddenly – as dramatically as it started, with the “ram” growing horns, the *ha hazon* vision ends with this “resurrection.” This is a key to our understanding of what will shortly follow.



Deliverance and this resurrection are divine acts. They will be referenced in a question by Daniel in the next few verses.

“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.” (Dan. 12:3)

This new verse elevates the theme of hope.

- Those who will be delivered will be spiritually wise.
- In fact, they will be so excited about their experience that:
 - They will *“turn many to righteousness,”* which Gabriel already alluded to in the previous chapter by noting that God’s *“people shall instruct many.”* (11:33)
 - Solomon said: *“He that winneth souls is wise.”* (Prov. 11:30)

The word for “wise” is *sakal*. It means having “intelligent knowledge of the reason.”

Contextually, it relates to saints, “*they that understand*” these prophecies! (11:33) – then actively share.

It is always beautiful when similes or metaphors are used in speech. It clarifies so much of what is being said.

Gabriel uses them here:

The wise “shall shine as the brightness of the firmament.” Amazing! If we know these prophetic truths, God will see us as “lights” in the heavens!

The righteous will be like the “stars for ever and ever!” Even on the darkest night, the stars symbolize power, presence and God’s glory. They reflect the character of the “bright and morning star.” (Rev. 22:16)



Jesus is the “*light of the world.*” (John 8:12)

But He transferred much of that responsibility to us when He said:

“Ye are the light of the world ... let your light shine.” (Matt. 5:14, 16)

In this time of the end, God is honoring those who know prophecy – and who witness to others regarding its details!

Daniel wasn't to have that honor:

“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.” (Dan. 12:4)

These are Gabriel's last words to Daniel. He began in such a fascinating way. When chapter 8 began, we know that Daniel clearly felt honored to be given a vision by this being: “a vision appeared unto me, even ... me Daniel.” “O Daniel.” He is being addressed in such a gracious and respectful way!

It's amazing that two times Daniel was addressed by a perfect, angelic being as:

“O, man greatly beloved.” (10:19; cf. 9:23)

Now an administrative position must come to Daniel:

“shut up the words, and seal the book, even to the time of the end”



Daniel is now given this directive. It must have been in the spirit of, “We know this will be hard, but what you have seen, heard and written is really not to be understood until later.”

We know by what Daniel will shortly ask, that his curiosity knows no bounds. He wants to be given special preference. But Gabriel had said:

“even to the time of the end.”

There's that clock once again. Do you see why it is so important to know when these things would unfold? It all began with Jesus' counsel in Matthew 24:15: *“When ye shall see ...” We are in the “time of the end,” and what Daniel wasn't permitted to know – we are! We can know the meaning of these prophecies!*

Why is this such an important time?



For Daniel and for the centuries that have intervened, those divine messages have seemed eternally far away. But prophecy is given with divine intentions!

What was given to Daniel in chapters 8–12 and to John in the whole book of Revelation came under a fascinating umbrella – *they were for the last generation*.

Why is this such an important **time?**



For Daniel and for the centuries that have intervened, those divine messages have seemed eternally far away. But prophecy is given with divine intentions!

What was given to Daniel in chapters 8–12 and to John in the whole book of Revelation came under a fascinating umbrella – *they were for the last generation*.

“Seal it” until the time when it applies. That is for us today. We *are* in the last generation!

That is why we must know how to tell “end time.” Those clocks tell us what time it is, then in turn, what generation!

Among the ancient people, sealing a document was often done as a reminder that it needed to be reviewed later because part of it was not fully understood – just as we have seen right here in Daniel.

(Salmasius, *De modo U'surarum*, p. 446, as noted in Adam and Clark's Commentary on Daniel 12)

Esteemed scholar John Collins notes in his commentary on Daniel:

“Something foretold long ago seems to be coming to fulfillment in the present and gives all the greater sense of urgency.” (*Daniel*, Fortress Press, 1993, p. 342)



“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.” (15MR 228)

If we don't make this chapter a special area of study, we run the risk of saying: "My Lord delayeth His coming."

"His [Daniel's] wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that 'at the end of the days' – in the closing period of this world's history – he would again be permitted to stand in his lot and place."
(PK 547)

“many shall run to and fro, and knowledge shall be increased.” (Dan. 12:4).

The words “to and fro” is a Hebrew verb form that depicts a “back and forth” motion (like the strokes of an oar or the arm movements of a swimmer).

