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RESEARCH ARTICLE

Eschatology Study According to the Book of Daniel 12:1-2 on the Resurrection of the Dead and the Great Tribulation and Its Application to Believers in the Second Coming of Christ

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Abstract: Daniel 12:1-2 contains important prophecies concerning the resurrection of the dead and the great tribulation at the end of the age. A proper understanding of this passage contributes significantly to the development of eschatological doctrine in both Jewish and Christian traditions. This study aims to examine the theological concepts of resurrection and the great tribulation in Daniel 12:1-2 and to evaluate their practical application for believers preparing for the second coming of Christ. The research method used is a qualitative approach, utilizing biblical textual analysis, a theological literature review, and interviews with respondents from the Christian community. The results found that Daniel 12:1-2 presents a strong eschatological framework concerning the separation of the righteous from the wicked through the resurrection, while also warning of the coming of the great tribulation as a marker of the end times. The Book of Daniel provides a fundamental foundation for eschatological theology. Reflection on Daniel 12:1-2 encourages believers to pursue spiritual readiness, live in holiness, and strengthen their hope for the second coming of Christ.

Keywords: Eschatology, Great Tribulation, Implementation, Believers, Resurrection of the Dead, Preparation

1. INTRODUCTION

Death become things that are not inevitable for everyone, whether a believer or not or no. Bible teach that death just means transition from body in a way meat changed become life in spirit. Life within spirit is nature eternal (Klokočki, 2022). For people who believe to Lord Jesus, or believers, death is method for keep quiet together Christ as written in Philippians 1:23, "I want to go and be quiet together with Christ that of course Far more good." Also in 2 Corinthians 5:8 where Paul also emphasized, "We are more Like leave body This For dwell in God."

Very much important for man especially believers for know in detail how end than life they. After fall in sin, man experience three death, namely death physical, death spirituality and death eternal. Everyone who has died on one moment will experience resurrection when Lord Jesus come for second time (Van Inwagen, 2018). 1 Thessalonians 4:13-18 is part important in The New Testament speaks about the hope of believers will arrival The second Christ. Doctrine resurrection is base from Christian faith because contain fundamental belief that Jesus Christ rise from death and victory over sin and death, opening road salvation and eternal life. resurrection Jesus Christ considered as incident history shows the truth and power of God as well give hope to the dead.



Eschatology, or the theology of the end times, teaches that God is the ultimate restorer of all creation. At the same time, He is the one who destroys evil and establishes His eternal kingdom (Zimmer & Campbell, 2018). The promise of the second coming of Jesus Christ, the resurrection of the dead, and eternal life provides profound hope for believers, especially when they face suffering, helplessness, injustice, and the hardships of life. Through the study of eschatology, believers gain an understanding that leads them to certainty that everything remains under God's sovereign control (Tete, 2024). In the end, God will grant eternal comfort and joy to His people. Eschatology also encourages believers to live faithfully and responsibly, recognizing that every action and word will ultimately be judged before the throne of God (Johnson, 2020).

Eschatology is a branch of theological study that focuses on the doctrine of the last things. It examines future events as revealed in the Bible, including the final judgment, the resurrection of the dead, the second coming of Jesus Christ, and the creation of the new heaven and new earth (Gallusz, 2018). Although the term "eschatology" does not explicitly appear in the Old Testament, its essence is already present in the concept known as the "Day of the Lord." William Wilson defines the Day of the Lord as a specific period when extraordinary events occur beyond normal human experience, including both redemptive acts and catastrophic judgments (Hom & Campbell, 2022). Within the context of Christian faith, eschatology describes how God will bring all things to completion, fulfill His promises, and establish eternal justice.

Eschatology provides a framework for Christians to understand the ultimate purpose of the world and human life. It offers hope for restoration and salvation through Jesus Christ. According to Subekti, the end times are described as a dark era; however, believers who desire to remain in the light must equip themselves with prophetic truth as a spiritual weapon (Sangwa, 2025). The end times are often viewed as a period of great challenge for believers, marked by increasing oppression and injustice throughout the world.

