

Daniel 06-06-11b

Let's resume our study now in Daniel chapter 12. We have seen the strong equivalence between Jesus' words in John chapter 5, verses 24 and following, and Gabriel's words in Daniel chapter 12, specifically verses 2 and 3, related to the resurrection of Old Testament saints. I would direct your attention to the actual times that are being referred to.

What is the time when this will be fulfilled, specifically Daniel 12, 2 and 3? Many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament, those who turn many to righteousness like the stars forever and ever. What did Jesus say in John chapter 5 in this regard? He says there is a time when these who are raised will shine like lights in the kingdom of the Father.

Shine like lights in the kingdom of the Father. What is that time? What is the time of the kingdom of the Father? Well, this is after the millennial kingdom, isn't it? The millennial kingdom is not the kingdom of the Father. We think, for example, of Matthew 13, verse 43, when Jesus, after talking about the Son of Man sending out His angels, gathering out of His kingdom all things that offend, those who practice lawlessness, this is after the millennial kingdom, He will cast them into the furnace of fire.

There will be wailing and gnashing of teeth. People cast into the furnace of fire. This is the lake of fire.

This isn't their deeds. This is not their fruit. This is not their inheritance.

This is not their meros, their portion. These are the people. Matthew 24, when the tares are gathered and burned, this is when the Son of Man is sitting in His kingdom and He gathers out of His kingdom the things that offend.

There are things in His kingdom that offend. He gathers them out. These people are cast into the fire and burned.

This takes place at the end of the millennial kingdom. There will be wailing and gnashing of teeth. And then verse 43 of Matthew 13, then the righteous will shine forth as the sun in what? In the kingdom of their Father.

The shining is not said to take place in the millennial kingdom. The shining, like the sun, takes place in the kingdom of the Father. Every reference to this glorified shining, because this is when the Old Testament saints are truly glorified, not in the millennial kingdom where they are resuscitated, but in the kingdom of the Father when they, like us, a thousand years earlier, are glorified.

Why is that important? Why do we need to make this distinction? Because it tells us that in

Daniel chapter 12, verse 3, those who are wise shall shine like the brightness of the firmament. Those who turn many to righteousness like the stars forevermore. And this extends the content of the prophecy that Daniel has received through Gabriel from his own time through the end of the millennial kingdom, right? It extends all the way through.

It talks about the times of the Medes and the Persians and the Greeks and the Romans. And it talks about the 70th week of Daniel. And it talks about the millennial kingdom.

It talks about Gog and Magog and so on. We've had this entire sweep all the way to the threshold of the kingdom of the Father. Now, let's go forward in Daniel chapter 12, verse 4. But you, Daniel, shut up the words and seal the book until the time of the end.

Many shall run to and fro and knowledge shall increase. Now, it's understandable. We recognize the fact that Daniel could not see the type of literal fulfillment that many of the words that he received would experience.

These prophecies were future to him and future to his first hearers, the first recipients of his written prophecies. Over time, as people lived to and through and past Antiochus Epiphanes, to, through and past the kingdom of the Medes and the Persians and the Greeks and the Romans, much of this in the immediate sense has been fulfilled. Much of it remains to be fulfilled.

So, until the time of the end, this book remains sealed and complete. There's no addition to it until the time of the end. Now, is Daniel going to be back in the millennial kingdom? Can Daniel add some chapters, chapter 13 and chapter 14 and following, during the millennial kingdom? Well, he's going to be around.

This book is sealed until the time of the end. And at this point, Daniel is finished. The angel says, everything that has been revealed to you, you recorded your early experiences, you've recorded the visions of Nebuchadnezzar, you've recorded your own dreams, you've recorded the messages you've received from Gabriel.

Now, the book is finished. So, shut up the words. It's finished.

This is the end of the scroll. Shut it up and seal it. Don't change anything in it until the time of the end.

Many shall run to and fro, knowledge shall increase. The unfolding of these events is going to illuminate the words that have been written and sealed up in this book. Now, look at verse 5. I, Daniel, looked, and there stood two others, one on this river bank and the other on that river bank.

Why do we need to know where these two other angels are standing? What difference does it make? How many times have we seen the river bank show up in Ezekiel? I was down by the river Kabar. What does the river represent? What do the waters of the river represent? And this

is not the chaotic, wicked, like the troubled sea. Think Ecclesiastes chapter 1. What do the waters flowing past in the river represent? This is the stream of history.

This is the flow of human events, isn't it? When the angel stands with a foot in the sea and the foot on the dry land in Revelation, you've got one picture. That's a picture of that which is chaotic and unpredictable and uncontrollable on one side. And then you've got the land, which is, you can dig in it, you can farm it, you can fence it.

There is that in history which is controllable and that which is uncontrollable. But this is a different picture. This is the water of the river.

