Christ's Place in Daniel 11
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Introduction

My assigned topic was Christ's place in Dan 11, not only at the center of Dan 11, which is good, because a discussion thus restricted would not be able to come to the point this one does at the end of the paper.

To see Christ where He is in Dan 11, certain assumptions must be met and these derive from structural facts, so I will have little to say in this paper about interpretation. Structures will be our main focus. Only in this way can Christ become our main focus. In general I would say it is a mistake to begin interpreting too soon. Exegesis involves more than interpretation. There is a structural element as well. If we begin by missing the structures which reveal Christ's presence in Dan 11, we will end by missing what those structures were intended to reveal.

The prophecies of Dan 2, 7, and 8-9 contain primarily linear structures, many of which qualify as progressions. By a progression I mean an ordered sequence. Dan 10-12, on the other hand, contains a mix of linear and chiastic structures. We start with the linear structures of earlier prophecies and then move to the chiastic structures of Daniel's final and culminating prophecy. The first of these major chiasms (11:16-22/23-28) is the first passage where Christ appears in Dan 11. But we begin at the beginning, with the linear structures of Dan 2.

Dan 2, 7, and 8-9

Progressions within chapters

In the image of Dan 2 the first two metals are elements, but the third is not. Bronze is a combination of metal with metal, while iron and clay are a combination of a metal with something that is not a metal. In its composition, clay is more similar to the Rock which follows than to the metals which precede. The progression here is from metal to nonmetal, and also from secular to spiritual, because the Rock is the kingdom of God (Dan 2:44). See table 1.

Table 1
Pattern of the Symbols

	Substance 1	Substance 2
I	Metal	
II	Metal	
III	Metal	Metal
IV	Metal	Nonmetal
V		Nonmetal

The four symbolic metals (gold, silver, bronze, iron) simultaneously exhibit two progressions, of value (more to less) and of hardness (less to more). Each world empire is larger than the one before and each world empire extends farther west than its predecessor. See table 2.

Table 2
Progressions in Dan 2

	Metal	Value of Substance	Hardness of Substance	Size of Empire	Westward Extent
I	Gold	4	1	1	To the Mediterranean
II	Silver	3	2	2	To the Aegean
III	Bronze	2	3	3	To the Adriatic
IV	Iron	1	4	4	To the Atlantic

In Dan 7 the only progression involves numbers, from the wings of the lion, to the sides and ribs of the bear, to the heads and wings of the leopard, to the heads and horns of the nondescript beast (2, 2, 3, 4, 4, 7, 10). See table 3.

Table 3
Symbols in Dan 7

	Symbol	Numbers
I	Lion	2 wings
II	Bear	2 sides, 3 ribs
III	Leopard	4 heads, 4 wings
IVa	Beast	7 heads, 10 horns

In Dan 8, the only hint of a progression involves the number of horns associated with the ram and the goat (2, 4).

Progressions across chapters

We have discussed progressions within chapters. There are also progressions across chapters. The gradual dying out of progressions across the three earlier prophecies might seem to bring the process to an end, but actually this dying out is itself a progression (more to less).

Consider two other cross-chapter progressions. First is one from inanimate substances, to wild beasts, to domesticated animals, to human beings. See table 4.

Table 4
Animacy Hierarchy Spanning Dan 2, 7, 8, and 11

Dan 2	Dan 7	Dan 8	Dan 11
Metals	Wild Animals	Domestic Animals	People
Inert	Alive	Associated with Worship	Capable of Worship

In table 4, the metals of Dan 2 come from well below the surface of the earth, and that the wild beasts of Dan 7 rise at the shore from sea to land. Domesticated animals in Dan 8 live entirely on land and the human beings in Dan 11 have either positive or negative aspirations toward heaven. So the above progression takes place on more than one level.

The last progression we will mention is the most important for our purposes, i.e., that Dan 2 and 7 both consist of one chapter each, while Dan 8 is part of 8-9 with two chapters, and Dan 11 is part of 10-12 with three chapters. Thus, this progression is 1, 1, 2, 3. It is not the case that all groups of three can be arranged chiastically, but Dan 10-12 is in fact deeply chiastic.