Before the final consummation of history, the Bible warns that believers will experience a period of great tribulation, characterized by intense suffering and severe trials of faith. This time of distress is prophesied in the Book of Daniel and also emphasized by Jesus Himself in the Gospels (Osei & Boaheng, 2023). Daniel 12:1 describes a time of unprecedented trouble, unlike any that has occurred since the existence of nations. Similarly, in Matthew 24:21–22, Jesus teaches that this great tribulation will involve such severe suffering that, unless the time were shortened, no one would survive (Stanley, 2018). Newell refers to this period as an era of extreme pressure and distress, unparalleled in human history.

Billy Graham, one of the most influential evangelists of the twentieth century, held a strong and hopeful perspective on eschatology. In several of his writings, he emphasized that the second coming of Christ gives meaning to the Christian journey of faith and represents the greatest hope for believers (Brunner, 2025). Graham believed that eschatological hope is not merely a theological concept but a powerful spiritual force that enables Christians to face a world filled with uncertainty and suffering. In his book *Peace with God*, he stressed that Christians should live with constant expectancy of Christ's return, conducting their lives as though each day might be their last on earth (Tozer, 2022), even while recognizing the human tendency to assume there will always be a tomorrow.

Therefore, this study becomes relevant as a bridge for theological understanding of the eschatological message found in the Book of Daniel, particularly chapter 12, in relation to the promise of salvation revealed in the New Testament. The emphasis on the resurrection of the dead, the Great Tribulation, and the second coming of Christ is intended to provide believers with a solid theological foundation for responding faithfully to the reality of Christ's return (Danciu, 2024). However, some believers show little interest in deepening their understanding of God's Word; they may be reluctant to read the Bible and fail to give the Holy Spirit space to work fully in their lives. This attitude reflects biblical warnings such as "quenching the Spirit" (1 Thessalonians 5:19) and Jesus' statement that "the spirit indeed is

willing, but the flesh is weak” (Matthew 26:41). As a consequence, many believers do not genuinely experience the empowering presence of the Holy Spirit to guide their lives according to God’s will and often neglect the spiritual challenges they face (Kahsay, 2021).

These concerns motivate the author to conduct a study entitled *An Eschatological Study According to Daniel 12:1–2 on the Resurrection and the Great Tribulation and Its Implications for Believers in Anticipating the Second Coming of Christ*. An eschatological study of resurrection and the Great Tribulation based on Daniel 12:1–2 is necessary so that believers may gain proper understanding and faithfully apply these teachings as they await Christ’s second coming.

Based on this background, the main research problems in this academic work are divided into three parts. First, how believers at GBI First Love understand the resurrection of the dead based on an eschatological study of Daniel 12:1–2. Second, how believers at the same church understand the period of the Great Tribulation according to Daniel 12:1–2. Third, how these eschatological teachings are implemented in the lives of believers as they prepare for and anticipate the second coming of Christ.

The objective of this academic study is to conduct an in-depth examination of Daniel 12:1–2 through an exegetical approach and to compare the biblical findings with believers’ understanding obtained through structured interviews. The primary focus is directed toward three major themes: the resurrection of the dead, the time of great tribulation, and the spiritual readiness of believers in anticipating the second coming of Christ.

Although the introduction initially highlights a concern that some believers demonstrate limited interest in deepening their understanding of God’s Word as reflected in irregular Bible reading, minimal engagement with theological reflection, and a tendency to neglect the work of the Holy Spirit this concern should not be understood as a generalized or uniform condition affecting all members of the congregation. Rather, this observation functions as a theological and pastoral impetus for the present study, aiming to examine whether such concerns are reflected in the concrete eschatological understanding of believers when examined empirically.

Accordingly, this study does not merely seek to correct an assumed deficiency but also to test and verify the actual level of eschatological comprehension among believers through exegetical analysis and qualitative interviews. The findings demonstrate that, while varying levels of theological depth exist, the congregation of GBI First Love possesses a foundational and biblically grounded understanding of core eschatological themes, particularly the resurrection of the dead, the Great Tribulation, and the anticipation of Christ’s second coming. Thus, the study simultaneously identifies areas for further theological enrichment and affirms the existing strength of eschatological awareness within the church community.

