

# “The End”

## Daniel 12:4-13

“The end” of the book of Daniel comes to a close, but that’s not all that “the end” is dealing with. It isn’t just the end of the book; it is a prophecy of what it will be like in “the end.” Another “end” spoken of in the last verse is the “rest” that awaits Daniel and all the saints of all the ages that will pass from this life into the next through the door of death.

The English word “end” is used six times in these verses (five times from the Hebrew word קץ and once from the Hebrew word אַחֲרֵית), and they relate to us some significant things that will take place leading up to “the end,” and things that will take place during the events of “the end,” and then points to what will be after “the end.”

### I. “TO THE TIME OF THE END” – VS. 4, 9

***A. The final time these words are used are in these two verses where they point to the fact that the details of the prophecy as they were given to Daniel were to be sealed until “the time of the end” – they would not be fulfilled until then. Although verse eight points out that Daniel didn’t understand them because they were sealed as a mystery for him, we have a finished Scripture and greater light and as the day of the Lord’s return draws closer we will be able to see the events begin to unfold.***

***B. “Shut up the words” - סתם הדברים***

1. This is only dealing with this final prophecy of Daniel – not the entirety of the visions and prophecies contained in the book. The word for “words” goes back to 10:1, where, in the KJV it states “a thing was revealed unto Daniel” – the word for “thing” in that verse is the same Hebrew word as the word for “words” in this one.
2. To “shut up” means to stop up, or to plug up, as they would do to plug a well. In this case it is used with the idea of hiding or keeping something hidden or secret (Zodhiates). Some see this as guarding or keeping secure until a future time, and some modern versions of the Bible indicate that. The same term is used in Dan. 8:26 in the same way.

#### Daniel 8:26

<sup>26</sup> And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

3. Daniel was to give the prophecy but its meaning was hidden both from him as well as from others at that time – and would be hidden, to some extent, until the time they dealt with – the Tribulation period, and its end.

#### **C. “And seal the book” - וְחָתַם הַסֵּפֶר**

1. To “seal” was to set a seal on something to keep it closed – was a principle used at the time by melting wax on something and the king setting his signet ring in the wax to make sure it stayed sealed until the

time appointed for its opening (think about the “seven-sealed book” of Revelation 5, 6, and 8).

#### Revelation 5:1–7

<sup>1</sup> And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

<sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

<sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

<sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

<sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne.

#### Revelation 6:1

<sup>1</sup> And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. “The book” – if taken with the previous clause as dealing with this last prophecy,

it is reasonable to consider this is speaking of this final prophecy as well. There is debate on that and we cannot be absolutely sure one way or the other, but since this prophecy, the end of it in particular, are specific for a time yet future then it would be safe to say that the "words" and the "book" (scroll, writing) are specific to this prophecy, even the portion already fulfilled.

*In this statement, it is made plain that the revelation, although enlightening and reassuring even to Daniel, was not intended primarily to interpret these events to him alone. The prophecies thus revealed were to have primary application to those living in "the time of the end." In fact, the entire revelation, even the portions already fulfilled through Daniel 11:35, are designed to help those seeking to trust in the Lord in their affliction at the climax of the age. It is significant that in the twentieth century, even though twenty-five hundred years have elapsed, the prophecies of Daniel have never been more relevant to an attempt to understand the course of history and impending future events. (Walvoord)*

**D. "Until the time of the end" – as pointed out at the beginning of the study of chapter 11:**

The phrase, in its simplest use, points to the end of some event or occasion. As with many prophetic terms, it can have a near

and far fulfillment, which is the case in its use in 11:35. The near was the end of the suffering of the Israelites under the wicked kings prior to the time of Christ, as well as pointing to the Millennial reign of Christ when all the suffering of the Jews will come to an end. The phrase, as it is used in chapter 12, is pointing to the end of this age, culminating in the Battle of Armageddon and the ushering in of the Millennium.

**E. "Many shall run to and fro" - יִשְׁטְטוּ רַבִּים**

1. There is a connection made between this clause and the next with the first part of the verse – the sealing of the book until the time of the end. There are two primary views on this and there is truth to both. Part of one's interpretation of this text is going to be based on their eschatological view – pre-tribulation rapturist or amillennialist, primarily. Also, the fact that we are drawing closer to "the time of the end," we, today, have greater light and understanding, and a knowledge of history to draw from that those in the past did not have, so our view will take that into account.
2. This has, in modern, pre-tribulation rapture view, been understood by many to mean that the ability for man to travel will become more and more frequent, and although that is one way to understand it, it speaks more of man's search for knowledge than it does of simple speed and ease of travel. This, and the following

clause, would seem out of place in this verse if there was no connection to the sealing of the book until the time of the end.