Dan 10-12

Dan 10-12 consists of an introduction, body, and conclusion (10, 11, 12), but being deeply chiastic is not the same as being wholly chiastic. While Daniel's earlier prophecies contain mostly linear structures, a major finding of my 1983 MA thesis on Dan 11 is that the final prophecy contains a mix of both linear and chiastic structures.[1] The difference is not that Dan 10-12 contains only chiastic structures, but that, for the most part, Dan 2, 7, 8-9 contain only linear structures.

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[1] See Hardy, "An Historicist Perspective on Daniel 11" (MA, Andrews University, 1983).

Chiastic structures

The difference between linear and chiastic is that a linear structure starts at A and goes to B, while a chiastic structure starts at A, goes to B, and returns to A. Perhaps a better way to characterize this distinction would be asymmetrical v. symmetrical, or unidirectional v. bidirectional. In any event, in a chiasm, A and A' (or B and B', whatever) must be substantially similar to each other or the structure is not chiastic. This returning to an earlier state of affairs is a form of repetition. Another term for this kind of repetition is recapitulation. Not every example of recapitulation is chiastic, but every chiasm recapitulates. Without this a chiasm would not be what it is.

My point here is that in Dan 10-12 there is an inherent openness to chiastic structures, and that in chiastic structures there is an inherent openness to recapitulation. We now consider a particularly beautiful chiastic structure at the center of Dan 11. The center of this chiasm contains the chapter's first reference to Christ.

Locating the right starting point

The chiastic structure at the center of Dan 11 spans 13 verses and represents the second of three main sections in the chapter. If we don't get the starting point for this structure right, the symmetries it legitimately contains simply disappear. They disappear precisely because they are based on symmetries, which means relationships. So an incorrect starting or ending point destroys what I would like to point out below.

The middle section of the chapter starts in Dan 11:16 and consists of vss. 16-28. Verse 16 begins with four words which take us back to earlier chapters. Two of them (*weyaʿaś . . . kirṣônô*, "shall do according to his will") take us back to chap. 8, and two others (*habbāʾ ʾēlāyw*, "he who comes against him") take us back to chap. 9. The "do as he wills" formula appears a total of four times in Daniel (8:4; 11:3, 16, 36), and this, plus an expression from 9:26, intersect in 11:16. By intersect I do not mean that words from chaps. 8 and words 9 both occur somewhere in Dan 11:16. I mean that the formula from Dan 8 is center embedded within the formula from Dan 9. The first four words of vs. 16 are as follows, with square brackets added for clarity: [*weyaʿaś* [*habbāʾ ʾēlāyw*] *kirṣônô*]. Here the formula *habbāʾ ʾēlāyw* (from 9:26) is inserted between the two words of the formula *weyaʿaś . . . kirṣônô* (from 8:4). There can be no mistake that the two sets of formulas intersect in Dan 11:16. This confluence of formulas marks the starting point for the chapter's middle section.

First glimpse of Christ (11:22)

The first time we see Christ in Dan 11 is as "the prince of the covenant" in vs. 22 at the center of the above chiasm spanning 11:16-28. If we write down the first word of each verse in this section, and of these, examine the first letter, we see a pattern that is violated in one verse. See table 5 (col. 1).

Table 5
Initial Predicates

Bloc	Vss.	Hebrew			
		2	1	3	4
4	16	ויעש	ו	w^e-	$w^eya\,\acute{a}\acute{s}$
	17	ויסם	ו	w^e-	$w^ey\bar{a}\acute{s}\bar{e}m$
	18	וישב	ו	w^e-	$w^ey\bar{a}\check{s}\bar{e}b$
	19	וישב	ו	w^e-	$w^ey\bar{a}\check{s}\bar{e}b$
2	20	ועמד	ו	w^e-	$w^e\,\bar{a}mad$
	21	ועמד	ו	w^e-	$w^e\,\bar{a}mad$
1	22	וזרועות	ו	$\hat{u}$-	$\hat{u}z^er\bar{o}\,\hat{o}t$
2	23	ומן התחברות	ו	$\hat{u}$-	$\hat{u}min\ hith\dot{a}bb^er\hat{u}t$
	24	בשלוה	ב	b^e-	$b^e\check{s}alw\hat{a}\ \hat{u}b^emi\check{s}mann\hat{e}\ m^ed\hat{n}\hat{a}$
4	25	ויער	ו	w^e-	$w^ey\bar{a}\,\bar{e}r$
	26	ואוכלי פתבגו	ו	w^e-	$w^e\,\bar{o}kl\hat{e}\ pat\text{-}b\bar{a}g\hat{o}$
	27	ושניהם המלכים	ו	$\hat{u}$-	$\hat{u}\check{s}n\hat{e}hem\ hamm^el\bar{a}k\hat{m}$
	28	וישב	ו	w^e-	$w^ey\bar{a}\check{s}\bar{o}b$

