

Chapter 12

MICHAEL THE PRINCE

VERSE, Chap. 12:1. *"And at THAT TIME shall Michael stand up, the 'Great Prince' which standeth for the Children of thy (Daniel's) People."*

Here again we see that there should be no chapter division, for there is no break in the subject treated. The twelfth chapter begins with the words, "And at **THAT TIME**." What **TIME**? The time of the "Wilful King," which we have seen is the "**TIME OF THE END**." [Dan. 11:40](#). At that time **Michael** shall stand up. Stand up for, and take the part of Daniel's People. Who is Michael? He is mentioned three times in Daniel ([Dan. 10:13,21](#); [12:1](#)), where he is called a "Prince" who stands for Daniel's People—the Jews. He is called in [Jude 1:9](#) the Archangel. He has his angels, and in [Rev. 12:7](#) he is seen in command of the "Angelic Army" of Heaven. His work seems to be to deliver God's people, particularly the Jews, from the power of Satan, and finally to oust him and his angels from the Heavenlies, and cast them down on to the earth. [Rev. 12:7-9](#). He also has something to do with the resurrection of the dead, for he is associated with the "Resurrection" mentioned in [Dan. 12:1-2](#), and he contested with the Devil the resurrection of Moses ([Jude 1:9](#)), and the "voice" of the Archangel that will be heard when the "Dead in Christ" shall rise ([1 Thess. 4:16](#)) will be the "voice" of Michael, for he is the only Archangel mentioned in the Scriptures.

THE GREAT TRIBULATION

VERSE 12:1— *"And there shall be a 'TIME OF TROUBLE,' such as never was since there was a nation even to that same time: and at that time thy People shall be delivered, every one that shall be found written in the Book."*

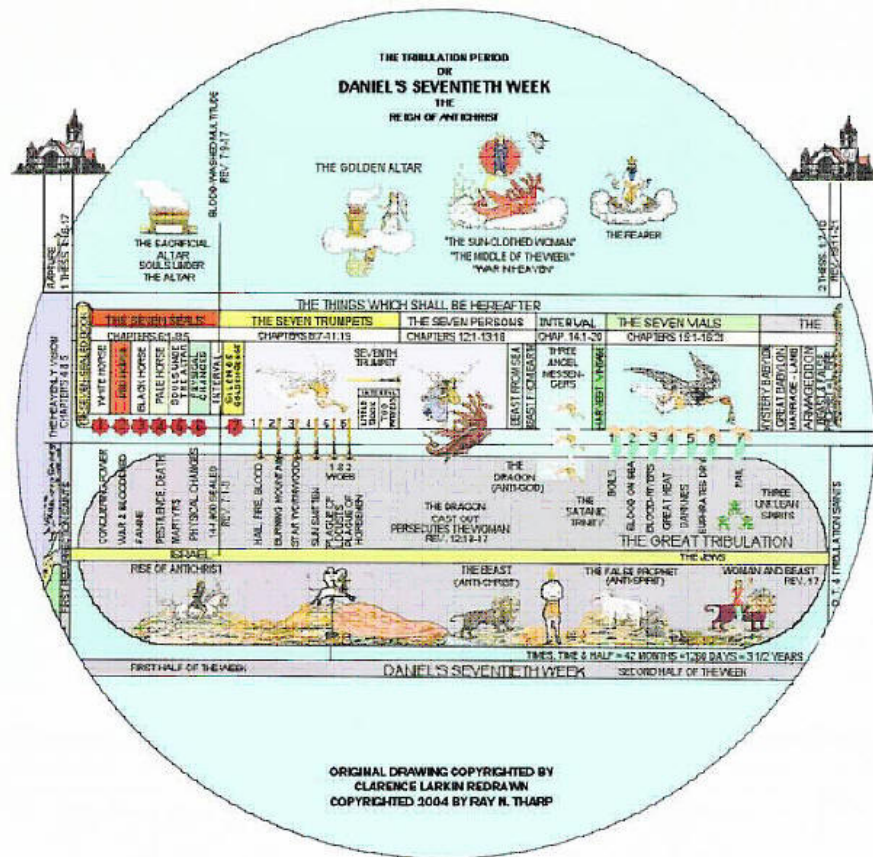
The Scriptures speak of a "Great Tribulation" that is coming on the earth. Christ in his "Olivet Discourse," uttered on the Mount of Olives on the Tuesday evening before His Crucifixion, said—

*"Then shall be **GREAT TRIBULATION** such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh (human or animal) be saved: but for the Elect's Sake (the elect of Israel) those days shall be shortened."* [Matt. 24:21-22](#).

