SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



THE COMPLETE STUDY

Daniel

Chapter Twelve

Go Your Way to the End — Deep Dive and Workbook Companion in One

NASB 1995 | LESSON 12 | DEEP DIVE | THREE VOICES

Every workbook question from *Discovering Daniel* lesson 12 — the Scripture written out, each answer in one sentence, cross references, three teachers, critical thinking and a key question — with the **Deep Dive** woven in verse group by verse group: the Hebrew behind the vision, **Amir Tsarfati**, **John MacArthur** and **David Guzik** at length, and diagrams of the last vision in one view, the two resurrections, the three and a half years eight times over, the numbered days, and Daniel's whole way from 605 to 536 BC.

THE PASSAGE

Daniel 12:1–13

The distress · the resurrection · the rest

THE METHOD

Workbook + Deep Dive

Capture · Analyze · Compare · Execute

WHAT'S INSIDE

Contents

One workbook lesson, one chapter, and the Deep Dive inside it — movement by movement

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"But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age." — Daniel 12:13

BEFORE YOU BEGIN · THE PASSAGE

Daniel 12:1–13

Go Your Way to the End — Distress, Deliverance, Resurrection, and Rest

† How to Read This Study

The workbook lesson runs in the order you work it at the table — **Capture the Scene**, **Analyze the Message**, **Compare This Passage with the Rest of Scripture**, **Execute** — with every question from *Discovering Daniel* written out, the NASB95 text under it, an answer in one sentence you can copy into the book, a cross reference, the three teachers, a point of critical thinking and a key question. Because the whole chapter is one lesson, *Capture the Scene* is read in four verse groups, and after each group the book pauses for **Going Deeper**: the Deep Dive movement for those verses — the passage marked, the Hebrew Daniel wrote, and the same three voices at length. Diagrams sit where the resurrection and the numbered days matter. The book ends with the passage set inside the whole Bible, the three voices side by side, and questions for the table.

- **Capture the Scene** — what do I see? Observation, straight from the text, in four verse groups.
- **Going Deeper** — after each group, the Deep Dive for those verses: Hebrew, history and the three teachers.
- **Analyze the Message** — what does it say and mean? With *Discovering Daniel* open.
- **Compare** — how is it supported elsewhere in the Bible? Every cross reference written out.
- **Execute** — how does this affect my life? Off the page and into the week.

AMIR TSARFATI · Discovering Daniel | JOHN MACARTHUR · Grace to You | DAVID GUZIK · Enduring Word

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · DANIEL 12:13

But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.

† Before the Passage

Daniel 12 is the end of the vision that began in 10:1 and the end of the book. The messenger has just described the final willful king who “will come to his end, and no one will help him” (11:45), and “Now at that time” (12:1) ties what follows to those last days: Michael arises, a distress like no other falls, everyone written in the book is rescued, and the dead awake — some to everlasting life, some to everlasting

contempt. Then two more figures appear on the banks of the river, and the man in linen swears the oldest oath in the Bible: a time, times, and half a time.

Daniel is old — near ninety, still beside the Tigris (10:4), nearly seventy years from the boy of chapter 1 — and this is the last word God gives him. He has interpreted dreams for two empires, read a hand on a wall, survived the lions, counted Jeremiah's seventy years and been given seventy weeks. And at the end he says the most human thing in the book: "I heard but could not understand" (v. 8). God does not answer with more detail. He answers with a word for the prophet himself: "Go your way, Daniel … go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age" (vv. 9, 13).

Hold one phrase over the whole chapter: **the end** — *qets*, used of the end of time (v. 4), the end of the wonders (v. 6), the end time (v. 9), and Daniel's own end (v. 13). The chapter counts the days to the end of the age and then tells one old man how to walk to the end of his life. Tsarfati reads the chapter for Israel in the Tribulation and the two resurrections that follow; MacArthur presses the Old Testament's clearest resurrection text and the God who seals what He has written; Guzik walks the numbered days and the four truths of the last verse. All three agree on the sermon: you will not understand everything, and you do not need to — go your way, and you will rise.

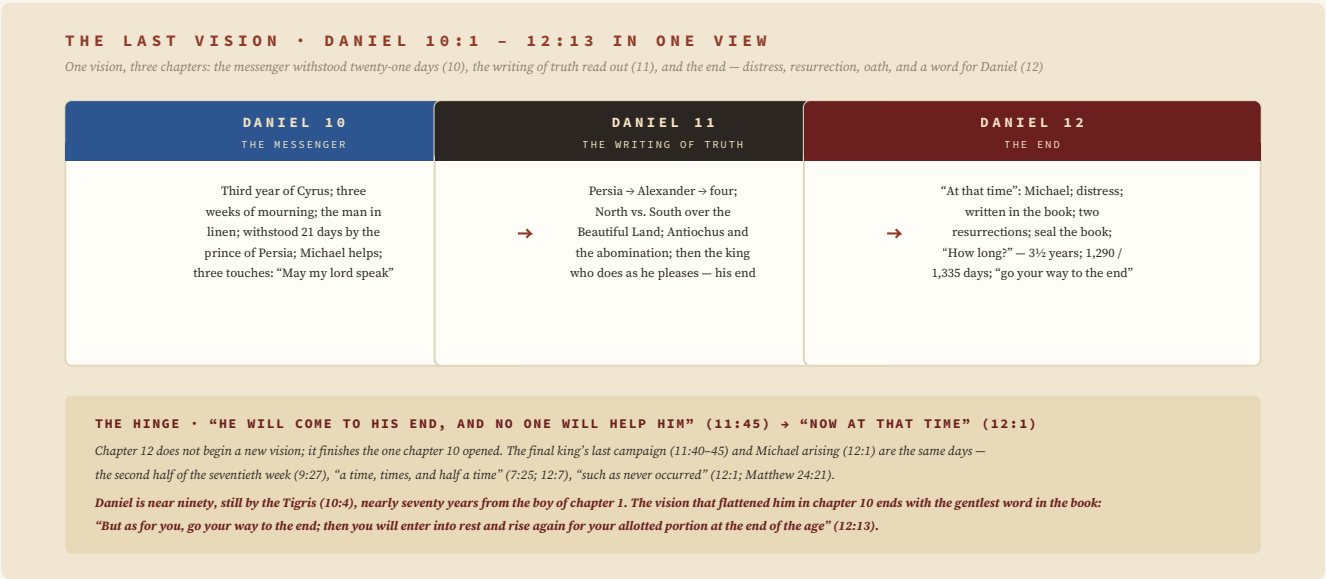


FIGURE 1 · THE LAST VISION — DANIEL 10:1 – 12:13 IN ONE VIEW

PART ONE · DISCOVERING DANIEL · LESSON 12

DANIEL 12:1–13 · CAPTURE THE SCENE, WITH THE DEEP DIVE

Go Your Way to the End

At that time Michael arises, a distress like no other falls, everyone written in the book is rescued, and the dead awake to two destinies. Two more stand on the banks of the river; the man in linen raises both hands and swears: a time, times, and half a time. The great interpreter hears and cannot understand, and is told to go his way — and the book ends with a word to one old man about his rest and his portion.

IN THIS PART

- Capture the Scene — ten questions on Daniel 12, verse by verse, in four groups
- Going Deeper I — *Michael, the Book, and the Resurrection* (12:1–4), and the two resurrections
- Going Deeper II — *How Long?* (12:5–7), and the three and a half years eight times over
- Going Deeper III — *I Heard but Could Not Understand* (12:8–10)
- Going Deeper IV — *Go Your Way to the End* (12:11–13), the numbered days, and Daniel's whole way

01 CAPTURE THE SCENE

What do I see? · verses 1–4

Using my Bible, working through Daniel 12 verse by verse.

KEY VERSE · DANIEL 12:13 NASB95

But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.

1 Read Daniel 12:1.

P. 257

Daniel 12:1 · NASB95

1 *Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.*

a. Who will stand up?

IN MY WORDS

Michael will stand up — the great prince, the archangel God has assigned as the guardian of Israel.

CROSS REFERENCE **Jude 9** "But Michael the archangel, when he disputed with the devil and argued about the body of Moses..." — he is named an archangel only here in Scripture.

b. What is the responsibility of this "great prince"?

IN MY WORDS

He stands guard over the sons of Daniel's people — Michael's assignment is the protection of Israel.

CROSS REFERENCE **Daniel 10:21** "Yet there is no one who stands firmly with me against these forces except Michael your prince." — the same guardian role, named one chapter earlier.

c. What kind of trouble will occur?

IN MY WORDS

A time of distress unlike anything since there has been a nation on the earth — the tribulation at its worst.

CROSS REFERENCE **Matthew 24:21** "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will." — Jesus uses Daniel's own measure.

d. What will be the end result of this trouble?

> **IN MY WORDS**
>
> Daniel's people will be rescued — everyone whose name is found written in the book comes through it delivered.

CROSS REFERENCE **Jeremiah 30:7** "And it is the time of Jacob's distress, But he will be saved from it." — the trouble is real, and so is the rescue out of it.

> **AMIR TSARFATI** · Discovering Daniel
>
> Tsarfati reads the verse the way Jeremiah wrote it: the tribulation is the time of Jacob's trouble, not the church's. It is Israel God is refining here, and the very angel who has guarded her since Daniel's day is the one who rises when the worst of it comes.

> **JOHN MACARTHUR** · Grace to You
>
> MacArthur notes the superlative — distress "such as never occurred since there was a nation." Scripture uses that phrase sparingly and never loosely; whatever else the tribulation is, it is unrepeatable and unparalleled in human history.

