

Christ in Daniel 11

Frank W. Hardy
Berrien Springs, MI
October 23, 2020

Scripts for Dialogue not Appearing on Slides

Introduction to presentation

Greetings! Believe me when I say that I would love to be with you in person, and was deeply disappointed when it became evident that this would not be possible.

In my presentation I would like to show that there is a relationship between Christ and recapitulation in Dan 11. To do this we will need to show that there is a relationship between recapitulation and chiasms. And to do this it will be useful to show that the earlier chapters exhibit primarily linear structures, and that only Dan 10-12 is inherently chiasmic. It is not that Dan 10-12 uses only chiasmic structures, but rather that the earlier prophecies do not use them. Dan 2, 7, and 8-9 use primarily linear structures, while Dan 10-12 uses a mix of both linear and chiasmic structures.

So what I will be saying is four things: (a) Daniel's final prophecy is different from the earlier prophecies in respect to its use of chiasmic structures. (b) Chiasms are inherently open to the idea of recapitulation, because something has to recapitulate before a structure like ABA' becomes possible. (c) There are three major recapitulations in Dan 11. And (d) there are three glimpses of Christ in Dan 11. For whatever reason, the last two points have a one-to-one relationship with each other.

There are other recapitulations in Dan 10-12 besides the ones I have mentioned, but they have to do with later explanations of earlier material. As I point out below, it is no more possible to explain without recapitulation than it is to have a chiasm without recapitulation. So a major point being made here is that recapitulation is not an intruder in Dan 11. It should not be regarded that way. On the contrary, it is a familiar friend that we see in all four of Daniel's major apocalyptic prophecies. All four prophecies contain explanations, and therefore all four recapitulate.

Another form that recapitulation takes in Daniel is that the fourth empire always occurs twice. It is not only iron, but iron mixed with clay; it is not only the fourth beast, but also the little horn; and in Dan 8 the little horn appears in two phases. The difference in Dan 11 is that both phases of the fourth empire appear from two points of view.

I have pointed out the uniqueness of Dan 11's use of chiasms. But in other respects what I am saying should be interpreted as unifying the four prophecies of Daniel, because doubling characterizes the fourth empire each time it appears. Here, in

Daniel's final prophecy, the same principle we have seen before is merely extended a step further. And this is done in a way that calls attention to Christ. Permit me to pray:

Father, I ask that you would pour out your Holy Spirit in this symposium now and give us a vision of Jesus that will never leave us. Thank you, in Jesus name.

We start now with some background, as noted above, and then proceed to the prophecy itself.

Christ in Daniel 11

Berrien Springs, MI
Friday, October 23, 2020
Frank W. Hardy, PhD

1

Overview

- We see Christ three times in Dan 11 (11:22, 37; 12:1) .
- Each glimpse of Christ is associated with a recapitulation (11:23, 36; 12:1).
 - Dan 11:22 comes one verse before a recapitulation.
 - Dan 11:37 comes one verse after a recapitulation.
 - Dan 12:1 is the verse that recapitulates.
- The recapitulations in Dan 11 are not distributed evenly.
 - The first section does not recapitulate.
 - The second section recapitulates once.
 - The third section recapitulates twice.

2

Overview

- We begin by talking about things like linear structures, progressions, chiastic structures, and recapitulation. We explain what these things have to do with each other, and then what they have to do with the prophecy of Dan 11.

3

Overview

- Linear structures are characteristic of Dan 2, 7, 8-9.
- Dan 10-12 contains both linear and chiastic structures.
- We will notice below that:
 - Every chiasm recapitulates.
 - Every progression is a linear structure.

4

Daniel 2, 7, 8-9

Linear Structures

5

Linear Structures (Dan 2)

- Dan 2 (symbols)
 - Metals become progressively harder (less to more)
 - Metals become progressively less valuable (more to less)
 - Metal, metal, metal+metal, metal+nonmetal, nonmetal
- Dan 2 (applications)
 - Empires become progressively larger
 - Empires extend progressively farther west
 - Empires occupy progressively more time in history (Greece is an exception).

6

Linear Structures (Dan 7)

- Dan 7
 - Lion 1 head, 2 feet
 - Bear 2 sides, 3 ribs
 - Leopard 4 heads, 4 sides
 - Beast 7 heads, 10 horns

7

Linear Structures (Dan 8)

- Dan 8
 - Ram 2 horns
 - Goat 4 horns (after breakup)

8

Linear Structures

- Notice that the dying away of evidence for progressions in Daniel is itself a progression (more to less).
- Another progression involves the number of chapters contained in successive prophecies (less to more):
 - Dan 2 1 chapter
 - Dan 7 1 chapter
 - Dan 8-9 2 chapters
 - Dan 10-12 3 chapters

9

Linear Structures

- Not every set of three things is arranged chiastically, but on the other hand there can be no chiasm without at least three things.
- There is nothing chiastic about the relationship of Dan 8 to 9.
- The three chapters of Dan 10-12, however, do in fact have a chiastic relationship to one other (introduction, body, conclusion = secondary, primary, secondary = ABA').

10

Chiastic Structures

- In every chiasm the relationship between A and A' (e.g., ABA') involves repetition. And because every chiasm repeats, every chiasm recapitulates. Recapitulation is a form of repetition.
- Thus, we should not be surprised to find recapitulation in Dan 10-12, which is inherently chiastic and contains a majority of the book's chiasms.

11

Forms of Recapitulation

- Having said this, recapitulation is not limited to chiastic contexts. Every explanation illustrates the principle of going back over something that has been stated before.
 - Dan 2:31-35 2:36-45
 - Dan 7:1-14 7:15-18 (four) 7:19-27 (fourth)
 - Dan 8:1-14 8:15-26 (events) 9:24-27 (timeframe)
 - Dan 11:2b-12:4 12:5-7 (major x7) 12:8-12 (minor x1)
- Repeating the basic world empire prophecy four times is also a form of recapitulation.