2. Research Method and Materials

The writer employs a qualitative descriptive research method, grounded in hermeneutical studies, using both microanalysis and macroanalysis approaches. These two levels of analysis are subsequently integrated through a synthetic process to summarize the findings and formulate final conclusions. Mastery of interpretative techniques at both the micro and macro exegetical levels is essential to produce a reliable and accurate interpretation of the biblical text. To accomplish this study, an interpretative research design within the framework of hermeneutics is applied, utilizing micro-exegetical analysis to explore the specific meanings contained in Book of Daniel 12:1–2.

Daniel 12:1–2 functions as a transitional passage that moves from historical narrative to explicit eschatological events. This text emphasizes several key themes: the great tribulation, the protective role of Michael, the resurrection of the dead, and the final judgment. All of these elements are presented as integral parts of God’s redemptive plan to uphold justice at the end of time.

The research method adopted in this study is qualitative, with data collected through observation, interviews, and documentation. The research informants consist of local church leaders, ministry workers, and members of the congregation at GBI Tanjung Priok. These include Pdp. Jonshon Panjaitan (Senior Pastor), Pdp. Merry Petrusina (Pastor's Wife), Mr. Givson Sianipar (Deputy Pastor), Mr. Harmen Johannes Mario Pangow, SE (Head of Public Worship), Mr. Eddy Torang Jaya, ST (Head of Church Program Development and Technology), Rev. Rustani Suryati Berliana, M.Div. (Head of the Music Department), Mrs. Rumondang Thri Anita, S.Si., Apt. (Head of the Sunday School Department), Mrs. Lianah (Treasurer), Mr. Suwondo (Holy Communion Ministry), and Mrs. Dora (Congregation Member). The research was conducted over a five-month period, from December 2024 to May 2025.

The scope of this study is limited to the themes of the resurrection of the dead and the Great Tribulation, as well as their practical implementation for believers in anticipating the second coming of Christ, based specifically on Daniel 12:1–2. During the interviews, the writer employed structured questions to obtain relevant information, particularly concerning participants' perspectives, experiences, and theological understanding. The research process involved several stages, including data analysis, data reduction, data presentation, and conclusion drawing with verification, to ensure the credibility and validity of the findings.

Methodologically, this research adopts a biblical–theological and canonical eschatological approach rather than committing to a rigid dispensationalist, historicist, or futurist timetable. The interpretation of Daniel 12:1–2 in this study is grounded primarily in the final canonical form of the text and its theological continuity with New Testament eschatology, especially as articulated in John 5:28–29 and 1 Thessalonians 4:13–18. Therefore, eschatology is treated not as a speculative chronology of end-time events, but as a theological framework that shapes faith, endurance, and ethical readiness among believers.

3. Results and Discussion

3.1. *Introduction to the Book of Daniel*

The Book of Daniel presents a distinctive combination of historical narrative, prophecy, and apocalyptic literature. It is commonly classified as a work of apocalyptic revelation. The term apocalyptic derives from the Greek word *apokalypsis*, meaning “disclosure” or “revelation.” Among the books of the Old Testament, the Book of Daniel is particularly unique because it displays the most complete characteristics of apocalyptic writing, comparable to those found in Book of Revelation (cf. Rev. 1:1). Both Daniel and Revelation communicate divine truth through symbolic imagery, outlining significant stages of human history from a theological perspective.

According to Ángel Manuel Rodríguez, the Book of Daniel contains some of the most influential and compelling prophecies, covering the course of world history from the prophet's own time to the end of the age (Rotaru, 2023). Similarly, Ellen G. White emphasizes that as human history approaches its conclusion, the prophecies recorded by Daniel demand special attention because they relate directly to the period in which believers currently live.

