

Study 13

The Resurrection of Israel

Chapters 10–12

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Introduction: Chapters 10–12 comprise a single prophecy describing the history of the intertestamental period, from Malachi to Matthew.

I. Daniel receives a message “in the third year of Cyrus king of Persia” (10:1).

A. During a period of mourning and fasting (3 weeks)

1. He is at the bank of the Tigris River.

2. He sees a “man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult” (Dan. 10:6).

a. The men with Daniel did not see the vision.

b. Paul on the Damascus Road: “And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me” (Acts 22:9).

3. A vision of the pre-incarnate Christ (theophany/Christophany): “Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of

many waters. In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength” (Rev. 1:13–16).

B. Daniel is God’s representative to the *Oikoumene*: Babylon, Medes-Persians, Greece, Rome (see Matt. 24:14; Luke 2:1; Rom. 1:18; Col. 1:6; 1:23; Rev. 3:10).

C. God had departed Jerusalem and the temple.

1. The temple is destroyed (Ezek. 5:9).

2. Daniel speaks to the nations.

D. Jesus departs the temple and sends the church beyond Jerusalem.

1. The temple is destroyed (Matt. 24:21).

2. The gospel goes to the nations (Matt. 28:18–20).

II. The Resurrection of Daniel/Israel (Dan. 10:9–11); Michael (“He who is like God”) and Jesus/Joshua (“Jehovah is salvation”)

A. The Binding of Satan by Michael (Dan. 10:13).

1. The prince of Persia is a Satanic principality (Dan. 10:12).

2. His adversarial conduct is limited when the righteous act (10:3): 21 days.

3. If man serves Satan, man gets Satan: “Can a throne of destruction be allied with You, one which devises mischief by decree? They band themselves together against the life of the righteous and condemn the innocent to death. But the Lord has been my stronghold, and my God the rock of my refuge. He has brought back their wickedness upon them and will destroy them in their evil; the Lord our God will destroy them” (see Ps. 94:19–23).

B. The Binding of Satan (Jesus).

1. Demons are cast out (Matt. 12:22–24).

2. The kingdom has come upon you (Matt. 22:25–29).

C. The status of Satan under the New Covenant.

1. Satan is a creature. Like all creatures, he has certain limitations. Even under the Old Covenant, Satan had to be granted permission by God before he could act (Job 1:6–12; 2:1–7).

2. Satan’s limitations have been multiplied since the crucifixion, resurrection, and ascension of Jesus.

a. The Bible shows us that if we “resist the devil he will flee from” us (James 4:7).

b. The only power that Satan has over the Christian is the power we give him and the power granted to him by God (2 Cor. 12:7–12).

c. Scripture tells us that Satan is defeated, disarmed, and spoiled (Col. 2:15; Rev. 12:7; Mark 3:27).

d. He has “fallen” (Luke 10:18) and was “thrown down” (Rev. 12:9).

e. He was “crushed” under the feet of the early Christians, and by implication, under the feet of all Christians throughout the ages (Rom. 16:20).

f. He has lost “authority” over Christians (Col. 1:13). He has been “judged” (John 16:11).

g. He cannot “touch” a Christian (1 John 5:18). His works have been destroyed (1 John 3:8).

h. He has “nothing” (John 14:30). He must “flee” when “resisted” (James 4:7).

i. He is “bound” (Mark 3:27; Luke 11:20).

j. The gates of hell “shall not overpower” the advancing church of the Lord Jesus

Christ (Matt. 16:18).¹ Surely Satan is alive, but he is not well on planet earth.

3. “For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, hindering us from speaking to the Gentiles that they might be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost. But we, brethren, having been bereft of you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. For we wanted to come to you—I, Paul, more than once—and yet Satan thwarted us. For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming [presence]? For you are our glory and joy” (1 Thess. 2:14–20).

III. What will happen “to your people in the latter days, for the vision *refers to many days yet come*” (10:14).

A. The nations in Israel’s future.

1. The prince of Persia (Dan. 10:20).

2. The prince of Greece (10:20).

3. The history of the nations regarding Israel until the time of the end of the Old Covenant.

B. Daniel is strengthened: “And in the first year of Darius the Mede, I arose to be an encouragement and a protection for him [i.e., Darius]” (11:1).