12

Daniel 10-12

Linear and Chiastic Structures

13

The Sections of Dan 11

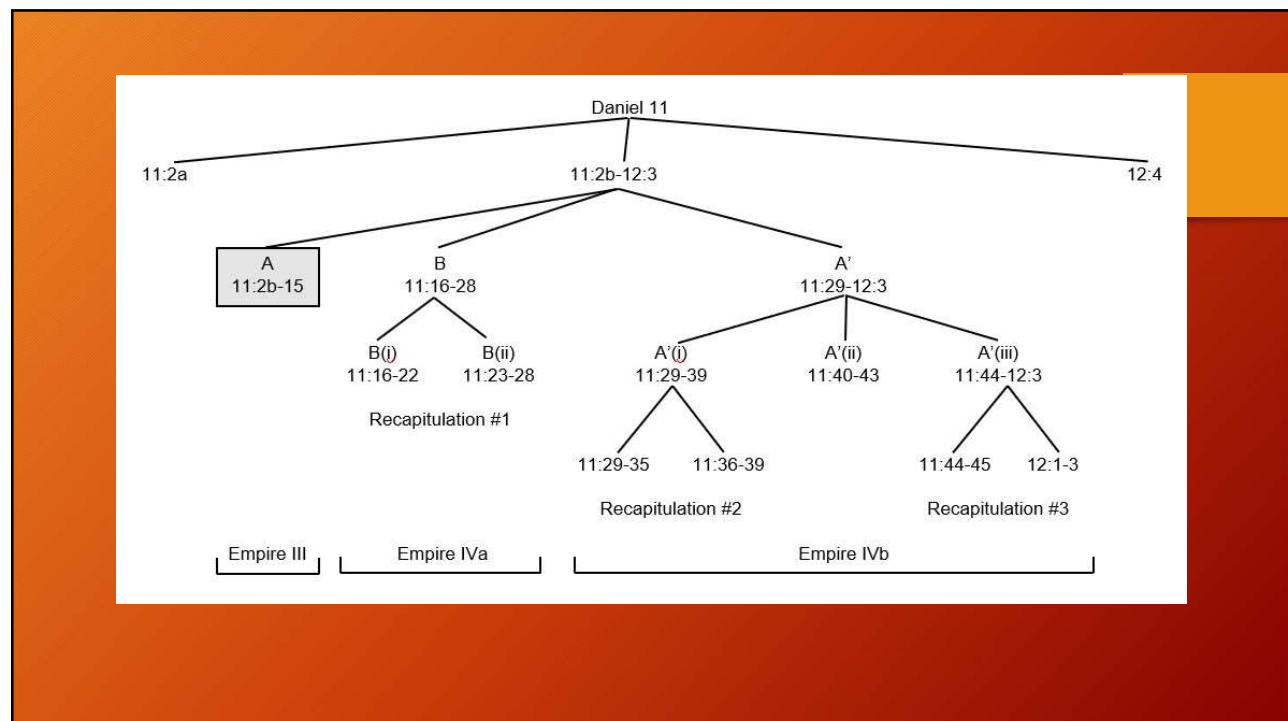
- Dan 11 has three sections, each associated with a bloc of time:
 - Section 1 Empire III (Greece) Recapitulations 0
 - Section 2 Empire IVa (secular Rome) Recapitulations 1
 - Section 3 Empire IVb (spiritual Rome) Recapitulations 2
- Greece is not introduced in vs. 3, but in vs. 2. So every verse of the section has to do with Greece, although at the beginning of the section there is brief mention of Persia.
- In Dan 11 time does not flow from verse to verse, but from empire to empire. Once we move from one bloc of time to another, there is no turning back - except in the case of things that require later explanation (see Dan 12:5-8, 9-12).

14

First Section of Dan 11

Dan 11:2b-15

15



16

Dan 11: First Section

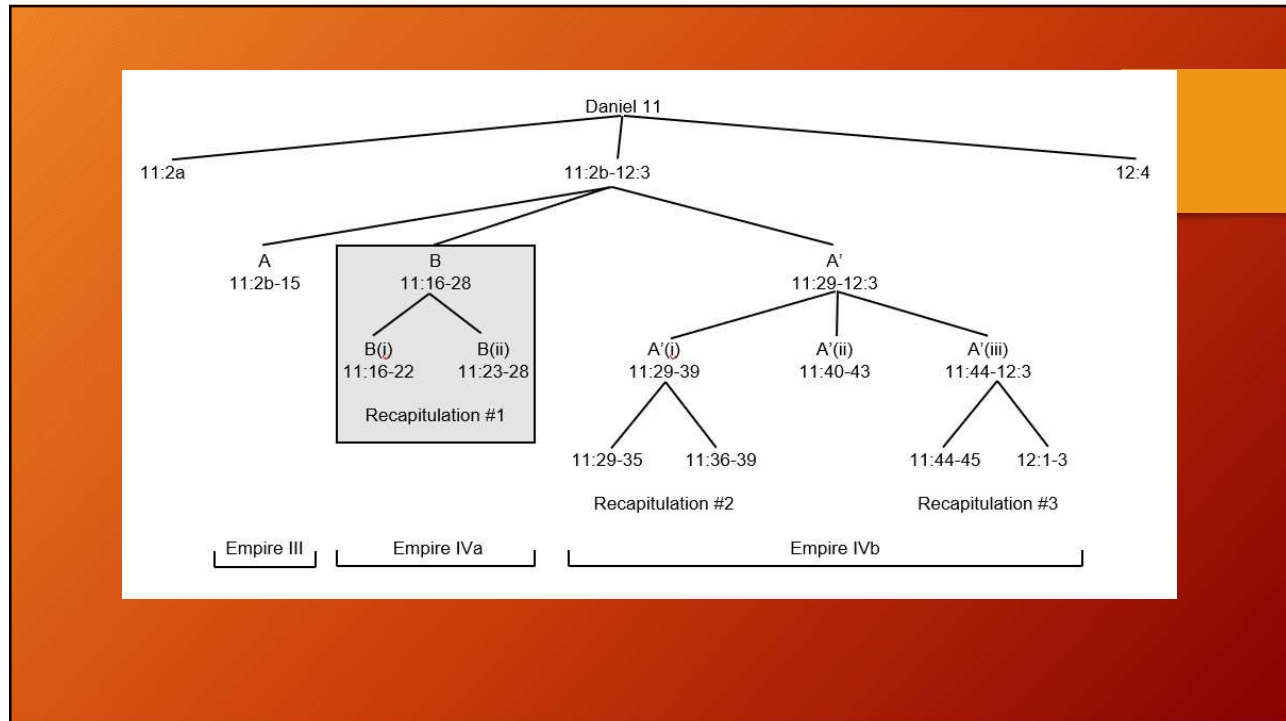
- Because section 1 makes no reference to Christ and does not recapitulate, we do not discuss it here.

17

Second Section of Dan 11

Dan 11:16-28

18



19

Dan 11: Second Section (11:16)

- Tracing back to Dan 8, we note that four times in Daniel “he will do as he wills” introduces a new power (8:4; 11:3, 16, 36).
- In both 8:4 and 11:16 the angel uses the above formula and adds to it a statement that no power “could stand before him” (8:4), or “shall stand before him” (11:16).
- From this confluence of textual indicators I draw that the same thing is happening in 11:16 that was happening in 8:4. In 11:16 a new empire is rising to power.

