

Daniel 12:2 and Ezekiel 37

Two Resurrections, or One Restoration?

A Study in Distinguishing Two Prophecies

“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” — Daniel 12:2

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Introduction: An Evening Study, Followed Where It Led

This study began as my notes for an evening fellowship study on Daniel 12:2 — one verse that felt oddly placed, sitting right between the end of the grace age and the start of the Millennium. Trying to work out why Elohim put it there led me, through cross-reference, straight into Ezekiel chapter 37 and its valley of dry bones. I found the two passages easy to blur together, and I don't think I'm alone in that — the imagery of graves opening appears in both. But the more I sat with them, the more convinced I became that they are not describing the same event. This study is my attempt to keep them straight and to see what each one is actually saying on its own terms.

My own Daniel Chapter 12 study already points here for the fuller argument behind its own Part II, “Two Resurrections, Two Destinies.” This document is that fuller argument.

Part I. The Third Resurrection (Daniel 12:1–2)

Summary

Daniel 12:2 sits between Israel's own revival in 12:1 and the wise shining forever in 12:3 — and I read it as the third and final piece of a single first resurrection that this study has already encountered in pieces elsewhere in Scripture.

Key Verse

“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” — Daniel 12:2

Between Two Ages

Daniel 12:1 is Israel's own revival and redemption in Daniel's seventieth week — what I read as Hosea 6:2's own promise, “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” That same verse also marks, in my reading, the end of mankind's grace age, the age of salvation offered across the ages. Then Daniel 12:3 speaks of the redeemed shining on through the ages of the Millennium, which follows just after the seventieth week closes. I understand this shining as describing the Millennium specifically, since I don't see Scripture drawing this same kind of distinction between groups once we reach the eternal age beyond it.

So why did Elohim place Daniel 12:2 right between the grace age's end and the King's Millennium beginning? That's worth asking before rushing to answer it. Have we arrived at

the time of the wise — the Jewish wise, or the Gentile wise? The time of the Jewish wise, in my own reading, is not yet here. I am Gentile myself, so I have to ask honestly: have we?

Three Parts of One Resurrection

Revelation offers the clearest definition of what I mean by the first resurrection: “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of Elohim and of Yahshua, and shall reign with him a thousand years” (Revelation 20:5–6). Verse 5 again places this resurrection's completion at the end of Daniel's seventieth week.

I read this first resurrection as unfolding in three parts, not a single moment. Its first part is already recorded in Matthew: “And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many” (Matthew 27:52–53). How and why were these particular graves opened, and who were the saints inside them? I take them to be the Jewish faithful, together with any Gentiles who had come into the same message — from Adam and Eve down to the man who died beside Yahshua on his own cross. That man may well have been Gentile; there's no way for us to know for certain. Messiah's own salvation message was not finished when He died — He went to Paradise and preached to the souls who had waited there for the new covenant, some four thousand years of saints awaiting the Word and their own redemption.

Paul teaches the second part of this same resurrection: “For the Sovereign himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Yahshua shall rise first” (1 Thessalonians 4:16). And Daniel 12:2 gives the third and final part — fitting, in my own reading, exactly between the end of the grace age and the start of the Millennium. I find something almost too simple about this: the phrase “first resurrection” itself carries a pattern of three, and within that pattern lies the whole shape of this resurrection's completion. I don't know about you, but that kind of simplicity astonishes me. If only I could see the rest of Scripture half as simply — how much more there would still be to learn.

The Resurrection of the Dead, and a Second Death

Daniel 12:2's second half — “some to shame and everlasting contempt” — raises a different question: what about the resurrection of the dead who are not among the redeemed? I hold that there is one such resurrection, the White Throne judgment: “And I saw a great white throne, and him that sat on it... And I saw the dead, small and great, stand before God; and the books were opened... And death and hell were cast into the lake of fire. This is the

second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:11–15). This is the second death Daniel 12:2 names as “shame and everlasting contempt” — kept carefully distinct, in my own reading, from the first resurrection's three parts.