With or without any background in Hebrew, the reader can easily spot the problem in the pattern we need to notice. In col. 3 the pattern is obscured by the transliteration, but in col. 1 one letter fails to fit the pattern (see vs. 24).

The above problem follows from a mistake made centuries ago when verse numbers were added to the text. Grammatically the first word of vs. 24 should be the last word of vs. 23. This error is discussed in the critical apparatus of both *Biblia Hebraica* (Kittle) and *Biblia Hebraica Stuttgartensia*, and solutions are proposed. The simplest of these is to move the verse number, putting it one word earlier, where it makes the most grammatical sense. This has been done in table 6, and now the pattern in col. 1 is consistent.

Table 6
Initial Predicates (Adjusted)

Bloc	Vss.	Hebrew				Pattern
		2	1	3	4	
4	16	ויעשׂ	ו	w^e-	$w^e ya ʿaś$	w^e+yiqtol VB
	17	ויסם	ו	w^e-	$w^e yāśēm$	
	18	וישׁב	ו	w^e-	$w^e yāšēb$	
	19	וישׁב	ו	w^e-	$w^e yāšēb$	
2	20	ועמד	ו	w^e-	$w^e ʿāmad$	w^e+qatal VB
	21	ועמד	ו	w^e-	$w^e ʿāmad$	
1	22	וזרועות	ו	$û$-	$ûz^e rō ʿôt$	w^e+N
2	23	ומן התחברות	ו	$û$-	$ûmin hitḥabb^e rût$	w^e+PP
	24	ובמשׁמני מדינה	ו	$û$-	$ûb^e mišmannê m^e dînâ$	
4	25	ויער	ו	w^e-	$w^e yā ʿēr$	(w^e+yiqtol VB)
	26	ואוכלי פתבגו	ו	w^e-	$w^e ʾōklê pat-bāgô$	
	27	ושׁניהם המלכים	ו	$û$-	$ûšnêhem hamm^e lākîm$	
	28	וישׁב	ו	w^e-	$w^e yāšōb$	

We have been focusing on col. 1. The letter in this column is a prefix which can mean "and," but is also used to introduce a new clause. The latter usage is not uncommon in Hebrew. Each of the following fifteen books of the Old Testament begins with the prefix in question: Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 2 Chronicles, Ezra, Esther, Ezekiel, Jonah. As the first letter of a book, however, the prefix could not mean "and," because nothing precedes it. Instead, it introduces a new clause, which is exactly what we would expect at the beginning of a document.

We have discussed the first letter of each line (cols. 1 and 3). Now consider the first word (cols. 2 and 4). Readers who have not studied Hebrew will not know the words' meanings, but my point has to do with their form. Under "Pattern" notice that the first four verses of the section (vss. 16-19) all begin with a w^eyiqtol (not wayyiqtol) verb. Such verbs have prefixes. The next two verses both begin with a w^eqatal verb. These verbs have suffixes. The next verse begins, not with a verb, but with a noun (w^e+N = $û$+N). The next two verses begin with a prepositional phrase (w^e+PP). And the last four begin with a mix of elements, but there is a pattern of sorts, because one element occurs twice – in the first and last lines of the subgroup. I list this pattern as w^eyiqtol, matching that of the first four verses, but use parentheses to show that the pattern is incomplete.

So we have four verses with matching predicates, followed by two verses with other matching predicates, followed by one verse with a noun, two verses with a

prepositional phrase, and a return (an incomplete return) to the original pattern with prefixed verbs (*wᵉyiqtol*). The pattern here is 4 2 1 2 4.