That the "Great Tribulation" spoken of by Christ was not the terrible sufferings that befell the Jewish people at the time of the destruction of Jerusalem in A. D. 70 is clear. That was local, and fell upon the Jews only, while the Tribulation that Christ foretold is to come upon the whole world, and is to be immediately followed by great physical changes, and the return of the Son of Man in the clouds of heaven with power and great glory.

*"**IMMEDIATELY** after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the Powers of the heaven (the Principalities and Powers of Evil) shall be shaken: and then shall appear the Sign (a cloud) of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the **SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY**."* [Matt. 24:29-30](#).

Now none of these things happened immediately after the Destruction of Jerusalem, nor have they happened as yet. It will not do to say that the "physical changes," such as the darkening of the sun, etc., are figurative, and represent the downfall of rulers, governments and authorities from the Political Firmament, for such "physical changes" have happened before, and they will happen again. They happened in the days of Moses, when there was "Darkness" in Egypt for three days ([Exod. 10:21-23](#)), and they shall happen again when the "Vials" of the Book of Revelation are poured out, as they will be during the "Great Tribulation" ([Rev. 16](#)), for four of the "Vial Plagues" are repetitions of four of the Plagues of Egypt. And if they were literal so must the "Vial Plagues" be. Christ also said that at that time, the time of the "Great Tribulation," the "Powers of the heaven shall be shaken." Now these "Powers of the Heavenlies," the "Principalities and Powers of Evil," of which the Apostle Paul warns us ([Eph. 6:12](#)), have not as yet been shaken, but in the Middle of Daniel's "Seventieth Week," when the "Great Tribulation" begins, there will be "War in Heaven," and Satan, who is the **PRINCE** of these "Evil Powers of the Air," will, with them, not only be **shaken**, but "**shaken out**" of the Heavenlies onto the earth, and it will be his presence, incarnate in the Antichrist, that will cause the Great Tribulation. Once more, immediately after "The Great Tribulation" the "**Sign**" of the "Son of Man" will be seen in the heavens. That "Sign" is a "**cloud**." He ascended in a "cloud" and He is to return in the "clouds." [Matt. 24:30](#). But as the "Son of Man" (Jesus) did not return immediately after the destruction of Jerusalem in A. D. 70, then the destruction of Jerusalem was not the "Great Tribulation" spoken of by Matthew.



tribulation

(for printable version go to charts)

But our Lord's Prophecy does not stand alone. It is backed up by other prophecies both in the Old and New Testaments. Turning to the Old Testament, we find that there were other Prophets beside Daniel who spoke of a "Time of Trouble" for Israel. Jeremiah called it the time of "Jacob's Trouble," and compared its sufferings to the "birth-pangs" of a woman. [Jer. 30:4-7](#). Ezekiel speaks of it as the time when Israel shall "Pass **under the Rod**," [Ezek. 20:34-38](#); and when God shall gather Israel into the midst of Jerusalem, and cast them into His "**Melting Pot**," where they are to be refined as silver is refined. [Ezek. 22:18-22](#). See also [Zech. 13:9](#) and [Mal. 3:1-3](#). While the Old Testament Prophets, and Christ, foretell of this "Time of Trouble," the Apostle John in the Book of Revelation ([Rev. 12:1](#) to [Rev. 19:21](#)) gives us the details. From these references we see that the "Great Tribulation" will be a time of **JUDGMENT** for the Jews, through which, as a "refining process," they will be made fit to again be God's chosen people. The "Great Tribulation" is not for the "perfecting" of the Saints. It has nothing to do with the Church. The Book of Revelation is written in chronological order, and the Church is "caught out" through the "Open Door" in [Rev. 4:1](#), before the "Tribulation Period" begins, and is not seen again until she reappears with Christ at His Second Coming as the "Lamb's Wife." [Rev. 19:6-9](#). If the Church is to pass through the "Great Tribulation," then the Church should be **watching** for the Tribulation, and not waiting for His Son from Heaven. [1 Thess. 1:10](#). During Daniel's "Time of Trouble" all of Daniel's People whose names are written in the Book will be miraculously "**delivered**." These will be the "**godly remnant**" of the "**END TIME**."