> **CRITICAL THINKING**
>
> Michael does not appear to prevent the distress; he arises in the middle of it. The chapter's comfort is not that God's people are spared the furnace but that the guardian is standing in it with them — the same pattern that ran through Daniel 3 and Daniel 6, now written across a whole nation.

> **KEY QUESTION**
>
> *Do I want God to keep me out of the trouble, or do I actually want Him with me in it?*

2 What two destinies will people awaken to, according to Daniel 12:2?

P. 261

> Daniel 12:2 · NASB95
>
> 2 *Many of those who ✩ sleep in the dust of the ground will awake, these to ✩ everlasting life, but the others to ⚠ disgrace and everlasting contempt.*

> **IN MY WORDS**
>
> Some will awake to everlasting life and the others to disgrace and everlasting contempt — two resurrections, two destinations, and both of them permanent.

CROSS REFERENCE **John 5:28-29** "All who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."

JOHN MACARTHUR · Grace to You

MacArthur points to the word “everlasting” attaching to both destinies in the same breath. Whatever weight the reader gives that word on the side of life, honesty requires him to give it the same weight on the side of contempt.

DAVID GUZIK · Enduring Word

Guzik observes that this is one of the clearest statements of bodily resurrection in the Old Testament — the dust of the ground itself gives its sleepers back, which is no small thing for a book written in exile.

CRITICAL THINKING

Daniel says “sleep,” and sleep implies waking — nobody sleeps permanently. The Old Testament's word for death here quietly refuses the idea that the grave is the end of the story. The only question the verse leaves open is not whether a man rises, but which of the two he rises to.

KEY QUESTION

If the answer is already settled by how I live now, what is my life actually answering?

3 What command is Daniel given in verse 4?

P. 265

Daniel 12:4 · NASB95

4 *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.*

IN MY WORDS

He is told to conceal the words and seal up the book until the end of time.

CROSS REFERENCE **Daniel 8:26** “But keep the vision secret, For it pertains to many days in the future.” — the same instruction given to Daniel about the ram and the goat.

DAVID GUZIK · Enduring Word

Guzik explains that sealing a document in the ancient world was preservation as much as suppression — a sealed scroll was a protected scroll, kept intact and unaltered for the people who would one day need it.

AMIR TSARFATI · Discovering Daniel

Tsarfati sets this against Revelation 22:10, where John is told the opposite — do not seal the words, for the time is near. What Daniel was told to close, John was told to leave open; the two books were always meant to be read together.

CRITICAL THINKING

Notice that Daniel is not told the book is unimportant — he is told it is not yet time. Some of what God reveals is given to a generation that will never see it fulfilled, and obedience there looks like faithful record-keeping rather than understanding.

KEY QUESTION

Am I willing to be faithful with something God has shown me that I may never see finished?

GOING DEEPER · FROM THE DEEP DIVE

Movement I · Michael, the Book, and the Resurrection

DANIEL 12:1–4 · A distress like no other, a people written in the book, the dead awake to two destinies — and a prophet told to seal the scroll

Before the workbook moves on to the river, read the first four verses as the Deep Dive reads them — the Hebrew for *Michael will arise*, *distress*, *written in the book*, *awake* and *everlasting*, the clearest resurrection text in the Old Testament, and the three teachers on the gap inside verse 2 and what it means to seal a book.

> *"[1] Now at that time ☆ Michael, the great prince who stands guard over the sons of your people, will arise. And there will be ⚠ a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found ☆ written in the book, ☆ will be rescued. [2] Many of those who ☆ sleep in the dust of the ground will awake, these to ☆ everlasting life, but the others to ⚠ disgrace and everlasting contempt. [3] ☆ 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. [4] 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."*
>
> DANIEL 12:1–4

מִיכָאֵל … יַעֲמֹד

MIKHA'EL … YA'AMOD · "MICHAEL … WILL ARISE"

"Now at that time" — the time of 11:36–45, the days of the final king. Michael, "one of the chief princes" (10:13), "your prince" (10:21), "the great prince who stands guard over the sons of your people," takes his stand (*amad*, the verb that ran all through chapter 11). And "a time of distress" — *tsarah*, a narrow place, anguish — "such as never occurred since there was a nation": Jeremiah's "time of Jacob's distress" (30:7), the "great tribulation" Jesus quoted from this verse (Matthew 24:21). But "everyone who is found written in the book will be rescued" (*malat*, to escape) — not every Israelite by birth, but those whose names God has written (Romans 11:26; Revelation 13:8).

יָקִיצוּ … לְחַיֵּי עוֹלָם

YAQITSU … LE-CHAYYEI OLAM · “WILL AWAKE … TO EVERLASTING LIFE”

“Sleep in the dust of the ground” (*yashen*) is death (Job 7:21); “awake” (*qits*) is resurrection (Isaiah 26:19). This is the Old Testament’s clearest statement of a bodily resurrection of both righteous and wicked, and both destinies are *olam*, everlasting: life, or “disgrace and everlasting contempt” (*dera’on*, abhorrence — used only here and Isaiah 66:24). Jesus taught the same two outcomes in one hour (John 5:28–29); Revelation 20 shows them in order, the righteous first and the rest after the thousand years. Verse 3: the *maskilim*, those who have insight — the same wise who taught the many and fell in 11:33–35 — “will shine” (*zahar*) like the expanse and the stars forever. Verse 4: “conceal … and seal up” (*chatham*) — not hide, but preserve and authenticate, as a scroll was sealed until it was needed.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads verse 1 as the Great Tribulation from Israel’s side: Michael, Israel’s guardian, standing up to fight (Revelation 12:7–9) as the dragon’s fury falls on the woman (Revelation 12:13–17). The Jew has always been Satan’s target; in the last three and a half years the whole world will be turned on Israel — and a remnant written in the book will be rescued when the Messiah comes. He then stops at verse 2 to draw the gap between verse 1 and verse 2 that the New Testament fills in: the resurrection of the righteous at the end of the Tribulation, the resurrection of the wicked after the thousand years. One verse; two resurrections; everlasting either way.

JOHN MACARTHUR · Grace to You

MacArthur calls verse 2 the clearest resurrection text in the Old Testament and will not let anyone soften it: “many” here carries the force of “all,” and the alternatives are both everlasting. He presses the book of verse 1 — the record God keeps of the names He has written (Exodus 32:32; Psalm 69:28; Luke 10:20; Revelation 20:12) — as the ground of rescue: no one is saved by nation or by effort, but by being written. And he reads verse 3 as the measure of greatness in heaven: not the powerful, but those who lead the many to righteousness will shine.

DAVID GUZIK · Enduring Word

Guzik ties verse 1 to Jeremiah 30:7 and Matthew 24:21 and notes Jesus quoting Daniel almost word for word; then he works verse 2 phrase by phrase — sleep, dust, awake, two destinies — with Isaiah 26:19 and John 5:28–29 beside it, and Baldwin on “many.” On verse 4 he explains the sealing: an ancient document was sealed to authenticate and preserve it until it was needed. The prophecy was not hidden; it was kept, and would be better understood as the end drew near. “Many will go back and forth, and knowledge will increase” he reads, with Wood and Newell, as people searching through the prophecy and understanding growing — though many apply it to travel and technology.

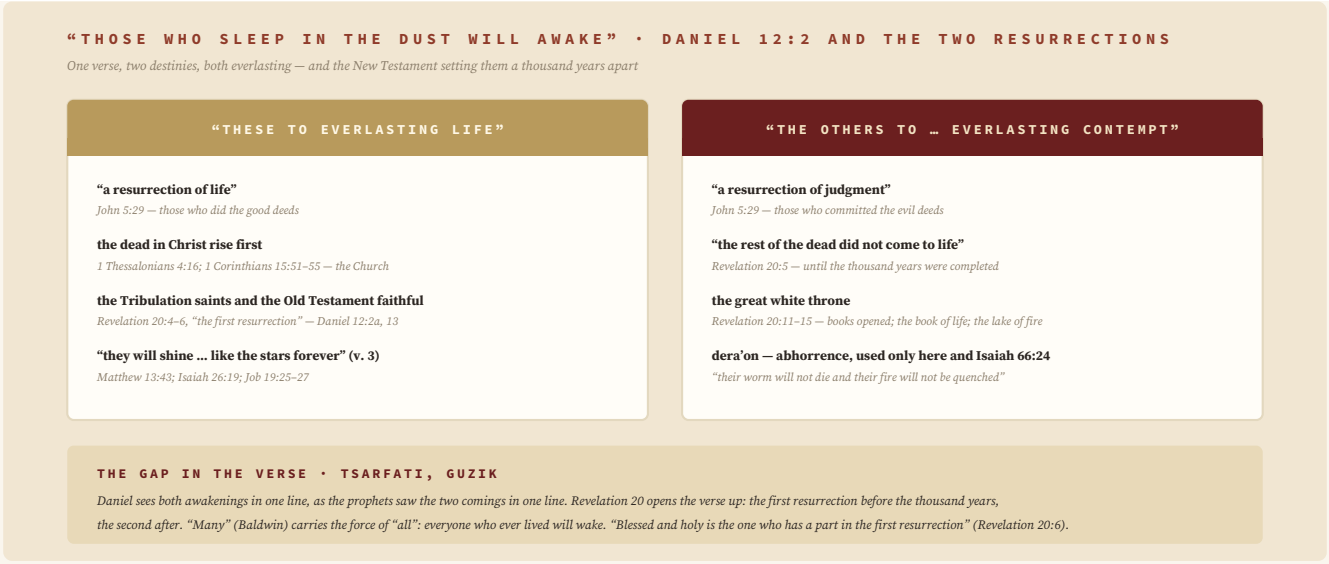


FIGURE 2 · "THOSE WHO SLEEP IN THE DUST WILL AWAKE" — DANIEL 12:2 AND THE TWO RESURRECTIONS

01 CAPTURE THE SCENE

continued · verses 5–7

4 **Describe the interaction that Daniel witnesses between the "two others" in verses 5-7.** P. 266

Daniel 12:5-6 · NASB95

5 *Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on*
that bank of the river. 6 *And one said to the man dressed in linen, who was above the waters of the river,*
"How long will it be until the end of these wonders?"

