

1. Last week I taught an introduction to Daniel chapter twelve.
2. When time expired I was in the process of teaching Dan 12:1.
3. I want to review some of that learned and then pickup with new material at point thirteen.

Introduction:

1. Daniel chapter twelve is the high point of the book of Daniel and the climax of Daniel's prophecies. It is comparable to Revelation 19, the high point of the last book of the Bible.
2. The chapter division at this point is unfortunate as the narrative of chapter eleven naturally extends through the first three verses of chapter twelve.
3. The entire section from Dan 11:36 to 12:3 constitutes a revelation of the major factors of the time of the end.
4. These factors may be summarized as:
 - 4.1 a world ruler,
 - 4.2 a world religion,
 - 4.3 a world war,
 - 4.4 a time of great tribulation for Israel,
 - 4.5 a deliverance for the people of God at the end of the tribulation,
 - 4.6 a resurrection and judgment,
 - 4.7 a reward of the righteous and
 - 4.8 a judgment of unbelievers.
5. All of these factors are introduced in this section.

Now let's continue with our study of Dan 12:1.

KJV

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

NIV

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people - everyone whose name is found written in the book-- will be delivered.

Principles:

1. The opening phrase of chapter 12, "and at that time" makes clear that this passage is talking about the same period of time as the previous context, that is, "the time of the end."
2. The action here in verse one is not subsequent to the preceding events but coincides with them chronologically.
3. Chapter 11 had dealt primarily with the political and religious aspects of the time of the end. Chapter 12 relates these events to the people of Israel.
4. To take the expression "the children of thy people" in any other sense than that of Israel is to ignore the uniform meaning of thy people as used throughout the book of Daniel. The people involved are a nation, that is, the nation Israel.
5. The unprecedented time of trouble here mentioned is a major theme of both the Old and New Testament. Deu 4:30; Jer 30:7; Mat 24:15-20 and Dan 9:27.
6. Christ's warning to the children of Israel in Judah was that they should "flee to the mountains," not taking time to secure clothes or food.
7. All of these Scriptures agree that there is no precedent like this end time trouble. Even liberal expositors find it impossible to harmonize Daniel 12:1 with the persecutions of Antiochus Epiphanies in the second century B.C.
8. Numerous other allusions in Scripture up to this period indicate that it is indeed a time of supreme trial for Israel. Zec 13:8
9. This time of trouble is parallel to the warfare described in Dan 11:40-45. In their distress, the children of Israel are especially aided by Michael, the archangel (Jude 9).

10. As the head of the holy angels, Michael is given the special responsibility of protecting the children of Israel..

11. Because of the purpose of God and the ministry of Michael, it is revealed to Daniel that "at that time thy people shall be delivered, every one that shall be found written in the book of life."

12. The time referenced in Dan 12:1 is the end of the Tribulation, at which time some of the children of Israel, by the miraculous intervention of God are delivered from their persecutors (Dan 7:18, 25-27).

Now for new material and point thirteen.

13. The repeated reference to "thy people" twice in Dan 12:1, seems to limit this to the people of Israel, rather than to all the saints. This is in keeping with the whole tenor of Daniel which deals with Israel as Daniel and God's people.

14. The deliverance will not extend to all Israel in that unbelieving or apostate Israel is excluded.

15. The prophecy assures, however, that in spite of Satanic efforts to exterminate the people of Israel, a godly remnant will be ready to greet their Messiah when He returns (Zec 13:8-9).

Zec 13:8 In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'

16. Daniel makes clear that believing Israel will be delivered "at that time."

17. The reference to "every one that shall be found written in the book" conveys the thought that those delivered have their names inscribed in the Book of Life.

18. At the second coming of Christ, not every individual Israelite is spiritually prepared for His return, as Eze 20:33-38 makes clear, describing the purging out of the rebels in Israel at the time of the Second Advent.

Eze 20:33 As surely as I live, declares the Sovereign LORD, I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered-- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

19. Although Israel as a nation will be delivered from their persecutors (Rom 11:26), individual Israelites will still face the searching judgment of Christ and only true or spiritual Israel shall be saved.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

Rom 11:27 And this is my covenant with them when I take away their sins."