20

Dan 11: Second Section (11:16)

- Tracing back to Dan 9, we see the power that would eventually destroy both Christ (26a) and the city of Jerusalem (26b).
- Dan 11:16 refers back to 9:26.
 - “The prince who is to come [*nāgīd habbā*]” (Dan 9:26)
 - “He who comes against him [*habbā* ’ *ēlāyw*]” (Dan 11:16)
- *Habbā* ’ means “the one who comes,” or “the comer.” The idea of coming is important here, because it shows that the power in question comes from another place. One does not come to a place where he already is. Prior to this he is not in Judea.
 - We note that Judea was Seleucid territory ever since the Battle of Panium (200 BC), almost half a century before. The one who comes is not a Seleucid.

21

Dan 11: Second Section (11:16)

- In Dan 11:16 the above two formulas from Dan 8 and 9 intersect.
 - From Dan 8 (*wē’āsā kirṣōnō* = “he will do as he wills”)
 - From Dan 9 (*nāgīd habbā* ’ = “the prince who comes”)
- By intersecting I do not mean that they merely appear together in the same verse. The one is center-embedded within the other.
 - Hebrew: [*wēya’as* [*habbā* ’ *ēlāyw*] *kirṣōnō*]
 - English: [will do [the one who comes against him] as he wills]

22

Dan 11: Second Section (11:16-28)

- If the middle section of the chapter is 11:16-28, as I suggest, the first section is 11:2b-15 and the third is 11:29-12:3.
- This same approach is used to delimit the chapters of the prophecy. By establishing that 11:2a and 12:4 form an inclusio around the central prophetic narrative, we can know that the central narrative consists of 11:2b-12:3 and from this infer that Dan 10 is 10:1-11:1 and that Dan 12 is 12:5-13.
- In both cases it is useful to work outward from the center. In what follows, everything depends on getting the outline right.

23

Dan 11: Second Section (11:16-28)

- Within Dan 11:16-28 we now consider:
 - The first letter in each verse
 - The first word in each verse
 - The thematic content of each verse as a whole
 - The chiastic structure of the section as a whole

24

Table 5
Initial Predicates

Bloc	Vss.	Hebrew			
		2	1	3	4
4	16	ויעש	1	w ^e -	w ^e ya' aś
	17	ויסם	1	w ^e -	w ^e yāśēm
	18	וישב	1	w ^e -	w ^e yāśēb
	19	וישב	1	w ^e -	w ^e yāśēb
2	20	ועמד	1	w ^e -	w ^e ' āmad
	21	ועמד	1	w ^e -	w ^e ' āmad
1	22	וזרעות	1	û-	ûz ^e rō' ôt
2	23	ומן התחברות	1	û-	ûmin hiṯhabb ^e rût
	24	בשלוה	ב	b ^e -	b ^e śalwā ûb ^e mišmannê m ^e dînâ
4	25	ויער	1	w ^e -	w ^e yā' ēr
	26	ואוכלי פתבגו	1	w ^e -	w ^e ' öklê pat-bāgô
	27	ושניהם המלכים	1	û-	ûšnêhem hamm ^e lākîm
	28	וישב	1	w ^e -	w ^e yāśōb

First letter

25

Table 5
Initial Predicates

Bloc	Vss.	Hebrew			
		2	1	3	4
4	16	ויעש	1	w ^e -	w ^e ya' aś
	17	ויסם	1	w ^e -	w ^e yāśēm
	18	וישב	1	w ^e -	w ^e yāśēb
	19	וישב	1	w ^e -	w ^e yāśēb
2	20	ועמד	1	w ^e -	w ^e ' āmad
	21	ועמד	1	w ^e -	w ^e ' āmad
1	22	וזרעות	1	û-	ûz ^e rō' ôt
2	23	ומן התחברות	1	û-	ûmin hiṯhabb ^e rût
	24	בשלוה	ב	b ^e -	b ^e śalwā ûb ^e mišmannê m ^e dînâ
4	25	ויער	1	w ^e -	w ^e yā' ēr
	26	ואוכלי פתבגו	1	w ^e -	w ^e ' öklê pat-bāgô
	27	ושניהם המלכים	1	û-	ûšnêhem hamm ^e lākîm
	28	וישב	1	w ^e -	w ^e yāśōb

First letter

26

Table 5
Initial Predicates

Bloc	Vss.	Hebrew			
		2	1	3	4
4	16	ויעש	1	w ^e -	w ^e ya 'aś
	17	ויסם	1	w ^e -	w ^e yāsēm
	18	וישב	1	w ^e -	w ^e yāsēb
	19	וישב	1	w ^e -	w ^e yāsēb
2	20	ועמד	1	w ^e -	w ^e 'āmad
	21	ועמד	1	w ^e -	w ^e 'āmad
1	22	וזרעות	1	û-	ûz ^e rō 'ôt
2	23	ומן התחברות	1	û-	ûmin hithabb ^e rût
	24	בשלוח	ב	b ^e -	b ^e šalwā ûb ^e mišmannē m ^e dinā
4	25	ויער	1	w ^e -	w ^e yā 'ēr
	26	ואוכלי פתבגו	1	w ^e -	w ^e 'ōklē pat-bāgō
	27	ושניהם המלכים	1	û-	ûšnēhem hamm ^e lakīm
	28	וישב	1	w ^e -	w ^e yāsōb

First letter

27

Table 6
Initial Predicates (Adjusted)

Bloc	Vss.	Hebrew				Pattern
		2	1	3	4	
4	16	ויעש	1	w ^e -	w ^e ya 'aś	w ^e +yiqtol / VB
	17	ויסם	1	w ^e -	w ^e yāsēm	
	18	וישב	1	w ^e -	w ^e yāsēb	
	19	וישב	1	w ^e -	w ^e yāsēb	
2	20	ועמד	1	w ^e -	w ^e 'āmad	w ^e +qatal / VB
	21	ועמד	1	w ^e -	w ^e 'āmad	
1	22	וזרעות	1	û-	ûz ^e rō 'ôt	w ^e +N
2	23	ומן התחברות	1	û-	ûmin hithabb ^e rût	w ^e +PP
	24	ובמשמני מדינה	1	û-	ûb ^e mišmannē m ^e dinā	
4	25	ויער	1	w ^e -	w ^e yā 'ēr	(w ^e +yiqtol / VB)
	26	ואוכלי פתבגו	1	w ^e -	w ^e 'ōklē pat-bāgō	
	27	ושניהם המלכים	1	û-	ûšnēhem hamm ^e lakīm	
	28	וישב	1	w ^e -	w ^e yāsōb	

