

“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 אַחֲרֵי־תֵּי), 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

²⁶ 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

¹ 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.

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

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

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

⁵ 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.

⁶ 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.

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

Revelation 6:1

¹ 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" - ישָׁטוּ 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

⁹ 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

⁷ 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

¹ 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

¹² 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

⁹ 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;

¹⁰ 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

⁵ 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:

⁶ 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

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

Ezekiel 20:5

⁵ 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

⁸ 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

⁶ 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

²⁵ 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

¹⁴ 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

² 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.

³ 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

⁶ 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

⁵ 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” – שֶׁפֶּרַץ – 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-קִדְוֶה – 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 the 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

A. Verse eight is where the question is asked by Daniel – he simply points out

that he didn't completely understand what he heard, so he asks for clarification. The answer, given in verse nine, seems to be that he wouldn't be given an answer he would understand.

"It was not for Daniel to know. He was commanded: 'Go your way' (v. 9). The mysterious prophecy he had been given will be understood only as God unravels history in the unseen future" (Ferguson – page 247).

B. "However, in partial answer to Daniel's question, which concerned the purpose of the events revealed, the prophet is informed in verse 10 that the time of the end will have a twofold result: first, it will result in the purification of the saints; second, it will manifest the true character of the wickedness of the human heart." (Walvoord)

1. "Many shall be purified, and made white, and tried"
 - a) This verse, within the context of chapter twelve, would seem to be dealing with the end of the Tribulation, and the consequences of that period on both the wicked and the wise.
 - b) "Many" – those that are saved during the Tribulation will be subject to great persecution.
 - c) "Shall be purified, and made white, and tried" – this trial, purification, will come in the form of the forced worship of the Beast and death for those who do not (Rev. 13). Those that stay true to the faith, those truly

born again, will be “made white.” They are those that “endure to the end” that Jesus speaks of in the Mt. Olivet Discourse.

Matthew 24:9–14

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

2. “But the wicked shall do wickedly: and none of the wicked shall understand”

a) The word for “wicked” – רָשָׁע – (an adjective acting as a noun) is one that means to be unrighteous or lawless, and stands in stark contrast, or in direct opposition to the Hebrew word for “righteous” or “just” (צַדִּיק).

b) The word “wickedly” – רָשָׁע – is a verb form of the adjective (or vice versa, if you will), to describe the actions of the wicked or lawless. It’s simply a description of those without Christ in all ages, but as it stands

in this text, it is dealing with the absolute wickedness of the lost during the Tribulation. Those that take the mark of the beast and worship him will have a singular hatred for God's people (Jews in particular, as Daniel is dealing with, but all believers, no matter their nationality).

- c) "And none of the wicked shall understand" – once they take the mark of the beast their fate is sealed, and they will be incapable of understanding. That is not true today, in this current age of grace, or church age. Once death happens in all ages, and salvation has not been accepted, the fate of the doomed is also sealed and nothing can change it.

Revelation 22:11

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

C. Verses 11 and 12 give us two different specific numbers, in addition to the 1260 that was mentioned in verse seven – 1290 and 1335.

1. The first part of verse eleven is describing the same event – not a time span between two events: "And from the time that the daily sacrifice shall be taken away, and [at which time] the abomination that maketh desolate [is] set up" is one way to read it to see the connection of the events.

This is one of the verses that cause many good scholars to see this prophecy as taking place in its entirety during the reign

of Antiochus IV Epiphanes (born circa 215 B.C and died 164 B.C.). Although he did exactly what is described in this verse in 167 or 168 BC (depending on how you date history), this is not speaking of that event. This, as has been shown already, is speaking of the Antichrist doing the same thing Antiochus IV did. Jesus spoke of this as well, clearly indicating it is yet future.

Matthew 24:15

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:)

Mark 13:14

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

2. The end of verse eleven give the number of 1290 days following that desecration of the temple. There is no real indication as to what the seeming discrepancy is in these numbers, so we must only consider the context here in Daniel as well as those in other Scripture to determine what is meant, if possible. Simply put, the extra thirty days in this number from the previous number in verse seven (as well as all those we looked at in the book of Revelation that relate the same three and half years) is related to the specific day of the abomination to a concluding point that is unspecified. It is my opinion that the 1260 point to the beginning of the events

that lead to the Battle of Armageddon (the gathering of the armies in the Valley of Megiddo would take time) and the battle itself, while the 1290 (thirty days later) points to the end of those events and the establishment of the Millennial Kingdom reign of Christ. I am not going to state that I am correct on this since this prophecy was clearly stated as being closed and sealed and that the revelation of the details won't actually take place until the time of their fulfillment (a time for which we will not be here). The end of the 1290 days (the "terminus ad quem") is not stated so we can only speculate at this point. Dr. Walvoord views it slightly differently: "The 1,260 day period or precisely forty-two months of thirty days each, can be regarded as culminating with the second advent itself." Whichever is correct, the end is still the same – the establishment of the kingdom.