Daniel 12:7 · NASB95

7 *I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left*
toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time;
and as soon as they finish shattering the power of the holy people, all these events will be completed.

IN MY WORDS

Two figures stood on opposite banks of the river while one of them asked the man dressed in linen, who was above the waters, how long it would be until the end of these wonders — and he raised both hands toward heaven and swore by Him who lives forever that it would be for a time, times, and half a time.

CROSS REFERENCE **Revelation 13:5** "and authority to act for forty-two months was given to him" — the same three and a half years measured out in months.

AMIR TSARFATI · Discovering Daniel

Tsarfati takes "a time, times, and half a time" as three and a half years — the second half of the seven-year tribulation, the stretch Revelation counts as 1,260 days and 42 months. The same period keeps being measured three different ways so that no one can mistake its length.

JOHN MACARTHUR · Grace to You

MacArthur draws attention to the oath itself: both hands raised, sworn by the One who lives forever. An oath normally uses one hand; two is the language of absolute certainty. God stakes His own eternal existence on the timetable.

CRITICAL THINKING

The question asked is "how long," not "what happens." Even the watchers at the riverbank are given a schedule rather than an explanation — and the answer arrives as an oath instead of an argument. God far more often gives His people a promise to hold than a reason to analyze.

KEY QUESTION

When I ask God "how long," would His word alone be enough — or do I require the reason too?

GOING DEEPER · FROM THE DEEP DIVE

Movement II · How Long?

DANIEL 12:5–7 · Two more on the banks of the river, the man in linen above the waters, both hands raised, and the oath: a time, times, and half a time

Question 4 asked what Daniel saw between the two others and the man in linen. The Deep Dive adds the Hebrew of the oath, the three and a half years traced through Daniel and Revelation, and the three teachers on an oath sworn by Him who lives forever and an end that comes when Israel is broken enough to look up.

> *"5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. 6 And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" 7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed."*
>
> DANIEL 12:5–7

וַיִּשָּׁבַע בְּחֵי הָעוֹלָם

VA-YISHAVA BE-CHEI HA-OLAM · "AND SWORE BY HIM WHO LIVES FOREVER"

Two others stand on either bank; the man in linen (10:5–6) is "above the waters of the river." One asks the question every reader of chapter 11 is asking: "How long until the end of these wonders?" The answer comes under oath — and with *both* hands raised, an unusually solemn form (compare Deuteronomy 32:40; Revelation 10:5–6): "a time, times, and half a time." Three and a half years — the span of 7:25, the last half of the seventieth week (9:27), Revelation's 1,260 days and forty-two months (11:2–3; 12:6, 14; 13:5). It ends "as soon as they finish shattering the power of the holy people" — when Israel has nowhere left to turn but her Messiah (Zechariah 12:10; 13:8–9).

AMIR TSARFATI · Discovering Daniel

Tsarfati reads the two on the banks as witnesses to an oath — the man in linen is the Lord Himself, and He swears by Himself, because there is no one greater (Hebrews 6:13). The answer is the second half of the Tribulation, the three and a half years that chapter 7, chapter 9 and Revelation all count the same way. And he presses the last clause: the end comes when the power of the holy people is shattered — when Israel is broken enough to look on the One they pierced. The Tribulation is not God abandoning Israel; it is God bringing Israel home.

JOHN MACARTHUR · Grace to You

"Swore by Him who lives forever." MacArthur hears the oath as the chapter's guarantee: the God who lives forever has sworn the timeline, and the oath is as sure as His life. He notes how often the three and a half years is given — a time, times and half a time; forty-two months; 1,260 days — and reads the repetition as God making sure no one can miss it. The suffering of the holy people has a measured end, set under oath, and the One who swore it is the One who will keep it.

DAVID GUZIK · Enduring Word

Guzik walks the arithmetic: a time (one year), times (two), half a time (half a year) — three and a half years, confirmed by every parallel in Daniel and Revelation. He notes the solemnity of both hands raised, and the two witnesses, and then the surprising end point: not "when the Antichrist is defeated" but "when they finish shattering the power of the holy people." God's purpose in the Tribulation is to bring Israel to the end of herself. Zechariah 12:10 and Romans 11:26 are the other side of this verse.

"A TIME, TIMES, AND HALF A TIME" · THE SAME THREE AND A HALF YEARS, EIGHT TIMES OVER

One year + two years + half a year = 3½ years = 42 months = 1,260 days — the second half of the seventieth week, from the abomination to the return

WHERE	THE WORDS	THE SCENE
Daniel 7:25	"they will be given into his hand for a time, times, and half a time"	*the little horn wears down the saints*
Daniel 9:27	"in the middle of the week he will put a stop to sacrifice"	*the last half of the seventieth week*
Daniel 12:7	"a time, times, and half a time"	*sworn by Him who lives forever, both hands raised*
Daniel 12:11	"1,290 days" from the abomination	*the 1,260 plus thirty*
Revelation 11:2	"forty-two months"	*the nations tread the holy city*
Revelation 11:3	"twelve hundred and sixty days"	*the two witnesses prophesy*
Revelation 12:6, 14	"1,260 days" · "a time and times and half a time"	*the woman (Israel) nourished in the wilderness*
Revelation 13:5	"forty-two months"	*the beast's authority to act*

HOW IT ENDS · "AS SOON AS THEY FINISH SHATTERING THE POWER OF THE HOLY PEOPLE" (12:7)

Not when the Antichrist is beaten, but when Israel is broken enough to look on the One they pierced (Zechariah 12:10; 13:8–9) — "and so all Israel will be saved" (Romans 11:26).

FIGURE 3 · "A TIME, TIMES, AND HALF A TIME" — THE SAME THREE AND A HALF YEARS, EIGHT TIMES OVER

01 CAPTURE THE SCENE

continued · verses 8–10

5 What question does Daniel ask in verse 8?

P. 267

Daniel 12:8 · NASB95

[8] *As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?"*

IN MY WORDS

He admits he heard but could not understand, and he asks what the outcome of these events will be.

CROSS REFERENCE **1 Peter 1:10-11** The prophets "made careful searches and inquiries" into the salvation they themselves prophesied — Daniel is not the only one who wrote more than he grasped.

DAVID GUZIK · Enduring Word

Guzik finds real comfort here for the ordinary Bible reader: the man who received the vision did not fully understand the vision. Honest confusion over prophecy puts a student in excellent company.

CRITICAL THINKING

Daniel was a lifelong student of the Scriptures — chapter 9 finds him in Jeremiah's scroll — and a lifelong receiver of revelation, and he still says plainly, "I could not understand." Maturity in the Word does not produce a man with no questions; it produces a man willing to admit which ones he cannot answer.

KEY QUESTION

What am I pretending to understand about God's Word because admitting otherwise would embarrass me?

6 What answer is Daniel given in verse 9?

P. 268

Daniel 12:9 · NASB95

9 *He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time.*

IN MY WORDS

He is told to go his way, because the words are concealed and sealed up until the end time — the explanation he wants is not his to have.

CROSS REFERENCE **Deuteronomy 29:29** "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law."

JOHN MACARTHUR · Grace to You

MacArthur notes the answer is a gracious refusal. God does not rebuke the question; He simply declines to answer it and sends His servant back to the life in front of him.

CRITICAL THINKING

"Go your way" is the same phrase that returns in verse 13 as Daniel's final commission. The instruction that first sounds like a door closing turns out to be the whole counsel of the chapter: when the future is sealed, the present is what is left to obey.

KEY QUESTION

What has God told me to go do while I am still waiting on an answer He has not given?

7 What are we told about the wicked and the wise in verse 10?

P. 269

Daniel 12:10 · NASB95

10 *Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.*

IN MY WORDS

Many will be purged, purified, and refined, while the wicked go on acting wickedly and understand none of it — only those with insight will understand.

CROSS REFERENCE **Zechariah 13:9** "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them..."

DAVID GUZIK · Enduring Word

Guzik observes that the same tribulation produces opposite results in two kinds of people — one group refined by it, the other hardened by it. Circumstances do not determine character; they reveal it.

AMIR TSARFATI · Discovering Daniel

Tsarfati ties the refining directly to Zechariah's picture of Israel brought through the fire, coming out of it calling on the Lord's name. The purpose of the furnace is never destruction; it is the confession on the far side.

CRITICAL THINKING

Understanding is listed here as a moral category, not an intellectual one. The wicked do not fail to understand because the prophecy is too difficult — they fail because wickedness itself blinds. Which means clarity about God's Word is finally a question of the heart, not the intellect.

KEY QUESTION

Is there a passage I keep finding unclear — and is the obstacle really my mind, or my obedience?

GOING DEEPER · FROM THE DEEP DIVE

Movement III · I Heard but Could Not Understand

DANIEL 12:8–10 · The great interpreter does not understand — and is told to go his way; the wise will understand, the wicked will not

The most human lines in the book. The Hebrew for *I heard but could not understand* and the three verbs of refining, and the three teachers on an answer that was not more detail but an assignment — and on the fire that purifies some and hardens others.