We have talked about the first word in each line. Now consider entire verses (not shown). Within the present bloc of thirteen verses, violence is present in the first four verses ([+violence]), absent from the next two ([-violence]), present in the next one ([+violence]), absent from the next two ([-violence]), and present in the last four ([+violence]). Here we have one pattern involving the presence or absence of violence (+ - + - +), and another showing where violence occurs (4 2 1 2 4), all of which corresponds to the pattern of types of words at the beginning of each verse, as noted above (4 2 1 2 4). These patterns can be superimposed on one other as follows. See table 7.

Table 7
Daniel 11:16-28
(Initial Predicates and the Theme of Violence)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Predicates	*wᵉ+yiqtol*	*wᵉ+qatal*	*wᵉ+*N	*wᵉ+*PP	(*wᵉ+yiqtol*)
	4	2	1	2	4
Violence	+	-	+	-	+
	4	2	1	2	4

Notice vs. 22 in particular. The reason why the angel emphasizes this verse by placing it at the center of the chiasm is that it says *wᵉgam nᵉgîd bᵉrît* ("and also the prince of the covenant"), here identified as Jesus of Nazareth, dying on a Roman cross in a manner that is in some way comparable to the deaths of many others in the first clause of the verse. The death of Jesus is theologically unique, but He was not the only person to be executed for treason in the first century. See table 8.

Table 8
Daniel 11:16-28
(Center Verse)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Predicates	*wᵉ+yiqtol*	*wᵉ+qatal*	*wᵉ+*N	*wᵉ+*PP	(*wᵉ+yiqtol*)
	4	2	1	2	4
Violence	+	-	+	-	+
	4	2	1	2	4
Center			Prince of the Covenant		

There is another point to make concerning the above structures, which takes us back to our earlier discussion of initial letters. Recall that one letter didn't fit the expected pattern, because of a misplaced verse number (table 5). I stated that the first word in vs. 24 should actually be the last word in vs. 23. When we make this adjustment, the word that moves is b^ešalwâ, lit. "in peace." Moving b^ešalwâ back into the previous verse brings it into chiastic relationship with another occurrence of the same word in vs. 21. Together these two occurrences of b^ešalwâ form an inclusio around vs. 22 at the center of the chiasm, which refers to Christ dying the most violent of deaths. The angel is using this word pair to emphasize the contrast between peace and violence and in this way draw all possible attention to the violence done to Christ in vs. 22. See table 9.

Table 9
Daniel 11:16-28
(Inclusio Around Center Verse)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Predicates	w^e+yiqtol	w^e+qatal	w^e+N	w^e+PP	(w^e+yiqtol)
	4	2	1	2	4
Violence	+	-	+	-	+
	4	2	1	2	4
Center			Prince of the Covenant		
Inclusio around the center		b^ešalwâ (21)		b^ešalwâ (23)	

Christians would naturally be open to the idea of making Christ the center of the center section of Dan 11, but saying this has implications. There can't be a center without a periphery, and the nature of a chiasm is such that the material on either side of center must match in some way. So for Christ to be at the center, and for the peripheries to match, we are going to have to avoid any temptation to move on to a later timeframe in vs. 23.

Everything I have said up to this point has to do with objective structural facts. I said that the relationships disappear if the beginning or ending point is selected for the section, but this has to do with maintaining symmetries, not with determining how objective the things are that are arranged symmetrically. They are objective. The only point of interpretation introduced above is my suggestion that "the prince of the covenant" is Christ. But this does not in itself create any of the symmetries we have been talking about. It only shows why they are important.

With respect to applying the above verses to history, I do this in approximately the same way as Uriah Smith. There is no need to go beyond him at this point in the

chapter. Smith applies vss. 16-22 (for him it was 14-22) to the history of Rome leading up to Christ. He then goes back over roughly the same period in vss. 23-28, ending with the Battle of Actium (31 BC), which marks Rome's transition from Republic to Empire. All of this has to do with empire IVa (secular Rome). Smith did not know the term recapitulation, but that is what he was doing. By simply following Smith in the middle verses, we get the following additional symmetries. See table 10.