It also suggests an **intent** or **intensity** on getting to a desired goal. Here, **many** people are seeking with **intensity** to know what these prophecies are all about. “What does it mean for us?”

The promise is given: “knowledge shall be increased!” We have come to that time. That is one of the reasons for these special studies!



“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.” (Dan. 12:5)

“Then I Daniel looked” – no question here who the observer is! Daniel is given this final vision.

This now begins a dramatic conclusion to Daniel 8–12. Some call this verse to the end of the chapter the “epilogue.” It is couched in a legal setting. Gabriel is now gone!

“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.” (vs 5)

We aren't told who these “two” are in Scripture. But legal imagery is unfolding. This reminds us of this text:

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” (Deut. 19:15)

When “two witnesses” are present, the case can move forward.

*“the one on this side of the bank of the river,
and the other on that side of the bank of the
river”* (vs 5)

Back in 8:16, Daniel told us that he heard a “man’s voice” “between the banks of the Ulai.” That voice was the voice of Jesus. Here, once again, we are introduced to a “river” and someone he now sees between its “banks.”

The weight of evidence suggests that this also is the Ulai, especially with what Daniel will shortly describe.

As we previously noted, this small body of water symbolizes the 144,000 to the east in an end-time setting. Two witnesses are in place to observe what will occur between those banks!

This is so interesting. Here is the Ulai story of Daniel 8–12.

Vision begins by the
Ulai in Shushan



Then a voice is
heard between
the banks of
the Ulai



Vision ends at
the Ulai River



These prophecies are of special significance to the
key group that will finish the work – the 144,000!

“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?” (Dan. 12:6)

“And one said”

Daniel often talks of himself in the third person. This is Daniel (TM 114), still full of unanswered questions, speaking to a new Being tied to this vision.

Why is Daniel asking a question when Gabriel already told him to “seal up the vision?” The *ha hazon* is ended and sealed.

This is a summation vision related to the time of all those visions.

“the man clothed in linen”



Who is this “man?” This word distinguishes him from a female, and “man” is preceded by the word “the.”

There is a reason that Daniel is emphasizing this!

He has seen Him before. In 10:5 he “lifted up his eyes” and looked to see a “certain man clothed in linen.” What Daniel saw there was a glimpse of Jesus, very similar to what John would see later. It is clearly a divine Being – it is Jesus.

Soon we will find that Daniel calls Him “Lord.”

(Dan. 12:8)

In Daniel 10 He was a king, judge and priest. Here, He is a priest. How do we know? His dress!

He is “clothed” (*labesh* – H) in fine linen. He is “totally clothed” in fine linen. This gives us our clue.

“Linen” (*bad*) is an expensive semi-transparent fabric made from flax plants found only in a few places in the middle east. It was the garb of royalty and wealth, and in promise for the saved. (Rev. 7:9, 13)

But – there is only one other place in Scripture that talks of a person/being “totally” dressed in linen. It is on the Day of Atonement when the High Priest officiates in that sacred rite.



The Day of Atonement was when judicial action brought purification to God’s church and to His people.

The time periods we will study in our next and final lesson will focus on when the Day of Atonement imagery is important to the saints. It will be the last-chance period before probation closes.

Priest Jesus is about to give the grand finale message of when the “Conflict of the Ages” will come to an end. He announces when, and then final rites are outlined in the book of Revelation.

His priestly role here is to give a final plea:
“I’m still representing you. Prepare!”
This is a *time of urgency*.

“upon the waters of the river.”


This actually says “above the waters.” What is going on? Let’s review the salient points:

1. High Priest Jesus (Teacher/Instructor/Guide)
2. Above the 144,000
3. Day of Atonement imagery – anticipating when everything will be cleansed/purified

On behalf of a people who are seen as eternally loyal to Him, the Mediator of truth and grace is about to present those *timing* details for this last group of witnesses!

But, it is not only what He said that is stunning, but how! In our next lesson we see this unfold!

*“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?” (Dan. 12:6)*



This is where we will stop with this study.
Next time we will pick up where Daniel begins
to question.



*“O Israel ... prepare to meet thy God,
O Israel.”* (Amos 4:12)

Deliverance is soon to come. But that
eternal gift will be extended only to those
who have prepared to meet their God!

The End

Next Lesson:

**Under Oath He Teaches How
to Tell End Time!**



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