And whether it is the Nile in the book of Exodus, or whether it is the river Tigris in the Euphrates splitting into four heads, you have the idea of the universal sweep of human history. The waters rushing past, this is the flow of history. So you look and there stood two others on this river bank and on the other side of the river bank.

And one said to the man clothed in linen, who was above the waters of the river, how long shall the fulfillment of these wonders be? Well, the passage before us here asks two questions. The first question is asked by one of these angels, sort of on Daniel's behalf. Daniel doesn't ask the question, the angel asks it.

How long shall these wonders be? There's going to be a second question down in verse eight. My Lord, what shall be the end of these things? But the first question is prompted by the angel. How long shall the fulfillment of these wonders be? Then I heard the man clothed in linen above the waters of the river, when he held up his right hand and his left hand to heaven and swore by him who lives forever that it shall be for a time, times and half a time.

And when the power of the holy people has been completely shattered, all of these things shall be finished. Well, who is the man clothed in linen above the waters of the river holding up his right and left hand to heaven? Who did we figure out that this is? This is Michael, the archangel, the prince for Israel. We see him doing much the same thing in the book of Revelation.

We went there and looked and saw him standing with a foot in the sea and a foot on the land and he raises his hand to heaven and he swears by him who lives forever and ever. Well, he holds up both hands here and does the same thing. And he says, and what is he doing? He is above the river.

You've got an angel standing on the bank of the river. You've got another angel standing on the other bank of the river. You can't see the extent of the river.

Who can see the extent of the river? Who can see the sweep of history from its beginning to its end? It's the one who is above the river. And Michael, because of his position as the prince angel for Israel, he has been given the information. He was in the meeting.

He was there for God's five-paragraph order on how the history of Israel is going to unfold and

other angels weren't there. So, Gabriel says, based on the word of the Almighty, this is essentially what it means when he holds his right and left hand up, and his right and left hand up toward heaven, what does this do? What do people say when they're telling you about their fishing trip to the lake? I caught it and it was this big. What is the expanse? What is the length of time? Well, he's lifting his hands toward heaven and he's swearing by the Almighty, but what else is he doing? It's comprehension.

You hold your hands up and you say, in a sense, it's this big. The idea is this is the span. This is the expanse.

This is the width of this river of history. And what is it going to be? A time, times and half a time. Now, wait a minute.

That's the last half of the tribulation period, isn't it? That's half of the seven years of the 70th week. So, what's going on here? I would submit to you, and I am to blame for better or for worse, because everybody that you consult is going to say this is a reference to the tribulation, but think about it. Think about it now.

How long shall the fulfillment of these wonders be? What are these wonders? Well, flip back through the last several chapters. Seventy weeks are determined for your people. Chapter 24, Persia and Greece.

O Daniel, man greatly beloved, understand the words I speak to you. Mighty king will arise, ruler of great dominion, on and on and on. So, here's my suggestion to you.

If you recognize that beginning in the time of Daniel, you're talking about the Medes and the Persians and the wonders that have been revealed to Daniel in these last several chapters, right? And what is the ending point of these wonders that have been revealed to Daniel? It's the point where those who shine like the sun go into the kingdom of the Father, right? Well, working from the sweep of history as suggested by this stream in the expanse of Michael's hands, how much time does that comprise? Daniel is closer to 100 than anything else, right? If he's circa 500 BC, 520 BC or something like that, how long is it would we suspect from Daniel's day to the end of the millennial kingdom? We'll start working backward from the end of the millennial kingdom. From the end of the millennium to the beginning, how long is that? 1,000 years. From the beginning of the millennium back to Christ, how long is that? 2,000 years, right? And from Christ back to Daniel, how long is that? 500 years.

He's circa 500 BC, right? If you round off to the nearest century. So, think about it. A time, 1,000 years.

Times, 2,000 years. And a half a time, 500 years. What appeals to me about this understanding is there is a difference in the quality of time and times.

Time singular is a time for Israel. The millennial kingdom is all about Israel, isn't it? The Davidic king, the fulfillment of the covenant promises, Abrahamic, Davidic, Palestinian. All of the

covenants of the Old Testament are fulfilled in the millennial kingdom and it's all about Israel.

Fulfillment of those earthly promises, living in an earthly life, receiving the spirit poured out on all flesh, the new covenant to Israel. All of those are fulfilled. That's a time.

Half a time is half of that singular time and that's also Israel time. The 500 years between Daniel and Christ is half a time. Times, plural, and this is subtle and I wouldn't die for it, but I think it's interesting.

What does Jesus say over in Luke chapter 21 and verse 24? Keep your finger here in Daniel 12 and turn over to Luke 21. Luke 21, 24. Remember, this is the description of the time of the end.

When you see Jerusalem surrounded by armies, know that its desolation is near. Those in Judea flee. Days of vengeance that all things that are written may be fulfilled.