> *"8 As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?" 9 He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. 10 Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand."*
>
> DANIEL 12:8–10

שָׁמַעְתִּי וְלֹא אָבִין

SHAMA'TI VE-LO AVIN · "I HEARD BUT COULD NOT UNDERSTAND"

The most human line in the book. The man who read Nebuchadnezzar's dream without being told it, who read the hand on the wall, who understood Jeremiah's seventy years, hears this and does not understand. "My lord, what will be the outcome?" The answer is not more detail: "Go your way, Daniel" — *lekh*, go, walk on — "for these words are concealed and sealed up until the end time." Then the sorting of verse 10: many "purged, purified and refined" (*barar*, *laben*, *tsaraph* — to sift, to whiten, to smelt; the same three verbs as 11:35), "but the wicked will act wickedly," and understanding is given to the *maskilim*, not to the wicked (Psalm 25:14; Proverbs 9:10).

AMIR TSARFATI · Discovering Daniel

Tsarfati finds verse 8 encouraging: if Daniel could hear this and not understand, we are allowed not to understand everything either. What he was given to understand, he obeyed; what he was not, he left sealed. Then verse 10, which Tsarfati reads for the Tribulation: the fire will purify the remnant and harden the wicked — the same heat, two results. The wise — those who fear God — will understand what is happening; the wicked never will, right up to the end (Revelation 16:9, 11).

JOHN MACARTHUR · Grace to You

"Go your way." MacArthur hears a pastor's answer. Daniel asks for the outcome; God gives him an assignment. The believer's business is not to decode every detail of the end but to walk faithfully toward it. He reads verse 10 as the chapter's doctrine of sanctification — purged, purified, refined — the three verbs of 11:35 applied to the end of the age, and to every believer under trial (Malachi 3:2–3; 1 Peter 1:6–7). Understanding follows holiness, not the other way around.

DAVID GUZIK · Enduring Word

Guzik is frank: Daniel did not understand, and neither does every commentator, and that is fine — the words are sealed until the end time and will be clearer as it comes. He reads "go your way" as "trust and keep living," and verse 10 beside Revelation 22:11: the end-time years divide people, and no one is left undecided. The wicked keep acting wickedly and never understand; the wise are refined and do. Spiritual understanding is a gift to those who fear God.

01 CAPTURE THE SCENE

continued · verses 11–13

8 What events are described in verse 11, and what length of time is given here?

P. 271

Daniel 12:11 · NASB95

11 *From the time that the regular sacrifice is abolished and the* ⚠ *abomination of desolation* *is set up, there will be* 🕒 *1,290 days*.

IN MY WORDS

The regular sacrifice is abolished and the abomination of desolation is set up, and from that point 1,290 days are counted.

CROSS REFERENCE **Daniel 11:31** "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation."

AMIR TSARFATI · Discovering Daniel

Tsarfati identifies this as the Antichrist's mid-tribulation act — he breaks the covenant, stops the temple sacrifice, and sets up the desecration Jesus told His hearers to watch for in Matthew 24:15. It is the hinge on which the second half of the seven years turns.

JOHN MACARTHUR · Grace to You

MacArthur points out that the 1,290 days run thirty days past the 1,260 of the second half. The number is precise on purpose; God is not estimating.

CRITICAL THINKING

Daniel 11 predicted this desecration and Antiochus Epiphanes carried out a version of it in the second century BC — yet Jesus, long after Antiochus, still spoke of the abomination of desolation as future. A prophecy can have a genuine historical fulfillment and still be waiting on its final one.

KEY QUESTION

Do I read prophecy to settle a timeline, or to be made ready for the One it points to?

9 What will happen to those who wait and make it to 1,335 days (see verse 12)?

P. 272

Daniel 12:12 · NASB95

12 ☆ *How blessed is he who keeps waiting and attains to the 1,335 days!*

IN MY WORDS

They are called blessed — the ones who keep waiting all the way to the 1,335th day receive a blessing at the end of it.

CROSS REFERENCE **Matthew 24:13** "But the one who endures to the end, he will be saved."

DAVID GUZIK · Enduring Word

Guzik draws the plain lesson out of the arithmetic: the blessing attaches to the waiting. Forty-five days beyond the 1,290 is not a long time unless you are the one counting them, and God pronounces a blessing on those who keep counting.

JOHN MACARTHUR · Grace to You

MacArthur notes the verb — "keeps waiting." Not waits once, but keeps waiting. Endurance in Scripture is almost never dramatic; it is repetitive.

CRITICAL THINKING

Scripture names the day and calls the man who reaches it blessed, but never says why that day is the blessed one. God tells His people exactly how long to hold on without telling them what is waiting at the end of it — which is precisely the shape faith has always had.

KEY QUESTION

What am I only willing to endure because I already know how it turns out?

10 What final words does the angel give to Daniel in verse 13?

P. 273

Daniel 12:13 · NASB95

13 *But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.*

IN MY WORDS

He is told to go his way to the end, and that he will enter into rest and rise again for his allotted portion at the end of the age.

CROSS REFERENCE **Philippians 1:6** "He who began a good work in you will perfect it until the day of Christ Jesus." — the same confidence that God finishes what He starts in a servant.

AMIR TSARFATI · Discovering Daniel

Tsarfati calls this the tenderest sentence in the book. After a lifetime of exile, a den of lions, and visions too heavy to carry, God's last word to Daniel is not another prophecy but a personal promise: rest, resurrection, and an inheritance with his name on it.

DAVID GUZIK · Enduring Word

Guzik highlights "your allotted portion" — a share reserved specifically for Daniel. The promise is not generic; it is assigned.

CRITICAL THINKING

Three things are promised and all three are personal: go your way, you will rest, you will rise. Daniel is given no more information about the future of the world, but he is given everything about his own. God frequently trades the answer we asked for for the assurance we actually needed.

KEY QUESTION

If God never explained another thing to me but promised me rest and resurrection, would I call that enough?

GOING DEEPER · FROM THE DEEP DIVE

Movement IV · Go Your Way to the End

DANIEL 12:11–13 · The 1,290 and 1,335 days counted from the abomination — and the last verse of the book, spoken to one old man about his rest and his portion

The numbered days and the benediction. The Hebrew for *blessed is he who keeps waiting*, *rest*, *rise* and *allotted portion*, the 1,260 / 1,290 / 1,335 laid out from the abomination, Daniel's seventy years on one line, and the three teachers on four promises to one faithful man.

> *"11 From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. 12 How blessed is he who keeps waiting and attains to the 1,335 days! 13 But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."*
>
> DANIEL 12:11–13

אַשְׁרֵי הַמְחַכֶּה

ASHREI HA-MECHAKKEH · "HOW BLESSED IS HE WHO KEEPS WAITING"

Both counts start from the abomination of desolation (Matthew 24:15). The 1,260 days of the second half end with Christ's return; 1,290 adds thirty days; 1,335 adds forty-five more. Guzik, with Chuck Smith, suggests the extra days cover the setting up of the kingdom — the judgment of the nations (Matthew 25:31–46) and the cleansing of the land and the temple. Others read them differently, and Scripture does not spell it out. What is spelled out is the beatitude: *ashrei*, blessed, happy, is the one who "keeps waiting" (*chakah*, to wait for, to long for) and attains the days — the reward of endurance (Matthew 24:13).

וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ

VE-TANUACH VE-TA'AMOD LE-GORALEKHA · "YOU WILL ENTER INTO REST AND RISE AGAIN FOR YOUR ALLOTTED PORTION"

The last verse is personal. "But as for you" — Daniel will not see these things. "Go your way to the end" (*qets*, the chapter's word, now his own); "you will enter into rest" (*nuach*, to rest, settle — death as rest, Isaiah 57:2); "and rise again" (*amad*, the verb of the whole vision, one last time: Daniel will stand); "for your allotted portion" (*goral*, a lot, an inheritance cast and assigned — Joshua's word for the tribes' land) "at the end of the age." Clarke, in Guzik: each of us has a way, and an end; and for God's people there is rest, and an inheritance.

AMIR TSARFATI · Discovering Daniel

Tsarfati lays out the days: 1,260 to the return, thirty more for the judgment of the nations and the cleansing of the land, forty-five more to the kingdom in full — "blessed is he who waits" for day 1,335, because he enters the Millennium. Then he turns to verse 13 as the book's benediction: the boy who would not defile himself is told, at ninety, to keep walking; that he will rest; and that he will stand in his lot — Daniel will be raised to serve in the very kingdom he saw given to the Son of Man (7:13–14). Tsarfati ends where Daniel ends: watching, waiting, going his way.

JOHN MACARTHUR · Grace to You

MacArthur reads the numbered days with restraint and the last verse without any. He will not build a doctrine on the thirty and the forty-five, but he will build a life on verse 13: go your way to the end — obedience; you will rest — death without fear; you will rise — resurrection; for your portion — reward. Four promises to one faithful man, and every one of them is ours in Christ. The book that opened with a teenager in Babylon closes with God telling an old man he has a place waiting.

DAVID GUZIK · Enduring Word

Guzik works the two numbers with Chuck Smith's suggestion — the thirty days and the forty-five as the interval in which the kingdom is set up and the sheep and goats are judged — and marks it as a suggestion. Then Clarke's four truths on verse 13, and John 21:22 beside it: "what is that to you? You follow Me." The last word of Daniel is not a date; it is a direction. Go your way. You will rest. You will stand. You will have your portion.