¹The material on Satan was taken from Jay E. Adams, *The Christian Counselor’s Manual* (Grand Rapids, MI: Baker Book House, 1973), 126–127.

1. The church's duty in history.

a. Deuteronomy 4:1–8.

b. Sheba, Queen of the South, and Solomon (1 Kings 10; Matt. 12:42).

2. What the church should be doing. Church is more than a fire house.

IV. Many Christian organizations and churches exist exclusively as spiritual fire houses. When they see a fire, they send a fire engine to douse it. They then return to the fire house to polish the fire engine awaiting another call.

A. There is certainly a need for fire engines and fire houses. But there is no real community if there are only fire houses. For the most part, a fire house is inactive. Most of a fireman's time is spent waiting for a fire alarm to be pulled.

B. Christians must get into the building business without neglecting the construction of a few well-placed fire houses along the way. Life is more than waiting for fires to happen.

1. In order to build a Christian society, planners must acquire the skills to design and build what can be conceived.

2. Unfortunately, most Christians are ill-equipped to do the necessary planning and building. We are woefully ignorant of how the "system" works. Few Christians have the necessary experience to fight Leviathan and Behemoth. Even fewer have the theology.

V. History of the Intertestamental period

A. Daniel 11 is a prophecy of the Persian kings that followed Cyrus.

1. Cambyses

2. Smerdis

3. Darius Hystaspin

4. Xerxes, the fourth king of Persia (485–465 B.C.), was the son of Darius. At the [Battle of Thermopylae](#), a small force of warriors, led by King [Leonidas](#) of [Sparta](#), resisted the much larger Persian forces, but were ultimately defeated, after a Greek man called [Ephialtes](#) betrayed his country by telling the Persians of another pass around the mountains. Eventually, the Greeks defeated Persia.

B. The Greeks

1. Alexander the Great
2. The four-fold division of the kingdom.
3. Antiochus Epiphanes IV (Dan. 11:21–36).

C. The rise of the “Willful King.”

1. The future antichrist (This hardly fits the context to jump over the NT era and an additional 2000 years of history).
2. The papal system (same problem as antichrist theory).
3. The Herods.
 - a. The end of the indignation (destruction of Jerusalem: 11:36).
 - b. Speaks monstrous things.
 - c. Magnifies himself (Acts 12:23).
 - d. Identifies with Rome even though he rebuilt the temple (11:38–39).
 - e. No desire for women (killing of the infants, homosexuality, or both).
 - i. One Herod built a temple for the Jews so he could gain their loyalty politically.
 - ii. Another Herod used religion to cover up his political agenda by telling the wise men that he wanted to see the Christ child so he could worship him, when in

reality he was going to kill Him once he found Him in order to snuff out any opposition to his dominion over the Jews.

iii. Another Herod killed the Apostle James, (see Acts 12), and when he saw that his approval ratings rose with his Jewish followers, he seized Peter in an attempt to kill him as well and increase his wave of popularity.

iv. Many of the Herods who rose to power were sexually immoral, even homosexual as some scholars suggest. The use of “fox” by Jesus might be an allusion to this (Luke 13:32).

v. Jesus called Herod a fox, and told His disciples to avoid the “leaven of Herod” (Mark 8:15).

vi. Like a fox, the Herods were politically slick, sly, evil and conniving. This leaven creates a lust for power and control that’s hard to quench and coupled with hypocrisy, it will destroy the influence of those bound to it when the truth is exposed.

VI. The Resurrection of Israel

A. Just as Daniel had been raised from sleep in the dust in the first part of this long prophecy (Dan. 10), so all of Daniel’s people will also awaken at this time.

1. While the Bible does teach the resurrection of the physical body of believers, this is not what’s being described in Daniel 12:2.

2. There are several interpretive solutions offered:

a. Physical resurrection and judgment of all persons at the end of history.

i. Takes place at the end of the period being described.