The Book of Daniel was written using two languages: Hebrew and Aramaic. Hebrew is employed in Daniel 1:1–2:4a and 8:1–12:13, while Aramaic is used in Daniel 2:4b–7:28. Although Hebrew appears to have been the original language of the book, the central section (chapters 2–7) was composed in Aramaic, which functioned as a common international language among ancient empires. Chapters 8–12 then return to Hebrew. While Aramaic passages also appear in other Old Testament books (e.g., Genesis, Kings, Isaiah, Jeremiah, and Ezra), the alternating use of Hebrew and Aramaic throughout Daniel is distinctive. Both Jewish tradition and early Christian testimony consistently identify Daniel as the author of the book, a position supported by substantial historical and linguistic evidence (Smith, 2018). W. S. LaSor and his colleagues note that few biblical books have had their date and authorship so confidently affirmed and yet so vigorously challenged as the Book of Daniel. Additional

support for Danielic authorship is found in the Hebrew linguistic style, which closely resembles that of Ezekiel, Haggai, Ezra, and Chronicles.

According to D. J. Wiseman, the Book of Daniel was written with two primary purposes. First, it was intended to reassure the hearts of the covenant people that their exile among pagan nations would not be their final destiny. Second, it sought to pass on to God's people throughout history a series of prophetic visions affirming God's sovereignty over earthly kingdoms and the ultimate triumph of His kingdom. Likewise, Sidney Collett Baxter observes a close parallel between the central message of Daniel and that of Book of Ezekiel. While Ezekiel emphasizes the declaration, "They will know that I am the LORD their God" (Ezek. 34:30), Daniel highlights the truth "that the living may know that the Most High rules the kingdom of men," underscoring God's absolute authority over human history (Dreyer et al., 2021).

3.2. Comparative Analysis Intergroup Response Respondents

The systematic–theological group (Mario, Eddy, Givson, Jonshon, and Rustani) demonstrated strong competence in integrating biblical texts and theological doctrines in a comprehensive and structured manner. The reflective–practical group (Rumondang, Suwondo, and Merry) showed particular strength in connecting theological teachings with everyday life and lived faith experiences. Meanwhile, the grassroots group (Dora and Lianah) provided clear evidence that a mature understanding of faith can continue to develop even without formal academic theological training.

These three spectrums of understanding indicate that the church needs to strengthen eschatological teaching in a holistic way through formal theological education, ongoing faith formation for the congregation, and communicative and contextual approaches across all levels of ministry.

3.3. Discussion Exegesis of Daniel 12:1-2 Against the Interview Results

3.3.1. Understanding About Resurrection of the Dead

he resurrection of the dead in the Bible is not merely a doctrinal concept but a divine promise that shapes the believer's life toward eschatological hope and eternal life in Christ. Wesley L. Brill, in his book *Firm Foundation*, explains that resurrection leads to two distinct outcomes: a resurrection to eternal life or a resurrection to judgment and destruction (cf. John 5:28–29; Daniel 12:2). Which of these outcomes a person experiences ultimately depends on whether one accepts or rejects Jesus Christ (Ghosh, 2020).

Daniel 12:2 stands as one of the earliest Old Testament texts that explicitly affirms the doctrine of bodily resurrection. This passage demonstrates that resurrection is not merely symbolic or spiritual in nature but involves physical restoration as an expression of God's justice. The text clearly distinguishes between two destinies eternal life and everlasting shame thereby affirming the reality of final judgment.

The majority of respondents understood the phrase "those who sleep in the dust of the earth" as a reference to death, while "shall awake" was interpreted as resurrection. The systematic–theological group (Mario, Eddy, Givson, and Jonshon) consistently identified a theological connection between Daniel 12:2 and Gospel of John 5:28–29, emphasizing a comprehensive biblical framework of resurrection and judgment. Meanwhile, the reflective group (Rumondang and Merry) understood resurrection primarily as a promise of hope and eternal life for believers (Budiatmaja et al., 2024).

Based on the interview results, there is a clear continuity between the exegetical findings and the respondents' theological understanding. Although some participants expressed a simplified view of the resurrection doctrine, their overall perspective consistently pointed toward the concepts of universal resurrection and eternal judgment. This alignment indicates

the church's success in forming a foundational and biblically grounded understanding of eschatology among its members.

3.3.2. *Understanding About the Great Tribulation*

Book of Daniel 12:1 reveals a period of unprecedented suffering—one that has never occurred before yet it is accompanied by the promise of deliverance for those whose names are written in the book of life. The role of Michael the Archangel is highly significant, functioning as a symbol of divine protection for God's people. Exegetical analysis further indicates that this suffering is eschatological in nature and not merely limited to a historical context.

