

# Daniel 12

---

*The Scripture of Truth — The Time of the End*

From W. Kelly's *Writings on Prophecy*

Present Truth Publishers, 2001

### **Michael Stands Up: The Great Tribulation**

And at that time shall Michael stand up, the great prince which standeth for the children of thy people [the Jews without doubt]; 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 (v. 1).

Daniel 12 opens with a direct continuation from the closing verses of Daniel 11. Michael, the great prince that standeth for Israel, stands up at the time of the great tribulation. It is the same tribulation of which our Lord speaks in Matt. 24:21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The two passages are closely parallel. The tribulation will be unprecedented -- there never was such a time before, and there never will be such a time after.

I do not think that this passage has the slightest reference to Antiochus Epiphanes; but I am of opinion that Dan. 11:31 was accomplished then, and of this the first and second books of Maccabees treat. Of course there is a strong analogy between the two texts and the evil described, as there will be between that which Antiochus did and "the king" who is to perpetrate even greater abominations in the latter day. It is of this last only that Dan. 12:11 treats, and to this text, not to the former, our Lord referred, in Matt. 24:15. For, clearly, a future scene of iniquity is predicted in the gospel; and this, necessarily, sets aside reference to a monarch who died more than a century and a half before the Lord was born.

It is quite impossible to maintain that this was accomplished in the siege of Jerusalem by Titus; for in no sense were the 1290 days (taken either as days or years) followed by the final and eternal blessing of Israel, which the prophecy imports. It is to a future crisis, then, that the prediction applies.

### **The Resurrection: National and Bodily**

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. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (vv. 2, 3).

Many Christians apply this passage to a literal resurrection. But they are involved in difficulties, from which ingenuity essays in vain, as I think, to extricate them. Instead of commenting on what appears to me mistakes, let me state my firm conviction that a national resuscitation of Daniel's people, i.e. Israel, is in question here, as in Isa. 26 and Ezek. 37. This being understood the entire context is plain. It is at the time of their deepest distress that Michael stands up, and not merely are all those elect Jews delivered who have been glanced at in the previous parts of this prophecy, but many who are dispersed, as it were buried, or at least slumbering, among the Gentiles, awake, some to everlasting life, and some to shame and everlasting contempt (compare Isa. 66, sub finem.). Then follows the peculiar blessedness of the "Maschilim," i.e. the understanding ones, that instruct the mass in righteousness, who, instead of going out like the moon, though it may appear again, shine as the stars for ever and ever.

This figurative application of a resurrection to Israel's circumstances at the close of the age, is of course perfectly consistent with a real bodily resurrection of saints before, and of the wicked after, the millennium, as in Rev. 20:4-12.

It will be a time, not of national deliverance merely, but of signal mercy and judgment from God; and this for Israel after their long sleep among the Gentiles, as well as for such Jews as will have figured more in the previous crisis in the land. The Maschilim seem to be a special class still more distinguished (Dan. 12:3).

### **The Sealed Book and the Time of the End**

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (v. 4).

The book was to be sealed until the time of the end, the very period to which the prophecies point. The increase of knowledge and the running to and fro may refer to a general increase in the understanding of prophecy as the time draws near, as well as to the literal increase of travel and knowledge in the last days. Many shall run to and fro -- the restless activity of the modern world, with its unprecedented means of locomotion and communication, is not without significance here.

The angel then tells Daniel that "it shall be for a time, times, and an half" -- three and a half years, the great tribulation period of other scriptures. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (v. 7). The scattering of the power of the holy people -- Israel brought to the point of utter weakness and helplessness -- is the condition which immediately precedes the divine intervention.

---

### **The 1290 and 1335 Days**

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. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (vv. 11, 12).

I do not think that this passage has any reference to Antiochus Epiphanes. The symbolical adjuncts of Dan. 7, 8 are wanting: all here is conveyed in plain and unfigurative terms. Compare with this Matt. 24:22, and indeed the context before and after, which, though partially accomplished, awaits the same times for its fulfillment. The 30 and 45 days, in addition to the 1260, may refer to the

ingathering of the Jews and Israel, or to other changes, after the power of evil is overthrown, preparatory to complete blessing.

These dates may be, as I am entirely persuaded they will be, literal days. The 1290 days -1260 + 30 -- may refer to a period of clearing and judgment after the abomination is removed. The 1335 days -- 1260 + 75 -- may refer to the full establishment of millennial blessing. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" -- a special blessing is pronounced on those who endure to the end of this further period. The full significance of these additional days awaits the time of their fulfilment for its explanation.