Form of first word

28

Table 6
Initial Predicates (Adjusted)

Bloc	Vss.	Hebrew				Pattern
		2	1	3	4	
4	16	ויעש	ו	w ^e -	w ^e ya 'aś	w ^e +yiqtol VB
	17	ויסם	ו	w ^e -	w ^e yāšēm	
	18	וישב	ו	w ^e -	w ^e yāšēb	
	19	וישב	ו	w ^e -	w ^e yāšēb	
2	20	ועמד	ו	w ^e -	w ^e 'āmad	w ^e +qatal VB
	21	ועמד	ו	w ^e -	w ^e 'āmad	
1	22	וזרועות	ו	û-	ûzrō 'ôt	w ^e +N
2	23	ומן התחברות	ו	û-	ûmin hithabb ^e rût	w ^e +PP
	24	ובמשמני מדינה	ו	û-	ûb ^e mišmanné m ^e dinâ	
4	25	ויער	ו	w ^e -	w ^e yā 'ēr	(w ^e +yiqtol VB)
	26	ואוכלי פתבגו	ו	w ^e -	w ^e 'oklé pat-bāgô	
	27	ושניהם המלכים	ו	û-	ûšnéhem hamm ^e lakím	
	28	וישב	ו	w ^e -	w ^e yāšōb	

Form of first word

29

Table 6
Initial Predicates (Adjusted)

Bloc	Vss.	Hebrew				Pattern
		2	1	3	4	
4	16	ויעש	ו	w ^e -	w ^e ya 'aś	w ^e +yiqtol VB
	17	ויסם	ו	w ^e -	w ^e yāšēm	
	18	וישב	ו	w ^e -	w ^e yāšēb	
	19	וישב	ו	w ^e -	w ^e yāšēb	
2	20	ועמד	ו	w ^e -	w ^e 'āmad	w ^e +qatal VB
	21	ועמד	ו	w ^e -	w ^e 'āmad	
1	22	וזרועות	ו	û-	ûzrō 'ôt	w ^e +N
2	23	ומן התחברות	ו	û-	ûmin hithabb ^e rût	w ^e +PP
	24	ובמשמני מדינה	ו	û-	ûb ^e mišmanné m ^e dinâ	
4	25	ויער	ו	w ^e -	w ^e yā 'ēr	(w ^e +yiqtol VB)
	26	ואוכלי פתבגו	ו	w ^e -	w ^e 'oklé pat-bāgô	
	27	ושניהם המלכים	ו	û-	ûšnéhem hamm ^e lakím	
	28	וישב	ו	w ^e -	w ^e yāšōb	

Form of first word

30

Table 6
Initial Predicates (Adjusted)

Bloc	Vss.	Hebrew				Pattern
		2	1	3	4	
4	16	ויעש	ו	w ^e -	w ^e ya'aś	w ^e +yiqtol/VB
	17	ויסם	ו	w ^e -	w ^e yāšēm	
	18	וישב	ו	w ^e -	w ^e yāšēb	
	19	וישב	ו	w ^e -	w ^e yāšēb	
2	20	ועמד	ו	w ^e -	w ^e āmad	w ^e +qatal/VB
	21	ועמד	ו	w ^e -	w ^e āmad	
1	22	וזרועות	ו	û-	ûzērō'ôt	w ^e +N
2	23	ומן התהברות	ו	û-	ûmin hithabbērût	w ^e +PP
	24	ובמשמני מדינה	ו	û-	ûbemišmannē mēdinâ	
4	25	ויער	ו	w ^e -	w ^e yā'ēr	(w ^e +yiqtol/VB)
	26	ואוכלי פתבגו	ו	w ^e -	w ^e ōklē pat-bāgô	
	27	ושניהם המלכים	ו	û-	ûšnéhem hammēlākīm	
	28	וישב	ו	w ^e -	w ^e yāšōb	

First word (form of word)

31

Dan 11: Second Section (11:16-28)

Verse Groups	Verses	Theme
11:16-19	4	[+violence]
11:20-21	2	[-violence]
11:22	1	[+violence]
11:23-24	2	[-violence]
11:25-28	4	[+violence]

Thematic content of entire verses

32

Dan 11: Second Section (11:16-28)

Verse Groups	Verses	Theme
11:16-19	4	[+violence]
11:20-21	2	[-violence]
11:22	1	[+violence]
11:23-24	2	[-violence]
11:25-28	4	[+violence]

Thematic content of entire verses

33

Dan 11: Second Section (11:16-28)

Verse Groups	Verses	Theme
11:16-19	4	[+violence]
11:20-21	2	[-violence]
11:22	1	[+violence]
11:23-24	2	[-violence]
11:25-28	4	[+violence]

Thematic content of entire verses

34

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqtol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqtol)</i>
[Violence]	+	-	+	-	+

Summary

35

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqtol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqtol)</i>
[Violence]	+	-	+	-	+

Form of first word (4, 2, 1, 2, 4)

36

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqtol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqtol)</i>
[Violence]	+	-	+	-	+

Thematic content of entire verses (4, 2, 1, 2, 4)

37

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqtol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqtol)</i>
[Violence]	+	-	+	-	+

The theme of violence is absent from the two verses on either side of center.

38

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqtol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqtol)</i>
[Violence]	+	-	+	-	+
Center			Prince of the Covenant		

The section is chiasmic, with vs. 22 at its center and a reference to the Prince of the Covenant.

39

Dan 11: Second Section (11:16-28)

- If a verse number is placed too far forward, that pulls a word back into an earlier verse. If a verse number is placed too far back, that pushes a word forward into a later verse. This is what happens in vs. 24.
- When we correct the above error, the word affected by the change is *b^ešalwâ* (the word that started with ב). This word now moves back into vs. 23, where it has always belonged grammatically.
- The literal meaning of *b^ešalwâ* is “in peace.”

40

Dan 11: Second Section (11:16-28)

	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqṭol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqṭol)</i>
[Violence]	+	-	+	-	+
Center			Prince of the Covenant		
Inclusio		<i>b^ešalwâ</i> (21)		<i>b^ešalwâ</i> (23)	

In the two verses on either side of center (green) violence is absent; in the one verse on either side of center (tan) peace is present. There is more here than symmetry. The angel is contrasting the peace of vss. 21 and 23 with the violence of vs. 22, framing 22 at the center.