3. Verse twelve begins with the state of those that make it through the 1335 days "on the winning side" – they will be "blessed."
 - a) The word for bless – אִשַׁר – is one that deals with a person's state of bliss. Shows that his position in life is a state of ultimate happiness.
 - b) "Blessed *is* he that waiteth" – "This indicates a patient expectation of an event that was to occur, and the happy state of him who would reach it. The angel refers to another period different from the "time, and times, and an half," and different also from the twelve hundred and ninety days.

He speaks of this as the consummation - as the desirable time; and pronounces him blessed who shall be permitted to see it. The idea here is, that of one looking out for this as a happy period, and that he would be regarded as a happy man who should live in that age." (Barnes)

- c) "And cometh to" - **וַיִּגַּע, גָּעָה** - "The basic import of this verb is physical contact from one person to another." Used here to show that the one who waited for the end of the Tribulation and made it through (either through death, or more specifically that physically made it through), had "touched" his target - it simply confirms that he was not "cut off before that period" (Barnes).
- d) "To the thousand three hundred and five and thirty days" - 1335 days. As with the 1290, there is no way to be certain as to what this number is referring, but we can make a good "guess," with some accuracy. The Battle of Armageddon and the defeat of the enemies, and the establishment of the Kingdom Reign "is followed by several divine judgments such as the judgment of the nations (Mt 25:31-46), and the regathering and judgment of Israel (Eze 20:34-38). These great judgments beginning with the living on earth and purging out of unbelievers who have worshiped the beast, although handled quickly, will require time" (Walvoord). Walvoord believes this accounts for the entirety of the 75 extra days (between 1260 and 1335) but there would be no reason to add the 1290 if that were the case - something took place at that point that separates these events.

[Matthew 25:31-46](#)

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the

devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

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

Ezekiel 20:34–38

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress

against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

IV. "TILL THE END BE" – VS. 13

A. *The final message to Daniel was one of hope. He wouldn't see "the end" but he would ultimately be there to see the final culmination of all the visions he had been given, as recorded in the book of Daniel.*

B. *"But go thou thy way till the end be" – by most accounts on this clause, Daniel is being told to "prepare for death and expect to be under the power of it, to like in the grave, till the end of the world, until the resurrection morn" (John Gill).*

C. *"For thou shalt rest" – what a blessing and hope this would have given Daniel. After all he had seen, both in person in his 60+ years of political service, under three oppressive regimes, as well as in the wonder of the visions he either received or interpreted, he was given this great message that peaceful rest was about to begin.*

"For thou shalt rest; from all toil and labour, from all sin and sorrow; his body in the grave, his soul in the bosom of Christ" (Gill).

This clause comes from a single word in the Hebrew – וַיָּנַח, נָח – to rest, to pause. There will be a pause in Daniel's eternity while he rests from all his labor here, and before he stands "at the end of the days," to see the

fulfillment of all these things.

Luke 2:29-30

²⁹ Lord, now lettest thou thy servant depart in peace, according to thy word:

³⁰ For mine eyes have seen thy salvation,

2 Corinthians 5:1

¹ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 Thessalonians 1:7

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2 Timothy 4:7-8

⁷ I have fought a good fight, I have finished my course, I have kept the faith:

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Revelation 14:13

¹³ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

D. "And stand in thy lot at the end of the days"

1. The word for "lot" – גֹּזֶל – is one that means a pebble, and was a stone used to "cast lots" in the Old Testament.

Figuratively, as it is used here, it means "a portion or destiny" (Strong), and is seen by some as an inheritance, or recompense (B-D-B).

2. Daniel had earned the right and position he would receive as he reigns with Christ in His kingdom.
3. A fitting note by Adam Clarke for this verse, and for an application of all of the writings of Daniel:
 1. Thou hast a way - a walk in life, which God has assigned thee; walk in that way, it is thy way.
 2. There will be an end to thee of all earthly things. Death is at the door, and eternity is at hand; go on to the end - be faithful unto death.
 3. There is a rest provided for the people of God. Thou shalt rest; thy body, in the grave; thy soul, in the Divine favor here, and finally in paradise.
 4. As in the promised land there was a lot for each of God's people, so in heaven there is a lot for thee. Do not lose it, do not sell it, do not let thy enemy rob thee of it. Be determined to stand in thy own lot at the end of the days. See that thou keep the faith; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen.

Conclusion: The record of Daniel's life as given in the Bible begins with Daniel, as a young man, purposing in his heart to follow the Lord and not "defile himself"

with the world (Dan. 1:8). He was faithful to that purpose, and as we come to the end of this record, Daniel, as an old man (into his 90s), God gives him a message of hope and rest, and honors him for his faithfulness. The same will be true of us, if we but follow Him.