

# “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 אַחֲרַיִת), 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 pending 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 – הַדָּעָה – 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." הדעת 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**

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

**IV. "TILL THE END BE" – VS. 13**