This theme reflects a broad spectrum of understanding among the respondents. All participants acknowledged that the "time of great trouble" refers to an intense period of suffering that will occur as the end times approach. The first group demonstrated a historical–theological perspective (Mario, Eddy, Rustani, Jonshon, and Givson), viewing the great tribulation as an event with both historical significance and eschatological fulfillment. Jonshon, in particular, emphasized that this suffering is part of God's sovereign plan to test and refine His people, and he connected Michael's role to God's active protection of the faithful during times of crisis (Boaheng, 2019).

In contrast, the practical–reflective group (Rumondang, Dora, Merry, Lianah, and Suwondo) interpreted present-day realities such as moral decline, social injustice, and persecution as contemporary manifestations of the great tribulation. This group highlighted the importance of perseverance in faith, righteous living, and continued hope in the Lord amid ongoing hardships.

Regarding the figure of Michael, all respondents consistently identified him as the angelic protector of God's people who plays an active role during the time of great trouble. This shared understanding reflects the strong influence of traditional church interpretation (von Sinner, 2024). Moreover, most respondents viewed suffering not merely as punishment, but as a means of purifying and strengthening the faith of God's people. This perspective provides a solid theological foundation, affirming that God remains present and active even in the midst of intense distress (Perkins, 2021).

Overall, despite variations in theological depth, nearly all respondents grasped the essential meaning of the great tribulation within an end-times framework. This demonstrates that the theme of great suffering presented in Daniel 12:1 remains highly relevant and meaningful within the contemporary faith struggles of the congregation. The widespread recognition of Michael's role further reflects a collective reception of the divine protection emphasized in the biblical text.

3.3.3. *The Believer's Implementation of Waiting Arrival the Second Christ*

Book of Daniel 12:1–2 not only addresses suffering and resurrection but also directs believers toward eschatological hope grounded in the ultimate restoration brought about through God's justice. When interpreted in the light of the New Testament, this hope is further expanded into the expectation of the return of Jesus Christ. Themes such as the book of life, final judgment, and eternal life form the theological foundation for anticipating Christ's coming with faith and spiritual readiness.

All respondents affirmed that the second coming of Christ is a certain reality according to Scripture and expressed personal responses in awaiting His return. One group demonstrated a model of theological and spiritually active readiness (Mario, Rumondang, Eddy, Jonshon, Givson, and Rustani). This group emphasized vigilance, holiness of life, and intentional preparation both personally and communally through faith formation (Zaharah et al., 2023). Jonshon, in particular, stated that living in hope of Christ's return must be manifested through obedience, active service, and a willingness to evangelize others.

In contrast, another group reflected a practical and reflective form of readiness (Merry, Dora, Lianah, and Suwondo). This group focused on daily spiritual disciplines such as prayer, Bible reading, and righteous living. Rather than emphasizing theological terminology, they connected end-times teaching directly with everyday Christian practice. Despite these differences in emphasis, all respondents clearly distinguished between Christ's first coming as Savior and His second coming as Judge (Kutleša, 2021). They also identified signs of the end times such as natural disasters, moral decline, and the global proclamation of the Gospel demonstrating a solid understanding of the Synoptic Gospels and the Book of Revelation.

Based on these findings, eschatological hope is evident among all respondents. Although theological expressions vary, the core value of spiritual readiness in awaiting Christ's return is deeply embedded in the faith awareness of the believers. Daniel 12 thus functions as an inspiring text that encourages a vigilant lifestyle grounded in strong and living faith.

The correlation between the exegetical analysis of Daniel 12:1–2 and the interview findings indicates that the believers involved possess a sufficiently strong foundational understanding of eschatological themes. This understanding is rooted in biblical teaching, lived faith experience, and an ongoing expectation of Christ's return.

- (1). Awareness that suffering no end, but rather road going to fulfillment God's plan.
- (2). Hope will resurrection body and judgment eternal.
- (3). Spiritual readiness as response active to promise arrival Christ.

Exegesis deep enrich understanding faith congregation and confirm that Daniel's prophecy remains alive and relevant for guide life people believe in present and future context.