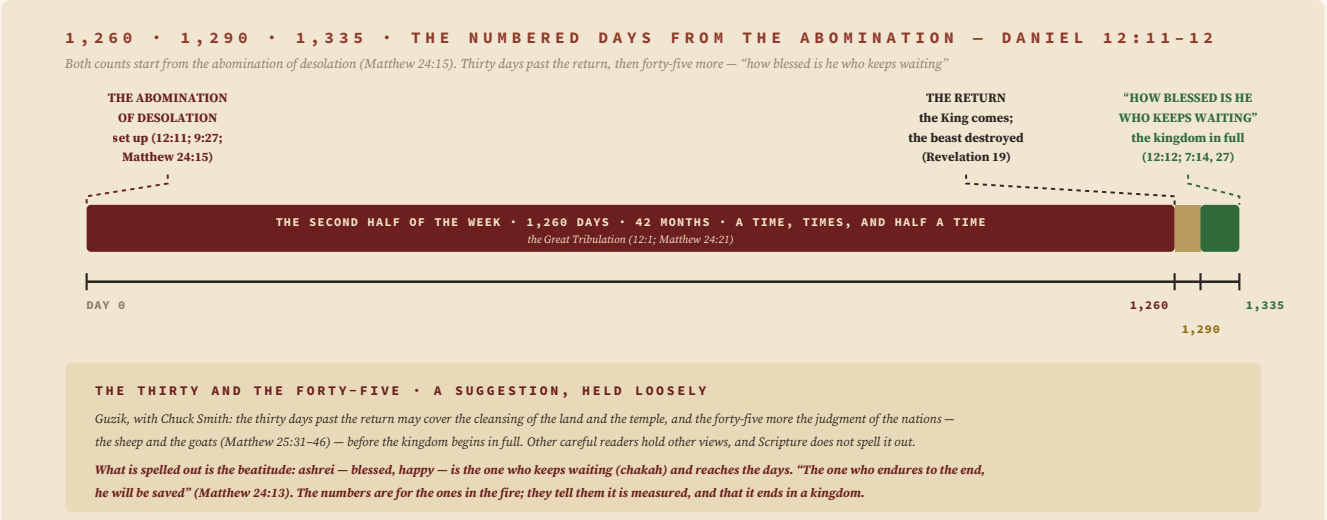
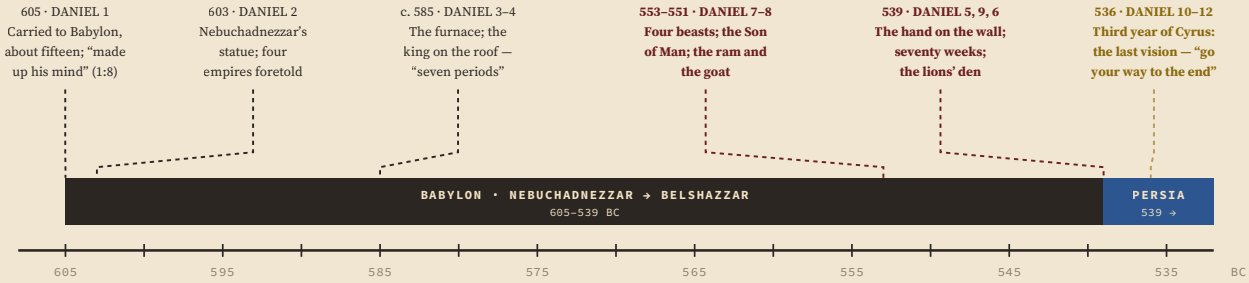


FIGURE 4 · 1,260 · 1,290 · 1,335 — THE NUMBERED DAYS FROM THE ABOMINATION (12:11–12)

“GO YOUR WAY TO THE END” · DANIEL’S WAY, 605–536 BC — THE WHOLE BOOK ON ONE LINE

From the teenage captive who made up his mind to the old man at the river told to rest — seventy years, every promise kept



FOUR TRUTHS IN THE LAST VERSE · CLARKE, IN GUZIK

A WAY — “go your way”: each of us has a road to walk, and the walking is the assignment. AN END — “to the end”: the road is finite; Daniel will not see these things.

A REST — “you will enter into rest”: death, for God’s people, is nuach — settling down (Isaiah 57:2). AN INHERITANCE — “rise again for your allotted portion”: goral, a lot assigned.

The boy who would not eat the king’s food is told at ninety to keep walking, that he will rest, and that he will stand in his lot at the end of the days. “What is that to you? You follow Me” (John 21:22). The last word of Daniel is not a date. It is a direction.

FIGURE 5 · “GO YOUR WAY TO THE END” — DANIEL’S WAY, 605–536 BC

PART TWO · DISCOVERING DANIEL · LESSON 12

DANIEL 12 · WHAT IT MEANS, WHERE ELSE IT IS TAUGHT, HOW I LIVE IT

Analyze, Compare, Execute

With the vision captured and the Deep Dive read, the workbook turns to meaning: what Israel will face in the Tribulation, the gap between verse 1 and verse 2, the kind of resurrection verse 2 describes and how John 5 and Revelation 20 describe it, what we wake up to and the one way to life, why the book was sealed and why John's was not, the three and a half years and the numbered days, and the promises to Daniel in verse 13 — then Romans 5, James 1 and Hebrews 12 on the tribulation that purges, the eternal choice in 2 Corinthians 5, 2 Thessalonians 1 and Matthew 25, and how to shine, change, trust and go your way.

IN THIS PART

- Analyze the Message — eight questions with *Discovering Daniel*: Zechariah 13:8–9, the gap in verse 2, the resurrection in John 5 and Revelation 20, John 3, 14 and Acts 4, the sealed book and Revelation 22:10, the numbered days, and verse 13
- Compare — Romans 5:3–4, James 1:2–4 and Hebrews 12:11; 2 Corinthians 5:6–8, 2 Thessalonians 1:8–9 and Matthew 25:46
- Execute — Daniel 12:3 and how to shine; Daniel 1:8 and how the study has changed you; Daniel 12:8–9 and not understanding; Daniel 12:13 and Hebrews 12:1–2 on going your way
- Closing Thoughts, and the study helps that close the book

02 ANALYZE THE MESSAGE

What does it say and mean?

Using both my Bible and my copy of Discovering Daniel.

1 **What specific words in Daniel 12:1 inform us of what Israel will face during the tribulation? What additional information are we given in Zechariah 13:8-9, and given the Jewish population in today's world, what numbers of casualties and survivors can we expect (see pages 258-261 in Discovering Daniel)?**

PP. 258–261

Daniel 12:1 · NASB95

[1] *Now at that time ☆ Michael, the great prince who stands guard over the sons of your people, will arise. And there will be ⚠ a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found ☆ written in the book, ☆ will be rescued.*

Zechariah 13:8-9 · NASB95

"It will come about in all the land," Declares the LORD, "That two parts in it will be cut off and perish; But the third will be left in it. And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. 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 my God.'"

IN MY WORDS

The words "a time of distress such as never occurred since there was a nation" tell me Israel faces the worst suffering in her history, and Zechariah adds the proportion — two parts cut off and perish, one third brought through the fire; if that proportion is applied to a world Jewish population of roughly 16 million today, it points to something on the order of eleven million lost and more than five million surviving to call on the Lord's name.

CROSS REFERENCE **Jeremiah 30:7** "And it is the time of Jacob's distress, But he will be saved from it." — the same two halves: unequalled trouble, and a people saved out of it.

AMIR TSARFATI · Discovering Daniel

Tsarfati works the arithmetic deliberately because the numbers make the prophecy unbearable in the right way. Two-thirds of the Jewish people perishing dwarfs even the Holocaust — and yet the surviving third does not merely endure; it calls on the name of the Lord. That confession is what the whole horror is bent toward.

JOHN MACARTHUR · Grace to You

MacArthur underlines that the refining language belongs to God, not to Israel's enemies. The Antichrist intends annihilation; God intends a purified remnant. The same event has two authors with entirely different purposes, and only one of them gets the outcome he wanted.

CRITICAL THINKING

Zechariah's fractions are a warning against a sentimental reading of prophecy. The third that survives is not a lucky majority who slipped through — it is a remnant on the far side of a national catastrophe. Any doctrine of the end times that makes us eager for it has not sat with these numbers.

KEY QUESTION

Does the future I say I believe in make me pray harder for Israel, or only make me curious?

2 How long of a time gap occurs between Daniel 12:1 and 12:2 (see page 261 in Discovering Daniel)?

P. 261

Daniel 12:1–2 · NASB95

1 *Now at that time* ✩ *Michael, the great prince who stands guard over the sons of your people, will arise. And there will be* ⚠ *a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found* ✩ *written in the book*, ✩ *will be rescued*. 2 *Many of those who* ✩ *sleep in the dust of the ground will awake, these to* ✩ *everlasting life, but the others to* ⚠ *disgrace and everlasting contempt*.

IN MY WORDS

A thousand years — verse 1 closes at the end of the tribulation and verse 2 spans both resurrections, with the whole reign of Christ passing silently in the space between the two halves of a single sentence.

CROSS REFERENCE **Revelation 20:4-5** "...and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection."

AMIR TSARFATI · Discovering Daniel

Tsarfati points out that the Old Testament prophets regularly see distant events as one range of peaks with the valleys hidden between them. Only Revelation supplies the thousand-year valley that Daniel's two verses stand on either side of.

DAVID GUZIK · Enduring Word

Guzik cautions that the gap is not read into the text arbitrarily — it is read back from Revelation 20, where the resurrections are explicitly separated by the millennium. Daniel compresses what John expands.

