

1. Last week I completed an exegesis of Dan 12:3 and 4; when time expired I was about to begin the exegesis of Dan 12:5.

2. I want to review some of that learned and then we will resume our study of Dan 12:5 but first let me give you an expanded translation of Dan 12:1-4.

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.

Dan 12:2 Many who sleep in the dust of the earth will awake; some will be raised and live forever in ecstatic happiness and others will be raised for judgment, shame and everlasting contempt.

Dan 12:3 Those throughout the ages who wisely believe on the Lord Jesus Christ to come will shine like the brightness of the heavens, and those who lead many to the Lord will shine like the stars forever.

Dan 12:4 Close up and seal the scroll until the time of the end. From then until now, your people will travel all over seeking knowledge but they will not acquire an understanding of the end time. It is only during the time of the great tribulation that Israel will receive comfort from end time doctrines.

3. Now let's see what we can learn from verses 5, 6, 7 and 8.

#### KJV

Dan 12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Dan 12:6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Dan 12:8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

#### NIV

Dan 12:5 Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank.

Dan 12:6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

Dan 12:7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."

Dan 12:8 I heard, but I did not understand. So I asked, "My lord, what will the outcome of all this be?"

#### Principles:

1. At the conclusion of the vision, Daniel is still observing the scene by the side of the river as in chapter 10, observes two individuals, one on one side of the river and the other on the other side. Christ is seen astride the waters of the river.

2. It may be assumed that the river is the Tigris, its modern name.

3. The individuals whom Daniel now observes are angelic creatures. Earlier in our study of Daniel chapter ten we identified the Man in linen as a Theophany.

Dan 10:4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris,

Dan 10:5 I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist.

Dan 10:6 His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

Dan 10:7 I, Daniel, was the only one who saw the vision; the men with me did not see it, but such terror overwhelmed them that they fled and hid themselves.

4. One of these asks the obvious question in the light of the great prophecies which have just preceded, "How long shall it be to the end of these wonders?"

5. Our "man in linen," is no doubt the same one described in verse 5 and 6 of chapter 10. He is the Christ.

6. As Daniel observes, the man clothed in linen holds up his right hand and his left to heaven and swears "by him that liveth for ever," no doubt a reference to The Father. The content of His oath is rather a declaration of the length of the time of the end; it shall be "for a time, times, and a half a time" or 3 and 1/2 years.

7. Although the two angels do not participate in this revelation, it may be in keeping with the concept of two witnesses as establishing a point. (Deu 19:15; Deu 31:27-29 and 2Co 13:1-2).

Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

2Co 13:1 This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses."

2Co 13:2 I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others,

8. The fact that the One making the statement raises both hands indicates the solemnity of the oath. Ordinarily, only one hand was raised (Gen 14:22).

Gen 14:22 After Abram returned from defeating Kedorlaomer Abram said to So the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath

Gen 14:23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'

9. The message is delivered on behalf of God to God.

10. With reference to the meaning of the phrase a time, times, and an half? This expression, also occurring in Daniel 7:25, apparently refers to the last period preceding the second coming of Christ which brings a conclusion to the time of the end.

11. Montgomery, although a liberal scholar, correctly stated the meaning in his book A Critical And Exegetical Commentary on the Book of Daniel when he wrote,

"Here, Dan 12:7, it is in the terms of Dan 7:25, with the Hebrew equivalent of the Aramaic there; i.e., three and a half years." In other words, it is the last half of the seven-year period of Daniel 9:27 which culminates in the second advent. The expression time, is considered a single unit; times, as equivalent to two units; and an half, a half unit. Adding these units amounts to three and one-half. Obviously, this expression would be obscure if it were not for added light given in other passages and the further revelation given in this chapter.

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."

12. 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.

13. Although Daniel heard the prophecy plainly, he states in verse 8 that he did not understand it. Daniel rephrases the original question asked by the angel in verse 6, and addresses the angel with the words, O my Lord, what shall be the end of these things?

Dan 12:6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

14. Daniel is stating his bewilderment in his effort to understand the revelation given concerning the time of the end.

15. We are now ready for an expanded translation of Dan 12:5-8.

#### Expanded Translation

Dan 12:5 Then I looked up and there before my eyes were two angels, one on my side of the river and one on the other side.

Dan 12:6 One of them said to the man wearing the linen garment who was standing in the middle of the river on top of the water, "How long will it be before these astonishing things are fulfilled?"