3.3.4. Application Exegesis of Daniel 12:1-2 In Waiting Arrival the Second Christ

Book of Daniel 12:1–2 is not merely a prophecy about the future; it is a living and powerful message for believers throughout the ages. These verses not only reveal theological insights concerning the Great Tribulation and the resurrection of the dead but, more importantly, provide a strong spiritual foundation for shaping the character and life orientation of God's people as they await the second coming of Christ.

According to Wesley L. Brill, the second coming of the Lord Jesus Christ unfolds in two major stages (Rohr, 2019). The first stage focuses on the rapture of the church, in which believers who have died in Christ will be raised first, followed by living believers who will be transformed and caught up together to meet the Lord in the air. The second stage occurs when Christ openly reveals Himself to the world, defeats the powers of evil including the Antichrist and establishes His millennial kingdom on earth.

Daniel 12:1–2 therefore functions as a challenging prophetic call for every believer to live in readiness. Suffering and judgment are not mere possibilities but integral components of God's redemptive plan that will be fulfilled in due time. Consequently, the response of faith shaped by an understanding of Daniel 12 must be active, concrete, and filled with hope. The practical application of this exegetical study highlights several important dimensions.

First, living in eternal hope: the awareness of resurrection leading to eternal life motivates believers to remain faithful even amid suffering. This hope becomes a source of consolation and moral strength in navigating the challenges of life. Second, faithfulness in suffering: the time of great tribulation is not a cause for fear but a calling to deepen faith. The protective role of Michael illustrates that God does not abandon His people, even in the most difficult circumstances. Third, a life of vigilance: spiritual preparedness, as emphasized by the respondents, aligns closely with Daniel 12's call to steadfastness in view of the coming judgment. Christians are called to live in holiness, prayer, service, and faithful expectation. Fourth, contextual preaching and teaching: church ministry must communicate eschatological teaching in constructive, pastoral, and applicable ways for contemporary believers.

Thus, Daniel 12 provides a foundation for teaching the reality of eternity—not through fear, but through hope and joyful expectation of Christ’s return. The exegesis of Daniel 12:1–2 is therefore not merely an academic exercise; it serves as spiritual guidance that shapes the lifestyle of believers calling them to live faithfully, endure suffering with perseverance, serve actively, and continually await the Lord’s return with fervent faith.

Daniel 12:1–2 stands as the climax of eschatological prophecy in the Book of Daniel, addressing the Great Tribulation, divine protection, and resurrection leading either to eternal life or everlasting shame. These verses present a profound and moving portrayal of the end times: unprecedented suffering, heavenly intervention through Michael, and the decisive resurrection that determines humanity’s eternal destiny.

However, Daniel’s message does not stand alone. In the light of the New Testament, the promise of resurrection and eternal hope in Daniel 12 receives confirmation and deeper meaning through the teachings of Jesus Christ and the writings of the apostles. Jesus declares in Gospel of John 14:1–3, “Do not let your hearts be troubled. Believe in God; believe also in Me... I go to prepare a place for you.” In this context, Jesus’ promise of an eternal dwelling serves as spiritual consolation that parallels the promise of eternal life in Daniel 12:2. While Daniel presents resurrection as the gateway to eternal life, Jesus emphasizes that eternal life is personal and relational believers will dwell with Him (Danquah, 2023). This reveals that eschatological hope is not something to be feared, but a source of deep comfort and encouragement for the people of God.

Similarly, in First Epistle to the Thessalonians 4:13–18, the apostle Paul provides instruction concerning the resurrection of believers and their being caught up together with Christ in the air. In this passage, resurrection is presented not merely as the fulfillment of divine justice, but as a moment of joyful reunion between believers who are still alive and those who have died in Christ. Paul’s exhortation for the congregation to “encourage one another with these words” (v. 18) underscores that the doctrines of resurrection and the coming of Christ are intended to be sources of comfort and hope rather than fear or anxiety.

These three texts Book of Daniel 12:1–2, Gospel of John 14, and *First Epistle to the Thessalonians 4 form a unifying theological thread that binds the Old and New Testaments into a single testimony. Together, they affirm that suffering, death, and uncertainty are not the final realities for the people of God. Bodily resurrection (SUPARTA, 2025), the eternal dwelling prepared by Christ, and the gathering of the faithful at His coming constitute a coherent sequence of divine promises that are both certain and deeply reassuring.