41

Dan 11: Second Section (11:22a)

- There are two verbs in 11:22a:
 - *yīššāṭēpû* "They will be swept away." שטף
 - *yīššābērû* "They will be broken." שבר
- There are at least 27 ways of breaking things in Hebrew.
 - [Show list: http://www.historicism.org/Documents/Heb_Break27.pdf]
- Being "broken" in 22a is comparable in meaning to being "swept away." When something is swept away, it is not there anymore. When it is both swept away and broken, it is destroyed (DCH).

42

Slide 42: "Dan 11: Second Section (11:16-28)"

Web page. This summary started out as an alphabetical list of Hebrew roots that have to do with the idea of breaking. At the beginning of this project I sorted the list out into semantic categories, just putting like with like. I should mention that all the glosses come from D.J.A. Clines, *The Dictionary of Classical Hebrew*.

So here we have just "break"; "break apart"; "break down"; "break up; (i.e., break in pieces); "crush"; "destroy"; "split"; and there are some other entries. But this is the one we're interested in here: "destroy." Here we have שבר and the gloss is "break, destroy; wreck." And notice the company it keeps. Remember I sorted the list into semantic categories by putting like with like. Its companion entry in this list is שמד. So this is the kind of breaking we're dealing with when we talk about the word שבר.

Back to slide 42: As we consider the word שבר, there are a number of comparisons we need to make. I gave you one of them. On the basis of similar lexical entries in *DCH* we compared שבר with שמד, both of which are said to mean destroy.

A second comparison is between שבר (to break) and the other verb used in the same clause of 11:22. This other verb is שטף (to sweep away). When something is swept away, it's not there anymore. When it is both swept away and broken, it is destroyed.

A third comparison is between what happens in Dan 11:22 and 9:26. If the Prince of the Covenant is Christ in 11:22, and if Messiah is also Christ in 9:26, and if we are in doubt as to what happens to Him in 11:22, there is no question what happens in 9:26. He is cut off and has nothing. This is what happens in 11:22. The two passages reflect shared contexts, and are describing the same event.

Bear in mind also that the cutting off of Messiah and the destruction of Jerusalem are both mentioned in adjacent clauses of 9:26. There is no possible way to question what happened to Jerusalem. The angel portrays what happens to Messiah as being in some way comparable.

Slide 43: "Dan 11: Second Section (11:22a)" (below)

Here's a summary of what we just said. The comparison with שמד is semantic. The comparison with שטף is contextual. The comparison with כרת is thematic. This is not just a jumble of words. Isa 48:19 uses *yikkārēt* and *yiššāmēd* together in one clause: [quoted].

Dan 11: Second Section (11:22a)

- Semantic comparison
 - שִׁמָּד > *yiššāmēd* “Be destroyed”
- Contextual comparison
 - שִׁתָּף > *yiššātēp* “Be swept away”
- Thematic comparison
 - כָּרַת > *yikkārēt* “Be cut off”
- Isa 48:19 uses *yikkārēt* and *yiššāmēd* together in one clause:
 - “Their name [re. your offspring/descendants] would never be cut off [*yikkārēt*] or destroyed [*yiššāmēd*] from before me.”

43

Dan 11: Second Section (11:16-28)

- In any event, the comparison we are most interested in is not among words, but among people. Being “swept away” and “broken” is what happens “also” to the Prince of the covenant in 11:22b. In some sense the many and the One form one category.
- Christ’s death was not military in nature, nor are soldiers who die in battle routinely crucified. These are points of difference.
- However, under Tiberius an army of prominent Romans were swept away through a process of judicial murder, on falsified charges of disloyalty to Caesar (see Tacitus, *Annals*, 6.19). This is a point of similarity.

44

Dan 11: Second Section (11:16-28)

- The above interpretation concerns vs. 22. We now consider Uriah Smith's interpretation of vss. 16-28.

45

Dan 11: Second Section (11:16-28)

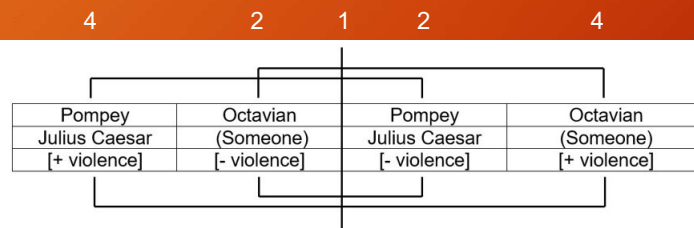
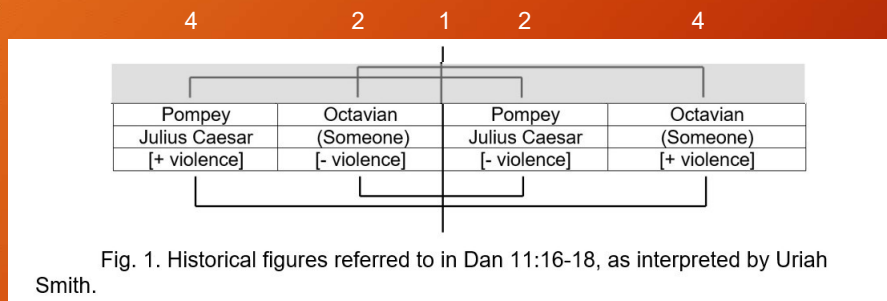


Fig. 1. Historical figures referred to in Dan 11:16-18, as interpreted by Uriah Smith.

Uriah Smith knew nothing about recapitulation, or about literary structure. But when we take what he wrote and simply drop it into the structures proposed here, the two correspond.

46

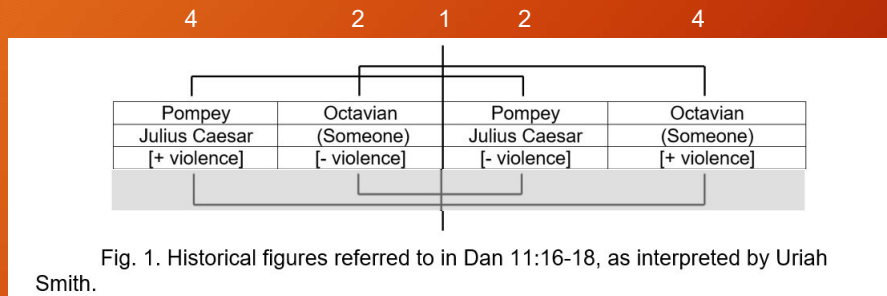
Dan 11: Second Section (11:16-28)



Linear relationships

47

Dan 11: Second Section (11:16-28)



Chiastic relationships

48

Dan 11: Second Section (11:16-28)