Dan 12:7 The Man in linen lifted both His hands toward heaven, He then swore by the Lord Jehovah, "it will go on for three and one-half years. When Israel has finally been brought to her knees, then shall the end come."

Dan 12:8 I heard everything the angel said, but I did not understand the meaning. So I asked, "My lord, how will all this turn out?"

16. Now we are ready for the concluding words of the angel.

#### KJV

Dan 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Dan 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Dan 12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

#### NIV

Dan 12:9 He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end.

Dan 12:10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.

Dan 12:11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Dan 12:12 Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

1. In verse 9, Daniel is once again informed that no further information will be given to him. Here we find the explicit statement that Daniel and his people will not understand until they are involved in the events described.

2. The primary purpose of the revelation was to inform those who would live in the last days, which would certainly include us of the church age.

3. 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.

4. Likewise, understanding the events of the time of the end will be possible for "the wise" who "shall understand," but "none of the wicked shall understand."

4.1 The statement "Many will be purified, made spotless and refined, but the wicked will continue to be wicked" makes clear these passages in our age (the last days) will have an amazing evangelical impact.

4.1.1 This we have certainly seen in the Tim LaHaye and Jerry Jenkins books often called "The Left Behind Series."

4.2 The statement "None of the wicked will understand, but those who are wise will understand" is an early statement of what we know as operation Z.

4.2.1 The understanding of prophecy, like all doctrine requires spiritual insight and the teaching of the Holy Spirit.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

5. Even though what we have just studied in Daniel describes in great detail the time of the end, it is obvious that unbelievers will not avail themselves of divine revelation; but it will be a source of comfort and direction to believers who are spiritual.

6. Divine revelation will always be veiled from both the unbeliever or natural man and the carnal believer; doctrine is made perspicuous to the spiritually minded, i.e., the spiritual man by God the Holy Spirit. Lewis Sperry Chafer was the first to categorize the three types of men; I want to give you several points from his categorization.

6.1 "There is an obvious difference in the character and quality of the daily life of Christians.

6.2 There is also a possible improvement in the character and quality of the daily life of many Christians. This improvement is experienced by all such Christians who fulfill certain conditions. These conditions form an important theme in the Word of God.

6.3 The Apostle Paul has divided the human family into three groups:

6.3.1 The "natural man," who is unregenerate, or unchanged spiritually;

6.3.2 the "carnal man," who is a "babe in Christ," and walks "as a man"; and

6.3.3 the "spiritual" man.

6.4 In 1Co 2:9 to 3:4 this threefold classification is taught.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1Co 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

6.5 The passage opens as follows: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit."

6.6 A distinction is here drawn between those general subjects of human knowledge which are received through the eye-gate, the ear-gate, or the "heart" (the power to reason), and other subjects which are said to have been "revealed" unto us by His Spirit.

6.7 There is no reference here to any revelation other than that which is already contained in the Scriptures.

6.8 Men are classified according to their ability to understand and receive the "deep things of God." Into these "deep things of God" no unaided man can go. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (knows them).

6.9 An unaided man may enter freely into the things of his fellow man because of "the spirit of man which is in him." He cannot however extend his sphere. He cannot know the things of God.

6.10 Even though man, of himself, cannot know the things of God, the Spirit knows them, and a man may be so related to the Spirit that he too may know them.

6.11 The passage continues: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things [the "deep things of God," which eye hath not seen] that are freely given us of God."

6.12 "We [that is, all saved] have received the Spirit which is of God." Here is a great potentiality. Being so vitally related to the Spirit of God is to have Him abiding within, it is possible, because of that fact, to come to know "the things that are freely given to us of God." We could never know them of ourselves: the Spirit knows, He indwells, and He reveals.

6.13 This divine revelation is transmitted to us in "words" which the Holy Spirit teacheth, as the Apostle goes on to state: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

6.14 God's Book is a Book of words and the very words which convey "man's wisdom" are used to convey things which "eye has not seen, nor ear heard, neither have entered into the heart of man."

6.15 Nevertheless unaided man cannot understand these "deep things of God," though couched in words most familiar to man, except as they are "revealed" by the Spirit. Just so, in coming to know these revealed things, progress is made only as one spiritual thing is compared with another spiritual thing.

6.16 Spiritual things must be communicated by spiritual means. Apart from the Spirit there can be no spiritual understanding."

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