A JEWISH RESURRECTION

VERSE 12:2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The Scriptures speak of three kinds of resurrection.

1. **SPIRITUAL**. This refers to those who are spiritually dead in "Trespasses and Sins." [Eph. 2:1-16](#); [5:14](#); [Rom. 6:11](#). This is a "Present Resurrection" and is going on continually. Every time a soul is "born again" there is a passing from "death" unto "life." this is a "Spiritual Resurrection." [John 5:24](#).

2. **PHYSICAL**. This is of the dead body. The "Spirit" of man does not die, it goes back to God who gave it. All that goes into the grave is the body, and all that can come out of the grave is the body. The bodies of both the "Righteous" and the "Wicked" shall rise, but not at the same time. There will be a thousand years' difference. The "Righteous" shall rise to the "Resurrection of **LIFE**" before the Millennium, and the "Wicked" to the "Resurrection of **DAMNATION**" at the close of the Millennium. [John 5:28-29](#).

3. **NATIONAL**. This refers to Israel who are now nationally dead and buried in the "Graveyard of the Nations," but who are to be

43:5-7; [Amos 9:14-15](#)). where they are to pass through the "**Fiery Judgment**" of the "**Tribulation Period**" ([Ezek. 20:34-38](#); [22:19-22](#); [Zec.h 13:9](#); [Mal. 3:1-3](#)), the sufferings of which will cause them to call on the Lord for deliverance, and He will pour out upon them the "**Spirit of Grace and Supplication**" ([Zech. 12:10](#)), and they shall "**Nationally Repent**" ([Zech. 12:11-14](#)), and be "**Converted**"—

"I will take you from among the Heathen (the Gentiles), and gather you out of all countries, and will bring you into your own Land. THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A New Heart also will I give you, and a New Spirit will I put within you: and I will take away the 'Stony Heart' out of your flesh, and I will give you an 'Heart of Flesh,' And I will put MY SPIRIT within you, and cause you to walk in My Statutes, and ye shall keep My Judgments, and do them." [Ezek. 36:24-27](#).

Then will be fulfilled [Isa. 66:8](#)—

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in ONE DAY? or shall a NATION be Born at Once? for as soon as ZION TRAVAILED (the Tribulation was her "birth pangs"), she BROUGHT FORTH HER CHILDREN."

Then a "**Nation**," the "**Jewish Nation**," shall be converted, or "**Re-born**" IN A DAY.

This interpretation of Ezekiel's Vision of the "Valley of Dry Bones" is confirmed by the "Object Lesson" of the "Two Sticks" that follow it. [Ezek. 37:15-28](#). The Prophet was told to take a stick and write on it— "For **JUDAH** and for the '**Children of Israel**' his companions." Which means the "Two Tribes," Judah and Benjamin, known as "**Judah**." Then he was told to take another stick, and write on it— "For **JOSEPH**, the stick of **Ephraim**." Ephraim was the son of Joseph, for whom the "Ten Tribes" were sometimes called after Jeroboam's insurrection. When the Prophet had marked the "Sticks," he was told to join them together "**end to end**," so as to make **ONE STICK**, which when He had done, the Lord said—

"When the children of thy (Ezekiel's) people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? . . . Say unto them. Thus saith the Lord GOD; Behold, I will take the 'Children of Israel' from among the heathen (Gentiles), whither they be gone, and will gather them on every side, and bring them into their own Land, and I will make them ONE NATION in the Land (Palestine) upon the Mountains of Israel; and One King shall be King to them all: and they shall be no more Two Nations,' neither shall they be divided into 'Two Kingdoms' ANY MORE AT ALL." [Ezek. 37:18-22](#).

From this we see, that the "**WHOLE HOUSE OF ISRAEL**," that is, the **Whole Twelve Tribes**, are to be gathered back to their own land, and redistricted upon it, according to the manner described in [Ezek. 48](#). Then will be fulfilled the words of [Jer. 3:18](#)—

"In those days the 'House of Judah ' shall walk with the 'House of Israel ,' and they shall come together out of the land of the North (the bulk of the Jews are in Russia) to the Land (Palestine) that I have given for an inheritance unto your fathers."