CRITICAL THINKING

A thousand years passes inside the seam of Daniel's sentence, and he gives no hint of the gap. It is a standing reminder that prophetic sequence is not always prophetic chronology — and that we need the whole canon before we start drawing timelines.

KEY QUESTION

Where have I assumed that because two things sit next to each other in Scripture they must happen back to back?

3 What kind of resurrection do we view in verse 2 (see pages 261-262 in Discovering Daniel)?

PP. 261–262

Daniel 12:2 · NASB95

2 *Many of those who ☆ sleep in the dust of the ground will awake, these to ☆ everlasting life, but the others to ⚠ disgrace and everlasting contempt.*

IN MY WORDS

A bodily resurrection of two separate groups to two opposite and permanent destinies — the righteous to everlasting life and the wicked to everlasting contempt.

CROSS REFERENCE **Acts 24:15** "there shall certainly be a resurrection of both the righteous and the wicked." — Paul states the same two- fold resurrection Daniel saw.

JOHN MACARTHUR · Grace to You

MacArthur stresses that this is resurrection of the body, not survival of the soul. "The dust of the ground" is the language of Genesis; what went into the ground is what comes out of it.

DAVID GUZIK · Enduring Word

Guzik notes that Daniel names both groups in a single verse without treating the second as a lesser subject. Scripture never gives the resurrection of the just without its counterpart.

CRITICAL THINKING

Every person who has ever lived is included in one of these two clauses, and no third clause is offered. Daniel leaves no room for annihilation and none for a second chance — which is exactly what makes the choice described in verse 2 a matter for this life.

KEY QUESTION

Do I actually live as though everyone I know is in one of those two clauses?

4 How is this resurrection described in...

P. 262

John 5:28-29 · NASB95

Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

Revelation 20:12-15 · NASB95

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. 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.

a. John 5:28-29?

IN MY WORDS

Jesus says an hour is coming when all who are in the tombs will hear His voice and come forth — some to a resurrection of life and some to a resurrection of judgment.

CROSS REFERENCE **Daniel 12:2** Jesus describes Daniel's own two destinies; the Lord treats this verse as settled doctrine.

b. Revelation 20:12-15?

IN MY WORDS

John sees the dead standing before the throne while the books are opened, judged according to their deeds, and anyone whose name is not found written in the book of life is thrown into the lake of fire.

CROSS REFERENCE **Daniel 12:1** "everyone who is found written in the book, will be rescued" — Daniel names the same book John sees opened.

JOHN MACARTHUR · Grace to You

MacArthur draws the line from Daniel to Jesus to John and shows it never bends: the same two groups, the same bodily resurrection, the same permanence. A doctrine that appears in the Prophets, the Gospels, and the Apocalypse in identical terms is not a peripheral one.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that the deeds are recorded in the books but the rescue depends on the other book — the book of life. Works are the evidence entered into the record; the name in the book of life is what decides the outcome.

CRITICAL THINKING

In Revelation the books of deeds and the book of life are opened at the same judgment, and the verdict turns on the second one. A man's record is read out in full and then answered not by a better record but by whether his name is written elsewhere. That is the gospel, set inside a courtroom scene.

KEY QUESTION

Am I still hoping my record will be good enough, when the verse says the verdict turns on a name in another book?

5 **On page 264 of Discovering Daniel, we read, "What we wake up to then at the resurrection is entirely based on our choice now." If you were to explain this truth to an unbeliever, what Scripture passages would you use to confirm that their decision about Jesus affects their eternal destiny?** P. 264

John 3:18 · NASB95

He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

John 14:6 · NASB95

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Acts 4:12 · NASB95

And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.

IN MY WORDS

I would use John 3:18 to show the verdict is already decided by belief or unbelief, John 14:6 to show there is only one way to the Father, and Acts 4:12 to show there is no other name under heaven by which we can be saved — three verses that put the whole question on one decision about one Person.

CROSS REFERENCE **Romans 10:9** "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved." — the decision stated as plainly as Scripture states it.

DAVID GUZIK · Enduring Word

Guzik cautions that this conversation goes wrong when it becomes an argument about hell rather than an introduction to Christ. The three verses above are not weapons; they are the shortest road to a Person.

JOHN MACARTHUR · Grace to You

MacArthur observes that John 3:18 removes the neutral ground people assume they are standing on. There is no undecided category — not deciding is itself the verdict.

CRITICAL THINKING

The workbook's phrase is exact: the choice is made now and the waking happens then. Which means the most consequential decision a person ever makes is made in conditions where none of the consequences are visible. That is the hardest part of evangelism and the reason it has to be done in love rather than in argument.

KEY QUESTION

Who is in my life right now that I have been meaning to have this conversation with?

6 Why was Daniel told to “shut up the words, and seal the book until the time of the end” (12:4; see pages 265-266 in Discovering Daniel)?

PP. 265-266

Daniel 12:4 · NASB95

4 *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.*

Revelation 22:10 · NASB95

And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near.

IN MY WORDS

Because the prophecy was not for Daniel's generation — it was to be preserved intact for the people living at the end of time who would actually need it and be able to understand it.

CROSS REFERENCE **1 Peter 1:12** “It was revealed to them that they were not serving themselves, but you” — the prophets wrote for a generation they would never meet.

AMIR TSARFATI · Discovering Daniel

Tsarfati sets Daniel's sealing beside John's command not to seal, and reads the difference as a clock. Daniel wrote with the end far off; John wrote with the time near. The same subject, two different distances from the finish.

DAVID GUZIK · Enduring Word

Guzik takes “conceal” and “seal up” in their ancient legal sense — a sealed document was authenticated and protected so that it would arrive uncorrupted. The closing of the book is as much about custody as about secrecy.

CRITICAL THINKING

The verse ties the sealing to a promise — “knowledge will increase.” Daniel is told to close the book precisely because a later generation will be able to open it with more light than he had. God's silence toward one generation can be His provision for another.

KEY QUESTION

Do I trust God enough to be faithful in a season where the results belong to someone else?

7 **We know from careful study that the "time, times, and half a time" in Daniel 12:7 refers to the severe persecution of the Jews during the last half of the tribulation. This comes to 1,260 days. But then verses 11 and 12 extend that to 1,290 days and 1,335 days. What is one plausible explanation for these extra days (see page 272 in Discovering Daniel)?** P. 272

Daniel 12:11-12 · NASB95

11 *From the time that the regular sacrifice is abolished and the* ⚠ *abomination of desolation* *is set up, there will be* 🕐 *1,290 days*. 12 ☆ *How blessed is he who keeps waiting* *and attains to the* 🕐 *1,335 days!*

IN MY WORDS

One plausible explanation is that the extra days cover what happens after the tribulation ends — roughly thirty days for the judgment of the nations and the cleansing of the temple, and another forty-five before the millennial kingdom is formally established, so the man who waits all 1,335 days is the one who lives to see the kingdom begin.

CROSS REFERENCE **Matthew 25:31-32** "But when the Son of Man comes in His glory... All the nations will be gathered before Him" — a judgment that follows the tribulation and precedes the kingdom.

AMIR TSARFATI · Discovering Daniel

Tsarfati treats the 75 extra days as the interval between Christ's return and the formal inauguration of His kingdom — there is business to be settled before the reign begins, and Daniel's numbers leave exactly the room for it.

JOHN MACARTHUR · Grace to You

MacArthur is careful to call this an inference rather than a certainty. Scripture gives the numbers and does not label the interval, so the honest position holds the explanation loosely and the numbers firmly.

CRITICAL THINKING

Three different day-counts appear within six verses, and only the first is explained. The precision of the numbers alongside the absence of commentary is itself instructive: God is exact about what will happen and reserved about what it will mean — which is the opposite of how most prophecy teaching is done.

KEY QUESTION

Am I holding my end-times chart more tightly than the Scripture it was drawn from?

8 **What wonderful promises are given to Daniel in verse 13? In light of all that Daniel endured during his years in captivity, why do you think these promises would be especially precious to him?** P. 273

Daniel 12:13 · NASB95

13 *But as for you,* 📄 *go your way to the end; then you will* ☆ *enter into rest* *and* ☆ *rise again for your allotted portion at the end of the age*.

IN MY WORDS

He is promised rest, resurrection, and an allotted portion of his own — and after a lifetime of exile, a lions' den, a court full of enemies, and visions that left him sick for days, a promise of rest and an inheritance would have been the two things he most lacked and most wanted.

CROSS REFERENCE **Hebrews 4:9** "So there remains a Sabbath rest for the people of God." — the rest promised Daniel is the rest promised every believer.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel was taken from his homeland as a young man and there is no record he ever returned. The promise of an "allotted portion" answers the one loss he could never recover — a place in the land, kept for him past his own death.

DAVID GUZIK · Enduring Word

Guzik notes the order: go, rest, rise. Work first, then rest, then resurrection. Daniel's obedience was not a down payment on the promise; the promise was what let him keep going to the end.

JOHN MACARTHUR · Grace to You

MacArthur points out that God's final word to His prophet is not about Babylon, Persia, Greece, Rome, or the Antichrist. It is about Daniel. Prophecy on this scale still ends with God speaking personally to one man.

CRITICAL THINKING

Daniel spent his life interpreting other men's futures — a king's dream, an empire's fall, a world's ending. The last thing God does in the book is tell Daniel his own. The man who had carried everyone else's future finally gets handed his own, and it is short, personal, and certain.

KEY QUESTION

Have I let the size of God's plan make me doubt that He has a personal word for me?