Table 10
Daniel 11:16-28
(Historical Figures)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Predicates	w^e+yiqtol	w^e+qatal	w^e+N	w^e+PP	(w^e+yiqtol)
	4	2	1	2	4
Violence	+	-	+	-	+
	4	2	1	2	4
Center			Prince of the Covenant		
Inclusio		b^ešalwâ (21)		b^ešalwâ (23)	
Historical figures	Pompey	Octavian	Christ	Pompey	Octavian
	Julius Caesar	Tiberius		Julius Caesar	Mark Antony
Sub-pattern	a	b		a'	b'

The historical figures shown in table 10 are arranged both linearly and chiastically. Their linear relationships are superimposed over the chiastic ones set forth earlier. Recall that [+violence] alternates with [-violence] in the various verse groupings of the section, so by reading across the row of "Historical figures," we have Pompey [+], Octavian [-]; then Pompey [-], Octavian [+]. Similarly, on the next row we have Julius Caesar [+], (someone) [-]; then Julius Caesar [-], (someone) [+]. The identity of the (someone) changes on either side of center, as shown in the table, but that fact does not affect my argument. The point to notice is that each name occurs in a violent context and also in a non-violent context. Let me summarize this another way. See fig. 1.
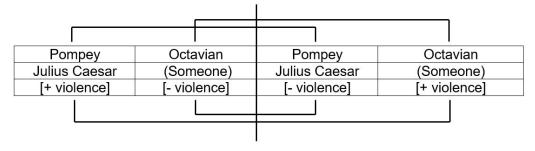

Fig. 1. Historical figures referred to in Dan 11:16-18, as interpreted by Uriah Smith.

I should clarify the nature of the claim being made. It is not the case, and I do not claim, that the verse groups listed are defined by their references to the names shown above. The verse groups are what they are on the basis of factors summarized in tables 7, 8, and 9. The claim here is that somewhere within it each verse group contains a reference to the individual in question, not that every part of the verse group contains such references.

Smith said nothing about the above symmetries. He was unaware of them. But if my application (his application) is correct, table 10 reflects a remarkable level of exegetical and historical integration. It is not just that the materials come together nicely, but that they are also immensely significant. (How did Jews initially come into association with Romans? When did Rome become an Empire? Exactly how long did the city of Rome remain the capital of the Empire?) And Christ is the center of all of this. It should not be controversial to suggest that Dan 11:16-28 represents a cohesive unit of text with the chapter.

Second glimpse of Christ (11:37)

The second time we see Christ in Dan 11 is in 11:37, where He is called "the one beloved by women." For this expression there are two parallels, one in Hag 2:7 (parallel on *ḥemdat*, here "beloved") and the other in Dan 11:17 (parallel on *nāšîm*, "women"). There is a question whether this verse might need to be applied in the end time, because vs. 37 follows vs. 35, which refers to "the time of the end." Our answer to this question will affect our understanding of Christ's role in the passage.

Chronologically, the relationship between Dan 11:29-35 and 36-39 is a thorny one, but easily resolved on the basis of a parallel with chap. 7. In Dan 7:25 the little horn first speaks (25a), then acts (25b), while in 11:29-35/36-39 the king of the North first acts (29-35), then speaks (36-39). The above sequence is chiastic (AB:B'A'). Chiasms generally don't just happen. They are intentional. If this one is intentional, it is because the angel wants us to connect these passages.

Before drawing any conclusions, we must notice another set of parallels, this one involving chap. 12. There is a tightly organized set of parallels linking 11:35-36 to 12:6-7. See table 11, where verbal parallels are bolded and thematic ones are placed in square brackets.

Table 11
Parallels Linking Dan 11:35-36/12:6-7

	11:35	11:36	12:6	12:7
AC	*ʿad ʿēt qēṣ*		*ʿad mātay qēṣ*	
AD	*kî ʿôd lammôʿēd*	[*kî neḥᵉrâṣâ neʿᵉśâtâ*]		*lammôʿēd môʿᵉdîm waḥḥēṣî*
BC		*niplāʾôt*	*happᵉlāʾôt*	
BCD		*ʿad kālâ* [*zaʿam*]	*ûkᵉkālôt* [*nappēṣ yad ʿam qōdeš*]	*tiklênâ* [*kol-ʾēlleh*]

The parallels between Dan 11:35-36 and 12:6-7 intersect in the following way: 11:35/12:6; 11:35/12:7; 11:36/12:6; 11:36/12:6-7 = AC, AD, BC, BD (plus C for good measure). Here the letters do not refer to a sequence, although the sequence shown derives from the text, but rather to the range of logically possible combinations. The sequence in which these things occur in the text is, for whatever reason, the same as a mathematician would use to show what the range of possible combinations are.

