

Daniel 12: The Time of the End

INTRODUCTION

The book of Daniel ends with a lot of hope for the people of God. Michael (Jesus Christ) will stand for His people. Even though there will be trouble, it will be ended by the one who is all powerful and all loving.

THEOLOGICAL TOOLS

Daniel 12:1

Michael will stand for His people. The message of Daniel 12 is a message of deliverance. Yes, there is a terrible time of trouble which is even worse than the 1260 days. It will be terrible. But the good news is that Michael will deliver His people. Yes, some may have to die again. But they will be delivered. If not delivered from death, at least they are delivered from evil. They follow their Leader wherever He brings them.

Daniel 12:2

Notice that it does not say that all will be raised. It says that many will be raised. This would seem to indicate that there is a special resurrection that takes place at the second coming of Jesus. This includes people who do not love Jesus and who will die again. It would probably be the ones that crucified Jesus and who were promised that they would see this day (Matthew 26:64; Revelation 1:7).¹

Daniel 12:4

Knowledge will increase. This is not merely increasing knowledge in science and engineering. This is an increase in the knowledge of the book of Daniel. This is a promise for us to claim.

¹At first it appears that in a few short words Daniel takes in events that are later described to be separated by 1000 years. The righteous will be raised to live with God. The wicked will be raised, but will not continue to live . . . Greater attention to detail leans toward support of the idea of an additional resurrection before either of the regular resurrections (first or second resurrections).

Daniel 12:5-7

The description of this man very closely matches the description of the man in Revelation 10. But in Daniel 12, the book is sealed (verse 9). In Revelation 10, the book is opened.

There are at least five major parallels between Daniel 12 and Revelation 10:²

1. The angels in each account are standing by a body of water.
(Daniel 12:5; Revelation 10:2)
2. Both angels are swearing an oath. (Daniel 12:7; Revelation 10:6)
3. Both angels are concerned with a time prophecy)
(Daniel 12:7; Revelation 10:6)
4. Both angels are relating to the contents of a book.
The one is *sealing* it (Daniel 12:9).
The other one is *opening* it (Revelation 10:2)
5. The opening of both books revolves around a test and a trial.
In Daniel 12:10 the righteous are refined and tried before they understand.
In Revelation 10:10,11 the righteous experience a bitter disappointment before they understand the prophetic word.

Daniel 12:11--The 1290 days

There has been a lot of discussion on the meaning of the 1290 and the 1335 days. Many of the critics of the traditional SDA view have stated that we have no permission to go backward in time from the beginning of the 1260 day (or 1260 year) period which was also prophesied. I struggled with this concept myself in my early days in the seminary.

But a good understanding of the Hebrew language can be helpful here. It is stated . . . ומעת הוסר התמיד [ume'et husar hattamid . . .] "and from the time that the *continual* is taken away. . . ." . . . ולתת שקוץ שמים [ultheth shiquz shomem] "in order to *set up* the destroying abomination . . ."

This is the point that many people miss. Even the translators of the King James Version translated the second part of this sentence, "AND the abomination that maketh desolate set up. . ." This is not a bad translation at first glance. It accurately deals with each Hebrew word in the sentence. But it ignores Hebrew grammar. The word ולתת

²Taken from Michael Oxentencko and Greg Weeks, *Daniel & Revelation Small Group Studies: Small Group Leader Materials* (Taylor, MI: Oakwood SDA Church, 1997).

[uletheth] *and to set up* (literally, *to give*) is not just a simple verb. It is in the infinitive construct. When the infinitive construct of a word is preceded by the preposition ל [l^e] *to* or *for* it serves a very specific purpose. It functions as a PURPOSE CLAUSE. The word in such a condition describes the purpose of the preceding verb. That is why the literal translation should read:

From the time that the continual is taken away *in order to* set up the desolating abomination [there are] 1290 days.

This means that the *continual* is taken away BEFORE the desolating abomination is set up. There had to be something that functioned in advance of the actual abomination.

In A.D. 508 the Franks championed the cause of Catholicism. The Visigoth army had been routed in A.D. 507 by Clovis, the king of the Franks. In A.D. 508 Clovis pursued the Visigoths all the way to their southern strongholds, and defeated them. In that same year Clovis received the title of consul from the pope, and was deemed "*the Eldest Son of the Church*". In A.D. 508, Clovis established Paris as the capital of his empire, insuring that France would play the leading role in the advancement of the papacy. In A.D. 508 Clovis defeated Arianism, the only politically entrenched Christian option to the Roman Church at that time. And with the defeat of Arianism, the Roman Church's place was secured as the politically supreme religion of Europe. *Thirty years later, the Papacy became a recognized political-religious "country" in the boot of Italy*".³

The basic import of this history is clear. Before A.D. 508, two forms of Christianity had struggled for supremacy in Europe. In A.D. 508 the hosts of Gaul and Germany were united under a Catholic monarch who recognized the religious authority of Rome. In this fusion of Roman and German civilization, Catholicism was issued in and Arianism was pushed out. A monopoly of religion was later imposed on Europe as a direct result. And, with that shift in power, the place of Christ as High Priest in the heavenly sanctuary was hidden from the eyes of men for centuries.⁴

And so the French were responsible for actions that led to the beginning and the end of this abominating desolation. At the beginning, Clovis, "the eldest son of the church" moved to give power to the church. This helped the church to take away the *continual*. And this was in order to prepare the way for the desolating abomination. Then, at the end of 1290 years, France was again prominent in what happened. It was the French general that took the pope captive in 1798, this ending the 1260 days of persecution (A.D. 538 through A.D. 1798).

³Ibid.

⁴Ibid.

Daniel 12:12--The 1335 days

A special promise is given to the person who comes to the 1335 days. But when should this time period start? The nearest antecedent is in the preceding verse. The most logical understanding would be for the 1335 days to start at the same time as the 1290 days. This would place the beginning of the 1335 day prophecy at A.D. 508. Counting forward 1335 days (or years) from A.D. 508 brings us to A.D. 1843. This year, beginning in the fall of 1843 and continuing to the fall of 1844 brought a special blessing. People who were alive at that time were faced with the immediate coming of Jesus Christ. By misunderstanding the work that should happen at that time, they thought that Jesus would come again in fulfillment of the prophecy. But, while it is true that Jesus did come in 1844, He did not come to the earth at that time. Rather, He came to the Father and initiated a new ministry in the most holy place. Our LORD was merciful to give a special promise for those who would live to experience the thrill of expectancy only to have their hopes dashed as the fulfillment brought something much different than they had first anticipated.

SPIRITUAL INSIGHT / PRACTICAL APPLICATION

Daniel was told that the words were sealed. He did not understand them (Dan 12:8,9). And yet he was also told that "the wise shall understand" (Dan 12:10). Even Daniel with all his wisdom had things that he did not understand. This shows us something about *present truth*. Our understanding of truth is progressive.⁵ We need to be prepared for the fact that there are some things that we may never understand until God sees fit to reveal the meaning. And in some cases, this could come after our own lifetime.

I want the blessing that comes to the people of God. I would like to avoid dwelling on the negative aspects of the last days. Yes, there will be a terrible time of trouble. But deliverance comes from Jesus. He will stand for His people. Will I stand for Him? By the power that He gives me, I will stand for Him because He stands for me.

⁵Taken from a class presentation by Keith Mosier given on 5 January 2006.