Verse 22, Woe to those who are pregnant, nursing babies in a time of distress, who will fall by the edge of the sword, be led away captive into all nations and Jerusalem will be trampled by Gentiles until what? Until the time of the Gentiles is fulfilled? This is Kairos in the plural, times of the Gentiles. Jerusalem is trodden underfoot because remember there is a near-term fulfillment of this description, the destruction of Jerusalem in 70 AD. Just as we've seen a near-term and a far-term fulfillment for the Antiochus prophecy, there was a near and far fulfillment for Luke 21, 20 and following.

Jerusalem is surrounded by armies. Know that its desolation is near. Flee.

Legions of Titus coming in, 70 AD. Temple, no one stone standing on another until the times of the Gentiles are fulfilled. And so if you think of time as in a thousand-year day, then working back from the kingdom of the Father, you have a time, times and half a time.

And that comprehends all of the distance in which the book of Daniel is going to be an applicable prophecy that is sealed up until the time of the end. So back in Daniel chapter 12, I heard the man clothed in linen above the waters of the river when he held up his right hand and his left hand to heaven, swore by him who lives forever and ever that it shall be for a time, times and half a time. And when the power of the holy people has been completely shattered, all these things shall be finished.

Now what does it mean that the power of the holy people shall be shattered? What is the last major event of the millennial kingdom? What's the last major event of the millennial kingdom? After the thousand years, Satan is released. And like a magnet, he draws all the iron filings out of the sand. And they gather together and surround the camp of the saints.

They are as numerous as the sand of the sea. And there is no power in the holy people to counter this attack. How is that attack, how is that siege dealt with? God obliterates it.

All through Israel's history, what has God called Israel to do? Take up your sword and fight. You

go in and drive the enemies out of the land. You defend yourself.

But in this very last conflict, it is God. God doesn't say turn your pruning hooks back into swords and your plowshares back into spears and so on. Or maybe it's the other way around.

He says when they are surrounded, God Himself will consume these enemies. And it is no longer a matter of the power and the might of His people. The power of the holy people has been completely shattered, it says there at the end of verse 7. All these things shall be finished.

And this literally talks about the hand of the holy people. This is Yad Am Kodesh. It's the hand of the holy people.

And the word here, Napats is in the Pael stem, which means it's intensive in form. And it means to smash to pieces. So the hand of the holy people will be smashed.

Here's the angel lifting up his right hand and his left hand and saying this is going to extend for a time, times and half a time. And when the hand of the holy people has been smashed, then these things will be finished. What is Israel's problem been ever since Moses led them out of Egypt? What does Paul say in Romans 9, 10 and 11? It's pictured in their namesake, Jacob, Israel.

What does he do when he's coming across the river? He sends everybody else across. He's the last one left behind. And what happens? He begins to wrestle with the man.

And what does he say? I will not let you go until you bless me. What's he trying to do? He's trying to obtain God's blessing how? By the strength of his hand. Paul says the same thing.

Not having obtained the righteousness of God and seeking to establish their own. It is righteousness by works that has ever been the failing of Israel. What did Jesus say? From the beginning until now, men have tried to enter the kingdom of God how? By force.

Men have tried to grasp the kingdom of God by force. They've tried to take it in their hand. What is going to finally convince Israel that you can't take the righteousness of God in your hand? It is God's deliverance at the end of the millennial kingdom.

When Satan, this is the final conflict, it's as big a deal as the garden. His first opposition to man comes in the garden. His last opposition comes at Gog Magog.

And he is ever trying to do the same thing. Eve, reach out your hand and take the fruit. What is it that is going to finally and forever refute the satanic inroads, the satanic attack, the satanic lure and stratagem, the satanic seduction of mankind? It is when Eve reaches out for the fruit, that hand gets smashed.

It's such a beautiful chiasm. The very first thing that caused man to fall was Eve doing what? Stretching forth her hand. The history of Israel throughout the Old Testament and even in the millennial kingdom is going to be stretching out the hand and trying to lay hold of

righteousness by human effort, not by faith.

We walk by faith and not by sight. Well, at the end, it is when the hand of the holy people has been smashed, all these things shall be finished. And that's at the end of the millennial kingdom.

So, I would submit to you that we are very near the end of this age. We are very near the end of the times of the Gentiles. And you can see Daniel, I don't know that he lived to be 103 or 120 or whatever he would have had to be to write this prophecy down in exactly 500 BC.

But when you talk about times, time and half a time, this is what you can see in these millennia between his time and the end of the millennial kingdom. So, Daniel says in verse 8, although I heard, I did not understand. Then I said, my Lord, what shall be the end of these things? So, he says, I did not understand.

And he says, Lord, what shall be the end? And the word that's used for end here is achreth, A-C-H-R-I-T or T-H, achreth, achareth. There may be an A in there between the C-H and the R. Well, achar is the word that means after, what comes after. And this is a noun that means the after part or the result.