And thou shalt rest, and stand in thy lot at the end of the days (v. 13).

Daniel himself is given a personal promise of resurrection and blessing at the end of the days. He will stand in his lot -- the lot appointed for him -- in the day of Israel's final deliverance and blessing. The book closes with this personal word of comfort to the prophet himself, who had borne so much and seen so much in vision, and whose writings were to be sealed until the time of the end.

## Supplementary Notes

*Short entries from Part Six: Miscellaneous Texts and Subjects, preserved word-for-word.*

### **Daniel 12:11, 12**

*Miscellaneous Texts and Subjects, p. 381*

---

I do not think that this passage has the slightest reference to Antiochus Epiphanes; but I am of opinion that Dan. 11:31 was accomplished then, and of this the first and second books of Maccabees treat. Of course there is a strong analogy between the two texts and the evil described, as there will be between that which Antiochus did and "the king" who is to perpetrate even greater abominations in the latter day. It is of this last only that Dan. 12:11 treats, and to this text, not to the former, our Lord referred, in Matt. 24:15. For, clearly, a future scene of iniquity is predicted in the gospel; and this, necessarily, sets aside reference to a monarch who died more than a century and a half before the Lord was born. May I add to Mr. E. B. Elliott's remark about the absence of the article in Dan. 12:11, while it occurs in Dan. 11:31, that there is this difference also: the text in ch. 11 strictly means "the abomination of the desolator" (polel. part.), whereas in 12 it is simply desolate, making desolate, or, of desolation (kal. part.). Both forms occur in Dan. 9:27. It is quite impossible to maintain that this was accomplished in the siege of Jerusalem by Titus; for in no sense were the 1290 days (taken either as days or years) followed by the final and eternal blessing of Israel, which the prophecy imports. It is to a future crisis, then, that the prediction applies.

The symbolical adjuncts of Dan. 7, 8 are wanting: all here is conveyed in plain and unfigurative terms. Compare with this Matt. 24:22, and indeed the context before and after, which, though partially accomplished, awaits the same times for its fulfillment. The 30 and 45 days, in addition to the 1260, may refer to the ingathering of the Jews and Israel, or to other changes, after the power of evil is overthrown, preparatory to complete blessing.

Christian Annotator 3:272 (1856).

**Many: Daniel 12:2**

*Miscellaneous Texts and Subjects, p. 382*

---

Many Christians apply this passage to a literal resurrection. But they are involved in difficulties, from which ingenuity essays in vain, as I think, to extricate them. Instead of commenting on what appears to me mistakes, let me state my firm conviction that a national resuscitation of Daniel's people, i.e. Israel, is in question here, as in Isa. 26 and Ezek. 37. This being understood the entire context is plain. It is at the time of their deepest distress that Michael stands up, and not merely are all those elect Jews delivered who have been glanced at in the previous parts of this prophecy, but many who are dispersed, as it were buried, or at least slumbering, among the Gentiles, awake, some to everlasting life, and some to shame and everlasting contempt. (Compare Isa. 66, sub finem.). Then follows the peculiar blessedness of the "Maschilim," i.e. the understanding ones, that instruct the mass in righteousness, who, instead of going out like the moon, though it may appear again, shine as the stars for ever and ever. This figurative application of a resurrection to Israel's circumstances at the close of the age, is of course perfectly consistent with a real bodily resurrection of saints before, and of the wicked after, the millennium, as in Rev. 20:4-12.

I am aware of the assertion that the phrase is never used elsewhere in Hebrew as distributive of a general class previously mentioned. But I believe it to be unfounded. The reader has only to examine Joshua 8:22, and he will see that the pronoun is used in a similar way, Israel being the general class, and the same expression as here taking it up distributively. Accordingly, our English Bible in both cases, and in my judgment rightly, translates "some and some."

Again, I have no sympathy with those who apply this verse to mere temporal deliverance. But it is not a necessary inference, on the other hand, that the words "everlasting life" imply a resurrection-state. People forget that the saved

Israelites in question are supposed to possess eternal life, which certainly may be before any change as to the body. It will be a time, not of national deliverance merely, but of signal mercy and judgment from God; and this for Israel after their long sleep among the Gentiles, as well as for such Jews as will have figured more in the previous crisis in the land. The Maschilim seem to be a special class still more distinguished (Dan. 12:3).

Christian Annotator 2:378 (1855).

---

*The Bible Treasury; Christian Annotator.*