

The Book of Daniel / Chapter Twelve (Part Two)

Lesson 55-Daniel's Apokalypsis

I. REVIEW FROM LAST WEEK

- The events described are specifically connected to the "time of distress" or "trouble."
- This period of tribulation is linked to the reign of the figure known as "the king who does what he pleases."
- The distress will be so severe that it may involve visible divine and cosmic battles.
- The conclusion of this period involves a clear delineation of destiny for two distinct groups: one experiencing resurrection to life, and the other facing eternal disgrace.

II. PROPHETIC OVERVIEW: THE SEQUENCE OF KINGDOMS

Prophetic Kingdom	Empire	Prophetic Symbolism (Daniel 2)	Key Figures / Components
First Kingdom	Babylonian Empire	Gold (Dan. 2:36-38)	Nebuchadnezzar (605-561 BC)
Second Kingdom	Medo-Persian Empire	Silver (Dan. 2:39a)	Cyrus, Cambyses II, Darius I, Xerxes I
Third Kingdom	Grecian Empire	Bronze/Brass (Dan. 2:39b)	Alexander the Great, The Diadochi
Fourth Kingdom	Parthian Empire	Iron (Dan. 2:40)	Mithridates (171-141 BC)
Fifth Kingdom	Satanic Empire	Iron & Clay (Dan. 2:41-43)	"Shattered Horn" (Dan. 7:19-25)

III. THE PERSIAN AND GRECIAN EMPIRES

The analysis begins by identifying the key rulers who fulfilled the initial prophecies of Daniel 11.

The Four Kings of Persia: The prophecy foretells the rise of four specific kings in Persia following the time of the vision.

1. **Cyrus the Great (559-529 B.C.):** Reigned for 30 years and conquered Babylon in 539 B.C.
2. **Cambyses II (529-522 B.C.):** Reigned for 7 years.
3. **Darius I (522-486 B.C.):** Reigned for 36 years.
4. **Xerxes I (Ahasuerus) (486-465 B.C.):** Identified as the fourth king who would have "far more" riches. Reigned for 21 years.
- 5.

IV. THE TWO GROUPS OF THE END TIME

A central theme of the prophecy explained by the "one" man to Daniel is the clear division of humanity during the "time of great affliction" into two distinct groups with opposing destinies.

"Those Who Have Insight" (המְשֻׁלְּלִים)

This group is identified as the righteous who will persevere during the time of tribulation. The Hebrew term used to describe them, *Sākalim*, provides significant insight into their character and role.

- **Linguistic Analysis:**

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- The root word is *sakal*.
- The word *Šākalim* appears 9 times in the Book of Daniel and 63 times in the Hebrew Scriptures.
- It is a participle active with a definite article (ה), translating to "The ones who are insightful" or "the insightful ones."
- Its *Hiphil* stem indicates a declarative action, recognizing someone as being in a state of insight.
- **Role and Identity:**
 - In Daniel 1, these are youths "showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge." God gave them "knowledge and intelligence."
 - In Daniel 11:33, "Those who have insight among the people will give understanding to the many," though they will suffer persecution.
 - In Daniel 12:10, they are the ones who will understand, in contrast to the wicked.
 - This group is identified as Israelites who desire to uphold the Mosaic Covenant and those who align their conduct with the preparation for the Messiah's coming.
 - Destiny: Their destiny is to "shine brightly like the brightness of the expanse of heaven." The Hebrew word for "shine brightly," *zahar*, is written in the *Hiphil* stem, emphasizing this action. The noun *zohar* means "brightness" or "brilliance," describing the quality of their shine.

"Those Who Lead the Many to Righteousness": This phrase further describes the actions of the insightful ones and their eternal reward.

- **Linguistic Analysis:**

- The term for leading to righteousness is *masdîqê* (מִצְדִּיקֶת). The root word is *tsawdak* (*sâdaq*).
- Like *Šākalim*, it is a *Hiphil* stem participle active, signifying a declarative action and highlighting a person's position or identification. It can be translated as "to vindicate" or "to justify."
- The term "the many" (הָרָבִים) is identified as an idiom referring to the nation of Israel.
- The term "righteousness" (*sâdaq*) as a participle active without a definite article underscores a person's continual activity.
- **Interpretation:** The "one" man explains to Daniel that those who "justify" or "vindicate" Israel during this severe affliction will be rewarded by shining "like the stars for an eternity." This act of righteousness is paralleled in Matthew 25:34-40, where serving "the least of these brothers of Mine" is equated with serving the King directly.