- ii. This resurrection applies to “many,” not all.
 - b. The spiritual resurrection of believers (more than the righteous are being raised)
 - c. Refers to the “life from the dead” resurrection in Romans 11, when a large number of Jews repent and turn to Jesus as the Messiah.
 - i. This took place in the period prior to the destruction of Jerusalem in A.D. 70.
 - ii. The saved and wicked are being raised.
 - d. The resurrection being described here is a national resurrection.
 - i. The solution is found in Ezekiel 37. Here the prophet is told to prophesy to the dead bones scattered over the mountains of Israel (see Ezek. 6:5). Ezekiel prophesies and the bones come to life again. This is explained in Ezekiel 37:11 as the national resurrection of Israel after the captivity: “I will open your graves and cause you to come up out of your graves” (vv. 12–13). This graphic language refers to the spiritual resurrection of Israel after the Babylonian captivity followed by an attempt to destroy the nation (38–39).
 - ii. Completes the chiasmic structure of the book (Dan. 1:1–2).
 - iii. Those who sleep in the dust of the earth are parallel to Daniel, who fell into a deep sleep with his face to the earth when God appeared to him at the beginning of the vision (Dan. 10:7–9).
- B. The resurrection of verse 2 seems to connect to the evangelistic and teaching ministry spoken of in Daniel 12:3.
1. The Parable of the Soils fits here (Matt. 13:3–23): three different kinds of people come to life, but only one of the three kinds is awakened to persevering, everlasting life.

- a. The true believer (Acts 3:11–26).
- b. Synagogue of Satan (Rev. 2:9; 3:9).
- c. The sometime believer: “They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us” (1 John 2:19).

2. During His ministry, Jesus raised the nation back to life. He healed the sick, cleansed the unclean, brought dead people back to life, restored the Law, entered the Temple as King, etc.

VII. The Great Tribulation (Dan. 12)

A. “The time of the end” (12:4).

- 1. Refers to the end of the earthly kingdoms.
- 2. The establishment of God’s kingdom by Jesus.

B. Seal up the book (12:4).

- 1. Seals opened (Rev. 5–6).
- 2. “Do not seal up the words of the prophecy of this book, for the time is near” (Rev. 22:10).

C. “many will go back and forth, and knowledge will increase” (12:4).

D. Hal Lindsey sees modern-day technological advancements and the rise of mass transit as a fulfillment of Daniel 12: “The angel told Daniel his vision would be unintelligible to generations other than the one to whom it was addressed, a generation whose hallmark would be that of ever-increasing knowledge. Thanks to Bell Labs’ 1948 invention [of the transistor], Moore’s Law of Computer says that today’s computers get twice as smart every 18 months to

two years. That means we get twice as smart.² The angel also identified the generation of the time of the end as one in which “many would go to and fro”—the generation that witnessed the birth of rapid mass transportation.

* * * *

Many run “to and fro,” knowledge is increasing at an exponential rate, and more books have been written about the prophet Daniel in this generation than in the last 2,500 years combined.

E. Dispensational author Henry Morris follows a similar approach, as did other prophecy writers before him. How do we know, following Morris’ logic below, that in the distant future, people won’t be traveling even faster than they are today, and knowledge won’t increase even more than it has in the past century?

[W]e are being told that, near the time of the end, people in large numbers would be “running”—not merely “traveling,” but (literally) “racing”—from one location to another and back again. At any rate, it is profoundly true that travel and speed have increased in our times to a degree that could never have been predicted at all except by supernatural inspiration. In Isaac Newton’s day—no less than in Daniel’s day—about the fastest a man could travel would be on a swift horse. But Newton, who was probably the greatest scientist of all time, as well as a diligent

²This is a *non sequiter*. Just because computer chips can calculate at fast speeds does not make them “smart,” and it certainly doesn’t mean that we are getting any smarter. A case could be made that as computers process more information faster, we actually lose our ability to retain information since we become reliant on electronic devices to store our needed knowledge.

student and believer of Daniel’s prophecies, claimed on the basis of this verse that men would someday be able to travel as fast as 50 miles per hour, even from country to country. A century later, Voltaire, the French anti-Christian Deist, ridiculed this statement, suggesting that Newton’s Christianity had affected his reason.