Now we must not forget that in these "Scriptures of Truth" the Angel Gabriel was trying to make Daniel understand—"What shall befall his **PEOPLE** (the Jews) in the **LATTER DAYS**" ([Dan. 10:14](#)), or the "**TIME OF THE END**." [Dan. 11:35](#); [12:4](#). Naturally therefore we should expect the Angel to have something to say about the "**National Resurrection**" of the Jewish Nation, and as it is to follow the "**Time of Trouble**" (Tribulation), how better could it be foretold than in the words of [Dan. 12:2](#) —"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If we claim that the words mean a "**physical resurrection of dead bodies**" we will find that the verse conflicts with the teaching of the New Testament as to the Resurrection. While, as we have seen, the New Testament teaches that there is to be an **OUT** Resurrection of the "Righteous" **before** the Millennium, and a thousand years before the "Wicked" rise, the verse we are considering declares, that while **many** (not all) shall rise, thus making it an **Out** Resurrection, some shall be to "**Everlasting Life**," and some to "**Shame and Everlasting Contempt**," thus making it a resurrection of a mixed character. Again the time of Daniel's Resurrection is **after** the "**Time of Trouble**," while the New Testament declares that the "**First**" or "**OUT Resurrection**" of the Righteous **precedes** the Tribulation. But you say, there is to be a Resurrection of the "Righteous" **after**, or at the close, of the Tribulation, the Resurrection of the "**Tribulation Saints**." [Rev. 20:4-6](#). This is true. But it is not a **mixed** Resurrection. It is only of those who died during the Tribulation, and who were beheaded for the **witness of Jesus**, and for the **word of God**, and who **did not worship the Beast**. In other words, a Resurrection of Righteous persons.

Some commentators try to get over the difficulty by paraphrasing the text. For instance, Tregelles translates the verse thus, "Many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life, but those (the rest of the sleepers) shall be unto shame and everlasting contempt." But this is neither satisfactory or Scriptural, for it is only a separation into two classes of the "**many**" that rise, leaving the vast majority of the dead in the grave. While the words—"sleep in the dust of the earth" seem to imply physical death, and under ordinary circumstances would so mean, we must not forget that the verse refers to a condition of Daniel's people in their "**latter days**." Not a condition of "**death**," but of "**National Existence**." If therefore we interpret the words "**sleep in the dust of the earth**" to mean the same as the words of Ezekiel—"I will open your graves, and cause you to come up out of your graves" ([Ezek. 37:12](#)), which we saw means a "**National Resurrection**" of the Jewish People of the "**End Time**," the meaning of the verse is clear. That is, it means not a Physical or Spiritual, but a "National" Resurrection of the Jewish People **after** the Tribulation, and **before** the Millennium. That is where Christ in His Olivet Discourse puts it—

*"Immediately after the Tribulation of those days . . . shall appear the Sign of the Son of Man in heaven: and then shall all the tribes mourn (possibly the Twelve Tribes of Israel are meant), and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His **ELECT** from the*

four winds, from one end of heaven (the atmosphere of the earth) to the other." [Matt. 24:29-31](#).

The "Elect" here are not those of the Church. They were caught out **before** the Tribulation. These are caught out **after** the Tribulation, and as the passage is Jewish, they must be the "Elect" of Israel. Notice it is not a "catching up," but a "gathering together." The scene is earthly. The Jews are looked upon at present as those that "dwell in dust," but who are yet to "awake and sing." [Isa. 26:19](#). The Apostle Paul says of them—"If the casting away of them (Israel) be the reconciling of the world, what shall the receiving (back) of them be but **LIFE FROM THE DEAD?**" [Rom. 11:15](#). Israel, while lost, is not dead. The Prodigal Son, while lost, was called "dead," but when he returned home his father said of him that he was "alive again." [Luke 15:24](#). If we accept this interpretation of Israel's Resurrection, then the "many" that shall awake reveals the fact that not all the Jews in the world will return to Palestine, and that the "some to Everlasting Life" will be Righteous, while those to "shame and Everlasting Contempt" will be Unrighteous.