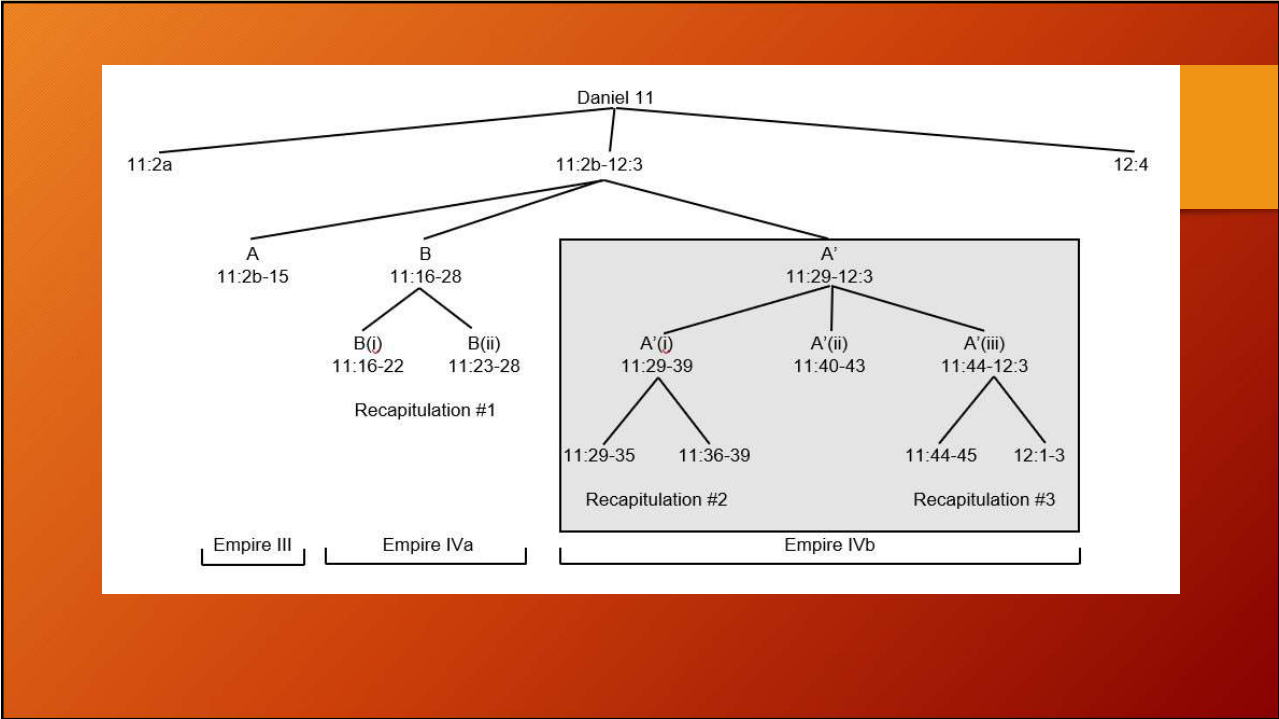
	A	B	C	B'	A'
Verses	16-19	20-21	22	23-24	25-28
Blocs	4	2	1	2	4
First word	<i>w^e+yiqṭol</i>	<i>w^e+qatal</i>	<i>w^e+N</i>	<i>w^e+PP</i>	<i>(w^e+yiqṭol)</i>
[Violence]	+	-	+	-	+
Center			Prince of the Covenant		
Inclusio		<i>b^ešalwâ</i> (21)		<i>b^ešalwâ</i> (23)	
Historical figures	Pompey Caesar	Octavian (Tiberius)		Pompey Caesar	Octavian (Antony)
Sub-pattern	a	b		a'	b'

49

Third Section of Dan 11

Dan 11:29-12:3

50



51

Third Section (a)

Part A\'(i)
Dan 11:29-35/36-39

52

Dan 11: Third Section (a) (11:29-35/36-39)

- There is general agreement that Dan 11:36-39 is a cohesive unit of text, but 29-35 requires comment.
- Dan 11:29-35 begins with *lammô'ēd* and ends with *lammô'ēd*, i.e., it begins “at the appointed time” and ends “at the appointed time.”
- Instead of two appointed times, we should perhaps think of one appointed period, with defined beginning and ending points.
- There is a way to know what period this is.

53

Dan 11: Third Section (a) (11:35-36/12:6-7)

	A	B	C	D
	11:35	11:36	12:6	12:7
AC	'ad 'ēt qēš		'ad mātay qēš	
AD	<i>kī 'ōd</i> lammô'ēd	<i>[kī neḥ^erāšā</i> <i>ne 'sātā]</i>		lammô'ēd mō'dīm <i>wahḥēšī</i>
BC		niplā'ōt	happ^elā'ōt	
BCD		'ad kālā [za'am]	ūk^ekālōt [nappēs yad 'am qōdeš]	tīklēnā [kol-'ēlleh]

Combinations: AC, AD, BC, BD (with C for good measure). This binds 11:35 and 36 to the “time, times, and half a time” of 12:7.

54

Dan 11: Third Section (a) (11:35-36/12:6-7)

<i>lammô'ēd</i>					<i>lammô'ēd</i>						
29	30	31	32	33	34	35	36	37	38	39	
						35	36				

12:6-7
“time, times, and half a time”

Verse 35 is drawn from the first half section (29-35) and vs. 36 from the second half section (36-39). What the angel is connecting with these parallels is not two verses, but the two half sections they represent.

55

Dan 11: Third Section (a) (11:29-39/7:25)

- Chronologically both parts of Dan 11:29-35/36-39 are bound to the “time, times, and half a time” of 12:7. In the same way, both clauses at the beginning of Dan 7:25 are bound to the “time, times, and half a time” of 7:25.
- If we separate 11:29-35 from 36-39 chronologically, we must separate 7:25a from 25b chronologically. If we apply 7:25a and 25b together in the same timeframe, we must apply 11:29-35 and 36-39 together in the same timeframe.
- This is the chapter’s second recapitulation.

56

Dan 11: Third Section (a) (11:29-39/7:25)

Dan 7:25		Dan 11:29-35/36-39	
7:25a	Words (A)	11:29-35	Actions (B')
7:25b	Actions (B)	11:36-39	Words (A')

Two descriptions:

Words: "He shall speak words against the Most High"

7:25a = 11:36-39

Actions: "And shall wear out the saints of the Most High"

7:25b = 11:29-35

The descriptions in 7:25 and 11:29-39 are comparable. Only the sequence is different. If words = A and actions = B, the sequence is AB:B'A'.