The fact is that the scientific era which Newton, as much as any one man, introduced, has seen—just in the past century or little more—invention of the steam locomotive, then the automobile, then the airplane, now the space-ship hurtling through space at incredible speeds. This prophecy could hardly have been fulfilled more explicitly than it is now being fulfilled in this “time of the end.”

The other half of the prophecy—“knowledge shall be increased”—could well be translated “science shall be increased,” for the two words are synonymous in meaning and derivation. The scientific and technological advances in just the past generation are legion—radio, television, electrical appliances to do almost everything, super-highways, nuclear power, computers, automation, radar, plastics, microchips, robots, and on and on. Less than two centuries ago, all the scientists in the world probably could have convened in one large auditorium; now there are millions of them, working in hundreds of scientific disciplines. . . .³

Like so many prophetic speculators, their exegesis is guided more by newspaper headlines than the Bible. John Cumming (1807–1881), one of Lindsey’s favorite prophecy writers, practiced a

³Henry Morris, *Creation and the Second Coming* (Green Forest, AR: Master Books, 1991), 20–22.

similar form of “newspaper exegesis” in his day. Robert H. Ellison, in an insightful study of Cumming’s views on Bible prophecy, makes the following observation: “[Cumming] asserts that it is ‘neither hasty nor irrelevant’ to compare ‘ancient prophecy’ with daily press reports and states that ‘This use of the modern newspaper is all the originality I claim.’”⁴ Here are some examples of Cumming’s “newspaper exegesis” as detailed by Ellison:

Cumming’s use of current events to interpret ancient Scripture gets rather ingenious at times. He claims, for example, that Daniel’s phrase ‘And knowledge shall be increased’ [Dan. 12:4] can also be translated ‘And knowledge shall be flashed along’, a rendering which anticipates the telegraph, the ‘mysterious whispering wire’⁵ that can transmit a message to ‘the most distant capital of Europe’ in less than an hour’s time. Even more inventive is his interpretation of the prophecy he sees in Isaiah 18:1–2—‘Woe to the land . . . beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters’. He asserts that the phrase ‘vessels of bulrushes’ is literally ‘vessels of that which drinks water’, a phrase which many have perplexed the translators working in 1611 [when the King James version of the Bible was published] but which can now be seen as a reference to the steamship, a ‘vessel whose . . .

⁴Robert H. Ellison, “John Cumming and His Critics: Some Victorian Perspectives on the End Times,” *Leeds, Centre Working Papers in Victorian Studies: Platform Pulpit Rhetoric*, ed. Martin Hewitt, vol. 3 (Horsforth, Leeds: Leeds Centre for Victorian Studies, 2000), 83, note 20.

⁵John Cumming, *Behold, The Bridegroom Cometh: The Last Warning Cry with Reasons for the Hope That is in Me* (London: James Nisbet & Co., 1865), 357–358. Also see pages 189–190

motive force from beginning to end, is water'.⁶

Cumming also saw “railway traveling”⁷ to be a reference to “many shall run to and fro” (Dan. 12:4). Current prophecy writers like Lindsey are just as ingenious when they see modern transportation systems and computer technology as a fulfillment of Daniel 12:4.⁸ This is such a discredited interpretation that it’s embarrassing to read that anyone actually still believes and teaches it. Even many die-hard dispensationalists reject the idea that the “increase in knowledge” refers to “the recent explosion in knowledge.”⁹

“[T]he increase of knowledge is pretty obvious: As time goes along and the predictions in Daniel 11 are fulfilled decade by decade, the prophecy will be better and better understood.”¹⁰ The Hebrew word for “knowledge” in Daniel 12:4 is not a reference to a mass collection of facts or a library of data.¹¹ Knowledge is used as revelational information about God and His works. The Hebrew word has the meaning of “**understanding**, wisdom, i.e., a knowledge with focus on

⁶Ellison, “John Cumming and His Critics,” 77.