THE REWARD OF THE WISE

VERSE 12:3. *"And they (the Teachers) that be wise shall shine as the 'Brightness of the Firmament,' and they that turn many to righteousness as the Stars forever and ever."*

The marginal reading in the Revised Version for the word "they" is "Teachers," and the passage should read—"And the Teachers that be WISE," inferring that, as in our time, some will not be wise. We must not forget that the "Gospel of the Kingdom" shall be again preached, for it must be preached **in all the world for a witness unto all nations**, and then shall the **END COME** (the End of this Dispensation). [Matt. 24:14](#). We must not forget that there are "Four Gospels" spoken of in the New Testament.

1. **The Gospel of the KINGDOM.**
2. **The Gospel of the GRACE OF GOD.**
3. **The GLORIOUS GOSPEL.**
4. **The EVERLASTING GOSPEL.**

The word "Gospel" means "Good News." The "Gospel of the Kingdom" is the "Good News" that God is going to set up a Kingdom of the earth over which David's Son, JESUS, shall reign. [Luke 1:32-33](#). This Gospel was proclaimed by John the Baptist and Jesus and His Disciples, in the words—"Repent, for the Kingdom of Heaven is at hand." The call to repent was not to individuals but to the Nation. The Nation refused, rejected the King, and crucified Him. But before the King's death the "Gospel of the Kingdom," which up to that time had been preached only in Palestine, and not to all the world, was withdrawn. It is to be preached again after the Church has been "caught out," and then not only in Palestine but in the whole world. And as it is a call to Israel as a Nation to repent, and a proclamation that Christ is coming to set up the "STONE" ([Dan. 2:34-35,44-45](#)) or Millennial Kingdom, the Kings of the earth, particularly Antichrist, will hate such a "Gospel" that proclaims the downfall of his Kingdom. This will account for Antichrist's hatred of the Jews, and his persecution of those who preach that Gospel.

Between the two preachings of the "Gospel of the Kingdom" we have the preaching of the "Gospel of the Grace of God." It is the proclamation of Salvation through faith in the "Atoning Sacrifice" of Christ on the Cross. The "Glorious Gospel" is the Gospel of the "Glorious Appearing," or "Second Coming" of our Lord and Saviour Jesus Christ. [Titus 2:13](#). The "Everlasting Gospel" will be preached by an Angel just before the "Vial Judgments" are poured out on the earth, and it will be "good news" to all who are passing through the "Great Tribulation," because it declares that their sufferings will soon cease, and it will be "bad news" to Antichrist and his followers because it will proclaim that the "hour of God's judgment" for them has come. [Rev. 14:6-7](#). There is also "ANOTHER GOSPEL" ([Gal. 1:6-12](#); [2 Cor. 11:4](#)), which is **not another**, and which Paul repudiated. It is a perversion of the true Gospel, and has many seductive forms, and in the main teaches that "FAITH" is **NOT SUFFICIENT** to Salvation, nor able to keep and perfect, and so emphasizes "GOOD WORKS" [Col. 2:18-23](#); [Heb. 6:1](#); [9:14](#). The Apostle Paul pronounces a fearful "Anathema" upon its preachers and teachers. [Gal. 1:8-9](#).

The "wise" teachers of the "End time" will be like the children of Issachar, "which were men that had **understanding of the Times.**" [1 Chron. 12:32](#). They shall understand the Scriptures, and being mostly Jews, the Old Testament; particularly the prophecies relating to Israel. So prominent and noted will they be, they will shine as the brightness of the firmament on a clear winter's night, and as "stars" in the "Prophetic Heavens," and like the great Prophets of old, Moses, Isaiah, Ezekiel and Daniel, they shall shine forever and ever. So true and clear and forceful will be their exposition of the Word of God, that it will convict the hearers and they shall turn many to righteousness.

THE SEALED BOOK

VERSE 12:4. *"But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the 'TIME OF THE END:' many shall run to and fro (then), and knowledge (Prophetic Knowledge) shall be increased."*

Notice the difference in the command to Daniel the Prophet, and John the Apostle. Daniel was told to "SEAL UP" the revelations given to him, while John was told to "SEAL NOT" the prophecies of the Book of Revelation. [Rev. 22:10](#). And the reason is evident. When the Disciples came to Jesus and said—

"Why speakest Thou unto them (the multitude, mostly Jews) in Parables? He answered and said unto them, Because it is given unto you (the Disciples) to know the MYSTERIES of the Kingdom of Heaven, but to them it is not given. . . . Therefore speak I to them in Parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the Prophecy of Esaias ([Isa. 6:9-12](#)), which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for