3. The verb used for "run to and fro" is used 23 times in the Old Testament and all but a couple of them are clearly showing that something was being searched for – it was not used for a random, rapid travel as some see it today.

#### 2 Chronicles 16:9

<sup>9</sup> For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

#### Job 1:7

<sup>7</sup> And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

#### Jeremiah 5:1

<sup>1</sup> Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

#### Amos 8:12

<sup>12</sup> And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

4. There are some that see this as those that

have the message of the truth shall, at the time of the end, be seen traveling far and wide to both search out those that have a knowledge of the truth, and to take that knowledge of the truth (the gospel) to the world. And, whether this is the one right interpretation, it is a clear application of this text, compared to the book of Revelation. During the Tribulation the 144,000 will be sealed from harm and will preach the gospel to the world and many will come to Christ (seen in the "great multitude" of Revelation 7).

#### Revelation 7:9-10

<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

<sup>10</sup> And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"Shall pass up and down in the world, or shall go from place to place. The reference is clearly to those who should thus go to impart knowledge; to give information; to call the attention of men to great and important matters. The language is applicable to any methods of imparting important knowledge, and it refers to a time when this would be the characteristic of the age. There is nothing else to which it can be so well applied as to the labors of Christian missionaries, and ministers of the gospel, and others who, in the cause of Christian truth, go about to rouse the

attention of men to the great subjects of religion; and the natural application of the language is to refer it to the times when the gospel would be preached to the world at large." (Barnes)

5. The most logical way to interpret this is to keep within the context of the verse and see it simply as it is:

"[T]owards the end of the time appointed, many persons will be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another; spiritual things with spiritual, in order to obtain the mind of Christ; will peruse carefully the writings of such who have gone before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things..." (Gill)

6. In the verb form this is found (Piel imperfect), according to Gesenius, it is used metaphorically and is defined as "to run through a book, i.e. to examine thoroughly" – which seems to be a very good contextual understanding.

#### ***F. "And knowledge shall be increased" -***

וְתִרְבֶּה הַדַּעַת

1. The search for knowledge is in view here – in Daniel's day, and the ages following, it

was a search for the “signs of the times, so to speak” – even Jesus spoke to this when He was confronted by the Pharisees seeking a sign from heaven that Jesus was who He said He was. That search for knowledge seems to have led to a broader search, and even though it isn’t a search for knowledge of biblical things that drives man today, it is a search for knowledge of the “unknown,” which has its roots in the spiritual.

#### Matthew 12:38–39

**38** Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

**39** But he answered and said unto them, **An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:**

#### 1 Corinthians 1:22

**22** For the Jews require a sign, and the Greeks seek after wisdom:

2. The word for “knowledge” here – תְּדָעָה – has the definite article connected with it, and literally would read “the knowledge,” speaking, it seems, of a specific knowledge relating to a specific thing. Within the context, that specific thing would seem to be what is shut up and sealed in the book.

*As Young goes on to explain, what the angel is saying to Daniel is that for the immediate future, attempts to understand these prophecies will be in vain, but in the time of the end, when these prophecies will become especially*

*pertinent, additional understanding will be given. Accordingly, it is not too much to say that a twentieth-century interpreter of Daniel may understand these prophecies with greater clarity and be able to relate them to history in a way that was impossible in the sixth century B.C. There is also the intimation that the ceaseless search for knowledge by men will often go unrewarded either because they do not look in the right place for it, or because their time and circumstance does not justify their understanding of prophecy that does not immediately concern them. No doubt, those living in the time of the end will have far greater understanding of these things than is possible today. (Walvoord)*

3. Although much of the mystery of the end times is still hidden from us, the purpose of its writing and preservation down through the ages has been so the lost could come to Christ, and so the saved would be further taught.