⁷Quoted in Ellison, “John Cumming and His Critics,” 79.

⁸Ed Hindson and Lee Fredrickson, *Future Wave: End Times Prophecy, and the Technology Explosion* (Eugene, OR: Harvest House, 2001); Peter Lalonde and Paul Lalonde, *Racing Toward . . . The Mark of the Beast: Your Money, Computers, and the End of the World* (Eugene, OR: Harvest House, 1994).

⁹Mark Hitchcock, *The Complete Book of Bible Prophecy* (Wheaton, IL: Tyndale House Publishers, 1999), 176–177.

¹⁰James B. Jordan, *The Handwriting on the Wall: A Commentary on the Book of Daniel* (Powder Springs, GA: American Vision, 2007), 624–625.

¹¹“An increase in travel toward the end of the age is not the idea of the phrase ‘will go here and there.’ In a number of Old Testament passages (e.g., 2 Chr 16:9; Jer 5:1; Amos 8:12; Zech 4:10), [the] Hebrew . . . denotes ‘to go here and there’ in search of a person or thing, and that is the meaning here. An ‘intense’ searching seems indicated by the verb form. The purpose of this search will be ‘to increase knowledge.’ Yet Gabriel was not predicting a mere surge in scientific ‘knowledge,’ and so forth, in the last days. The article appears with ‘knowledge’ (lit., ‘the knowledge’), showing that a particular kind of ‘knowledge’ was intended, that is, when and how Daniel’s message is to be fulfilled. As the time of fulfillment draws nearer, the “wise” will seek to comprehend these prophecies more precisely, and God will grant understanding (‘knowledge’) to them.” (Stephen R. Miller, *Daniel* [Nashville: Broadman & Holman Publishers, 2001], 18:321).

moral qualities and its application (Ge 2:9; Pr 2:5).”¹²

It’s most likely that the knowledge being described in Daniel 12:4 is related to the new covenant and the coming of the promised Redeemer. Since the focus of the Bible is on Jesus (Luke 24:25–27), we should expect that this is what God had in mind when the angel told Daniel that “the knowledge” will increase. What redemptive significance does a fatter set of encyclopedias have to do with God’s redemptive plan for His people? Zacharias and Elizabeth (1:5–25), Joseph and Mary (1:26–56), Simeon (Luke 2:25–32) and Anna (2:36–38) had an increase in knowledge as the realities of the old covenant were unfolding in their day. The Scriptures “testify” about Jesus (John 5:39). Jesus uses Daniel 7:13 as the defining event in His ministry (Matt. 24:30), something His accusers should have understood (26:64). This is the “increase in knowledge” that the angel was describing. Even dispensational apologist Thomas Ice recognizes that the interpretation followed by Lindsey, Morris, and so many other pop-prophecy analysts found on the Internet have misread and misapplied Daniel 12:4.¹³

It could be argued that the New Testament itself is the increase of knowledge: “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ” (2 Cor. 4:6). Then there is the negative side to the promise of an increase in revelational knowledge: “Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering” (Luke 11:52).¹⁴

¹²James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), DBLH 1981, #6.

¹³Thomas Ice, “Running To and Fro”: www.pre-trib.org/pdf/Ice-RunningToandFro.pdf. Ice gets a lot right in this article but applies its fulfillment to a post-rapture Great Tribulation.

¹⁴“**run to and fro**—not referring to the modern rapidity of locomotion, as some think, nor to Christian

missionaries going about to preach the Gospel to the world at large [Albert Barnes], which the context scarcely admits; but, whereas now but few care for this prophecy of God, 'at the time of the end,' that is, near its fulfilment, 'many shall run to and fro,' that is, scrutinize it, running through every page. Compare Hab 2:2 [John Calvin]: it is thereby that '*the* knowledge (namely, of God's purposes as revealed in prophecy) shall be increased.'" (Robert Jamieson, A. R. Fausset, et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* [Oak Harbor, WA: Logos Research Systems, Inc., 1997], Dan. 12:4).