V. SYNTHESIS WITH THE BOOK OF REVELATION

The prophecies in Daniel 12 are presented as directly corresponding to events detailed in the Book of Revelation, particularly concerning the ultimate fates of the two groups.

The Destiny of the Righteous: The First Resurrection: The promise in Daniel of awakening to "everlasting life" is linked to the first resurrection described in Revelation.

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Daniel 12:2-3	Revelation 20:4, 6
<p>“...Many of those who sleep in the dust of the ground will awake, these to everlasting life...those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever...”</p>	<p>“...Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God...and they came to life and reigned with Christ for a thousand years...Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power...”</p>

VI. THE DESTINY OF THE WICKED: THE SECOND DEATH

The condemnation in Daniel to "disgrace and everlasting contempt" is aligned with the final judgment and second death in Revelation.

Daniel 12:2b	Revelation 20:7, 11-15
<p>“...but the others to disgrace and everlasting contempt....”</p>	<p>“...The rest of the dead did not come to life until the thousand years were completed... Then I saw a great white throne...And I saw the dead, the great and the small, standing before the throne, and books were opened...and the dead were judged from the things which were written in the books, according to their deeds...This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire...”</p>

VII. SCRIPTURAL REFERENCES FOR EACH GROUP

The Righteous ("Insightful Ones")	The Wicked ("Others to Disgrace")
Revelation 12:17	Revelation 9:20-21
Revelation 13:7	Revelation 13:4
Revelation 13:9	Revelation 13:8
Revelation 14:3-5	Revelation 13:14-17
Revelation 14:12	Revelation 14:9-11

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Revelation 19:7	Revelation 16:21
	Revelation 17:8

VIII. THE SEALED PROPHECY AND THE INCREASE OF KNOWLEDGE

The prophecy concludes with a command to Daniel to preserve the message for a future time.

Daniel 12:4 NASB95: "...But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase..."

Command to Conceal and Seal: The "one" man instructs Daniel to "conceal" (*satam*) and "seal up" (*hātām*) the words of the message in chapters 11 and 12.

- **Conceal (סְתַם / *satam*):** Occurs 3 times in Daniel, always in relation to the "end time" (*ayth kates*). It means to hide or close something.
- **Seal Up (הַתָּמֵן / *hātām*):** Occurs 4 times in Daniel, also associated with the "end time." It means to set a seal, hiding or closing something off.

The reason for this is that the events do not pertain to Daniel's time but to a distant future.

The Increase of Knowledge: The prophecy states that at the end of time, "knowledge will increase."

- **Knowledge (דִּתְּרָא / *da'at*):** This word appears with a definite article. Its usage is significant in passages like Genesis 2:9 (the tree of the knowledge of good and evil) and Hosea 4:6 ("My people are destroyed for lack of knowledge").
- **Increased (רָבָּא / *rābā*):** A common Hebrew word meaning to "increase," "make large," or "multiply."

This increase in knowledge is interpreted as the future revelation of specific divine truths, including:

- The New Heaven & New Earth (Revelation 21-22).
- The sharing of spiritual blessings with the Gentiles (Ephesians 1:1-14, 3:3-9; Colossians 1:26-27).
- The "catching up" of the saints (1 Thessalonians 4:13-16).
- The grace administration of God (Romans 16:25; 1 Corinthians 2:7).

IX. CONCLUSION

The message delivered to Daniel by the "one" man provides a comprehensive prophetic history of Israel, culminating in a period of great affliction at the "end time." This period will serve as a definitive separation between two groups: those who understand the coming of the Messiah and support Israel, and those who do not. The former, if they lose their lives, are promised resurrection to rule with Christ. The latter are destined for condemnation. Daniel was commanded to seal this message, preserving it for a future time when its meaning would be more fully understood through an increase in divine knowledge.