

Statement No. 4
“Thy People” in Daniel 12:1
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Statement: Gabriel’s reference to “thy people” throughout the book of Daniel consistently applies to the posterity of Jacob. The expression in Daniel 12:1 does not refer to some other group.

In Acts 1:6 the disciples asked Jesus, “Lord, will thou *at this time* restore again the kingdom to Israel?”

Jesus’ answer was, “*It is not for you to know the times or the seasons, which the Father hath put in his own power.*” Verse 7.

The question assumes that Jesus *will* one day restore again the kingdom to Israel. It was not a matter of *if*, but of *when*. The disciples wondered if that time had come. Jesus does not correct them and say that the kingdom will never be restored to Israel, but rather explains that the *timing* of such events is under the Father’s authority. *When* it will happen is not for Christ’s disciples to know.

Why should they have such an expectation? One reason was that the angel Gabriel had so declared to Mary before Jesus was conceived in her womb.

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*: And he shall reign over *the house of Jacob* for ever; and of his kingdom there shall be no end.” Luke 1:31-33.

In receiving His kingdom Jesus would sit on the throne of David. He would reign over the house of Jacob.

This was the same angel who 530 years earlier had appeared to Daniel beside the Tigris River saying, “Now I am come to make thee understand what shall befall *thy people* in the latter days: for yet the vision is for many days.” Daniel 10:14. There he states the purpose of the Daniel 11 prophecy. It was to show what would befall Daniel’s people in the latter days.

Gabriel traced the rise and fall of kings down through the centuries. There would come a time, he explained, when “the robbers of *thy people* shall exalt themselves to establish the vision; but they shall fall.” No human power could bring about the purpose that God had designed for Daniel’s people.

After outlining the political developments extending down through the time of the end, Gabriel finally reached his stated objective: “And at that time shall Michael stand up, the great prince which standeth for the children of *thy people*: 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.” Daniel 12:1.

Who are Daniel’s people? He tells us plainly in Chapter 9. “And whiles I was speaking, and praying, and confessing my sin and the sin of *my people Israel*, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being cause to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.” Daniel 9:20-22.

Gabriel explains, “Seventy weeks are determined upon *thy people* and upon thy holy city.” Verse 24. Daniel 9 and the 70-week prophecy foretell the initial fate of Daniel’s people Israel and the holy city. The prophecy of Chapters 11 and 12 tells the rest of the story—what shall befall his people in the latter days. Michael will stand up for them, and they shall be delivered.

Revelation 5 describes a book with seven seals in God’s right hand. To the question, “Who is worthy to open the book, and to loose the seals thereof?” the answer is given, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Revelation 5:2, 5.

Why, in the New Testament apocalypse, is Jesus identified as *the Lion of the tribe of Judah* and as *the Root of David*? It turns out that Jesus’ “prevailing,” mentioned here, was a victory for the tribe of Judah and for the house of David.

“The Lion of Judah symbolism is, of course, based on the promise of rulership to the tribe of Judah (Gen. 49:9-10).” *Symposium on Revelation*, Book I, DARCOM, Biblical Research Institute, p. 220.

“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Genesis 49:9, 10.

The sceptre would not depart from Judah. Shiloh (Jesus) will take it up. “For it is evident that our Lord sprang out of Juda.” Hebrews 7:14.

And of David, God had promised,

“My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his

throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the heaven." Psalm 89:34-37.

I will not break my word, God says. "I will not lie unto David." His seed and his throne will last forever.

"The enthronement of the Lamb implies the reestablishment of the eternal Davidic dynasty promised in the OT. The Lamb is the promised Messiah. Thus, Jesus is understood to have reestablished the Davidic dynasty when He proclaimed the arrival of His kingdom." Biblical Research Institute, *Symposium on Revelation*, p. 220.

In a reference to Zechariah 6:13, Ellen White clarifies the timing of exactly when Jesus receives the throne of David:

"He 'shall sit and rule upon His throne; and He shall be a priest upon His throne.' Not now 'upon the throne of His glory;' the kingdom of glory has not yet been ushered in. *Not until His work as a mediator shall be ended* will God 'give unto Him the throne of His father David,' a kingdom of which 'there shall be no end.' Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who 'hath borne our griefs, and carried our sorrows....' " *The Great Controversy*, p. 416.

So Jesus is now sitting with His Father on the Father's throne. But when "His work as a mediator shall be ended" He will then receive the throne of His father David.

To the angel of the church in Philadelphia Jesus declared, "These things saith he that is holy, he that is true, he that hath *the key of David*, he that openeth, and no man shutteth; an shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8.

What is this key of David? We find out in Isaiah 22:22. "And *the key of the house of David* will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." The key of the house of David is now in Jesus' possession!

To Zedekiah, Judah's last king, God had said, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Ezekiel 21:25-27.

The crown was removed from Zedekiah, and control of Judah was overturned again and again as prophesied. But the crown of David would be reserved for Him whose right it is.

" 'Remove the diadem,' the Lord declared, 'and take off the crown.' Not until Christ Himself should set up His kingdom was *Judah* again to be permitted to have a king. 'I will overturn,

overturn, overturn, it,' was the divine edict concerning *the throne of the house of David.*" *Prophets and Kings*, p. 451.

The Lion of the tribe of Judah would win back the crown of the kingdom of Judah and the throne of the house of David forfeited by Zedekiah! And as Judah was about to be taken into Babylonian captivity, further assurance was given through Jeremiah:

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, at that time, will I cause the Branch of righteousness to grow up *unto David*; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." Jeremiah 33:14-17.

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jeremiah 33:20, 21.

"Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Jeremiah 33:23-26.

When Jesus rode into Jerusalem in His triumphal entry, the multitudes shouted, "Hosanna to the Son of David" (Matthew 21:9); "Blessed be the King that cometh in the name of the Lord" (Luke 19:38); "Blessed be *the kingdom of our father David*, that cometh in the name of the Lord" (Mark 11:10).

When the Pharisees told Jesus to rebuke the multitudes, He replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40. Jesus thus affirmed the unshakable truth of what was being declared concerning Him. He, as God had promised, was to restore the kingdom of David.

Nathanael, in whom Jesus said was no guile, understood Christ's true position: "Rabbi, thou art the Son of God; thou art *the King of Israel.*" John 1:49. And upon the cross as Jesus gave His life it was written, "JESUS OF NAZARETH *THE KING OF THE JEWS.*" John 19:19. Having prevailed on their behalf, He is the rightful heir to their throne.

Taylor Bunch wrote, "Christ 'sprang out of Judah' and because He is 'the Son of David' He will occupy the long vacant throne of David and reign forever. . . . His Calvary victory gave

Him the authority to unlock the house of David. . . . Therefore He alone can break the seals of the scroll of the events that lead to the kingship of the 'Lion of the tribe of Judah.' " *The Revelation*, p. 19.

So, when does Christ actually take up this kingship?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel 7:13, 14.

This coming of Jesus to the Ancient of days is when He entered the most holy place of the heavenly sanctuary to begin the work of investigative judgment. And the product of that process is the kingdom that Jesus receives *at its conclusion*. That's why we are told, as noted earlier, that "Not until His work as a mediator shall be ended will God 'give unto Him *the throne of His father David*,' a kingdom of which 'there shall be no end.' Luke 1:32, 33." *The Great Controversy*, p. 416.

That is the moment described in Daniel 12:1. "And at that time shall Michael stand up, the great prince *which standeth for the children of thy people*: 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 disciples wondered *when* Jesus would restore again the kingdom to Israel. He will do it at the close of human probation when He stands up and takes the throne of David.