03 COMPARE THIS PASSAGE WITH THE REST OF SCRIPTURE

How is it supported elsewhere in the Bible?

Tracing the tribulation's refining purpose and the two eternal destinies through the whole Bible.

1 **To better understand how God will use the tribulation to chasten and purge His people, read the following passages. What results can come from suffering and trials?** P. 274

Romans 5:3-4 · NASB95

And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope;

James 1:2-4 · NASB95

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

Hebrews 12:11 · NASB95

All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

a. Romans 5:3-4

IN MY WORDS

Tribulation produces perseverance, perseverance produces proven character, and proven character produces hope — suffering runs a chain that ends in hope rather than despair.

CROSS REFERENCE **Romans 8:28** "God causes all things to work together for good to those who love God" — the larger frame around the chain Paul has just described.

b. James 1:2-4

IN MY WORDS

The testing of my faith produces endurance, and endurance allowed to finish its work leaves me perfect and complete, lacking in nothing.

CROSS REFERENCE **1 Peter 1:7** "so that the proof of your faith… tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ."

c. Hebrews 12:11

IN MY WORDS

Discipline feels sorrowful rather than joyful at the time, but afterward it yields the peaceful fruit of righteousness in those who have been trained by it.

CROSS REFERENCE **Hebrews 12:6** "For those whom the Lord loves He disciplines" — the sorrow is evidence of sonship, not of rejection.

JOHN MACARTHUR · Grace to You

MacArthur notes that all three passages describe a process with a product, not a mood. Paul, James, and the writer of Hebrews each refuse to say the suffering is good; they say it produces something good in those who let it finish.

DAVID GUZIK · Enduring Word

Guzik draws attention to the conditions attached — James says let endurance have its perfect result, Hebrews says to those who have been trained by it. Trials do not automatically produce maturity. They produce it in the person who submits to them.

CRITICAL THINKING

Hebrews concedes the point most of us are afraid to admit: it is not joyful, it is sorrowful. Scripture never asks a believer to pretend the discipline feels good. The joy James commands is a verdict about the outcome, not a feeling about the process — which is precisely why it can be commanded.

KEY QUESTION

Is there a trial I am enduring but not letting train me — and what would submitting to it actually look like this week?

2 Daniel 12:2-3 affirms that every person's choice about their eternal destiny is made during this life, and cannot be changed.

P. 275

2 Corinthians 5:6-8 · NASB95

Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord— for we walk by faith, not by sight—we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

2 Thessalonians 1:8-9 · NASB95

dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

Matthew 25:46 · NASB95

These will go away into eternal punishment, but the righteous into eternal life.

a. What will believers rise to, according to 2 Corinthians 5:6-8?

IN MY WORDS

To being at home with the Lord — Paul is describing the moment of death here, absent from the body and present with Him, which is where the believer waits until the resurrection Daniel saw.

CROSS REFERENCE **Philippians 1:23** "having the desire to depart and be with Christ, for that is very much better."

b. What will unbelievers rise to, according to 2 Thessalonians 1:8-9?

IN MY WORDS

To the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

CROSS REFERENCE **Daniel 12:2** "the others to disgrace and everlasting contempt" — Paul is describing what Daniel saw.

c. What does Matthew 25:46 confirm about the duration of the afterlife for both believers and unbelievers?

IN MY WORDS

Both are eternal — the same word describes the punishment and the life, so whatever length one has, the other has too.

CROSS REFERENCE **Daniel 12:2** "everlasting life… everlasting contempt" — Daniel already used one word for both destinies.

JOHN MACARTHUR · Grace to You

MacArthur makes the grammatical point plainly: in Matthew 25:46 the same adjective modifies both nouns. Anyone who softens "eternal punishment" has to soften "eternal life" by the same stroke, and no one is willing to do that.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads 2 Thessalonians 1:9 as the true definition of hell — "away from the presence of the Lord." The essence of the loss is not the fire; it is the absence of God.

DAVID GUZIK · Enduring Word

Guzik notes Paul's tone in 2 Corinthians 5 is courage, not resignation. The believer's confidence about death is not stoicism about the end but eagerness about a Person.

CRITICAL THINKING

Put the three verses together and the contrast is about location more than sensation: the believer is at home with the Lord, the unbeliever is away from the presence of the Lord. Heaven and hell are defined in Scripture first by proximity to God — which means the question of eternity is really the question of whether I want Him.

KEY QUESTION

If heaven is mainly His presence, does the thought of it actually attract me — or only the thought of avoiding the alternative?

04 EXECUTE

How does this affect my life?

The last questions of the last lesson — what twelve chapters of Daniel have done to me.

1 **All through the book of Daniel, we're given an example for how we are to live as Christians. The prophet is a role model of how to be a positive influence and shine God's light into a dark and sinful world. As you consider what you learned about Daniel, what inspired you most?** P. 276

Daniel 12:3 · NASB95

3 *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.*

IN MY WORDS

What inspired me most is that Daniel never held a pulpit — he served pagan kings for a lifetime and simply refused to be moved on the small things, and God used that steady, unglamorous faithfulness to speak to a succession of empires.

CROSS REFERENCE **Matthew 5:16** "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

AMIR TSARFATI · Discovering Daniel

Tsarfati's whole thesis in Discovering Daniel is that Daniel was an ordinary man made extraordinary by God — set apart as a vessel, and therefore usable. The greatness in the book belongs to God; the availability belongs to Daniel.

DAVID GUZIK · Enduring Word

Guzik notes that verse 3 promises the shining to those who have insight and those who lead many to righteousness — understanding and evangelism, each given its own brightness in the same verse.

CRITICAL THINKING

Daniel's public stands — the food, the window, the interpretations — are the famous parts, but each one was possible because of a decision made in private first. Chapter 1 says he made up his mind, and every later chapter is that resolve being cashed. Influence is downstream of convictions nobody sees being formed.

KEY QUESTION

What is the private decision I need to settle this week so that the public one is already made?

2 **In what ways has your study of Daniel already motivated you to change how you live?** P. 276

Daniel 1:8 · NASB95

But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.

IN MY WORDS

It has pushed me to settle convictions in advance instead of negotiating them in the moment, and to take the ordinary faithfulness — prayer at the same hour, honest work, refusing the small compromise — far more seriously than I did before.

CROSS REFERENCE **Daniel 6:10** "he continued kneeling on his knees three times a day... as he had been doing previously." — the habit was already there when the crisis came.

JOHN MACARTHUR · Grace to You

MacArthur points out that Daniel's crisis moments were survivable because his ordinary days were disciplined. The lions' den was faced by a man who had been praying three times a day for years before anyone thought to make it illegal.

DAVID GUZIK · Enduring Word

Guzik observes that Daniel's first recorded act is a decision about dinner. God builds men who will not bend before thrones out of men who would not bend at a table.

CRITICAL THINKING

Every dramatic moment in Daniel has a quiet precedent earlier in his life. Nothing in the book suggests he rose to the occasion; he had already been living at that altitude. The change the book asks for is not courage on demand — it is a habit built when nothing is at stake.

KEY QUESTION

Which habit of mine, kept for another year, would make the next hard moment easy?

3 **In Daniel 12, we see that Daniel didn't always come away with a perfectly clear understanding of God's revelations about the future. How do you find this fact helpful for your own study of Bible prophecy?** P. 277

Daniel 12:8-9 · NASB95

8 *As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?"*
9 *He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time.*

IN MY WORDS

It takes the pressure off — if the prophet himself heard and could not understand, then I do not have to pretend certainty I do not have, and I can hold the clear things firmly and the unclear things honestly.

CROSS REFERENCE **1 Corinthians 13:12** "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known."

DAVID GUZIK · Enduring Word

Guzik's counsel on prophecy is to be settled about the major things, generous about the minor ones, and humble about the details. Daniel 12:8 is the reason for all three.

AMIR TSARFATI · Discovering Daniel

Tsarfati, who teaches prophecy for a living, keeps returning to the point that the purpose of prophecy is preparation, not prediction. A student who ends his study readier to meet Christ has understood it; a student who ends it only with a chart has not.

CRITICAL THINKING

Daniel asks his question after the answer has already been given — he heard the oath and the timeframe and still wanted the outcome. Which suggests the gap was not in the information but in his capacity to hold it. Some passages will not open until we are people who can bear what is inside them.

KEY QUESTION

Am I more comfortable debating prophecy than being changed by it?

4 **The final command given to Daniel is "Go your way till the end" (Daniel 12:13). This is a call to endurance. Why is it so vital that we persevere to the end in the Christian life, and not let up?** P. 277

Daniel 12:13 · NASB95

13 *But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.*

Hebrews 12:1-2 · NASB95

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

IN MY WORDS

Because the promise is attached to the end and not to the start — rest and resurrection come to the one who goes his way all the way, and a race is only finished by the runner who is still running at the line.

CROSS REFERENCE **Matthew 24:13** "But the one who endures to the end, he will be saved."

JOHN MACARTHUR · Grace to You

MacArthur teaches that perseverance is not how a believer earns salvation but how genuine salvation shows itself. The one who endures is saved because those who are saved endure.

AMIR TSARFATI · Discovering Daniel

Tsarfati closes Discovering Daniel on this note: Daniel was an old man by chapter 12, and God still said go your way to the end. There is no retirement from faithfulness, and the last stretch is not the one to coast.

DAVID GUZIK · Enduring Word

Guzik notes that Hebrews prescribes endurance with the eyes fixed somewhere specific — on Jesus. Endurance that stares at the finish line exhausts itself; endurance that looks at Him lasts.