*this people's (the Jews) heart is waxed gross, and their ears are **dull of hearing**, and their eyes **THEY have closed**; lest at any time they should see with their eyes, and hear with their ears, and should understand **with their heart**, and should **be converted**, and I should **heal them**." [Matt. 13:10-15](#).*

From these words of Christ we learn that the Jews of His time were "**wilfully ignorant**" of the Prophetic Scriptures. They had ears to hear, but they did not understand, because they did not want to. And so, not to add to their sin, Christ had to unveil the "**Mysteries**" of the Kingdom of Heaven in Parables. And the reason was because the "**Veil of Unbelief**" was on their hearts. Of the Children of Israel, Paul says—

*"Their minds were **BLINDED**: for until this day remaineth the same **VEIL** untaken away in the **reading of the OLD TESTAMENT**: . . . Nevertheless when it (a man, R. V. margin) shall **TURN TO THE LORD**, the '**Veil**' shall be taken away." [2 Cor. 3:14-16](#).*

Therefore, as far as the Jews are concerned, the Book of Daniel is a "**sealed book**." But it is only sealed up to them until the "**Time of the End**." When that "Time" comes many of Daniel's People shall "**run to and fro**," and their "**knowledge** (of the Book) shall be **increased**," and they shall be comforted and sustained amid the sufferings and trials of that "**Time of Trouble**."

But the Book of Daniel is no longer sealed to the Christian believer. He has seen its prophecies being fulfilled in history. And now that the Book is being better understood, it is more and more studied, which is a sign of the near approach of the "**Time of the End**."

THE LENGTH OF THE "TIME OF THE END"

VERSES 12:5-12—*"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the River, and the other on that side of the bank of the River. And one said to the '**Man Clothed in Linen**,' which was upon the waters of the River, **How long shall it be to the END of these Wonders?**"*

*"And I heard the '**Man Clothed in Linen**,' which was upon the waters of the River, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a **TIME, TIMES, AND AN HALF**; and when he shall have accomplished to scatter the power of the Holy People, **all these things shall be FINISHED**."*

*"And I heard, but I understood not: then said I, O my Lord, what shall be the **end of these things?** And he said, Go thy way, Daniel: for the words are **closed up and sealed till the TIME OF THE END**. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall under stand; but the **WISE shall understand**."*

*"And from the time that the '**Daily Sacrifice**' shall be taken away, and the '**Abomination that maketh Desolate set up**,' there shall be a **THOUSAND TWO HUNDRED AND NINETY DAYS**. Blessed is he that waiteth, and cometh to the **THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS**."*

We must not forget that Daniel was still standing by the side of the River Hiddekel (Tigris), and that chapters 10 to 12 inclusive are one "Vision." Therefore the "**Man Clothed in Linen**" is the same mentioned in [Dan. 10:5-6](#), and has been already described. But at this point in the "Vision" Daniel noticed two other angelic beings, one on each side of the River. One of them addressed the "**Man Clothed in Linen**," supported in a cloud over the River, and asked—"**How long shall it be to the END of these Wonders?**" And the "**Man Clothed in Linen**" lifted up both hands and swore by the Almighty, that it should be for a "**TIME, TIMES, AND A HALF**," or three and a half years.

Now there are two things in this answer, the "**Oath**," and the "**Length of the Time**," that remind us of [Rev. 10:1-6](#). And as the Book of Revelation is the interpreter of the Book of Daniel we turn to the reference.

*"And I saw another **MIGHTY ANGEL** come down from Heaven, **clothed with a cloud**: and a **Rainbow was upon His head**, and **His face was as it were the sun**, and **His feet as pillars of Fire**: and He had in His hand a '**LITTLE BOOK**' open: and He set His **right foot upon the SEA**, and His **left foot on the EARTH**, arid cried with a loud voice as when a **LION** roareth: and when He had cried '**SEVEN THUNDERS**' uttered their voices. And when the '**SEVEN THUNDERS**' had uttered their voices, I was about to write: and I heard a '**Voice from Heaven**' saying unto me, **SEAL UP those things which the 'SEVEN THUNDERS' uttered, and write them not**. And the '**ANGEL**' which I saw stand upon the sea and upon the earth lifted up His hand to Heaven, and '**swore**' by Him that **LIVETH FOREVER AND EVER**, Who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **TIME NO LONGER** (delay no longer, R. V.)."*