What will be the result of these things? So, Daniel is not saying when are these things going to end? He's saying, well, then what? What's the upshot? What's the outcome? What's the result? And the answer he receives is, go your way, Daniel. For the words are closed up and sealed until the time of the end. The angel says, what did I just tell you? The book is finished.

We're not talking anymore. We're not going to get into the kingdom of the Father. We're not going to talk about the church.

We're not going to talk about the bride of Christ. We're not going to talk about the new Jerusalem. We're not going to talk about the city that is built four square.

The thing's over. Get up and move out. You've gotten all that you're going to get.

The words are closed up and sealed until the time of the end. Many shall be purified, made white and refined, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. There is enough in what you've been given to purify many.

This is going to give them the hope. This is going to give them the information. This is going to give them the ability to set their goals, to establish their priorities, to review their values and live their lives in a way that reflects purity, refinement, being made white.

What is the result? Daniel is asking, what's the historical result? But the answer he receives from the angel is, here's the spiritual result of these things. The question to ask is, well, not what is the kingdom of the father going to be like? The question to ask is, now that we have been given this revelation, what is the spiritual result? Spiritual result is what counts. Purification, being

made white, being refined.

Hopefully our study of the book of Daniel has given us a panorama and a sense of God's plan and purpose in history. Think about how this book began and how it ends. It ends looking at the nation of Israel, which has been cut off and has not received its promises.

All these died in faith, not having received the promise. What was the very first set of incidents in this book? Daniel and his friends are led away captive. And what happened to them? They are made eunuchs, which means they have no fruit of the body.

They have no offspring. And this speaks to us of the nation of Israel who comes into being, but is taken captive in a sense by sin, just as they were slaves in Egypt. And under the law of Moses as a nation, many wonderful individual exceptions, but as a nation, this is what Paul says in Romans 9 through 11, Israel as a nation has not been fruitful.

They are the dry branch that is broken out, and the wild branch of the Gentiles has been grafted in to bear the fruit. So Israel is a fruitless branch, but they live in hope. They live in expectation, just as Daniel did.

Daniel had no expectation of progeny. It was the will of God that he be taken captive. It was the will of God that he be made a eunuch.

And his life stands in Scripture as a parable, as a lesson, as a sermon. And there is a sense in which his life reflects the national history of Israel, unable to be fruitful in captivity, in being denied enjoyment of covenant blessings and covenant fulfillment, but looking forward in hope to the day when they hear the voice of the Son of God and awake and arise to a resurrection, looking at eternal life. Life in the sense of production, life in the sense of fruitfulness, life in the sense of partaking of the glory and the presence of God.

Many shall be purified, made white and refined, but the wicked shall continue to do wickedly. None of the wicked shall understand, but the wise shall understand. There are two kinds of people that are going to be raised.

There are two kinds of people who are going to be exposed to this prophecy. The wise are going to respond to it. The wise are going to grow fruitful by it.

And in the resurrection, they're going to be refined. And there are those who you can tell them and tell them and tell them, and it just bounces off. Something impermeable in between the Word of God and their soul.

From the time that the daily is taken away and the abomination of desolation is set up, there shall be 1,290 days. Now, this is a reference to that which occurs right in the middle of this time, in the middle of the 70th week. And once again, there's an immediate literal fulfillment and then there's a greater, larger perspective fulfillment.

He says, from the time the daily sacrifice is taken away and the abomination of desolation is set up, there shall be 1,290 days. Blessed is he who waits and comes to the 1,335 days. Why the difference between 290 and 335? You go your way till the end for you shall rest and will arise to your inheritance at the end of the days.

You see the point, the objective of this information, the objective of this final chapter, indeed the objective of the whole book. Go your way. You bear your fruit in your season.

You be the tree planted by the river of water. And rest, you will arise to your inheritance at the end of the days. Well, we only have one remaining issue in our study of the book of Daniel to sort out verses 12 and 13.

Blessed is he who waits and comes to the 1,335 days. Yet, from the time the sacrifice is taken away, there are 1,290 days. Well, this deserves a session unto itself.

There's a difference of 45 days. What does this all mean? Well, that will occupy us for our final session in the book of Daniel next week. But we will close here in a word of prayer.

Father, thank you for the wonderful truths you reveal to us through your word. Thank you for the beauty and the symmetry and the integrity of your word and the illumination that one passage provides on another and the line upon line and precept upon precept that we experience as we seek to understand and rightly divide your word of truth. We pray that God the Holy Spirit will lay these truths on our hearts in such a way that we are transformed, that we are renewed, that we are equipped and that we reflect even now the glory of the Lord Jesus Christ in our lives and are ready to rise and reflect his glory and yours to an even greater extent.

We pray all these things in Jesus' name. Amen.