19.1 Paul in Romans chapter nine makes clear who is true or spiritual Israel.

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, & Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

20. Before we look at verse two, let me give you an expanded translation of Dan 12:1

Expanded Translation

Dan 12:1 During the Tribulation Michael, Israel's guardian angel, will establish himself as the protector of your people.

Although Israel will experience great distress, Michael will make certain that all which occurs is in the permissive will of God.

The trauma will be without parallel. In that period of great persecution true Israel shall be delivered - in fact all whose names are left in the Book of Life shall rule with Him on earth in the Millennium.

21. Now let's see what we can learn from verse two.

KJV

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

NIV

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Principles:

1. As a climax to the time of tribulation described in the preceding context, verse two reveals that there will be a resurrection from the dead.
2. Although there have been many who see this passage as the first mention of a resurrection, they are wrong. This is not the earliest passage where this belief is revealed.
3. It is clear that Abraham had confidence in a bodily resurrection from the dead in offering Isaac (Gen 22:5; Heb 11:19).

Gen 22:5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

Heb 11:19 Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

4. Job, who lived before Moses, stated his faith in a resurrection, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

Job 19:25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

Job 19:26 And after my skin has been destroyed, yet in my flesh I will see God;

5. Isaiah, who lived more than a century before Daniel, predicted that dead men would live again and that their bodies should rise (Isa 26:19).

Isa 26:19 But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead.

6. Hosea, a contemporary of Isaiah, predicted, "I will ransom them from the power of the grave, I will redeem them from death" (Hos 13:14).

Hos 13:14 "I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction?"

7. Even the resurrection of Christ is predicted in the words, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa 16:9-10).

Psa 16:9 Therefore my heart is glad and my tongue rejoices; my body also will rest secure,

Psa 16:10 because you will not abandon me to the grave, nor will you let your Holy One see decay.

8. Here Daniel is not revealing something new but he is simply restating that which has always been the hope of the saints. This, of course, is enlarged in the New Testament with the added truth of the rapture.

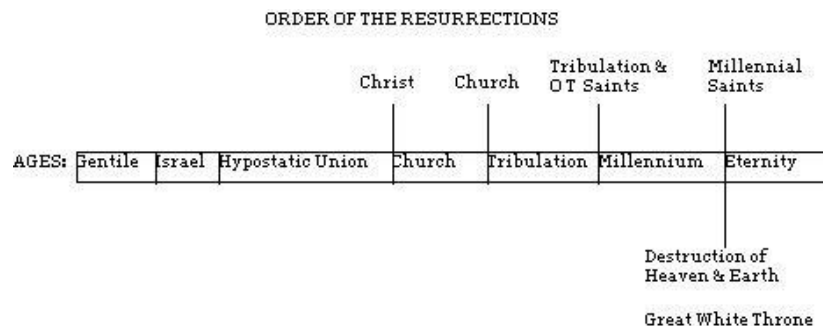
8.1 In the New Testament we have an explicit "Order of Resurrection" delineated.

9. Although both liberal and conservative scholars generally agree that the resurrection is in view in this passage, because of the wording of the prophecy, certain questions have been raised as to:

9.1 the character of the event,

9.2 the time of the event, and

9.3 the inclusion of the event.



10. What is presented here is that those who have died as redeemed or real Israel will be raised from the dead to join those living in a period of restoration.

10.1 Believers who are martyred in the Tribulation and those who survive the Tribulation will be joined by the Old Testament saints who are raised from the dead. This would include the saints of Age I, or The Gentile Age as it is also called, those of the Jewish Age proper and some Kingdom Age saints.

11. This period of restoration will occur after the Tribulation, at the Second Coming of Christ.

12. Those delivered at the Second Advent of Christ will join in establishing Israel in the land in the millennial kingdom which follows the Messiah's return.

12.1 The bodies of those described in paragraph 10.1 above will not be in resurrected bodies but in fact they will have "ordinary bodies," i.e., bodies capable of performing ordinary things during the Millennium. This would include procreation to repopulate the millennial earth.

12.2 Most would agree procreation inappropriate and incompatible with various descriptions of our resurrection bodies.

13. Accordingly, the best exegesis of this passage interprets it as revealing an event occurring at the time of the Second Coming of Christ. At the same time, those who have died in the great tribulation just preceding will also be raised as taught in Rev 20:4.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

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