In light of this integrated theological framework, the people of God are called to several responses. First, they are invited to live without fear of the future, trusting that Christ has prepared an eternal place for them (John 14:1). Second, they are encouraged to remain faithful amid suffering, knowing that the Lord’s protection is present even during times of great tribulation (Daniel 12:1). Third, they are called to grieve with hope, confident that those who have died in Christ will be raised first (1 Thessalonians 4:16). Fourth, believers are urged to encourage and strengthen one another not with eschatological fear, but with the promise of Christ’s return (1 Thessalonians 4:18). Finally, they are summoned to live in continual spiritual readiness, grounded in the assurance that resurrection and reunion with the Lord are certainties rather than mere possibilities.

4. Conclusion

The conclusions of this study integrate the results of biblical exegesis with reflections on the lived faith of the congregation. First, the resurrection of the dead as eternal hope is clearly affirmed. Book of Daniel 12:2 explicitly presents resurrection as a universal reality with two ultimate outcomes: eternal life and everlasting shame. Exegetical analysis demonstrates that this resurrection is an expression of God’s complete and perfect justice. Both theological and lay respondents understood the resurrection as part of the fulfillment of God’s promise and as a source of hope that strengthens faith. This finding indicates that resurrection is perceived



not merely as a doctrinal concept but as a genuine spiritual resource for facing death and suffering. The systematic–theological group was able to connect Daniel 12 with the teachings of Jesus in the Gospels, while the reflective and grassroots groups demonstrated a simpler yet practically meaningful understanding. Overall, the resurrection is recognized as the foundational hope of the Christian faith.

Second, the Great Tribulation as a test of faith and a sign of God’s providence emerges as a central theme. Daniel 12:1 describes unprecedented suffering, accompanied by the assurance of deliverance for those whose names are written in the book of life. The exegetical findings highlight the role of Michael as a sign of divine intervention and protection for God’s people. Despite their diverse backgrounds, respondents generally interpreted the Great Tribulation as a period of faith-testing leading toward the end times. Some viewed it as a process of purification, while others understood it as a context of global suffering that is already beginning to manifest. These perspectives demonstrate the continued relevance of Daniel’s prophecy as a theological reflection on faith amid contemporary challenges. Although respondents differed in their interpretations of historical context and symbolism, all agreed that suffering is not the end of faith but part of the journey toward divine glory.

Third, readiness for the coming of Christ as a call to a holy and hope-filled life is strongly emphasized. Daniel 12:1–2 not only foretells suffering and resurrection but also lays the groundwork for spiritual readiness in anticipation of eschatological fulfillment. When read alongside Gospel of John 14 and First Epistle to the Thessalonians 4:13–18, the text affirms that believers need not fear the end times; rather, they are called to live in hope, vigilance, and faithful expectancy. Respondents identified prayer, faith, holiness, service, and spiritual discipline as concrete expressions of watchful living. This awareness indicates that the message of Daniel 12 has been internalized within the spirituality of the congregation and functions as a motivation to remain faithful until the end. Although approaches varied, all respondents shared the conviction that faith in Christ must be embodied through obedience, perseverance, and hope.

The findings of this study indicate that the initial pastoral concern regarding limited engagement with eschatological teaching does not negate the presence of a solid foundational understanding within the congregation. Instead, the results reveal a dynamic tension between theological knowledge and spiritual formation, suggesting that the task of the church is not merely corrective but formative and sustaining. Daniel 12:1–2 thus serves not only as a doctrinal reference point but as an enduring theological resource that nurtures hope, perseverance, and faithful expectancy in anticipation of Christ’s return.

Based on these conclusions, several recommendations are proposed. For churches and religious institutions, local congregations are encouraged to provide more systematic and structured learning opportunities on eschatological doctrines, including the resurrection of the dead, the Great Tribulation, and the second coming of Christ. Such teaching should be presented in contextual and practical ways so that it is accessible not only to theological circles but also to lay congregants of varying educational levels and ages.

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