*To this is to be added, that this revelation, according to the express explanation of the angel (Dan\_10:14), refers to all that shall be experienced by the people of Daniel from the time of Cyrus to the time of the end. If, then, it must remain sealed or not understood till the time of the end, it must have lain unused and useless for centuries, while it was given for the very purpose of reflecting light on the ways of God for the pious in all times, and of imparting*

consolation amid their tribulations to those who continued steadfast in their fidelity. In order to serve these purposes it must be accessible at all times, so that they might be able to search into it, to judge events by it and to strengthen their faith. Kliefoth therefore is right in his thus interpreting the whole passage: "Daniel must place in security the prophecies he has received until the time of the end, so that through all times many men may be able to read them and gain understanding (better: obtain knowledge) from them." **הַדַּעַת** is the knowledge of the ways of the Lord with His people, which confirms them in their fidelity towards God. (K&D)

## **II. "HOW LONG SHALL IT BE TO THE END OF THESE WONDERS? – VS. 5-7**

**A. Man, by nature, seems to be curious as to the length of time of events – whether they are historical or current. We want to know how long it will take. When it comes to biblical prophecy, that is very clearly something that is important, and that is precisely what takes place here – an inquiry into how long it will be before "the end."**

**B. Vs. 5 finds "other two" – a unique way of putting it for sure, but it is simply pointing out that there were now two other beings besides Daniel and "the man clothed in linen." Whether it was the same angelic beings referenced in chapter ten, or two yet different beings,**

***if angelic at all, is unknown. It is safe to say that it is most likely angelic beings represented here, considering their appearance throughout this particular vision. They are seen on either side of "the river" – the river Hiddekel (Tigris) of chapter 10, where Daniel receives this vision.***

**C. Vs. 6 finds one of these asking "the man clothed in linen, "How long shall it be to the end of these wonders?"**

1. Some speculation has been made on who this "man" is, but as was pointed out in our study of chapter ten, this can really be no one other than God in human form in the Old Testament – a Christophany (the appearance of God in human form, in the Person of the Son of God).

Daniel 10:5-6

<sup>5</sup> Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

<sup>6</sup> His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

From the notes on that portion of Daniel by way of review:

2. The description given (in 10:5-6), compared with other portions of Scripture, clearly describe the Person of the Godhead that others have seen.

- a) "Then I lifted up mine eyes, and looked, and behold a certain man" – there are some that believe this "man" was a mighty angel, perhaps Gabriel (chapter 8), but that doesn't fit with the rest of the text, nor in comparing this description with other Scripture.
  - b) "Clothed in linen" – the word for "linen" is plural and as such it speaks of more than a normal linen garment, but of one that is unique, and its uniqueness in this setting would have been one of "shining white" (K&D). The shining white color is representative of the holiness of God and His glory. (Dan. 12:6-7; Rev. 1:13-15; Matt. 17:1-2)
  - c) "Whose loins were girded with fine gold of Uphaz" – both the refinement of the gold and the gold itself points to Christ in all His splendor and value.
  - d) Verse six gives more detail, all of which describe the wonder and glory of the Son of God as He is in Glory, as He is in His glorified state.
3. "These wonders" – the events described from 11:36-12:4, which make up the Great Tribulation. The question is asked of the "man clothed in linen," "How long will it be before these things come to an end, when will this terror be over?"

***D. Vs. 7 finds the "man clothed in linen" giving the answer. It is, in fact, something that God wants His people to know at the time the events take place. This isn't speaking of the time of the Rapture – that's a time on which no one***

***can be certain – but this is speaking of a specific time period that is very knowable.***

1. The first thing to see is that this “man” (the Son of God) was “upon the waters of the river.” The “other two” were on either side of the banks of the river but this Man was either walking on the water (which He is seen doing as recorded in the Gospels) or “hovering” above them. Either way, it was miraculous in its own right.
  - a) The words used here - מִמַּעַל לַמַּיִם - literally translate as “from above to the waters,” which would seem to indicate that He was hovering over the waters rather than walking on them.
  - b) If that was the case, then it is a position very clearly seen as authoritative – clearly pointing to this “Man” as being God in human form.
2. The “Man,” in giving His answer, lifts His hands toward heaven in a position of solemnizing the oath to confirm what He was about to say is absolute truth – in other words, nothing can change it.

“To this the man clothed with linen answers with a solemn oath for the confirmation of his statement. The lifting up of his hands to heaven indicates the solemnity of the oath. Commonly he who swears lifts up only one hand; cf. Deut. 32:40; Ezek. 20:5, and the remark under Exo. 6:8; but here with greater solemnity both hands are lifted up, and

he swears הָעוֹלָם בָּחַי, by Him that liveth for ever. This predicate of God, which we have already heard from the mouth of Nebuchadnezzar, Dan. 4:31, here points back to Deut. 32:40, where God swears, "I lift up my hand to heaven, and say, I live for ever," and is quoted from this verse before us in Rev. 10:6, and there further expanded. This solemn form of swearing shows that the question and answer must refer not to the duration of the period of the persecution under Antiochus, but to that under the last enemy, the Antichrist." (K&D)

#### Deuteronomy 32:40

<sup>40</sup> For I lift up my hand to heaven, and say, I live for ever.