57

Dan 11: Third Section (a) (11:29-39/7:25)

Dan 7:25		Dan 11:29-35/36-39	
7:25a	Words (A)	11:29-35	Actions (B')
7:25b	Actions (B)	11:36-39	Words (A')
7:25d	3½ Times	11:35-36/12:6-7	3½ Times

One timeframe:

"And they shall be given into his hand for a time, times, and half a time" 7:25d = 12:7

Dan 7:25d gives us the timeframe for 25a and 25b. Similarly, Dan 12:7 gives us the timeframe for 11:29-35/36-39. The events are the same in both cases and the timeframe is also the same. In the above two passages the angel is giving us the same material twice.

58

Dan 11: Third Section (a) (11:37)

- Near the beginning of the second half section is a reference to Christ as “the one beloved by women [*w^e‘al-ḥemdat nāšīm*]” .
 - See Hag 2:7.
- The above passage says two things about Christ.
 - It says KN would “pay no attention to,” or not acknowledge, Him in some way.
 - It also says He would be “beloved by women.” Some in the church would acknowledge Him and cling to Him by faith. Here is the wisdom of the *maškilīm*.
 - There is a close parallel between this passage and the letter to Thyatira, which mentions “that woman Jezebel,” but does not address her. The letter is sent, instead, to true hearted believers during the time Jezebel is in power.

59

Dan 11: Third Section (a) (11:37)

- Did the medieval KN “pay attention” to Christ?
- As a Sacrifice on the cross, yes. As a High Priest in the heavenly sanctuary, no.
 - Priests in the middle ages were human priests.
 - The high priest was not in heaven, but in Rome.
- KN shows contempt for Christ by not acknowledging Him, not in every way, but only in respect to ministry.
- The analogy here is with Eli, who worshiped God but did not honor Him.
 - See 2 Sam 2:27-30.

60

Dan 11: Third Section (a) (11:37)

- We must study Dan 11:31 (“take away”) and 37 (“pay no attention to”) together in order to understand how the *tāmīd* could be ministered in heaven and yet taken away on earth.
- If KN and Christ are both in competition for the role of high priest, the one can occupy that role only by denying it to the other.
- Systematically obscuring Christ’s high priesthood is what it means to take away the *tāmīd*. Verse 31 explains vs. 37.

61

Third Section (b)

Part A’ (ii)
Dan 11:40-43

62

Dan 11: Third Section (b) (11:40-43)

- In this presentation it will not be possible to discuss Dan 11:40-43.

63

Third Section (c)

Part A' (iii)
Dan 11:44-45/12:1-3

64

Dan 11: Third Section (c) (11:44-45/12:1-3)

- In Dan 11:44-45, KN has just conquered everything there is to conquer, so we should be reading, “with no one to oppose him.” But the text says, “with no one to help him.” Why?
- This question cannot be answered from 11:44-45.

65

Dan 11: Third Section (c) (11:44-45/12:1-3)

- Dan 12:1 tells us Michael will arise, but does not say when He does this, or why:
 - “At that time shall arise Michael, the Great Prince who has charge of your people” (Dan 12:1).
- 2 Thess 2:8 supplies the missing information:
 - “And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.”
- I suggest that “the king of the north” and “the lawless one” are the same in Dan 12:1 and 2 Thess 2:8 and that the events described are also the same.

66

Dan 11: Third Section (c) (11:44-45/12:1-3)

- So it's not just that Michael arises. It's what He does next. Dan 12:1 is an oblique reference to the second coming.

67

Dan 11: Third Section (c) (11:44-45/12:1-3)

- The reason why KN falls is that Michael rises - from His throne (Rev 19:5), and then leads all the "armies of heaven" to the earth (Rev 19:14). The result of this is that KN comes to his end.
- In narration the sequence is inverted, but as exegetes we must reason from cause (12:1) to effect (11:45).
- This is the chapter's third recapitulation.

68

Conclusion

Daniel 11

69

Conclusion

- Three recapitulations:
 - Dan 11:23
 - Dan 11:36
 - Dan 12:1
- Three glimpses of Christ:
 - Dan 11:22 One verse before a recapitulation
 - Dan 11:37 One verse after a recapitulation
 - Dan 12:1 The verse where recapitulation occurs

70

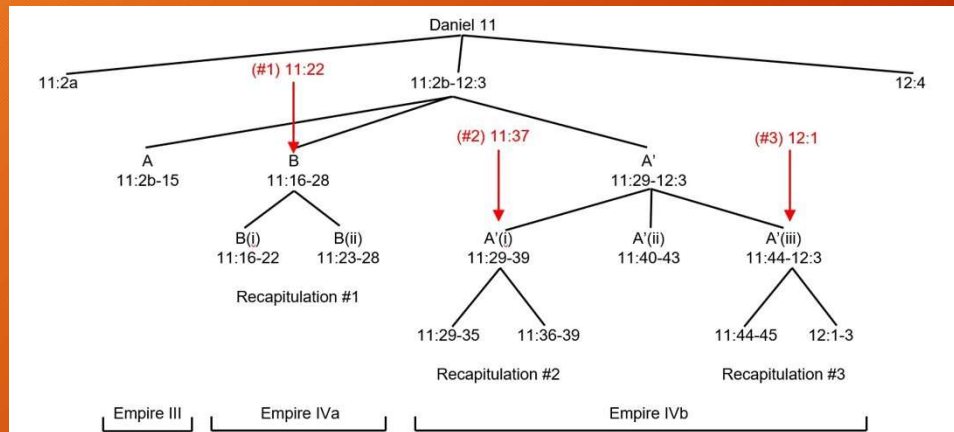


Fig. 2. Summary outline of Dan 11, showing the relationship between the three recapitulations discussed above and the three passages where Christ appears in the chapter (arrows).

It is not just that Christ appears at the center of a certain section, or three sections, but that His presence illuminates everything around Him in the sections where He appears.

71

Conclusion (#1 = 11:22 in 11:16-28)

- Glimpse #1: Two cities
- Christ's presence in Dan 11:22 explains the relationship of Jerusalem to Rome, and of Rome to Jerusalem. More importantly, it explains the relationship of both cities to Himself.
- Dan 11:16-28 is a tale of two cities. As such, it is natural that the period would be discussed from two points of view.

72

Conclusion (#2 = 11:37 in 11:29-39)

- Glimpse #2: Two high priesthoods
- KN accepts Christ as a Sacrifice on the cross but ignores Him as High Priest in the heavenly sanctuary.
- This is because directing attention to Christ as High Priest would mean deflecting attention away from himself. To emphasize the one role is to deemphasize the other.
- The two sets of claims cannot be reconciled. It is one or the other.