Four Lots: The Head, and the Body's Own Three

Reading back over Daniel's own closing words — “thou shalt rest, and stand in thy lot at the end of the days” (Daniel 12:13) — the word “lot” is worth sitting with a moment longer. Every translation I've checked keeps this personal and singular, Daniel's own lot rather than a group's; but the word itself, *goral* in the Hebrew, carries real group weight elsewhere in Scripture. It's the very word used throughout Joshua 14–19 to describe how each tribe's territory was assigned — “by lot” — so that a tribe's lot meant that tribe's corporate portion, its company's share. Daniel's own lot, in that light, invites a further question: which company is it?

I hold that Daniel's own lot is with the first of the three parts this study has already named — the Old Testament faithful raised at Yahshua's own resurrection in Matthew 27:52–53. Daniel himself would be among the four thousand years of saints this study has already described as waiting in Paradise to hear the gospel preached in full, and so his own place, in my own reading, his place is there with them, not held back for a later company.

Paul gives this same idea of separate companies its own explicit wording. “But every man in his own order: Yahshua the firstfruits; afterward they that are Yahshua's at his coming” (1 Corinthians 15:23). The word behind “order” is *tagma* — a Greek military term for a company, a troop, a rank with its own place in formation. Paul isn't simply saying the resurrection happens in sequence; he's saying it happens in companies, each with its own standing. That's a direct and solid word for exactly the kind of “lots” this study has already been describing in pieces.

And in Paul's own list, *Tagma's* own first company is Yahshua Himself — “Yahshua the firstfruits.” His own resurrection is not folded into any of the body's three companies; it stands as its own lot, ahead of and apart from them, though never separate from them. Scripture holds Head and body together the same way: “Yahshua is the head of the church: and he is the saviour of the body” (Ephesians 5:23); “he is the head of the body, the church: who is the beginning, the firstborn from the dead” (Colossians 1:18); the whole body “by joints and bands having nourishment ministered, and knit together, increaseth with the increase of Elohim,” all from “the Head” (Colossians 2:19). I find something fitting, too, in John's detail at the empty tomb — two angels seated “the one at the head, and the other at the feet, where the body of Yahshua had lain” (John 20:12). I hold that placement as my own symbolic reading rather than a doctrinal statement John intended to make, but it's a

picture worth noticing all the same: head and feet, marking out the shape of a body already risen.

So the shape I now see is fourfold, not threefold: Yahshua's own resurrection as its own lot, the Head's own order, ahead of and distinct from the rest — and then the body's own three lots following after Him, exactly as this study has already named them, gathered up together at last exactly as Paul describes it: “we which are alive and remain shall be caught up together with them in the clouds, to meet the Sovereign in the air: and so shall we ever be with the Sovereign” (1 Thessalonians 4:17). Four lots, one resurrection, one Head, one body.

Part II. Not the Same Valley (Ezekiel 37:1–14)

Summary

Ezekiel's valley of dry bones is a vision of Israel's national and spiritual restoration as a people — not the same event as the individual, physical resurrection described in Daniel 12:2, even though both passages share the imagery of graves opening.

Key Verses

*“Therefore prophesy and say unto them, Thus saith Elohim; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel... And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I YAHWEH have spoken it, and performed it, saith YAHWEH” —
Ezekiel 37:12–14*

Very Dry Bones

With Daniel 12:2 in mind, I found myself carried straight into Ezekiel 37 by way of cross-reference. Some readers want to tie the opening of the graves in Daniel 12:2 directly to Ezekiel 37:12, and I understand the impulse — but I find that reading confusing for understanding either book well. Better, I think, to ask plainly what Ezekiel is saying, and to what end, on its own terms.

The chapter's first half is the valley of dry bones itself, where the prophet is commanded to speak the word of life over them. This is a spiritual vision, not a literal one — though I expect that all Israel of old, understood here as the elect of Israel rather than every descendant without exception (Romans 9:6's “they are not all Israel, which are of Israel,” and Romans 11:26's “and so all Israel shall be saved”), will stand in the nation of Israel when the King of Kings rules from His throne on earth, somewhere in the time ahead. I want to be careful about what kind of claim that is: Ezekiel's own vision here still pictures

the nation restored, not individuals raised — but I do expect the first lot of the resurrection this study named back in Part I, the Old Testament faithful raised at Yahshua's own resurrection (Matthew 27:52–53), to be exactly who stands there when that restoration comes in full. Job held the same hope long before either Daniel or Ezekiel wrote a word of this: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see Elohim” (Job 19:25–26). Ezekiel 37:2 sets the scene: “And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.” Not just dry, but very dry — it strikes me that the longer the bones remain exposed, the drier they become. That detail alone tells me these bones are very old, old enough that my mind goes back to Abraham and down through the generations after him.