As the description of this "**MIGHTY ANGEL**," in His appearance and actions, harmonizes with that of the "**MAN CLOTHED IN LINEN**" ([Dan. 10:5-6](#); [12:6-7](#)), they must be one and the same, or the Lord Jesus Christ. The description corresponds to that of Him as He stands in the midst of the "Lampstands" in [Rev. 1:12-16](#), and we know that in the Old Testament He was called the "**ANGEL OF THE LORD**" ([Exod. 3:2-18](#)), and that the "**I AM**" of the Old Testament is the same as the "**I AM**" of the New Testament. [John 6:35](#); [8:12](#); [10:9](#). Now as these closing chapters of Daniel deal with Israel, and as Christ was to them the "**ANGEL OF THE LORD**," what more appropriate title could He have in chapters 6 to 19 of Revelation, that also deal mainly with Israel, than that of a "**MIGHTY ANGEL?**" The fact that He cried with a loud voice, as a "**Lion roareth**," identifies Him as the "**LION OF THE TRIBE OF JUDAH**." [Rev. 5:5](#).

This "**Mighty Angel**," like the "**Man Clothed in Linen**," swears by the Almighty, that there shall be "**TIME NO LONGER**," or

as the margin of the King James Version, and the Revised Version, translate it— "**DELAY NO LONGER.**" And as the "Mighty Angel" uttered these words in the "**Middle**" of Daniel's "**Seventieth Week**," there was only three and a half years to run or forty-two months ([Rev. 13:5](#)), which is the exact time given by the "Man Clothed in Linen," for forty-two months is equal to Daniel's "**TIME, TIMES, AND A HALF.**" ([Dan. 12:7](#)). Thus we see that Daniel and Revelation agree as to the **LENGTH** of the "**Time of the End**," and that it is given by the same Person, the Lord Jesus Christ.

While Daniel heard the answer, he did not understand the meaning, so he himself repeated the question, but no explanation was vouchsafed him, and he was told to go his way, for the words were "**closed up and sealed**" till the "**TIME OF THE END**," when the "**WISE shall understand.**" Then two other measures of time were revealed to Daniel, 1290 and 1335 days. These days were to date from the time when the "**Daily Sacrifice**" was taken away, and the "**Abomination of Desolation**" set up, which we know will be in the "**Middle**" of Daniel's "**Seventieth Week.**" [Dan. 9:27](#). Thus we have three measures of time given in Daniel, all dating from the "**Middle**" of his "**Seventieth Week.**" First, the 2300 days of [Dan. 8:13-14](#), and these two measures of 1290 and 1335 days. The termini of these three measures of time are respectively 1040, 30, and 75 days beyond the "End" of Daniel's "Seventieth Week." The 2300 days have to do with the cleansing of the Sanctuary, but we are not told what events the other two measures of time lead up to. But we do know that after the return of the Lord at the "End of the Week" there will be other events of national importance to the Jews, that will precede the setting up of the Millennial Kingdom.

DANIEL'S GLORIOUS LOT

VERSE 12:13—"*But go thou thy way till the end be: for thou shall rest, and stand in **THY LOT** at the **END OF THE DAYS.***"

Daniel was over ninety years of age. He had lived in Babylon, away from his beloved Land and City, for over seventy years. His life had not been an idle one. He had been active in the public affairs of two Empires. His religion had received the severest tests. God had honored him by taking him into His confidence, and revealing to him the history of the "Times of the Gentiles." In his last Vision he had the blessed privilege of seeing and hearing the voice of his Lord. But his work was done. The time for rest had come. So he was told to "go his way," depart to his home, and rest there until the summons came for him to make his "Exodus" from Babylon to the Heavenly Land. Then when the "Times of the Gentiles" have run their course, Daniel will stand in **HIS LOT**. What that "**Lot**" is to be we are not told. But if the Apostles are to be raised and sit on "Twelve Thrones," judging the "Twelve Tribes" of Israel ([Matt. 19:28](#)), what may not Daniel's lot be, who participated in the affairs of Empires, and was the trusted adviser of kings.