Notice that 11:35 is the last verse in the first half of its section (29-35 ends with vs. 35) and that 11:36 is the first verse in the last half of its section (36-39 begins with vs. 36). So the parallels that unite these verses to 12:6-7 also unite the two halves of 11:29-35/36-39 to each other. These two half-sections (29-35, 36-39) apply together during the "time, times, and half a time" of 12:7, just as the two relevant clauses of 7:25 (25a, 25b) apply together during the "time, times, and half a time" of 7:25d. These passages represent parallel contexts. The events are the same, and all apply, not in the end time, but in the middle ages.

Dan 7:25 does not merely give us permission to apply the two halves of 11:29-35/36-39 in the same timeframe; it requires that we do so. We do not have the prerogative of applying Dan 11:36-39 to a time later than 29-35. The verses in question offer two descriptions of one period. This analysis is supported by the definite article on *hammelek* ("the king") at the beginning of vs. 36. The reference is to a king with whom we are already familiar from the preceding verses. The king is the same, the events are the same, the timeframe in which the events occur are the same. In Dan 11:29-35/36-39 we are seeing one set of events through two windows. The two become four when we compare 7:25a and 25b with 11:29-35 and 36-39. All of this is the same. Only the sequence of narration is different. And just as 7:25a and 25b are both associated with the "time, times, and half a time" of 7:25d, so 11:29-35 and 36-39 are both associated with the "time, times, and half a time" of 12:7.

Thus, Dan 11:37, which speaks of Christ as "the one beloved by women," is telling us that during the height of the middle ages, when so many factors militate against focusing on Him, Christ is beloved by His church and those who are true hearted, even during this difficult time, do focus on Him. Recall that much of the letter to Thyatira is written about someone other than the addressee. It is not addressed to "that woman Jezebel" (Rev 2:20; "her," 2:21 [x2], 22 [x3], 23), but rather to "the rest of you in

Thyatira" (2:24). These are Christ's true followers, His church, during a difficult time in church history, when people are losing their lives for their faith. In the letter to Thyatira, "Jezebel" corresponds to the woman of Rev 17 and "the rest of you" corresponds to the woman of Rev 12. The reference to "the one beloved by women" in Dan 11:37 is symbolic, as is the reference to "the daughter of women" in 11:17. In 11:17 "women" is a reference to God's people before the cross, and in 11:36 "women" is a reference to God's people after the cross.

When the above solution is implemented, it resolves a difficult problem, i.e., why there should be two references to "the time of the end" – one in vs. 35 and the other in vs. 40, with vss. 36-39 between. If vss. 36-39 are treated as an overlay, as they should be, doing this makes vs. 35 immediately adjacent to vs. 40 and the problem disappears. See table 12. We take up the matter of 11:44-45/12:1 below.

Table 12
Dan 11:29-35/36-39 in Context

11:29-35	11:40-43	11:44-45
11:36-39		12:1

Third glimpse of Christ (12:1)

The third time we see Christ in Dan 11 is in 12:1, where He is called "Michael, the great prince." Here the question is why the king of the North should suddenly come to his end when he has just conquered everything there is to conquer. The whole world is under his command. Thus, in vs. 45 we should be reading, "with none to oppose him," but what the text says is, "with none to help him."

The answer to this problem is that Michael's rising (12:1) causes the king's falling (11:45). The two passages are narrated sequentially, as they would have to be, but with the effect mentioned before the cause. The events, however, occur at the same time. We know this because 2 Thess 2:8 tells us why the king will come to his end, which is what Dan 11:45 also describes, and here we see a parallel account of how this happens. The two descriptions are saying the same thing – if we draw the needed connection between Dan 11:45 and 12:1. What 2 Thess 2:8 says is, "whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming." So in Dan 12:1 Michael is "the Lord Jesus," the occasion is "his coming," and the result is that He will "bring to nothing" the king of the North "by the appearance of his coming." The broader context for Dan 12:1 is the second coming. It is not just that Michael stands up; it's what He does next (Rev 19:11-21).