Marrow and Breath

There's something fitting, to my eye, in Elohim choosing bones — specifically dry bones — as the image for this restoration. Bone marrow is where the body makes its own blood, the living tissue inside the bones that produces the blood cells carrying oxygen and life to everything else. A body reduced to dry, marrowless bone has nothing left capable of producing life on its own. That is exactly the condition Ezekiel is shown, and it is exactly what makes verse 14's promise so striking: it is not the bones themselves that restore life, but Elohim's own spirit breathed into them — “And shall put my spirit in you, and ye shall live.” The picture works because it starts with something that, by its own nature, cannot revive itself.

A Spiritual Vision, Not Yet a Literal One

For me, this reads as the time of Israel's restoration — her seed raised again from the dry bones of Abraham's own progeny. But I want to keep this clearly distinct from Daniel 12:2. Ezekiel 37 depicts a nation being given breath and brought home to its own land; in my reading, it is not the resurrection of the physically dead. The two passages share grave-opening language because both are pictures of what Elohim alone can do — raising up what was given up for dead — but one pictures a people, and the other pictures persons.

Part III. Toward the Millennium (Ezekiel 37:15–28 and Beyond)

Summary

Ezekiel 37's closing verses describe Israel and Judah reunited under one king, an everlasting covenant, and a sanctuary set in their midst forever — restoration language that this study ties to Daniel's seventieth week and its final count of days.

One Stick, One King, One Sanctuary

Ezekiel 37:15–28 continues the restoration described in the chapter's first half, now pictured as two sticks — one for Judah, the other for Joseph and the house of Israel — joined into a single stick in the prophet's hand (37:16–17), a sign that two long-divided kingdoms are made one again. “And David my servant shall be king over them; and they all shall have one shepherd... and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore” (Ezekiel 37:24–26). I read “David my servant” here as Yahshua Himself, David's greater Son, ruling as shepherd-king over a reunited people — the same throne this study's Zechariah 14 discussion and This Generation and the 70th Week of Daniel both describe Yahshua taking up at His return.

This same picture — one Head over a reunited body — is worth holding alongside Part I's fuller treatment of Yahshua's resurrection as its own lot, standing apart from yet never separate from the body's three companies (Ephesians 5:23, Colossians 1:18, Colossians 2:19). One shepherd over two sticks made one is the same shape as one Head over one body; I won't repeat that argument here, but it's worth carrying forward as you read.

Gathered From Every Nation

This same restoration is what I see continuing in the prophecies that follow. Jeremiah promises, “And I will be found of you, saith YAHWEH: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith YAHWEH; and I will bring you again into the place whence I caused you to be carried away captive” (Jeremiah 29:14). Isaiah promises the same gathering: “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth” (Isaiah 11:12). In my own reading, 1948 marks where this began — the founding of the modern state of Israel as a first, partial gathering ahead of the fuller one Ezekiel and Isaiah both describe. I hold that as my own application of these verses to a real historical event, not a claim that either prophet names 1948 outright; Scripture doesn't give a date, only the promise of a gathering “from the four corners of the earth.”

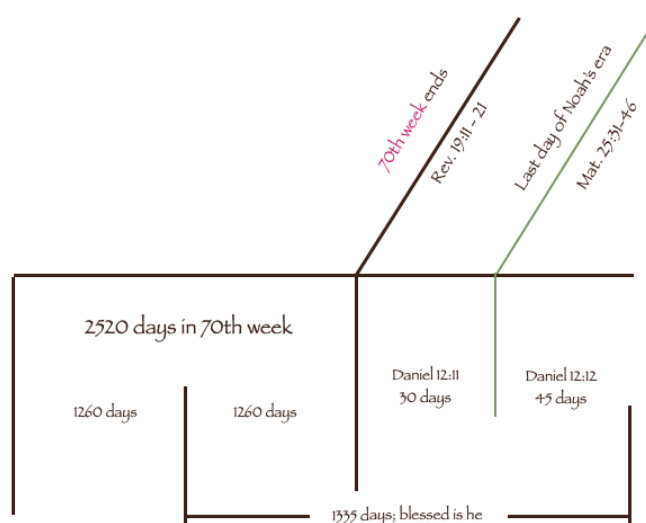
The Final Judgments, Cross-Referenced

Daniel 9:26 and Leviticus 26:28–45 both belong to the same restoration, in my own reading — judgments that will be completed alongside Israel's final regathering in the seventieth week. The study This Generation and the 70th Week of Daniel already works through Leviticus 26's four sevenfold judgments in detail, tracing them from the Assyrian conquest