CRITICAL THINKING

Daniel had already endured more than almost anyone in Scripture, and the final word to him was still about endurance. The Christian life has no point at which faithfulness is banked and the remainder can be coasted — which is a hard word and also a freeing one, because it means no season is wasted and no season is finished.

KEY QUESTION

Where have I quietly started coasting because I feel I have already done my part?

Closing Thoughts · Lesson 12

Twelve chapters and a lifetime of one man's service end not with a vision but with a promise, and it is a personal one. After the statue, the furnace, the handwriting, the lions, the beasts, the ram and the goat, the seventy weeks, the unseen war, and the long journey to the Antichrist, God's last recorded word to Daniel is four clauses long: go your way, you will rest, you will rise, and there is a portion with your name on it.

The book is more than 2,500 years old and it has not aged, because the two things it teaches have not changed. God is sovereign — over Babylon, Medo-Persia, Greece, Rome, and over whatever empire is currently certain of itself. And God does remarkable things through people who are fully yielded to Him. Daniel was not extraordinary in himself. He was available, and he stayed available for decades in a foreign court where nobody was checking.

Chapter 12 also refuses to let prophecy stay abstract. Two-thirds of a nation cut off and a third refined. Many who sleep in the dust awaking — some to everlasting life and some to everlasting contempt. Names found written in a book, or not found. Daniel is handed the numbers and denied the explanation, told to seal what he cannot understand, and sent back to the ordinary obedience in front of him. That is where most of the Christian life is actually lived.

And the question the chapter finally asks is not about the Antichrist's timeline at all. It is about me. Where will I spend eternity, and is my name in the book? Everything else in Daniel is commentary on that.

“But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.”

Daniel 12:13

Daniel was carried to Babylon as a young man and Scripture never records him going home. He did not see the temple rebuilt, and of the four kingdoms he was shown he lived to see only the first one fall. He went his way to the end on nothing but the word of God — and the word of God was enough. It still is. Study the prophecy, hold the clear things firmly and the unclear things humbly, and then go your way: do the next faithful thing, keep the private convictions that make the public ones easy, and trust that the rest and the rising and the allotted portion are as certain for you as they were for him.

STUDY HELPS · CROSS-REFERENCES

The Passage in the Whole Bible

Jacob's distress and the great tribulation, the two resurrections, the oath by Him who lives forever, and the book unsealed

> *"'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it."*
>
> JEREMIAH 30:7

> *"For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will."*
>
> MATTHEW 24:21

> *"And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven."*
>
> REVELATION 12:7-8

> *"Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits."*
>
> ISAIAH 26:19

> *"Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."*
>
> JOHN 5:28-29

> *"Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear."*
>
> MATTHEW 13:43

> *"Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer."*
>
> REVELATION 10:5–6

> *"And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.""*
>
> REVELATION 22:10–11

AMIR TSARFATI · Discovering Daniel

Jeremiah 30:7 and Matthew 24:21 are verse 1 in the prophets and in the Lord's own mouth; Revelation 12 is Michael arising. Tsarfati reads Isaiah 26:19 and John 5:28–29 as the resurrection of verse 2 before and after Daniel, Matthew 13:43 as the shining of verse 3, Revelation 10 as the same oath by the same Lord — and Revelation 22:10 as the bookend: Daniel is told to seal because the time is far; John is told not to seal because the time is near.

JOHN MACARTHUR · Grace to You

MacArthur reads John 5:28–29 as Jesus' commentary on Daniel 12:2 — the same "all," the same two resurrections, the same everlasting outcomes — and Revelation 20 as the timetable between them. He hears Revelation 10:5–6 and Daniel 12:7 as one oath by one Lord who lives forever, and reads the two "seal" commands — Daniel 12:4 and Revelation 22:10 — as the Bible's own statement that prophecy becomes clearer as it nears fulfillment.

DAVID GUZIK · Enduring Word

Guzik lines them up: the distress (Jeremiah 30; Matthew 24), the guardian (Revelation 12), the resurrection (Isaiah 26; John 5), the shining (Matthew 13), the oath (Revelation 10), and the seal removed (Revelation 22). He notes that the New Testament never treats Daniel 12 as fulfilled; Jesus and John both reach back to it for what is still ahead — and that the last chapter of the Bible answers the last chapter of Daniel: "Do not seal up the words … for the time is near."

STUDY HELPS · THREE VOICES

At a Glance

Three voices, one chapter

The same chapter, read three ways. Tsarfati listens for Israel in the Tribulation and the two resurrections that follow; MacArthur presses the clearest resurrection text in the Old Testament and the God who swears and seals; Guzik walks the numbered days and the four truths of the last verse. Together they keep Daniel 12 from becoming either a chart or a sigh.

THE MOMENT	TSARFATI · the times	MACARTHUR · sovereignty	GUZIK · text & history
Michael and the distress (12:1)	The Great Tribulation from Israel's side; the dragon's fury; a remnant rescued.	Rescue by being written, not by nation or effort.	Jeremiah 30:7 and Matthew 24:21 — Jesus quoting Daniel.
The resurrection (12:2–3)	The gap between v. 1 and v. 2; two resurrections, everlasting either way.	"Many" carries the force of "all"; greatness is leading the many to righteousness.	Sleep, dust, awake — Isaiah 26:19 and John 5:28–29.
Seal the book (12:4)	Kept for the end, clearer as it comes.	God preserves what He has written.	Sealed to authenticate and preserve, not to hide; "knowledge will increase."
How long? (12:5–7)	The Lord swearing by Himself; the Tribulation bringing Israel home.	The oath is as sure as the life of the One who swore it.	Three and a half years; both hands raised; the end at Israel's breaking.
Could not understand (12:8–10)	We are allowed not to understand everything; the fire purifies and hardens.	Daniel asks for the outcome and is given an assignment; understanding follows holiness.	Trust and keep living; Revelation 22:11 — no one left undecided.
The days and the end (12:11–13)	1,260 / 1,290 / 1,335 — blessed is the one who enters the kingdom; Daniel raised to serve in it.	Obedience, rest, resurrection, reward — four promises to one man, ours in Christ.	The extra days a suggestion; Clarke's four truths; "you follow Me."

DANIEL 12 · A COMPARATIVE READING

† Key Insights to Carry

- **"Now at that time" is the time of the final king.** Daniel 12 is the end of the vision of chapters 10–12 and of the book; Michael arises in the days of 11:36–45, and the distress is the one Jesus called the great tribulation. GUZIK
- **Rescue is by being written in the book.** Not every Israelite by birth, but everyone whose name God has written — the record He keeps from Exodus 32 to Revelation 20. MACARTHUR

- **The Old Testament's clearest resurrection verse has two destinies.** Everlasting life, or disgrace and everlasting contempt — the two resurrections Jesus named in one hour and Revelation 20 sets a thousand years apart. TEXT
- **The brightest stars are those who lead the many to righteousness.** The *maskilim* of 11:33–35 who taught and fell will shine like the expanse forever (v. 3; Matthew 13:43). TSARFATI
- **Sealed means preserved, not hidden.** A scroll was sealed to authenticate and keep it until needed; Daniel is told to seal because the time is far, John not to seal because it is near (Revelation 22:10). GUZIK
- **The oath with both hands.** "A time, times, and half a time" — three and a half years, sworn by Him who lives forever; it ends when the power of the holy people is shattered and Israel looks to her Messiah. TEXT
- **Daniel did not understand either.** "I heard but could not understand" — and the answer was not more detail but "go your way." You will not understand everything; you do not need to. MACARTHUR
- **The last word of the book is a direction, not a date.** Go your way to the end; you will rest; you will rise; you will have your portion at the end of the age (v. 13). TSARFATI

† Questions for the Table

1 **"Everyone who is found written in the book will be rescued." Rescue is by being written, not by birth or effort. Do you know your name is written (Luke 10:20) — and how does that change the way you face a time of distress, large or small?**

My name is written by grace, and no trouble can erase it; I will face the week from that security, not toward it.

DANIEL 12:1

2 **Every person who ever lived will awake — "these to everlasting life, but the others to disgrace and everlasting contempt." Who in your life is sleeping toward the second awakening, and what would it cost you to say so?**

Two resurrections are coming for everyone I know; I will stop being quiet about which one.

DANIEL 12:2

3 **The brightest in eternity will be "those who lead the many to righteousness." What are you building your life to shine for — and is it that?**

I want to shine for the people I helped turn to God, not for anything else.

DANIEL 12:3

4 **The man in linen swore "by Him who lives forever" that the distress has a measured end. What suffering in your life feels unmeasured right now — and what changes when you believe God has set its end under oath?**

God has sworn the end of my trial as surely as He lives; I will wait on His clock.

DANIEL 12:7

5 **Daniel, the great interpreter, "heard but could not understand," and was told to go his way. Where are you demanding understanding from God as the price of obedience?**

I will obey what I understand and leave sealed what I do not.

DANIEL 12:8–9

6 **"Go your way to the end; then you will enter into rest and rise again for your allotted portion." If this were the last word God spoke to you, what would you do differently tomorrow?**

I will walk to the end faithfully, unafraid of rest, certain of rising, sure of my portion.

DANIEL 12:13

❖

Michael stands, the distress falls, the book is opened and the dead awake. Two others on the banks of the river, both hands raised, an oath by Him who lives forever. An old man who hears and cannot understand, told to go his way. And the last word of the book, to him and to us: go your way to the end; you will rest; you will rise; you will have your portion.

Teaching the Word. Watching the Times. — Smith For Christ

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