Discussion

It is the case that the three places where Christ appears in Dan 11 (11:22, 37; 12:1) are each associated with a point in the chapter where recapitulation occurs (11:22 = one verse before a recapitulation, 11:37 = one verse after, and 12:1 = a point of recapitulation). This raises a question whether the above are merely correlations, or whether a cause and effect relationship might also be present. I suggest the latter, but as part of a two-step process. Thus, (a) recapitulation is necessary to account for the relationship that binds 11:16-22/23-28 together, and the relationship that binds 11:29-35/36-39 together, and the relationship that binds 11:44-45/12:1 together, and (b) a correct understanding of how these passages are internally structured is a prerequisite for understanding how they portray Christ.

At the center of the chapter, *bešalwâ* occurs in vs. 21 and in what is grammatically vs. 23. Together these form an inclusio around vs. 22. Applying the two parts of this inclusio in different contexts is not the same as seeing Christ clearly at the center of the chapter. Missing the reference to Him in 11:37, or missing its timeframe, or the implications of this timeframe, is not the same as seeing Him clearly there. And identifying Michael as Christ in 12:1 without noticing the effect His presence has on the king of the North in 11:45 is not the same as seeing Him clearly at the end of the chapter.

In the following outline each recapitulation is labeled and each appearance of Christ in the chapter is indicated with arrows. The correspondence between these two sets of facts is nearly exact. See fig. 2.
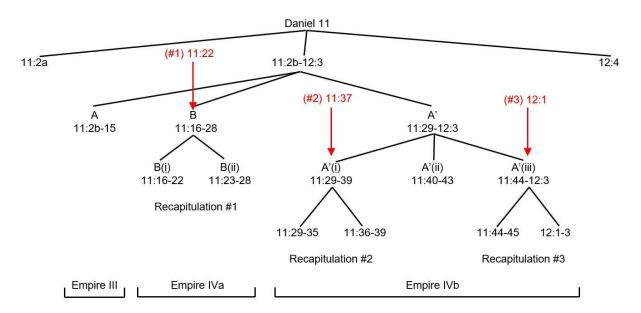

Fig. 2. Summary outline of Dan 11, showing the relationship between the three recapitulations discussed above and the three passages where Christ appears in the chapter (arrows).

Conclusion

Because my assigned topic was Christ's place in Dan 11, rather than His place at the center of Dan 11, I was not able to confine myself exclusively in this paper to the middle section, although it receives major attention.

In its form Dan 10-12 is inherently chiastic, while internally it contains a mix of linear and chiastic structures. Dan 11 is the chiastic center of Dan 10-12 because of the periphery surrounding it in Dan 10 and 12. Similarly, Dan 11:16-22/23-29 is chiastic within Dan 11 because of the periphery surrounding it in earlier and later sections. And Dan 11:22 is the chiastic center of 11:16-22/23-28 because of periphery which surrounds that verse. If we remove this periphery, doing so will have the inevitable effect of removing the centrality of Christ in the section. There must be a section in order for Christ to be at the center of it.

At the critical moment, the reference to Him in vs. 22 contains only three Hebrew words (*wegam negîd berît*). If these three words were all we had to go on, we could not justify saying that Christ is the great Center around which the rest of the chapter revolves. Three words in isolation are only three words. But placing those words at the center of a section, and placing that section at the center of a chapter, and placing that chapter at the center of a prophecy, and then noticing that this prophecy is the culmination of everything the angel has been trying to tell Daniel in the rest of the book, does place those words in a powerful context. It is their context which gives them this power.

I suggest that as a minimal prerequisite for understanding Dan 11 well we must appreciate Christ's role in the chapter. Having said this, a prerequisite for appreciating His role there is to understand how recapitulation shapes the text within a chiastic framework. In this chapter, ruling out recapitulation in principle is not exegetically useful. Our understanding must derive from the text, and – if we will allow it to do so – the text in question does truly revolve, at three points in particular, around Christ.