of the Northern Kingdom through Babylon's conquest of Judah to Rome's destruction of Jerusalem in 70 and 135 AD — I won't repeat that argument here, but readers wanting the fuller history behind these two verses should turn to that document directly.

The Road Home, By the Numbers

The graph below is one I put together for this evening's fellowship, laying out the seventieth week's final stretch by the numbers this study has already identified in Daniel 12:11–12: 2,520 days across the whole seventieth week, split into two periods of 1,260 days each, followed by the 30 additional days of Daniel 12:11 and the 45 further days of Daniel 12:12 — 1,335 days in all, “blessed is he that waiteth” and reaches that count. My own Daniel 12:12 — 1,335 Days, an Exegesis works this same sequence out in far greater detail, tracing the specific events of Revelation 15 through 20 across those final days; this graph is simply the shape of it at a glance.



The graph marks the seventieth week's end at Revelation 19:11–21, Yahshua's return in judgment, and labels the far end of the 1,335-day count “the last day of Noah's era,” tied to Matthew 25:31–46's account of the sheep and the goats — the judgment of the nations at His coming. I connect that label to *Matthew 24:37's own comparison*, “*But as the days of Noe*

were, so shall also the coming of the Son of man be”: just as Noah's flood closed one era of the earth and opened another, I read this final count of days as closing the age of grace and opening the Millennium in the same way — through both judgment and the deliverance of those found faithful.

Practical Applications for Today

Principle	Application
The first resurrection unfolds in three distinct parts across Scripture, not one single moment (Matthew 27, 1 Thessalonians 4, Daniel 12:2)	Elohim's promises can be trusted to unfold in His own time and order, even when we can only see one piece of the pattern at a time
Ezekiel's dry bones needed nothing of their own before Elohim's spirit was breathed into them (Ezekiel 37:14)	Restoration — personal or national — is never a matter of what's left to work with, but of what Elohim chooses to breathe life into
Two long-divided kingdoms are made one stick in the prophet's own hand (Ezekiel 37:16–17)	Elohim's own pattern is to reunite what sin and history have divided, not to abandon it
“Have we arrived at the time of the wise?” is a question worth sitting with rather than answering too quickly	Honest uncertainty about where we stand in Elohim's own timeline is not a failure of faith — it's the same posture Daniel himself is shown taking

Appendix: Where to Read Further

This study cross-references several of my more detailed studies rather than repeating their full arguments here. Readers seeking the deeper treatment behind any point in this study should turn directly to these documents, already in this project's folder:

Topic	Document
The fuller day-by-day sequence behind Daniel 12:11–12's 1,290 and 1,335 days	“Daniel 12:12 — 1,335 Days, an Exegesis”
The broader 70th-week framework, and Leviticus 26's four sevenfold judgments	“This Generation and the 70th Week of Daniel”

Yahshua's own throne and Zechariah 14's picture of the Millennium	"Zechariah Chapter Fourteen discussion"
This verse's place within Daniel chapter 12 as a whole	"Daniel Chapter 12 Bible Study," Part II

Discussion Questions

- 1. Daniel 12:2 sits between Israel's own revival and the wise shining forever in the Millennium. What do you make of a resurrection promise placed right at the hinge between two ages?
- 2. This study reads the first resurrection as unfolding in three parts across three different passages, rather than all at once. Where else in Scripture have you noticed Elohim's promises unfolding in stages rather than a single moment?
- 3. Ezekiel's dry bones had nothing left of their own — no strength, no marrow, no life — until Elohim's spirit was breathed into them. Where in your life have you felt like dry bones, and what would it look like to trust that same breath?
- 4. The question "have we arrived at the time of the wise?" is left open here rather than answered. How do you sit with a question like that — one Scripture doesn't hand you a clear answer to?