#### Ezekiel 20:5

<sup>5</sup> And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;

#### Exodus 6:8

<sup>8</sup> And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

#### Revelation 10:6

<sup>6</sup> And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should

be time no longer:

3. The answer given for the duration of these "wonders" until the end of them was "a time, times, and an half." We saw a very similar phrase used in Dan. 7:25 as it related to the fourth beast (in that verse, the yet-future, revived Roman Empire), and again in Rev. 12:14, and it is spelled out for us as 1,260 days in Rev. 11:2-3; 12:6; and as 42 months in Rev. 13:5.

From notes on Dan. 7:25:

"Time and times and the dividing of time" – a "time" is the longest measurable period of time in the Aramaic (one year); "times" is two times a time (two years); and "the dividing of time" is half of a time (half a year) – combined, 3 1/2 years – the same as the 1260 days or 42 months (there were 30 days in the month in their calendar –  $42 \times 30 = 1260$ ).

#### Daniel 7:25

<sup>25</sup> And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

#### Revelation 12:14

<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

#### Revelation 11:2-3

<sup>2</sup> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

<sup>3</sup> And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

#### Revelation 12:6

<sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

#### Revelation 13:5

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

***E. The indication given to verify the end of these events is given at the end of verse seven – “and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”***

1. The word order of the first of these two clauses is not given to an easy English translation. The words that are translated “and when he shall have accomplished” come from a single Hebrew word with three different parts - וַיַּכְכֵּלֹת - this is a verb acting as an infinitive (a verb used as a noun, adjective, or adverb – in Hebrew it is a verbal noun and not inflected for person, gender, or number), the conjunctive “waw,” and a preposition most

often seen as “like, as, according to.” The pronoun “he” in the KJV is supplied by the translators but is not really indicated in the Hebrew. The “he” could either be pointing to the One “that liveth for ever,” indicating God is the One that will scatter “the holy people” during the Tribulation, or to the Beast in his relentless persecution of the people of God.

2. The second part of the first clause – “to scatter the power of the holy people” – is more straightforward in translation.
  - a) “To scatter” – שֶׁפֶרַץ – is also an infinitive, and is one that, in its use here, meant to disperse or to scatter a people. This seems to be pointing to the fact that the Jews during the Tribulation period will be scattered from their land and from their worship. Many will be killed but a remnant will be protected until the end.

Some translators and scholars see this word as one that means to shatter or break in pieces, to smash – that is its primary usage in the verb form. Whether it is seen as shattering or scattering, the result is the same – they are no longer of any threat; their “power” has been destroyed.

- b) “The power” – כֹּחַ – most often seen as hand, and when used metaphorically, as it is here, is referencing power or authority.
    - c) “Of the holy people” - עַם-קִדְוָה – again, referencing Israel, as this whole vision does.

Deuteronomy 7:6

**6** For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

#### Deuteronomy 26:19

**19** And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

#### Isaiah 62:12

**12** And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Although he right interpretation of “the holy people” is that of the Jews in this text, there is a comparison to make, an application, if you will, to the church as well. Even though it isn’t to be taken as part of this prophecy, and isn’t to be used to prove the view that this somehow speaks of the church, it does, however, make a very real, valid, simple truth about God’s people – WE ARE TO BE HOLY!

#### 1 Peter 1:15–16

**15** But as he which hath called you is holy, so be ye holy in all manner of conversation;

**16** Because it is written, Be ye holy; for I am holy.

#### 1 Peter 2:9

**9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvellous light:

Dr. Walvoord makes this observation:

When the three and a half years are fulfilled in them, as the prophecy states, "He shall have accomplished to scatter the power of the holy people," that is, it will be the period of terrible persecution of the people of Israel. The verb translated "scatter" means "to shatter," allowing the translation, "when (they) finish shattering the hand (fig. for power) of the holy people." When the persecution has run its course in God's time, and all these things shall be finished," the time of the end will be concluded.

3. The final clause of the verse is simple – as Dr. Walvoord so aptly showed – when the persecution has run its course, the end will be done.

Remember, according to the book of Revelation, the terror on earth during this time is the judgment and wrath of Almighty God upon those that have rejected Him. There is an appointed time for these events and when that time is finished, the enemy of God and His people is finally and forever defeated.

### **III. "WHAT SHALL BE THE END OF THESE THINGS?" – VS. 8, 10-12**

### **IV. "TILL THE END BE" – VS. 13**