73

Conclusion (#2 = 11:37 in 11:29-39)

- Glimpse #2: Two high priesthoods
- The words “pay no attention to” in Dan 11:37 explain a number of seemingly unrelated things:
 - KN is not an atheist, even though he pays no attention to Christ or any other deity.
 - If we miss this and think that KN must be an atheist, perhaps KN = France?
 - The *tāmîd* is in heaven but can be taken away on earth (11:31; 12:11).
 - If we miss this and think that the *tāmîd* must be earthly in order to be attacked by earthly powers, perhaps the *tāmîd* = paganism?
 - The word *tāmîd* always pertains to ministry, never to lay worship.
 - If we miss this and think that the *tāmîd* is something done here by end time worshipers, perhaps *tāmîd* = Sabbath keeping?

74

Conclusion (#2 = 11:37 in 11:29-39)

- Glimpse #2: Two high priesthoods
- All of the above answers miss something, and it is the same thing in each case.
- The *tāmīd* is what Christ does, not what we do – as priests or as worshipers. It takes place in heaven, not on earth. His ministry in the first apartment of the heavenly sanctuary (8:11-13) leads to, and provides a context for, His ministry in the second apartment (8:14).

75

Conclusion (#3 = 12:1 in 11:44-45/12:1-3)

- Glimpse #3: Two kingships
- What started as an institution that was wholly spiritual (Phil 4:3), becomes a secular/spiritual hybrid over time, and in the end becomes wholly consumed with secular power and influence, despite appearances to the contrary.

76

Conclusion (#3 = 12:1 in 11:44-45/12:1-3)

- Glimpse #3: Two kingships
- Consider Laudato Si, which provides a platform for universal leadership by raising issues that concern every person on the planet.
 - Not every person by virtue of their relationship with Christ, but every person by virtue of their relationship with the earth.
- Notice that the final conflict in Dan 11:44-45 and 12:1 is predicated on KN's role as king, not on his role as high priest.

77

Conclusion

- Only by seeing Christ where He is in Dan 11, and by making it our first task to do this, will we have the perspective necessary to interpret the rest of the chapter correctly .

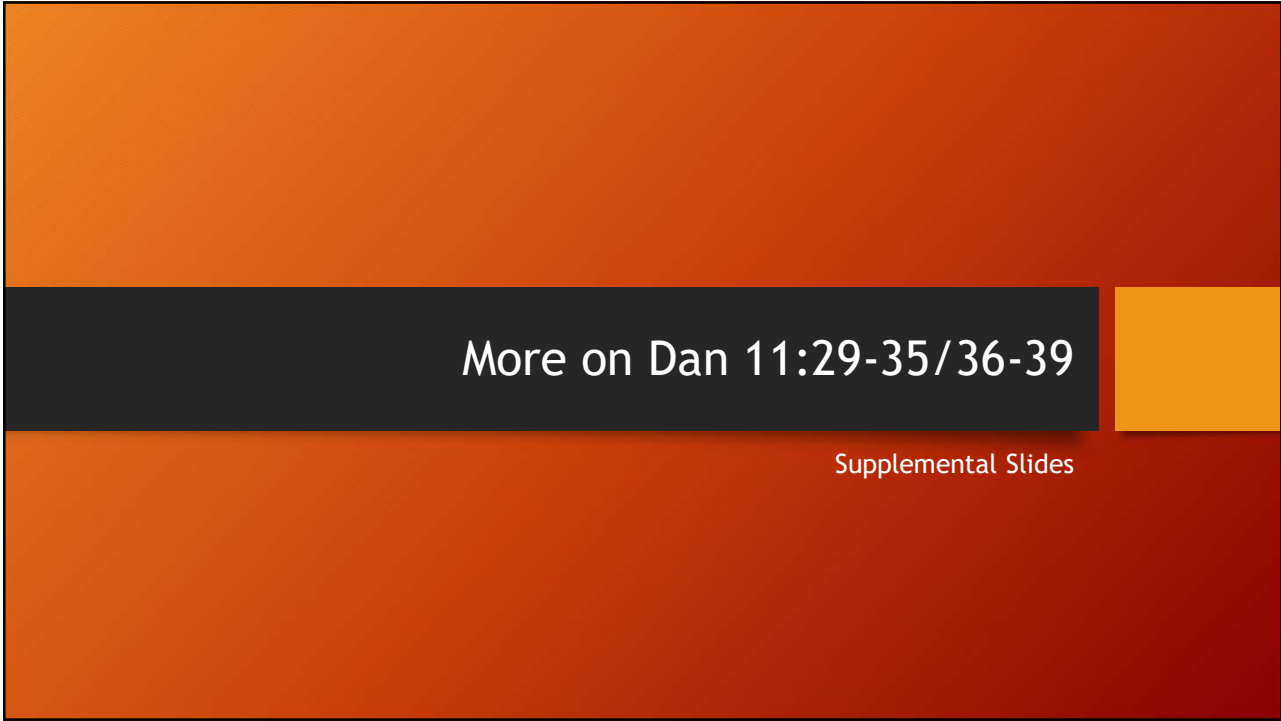
78

Introduction to supplemental slides

This much was the planned presentation. I have now given an overview of my topic, Christ in Dan 11. But I have not yet used all the time allotted to me and would like to spend at least some of the minutes that are left on one particular part of the chapter where questions may remain. This is the chapter's second recapitulation, involving Dan 11:29-39, with Christ in vs. 37. Consider the following supplemental slides, which should take not quite seven and a half minutes.



79



80

Dan 11:29-35/36-39: Begins at vs. 29

#1

- In vss. 28a/28b there is a conflict with the South and a conflict with the holy covenant. The one follows the other. In vss. 29/30b we have the same pattern again. There is a conflict with the South and a conflict with the holy covenant. Again, the one follows the other. These are four separate and distinct conflicts.
- The difference is that in vss. 28a/28b the first two conflicts are ending, while in vss. 29/30b the next two conflicts are beginning.

81

Dan 11:29-35/36-39: Begins at vs. 29

Ref	Opponent	Hebrew	English (ESV)	Description
Ending Formulas (Dan 11:16-28 Ends)				
28a	South	<i>yāšōb 'aršō</i>	Return to his land	War v. South ending
28b	Holy covenant	<i>wēšāb l' 'aršō</i>	Return to his own land	War v. holy covenant ending
Beginning Formulas (Dan 11:29-39 Begins)				
29	South	<i>yāšūb ūbā' bannegeb</i>	Return and come into the south	War v. South starting
30b	Holy covenant	<i>wēšāb wēzā' am 'al- . . . X</i>	Turn back and be enraged . . . against X	War v. those loyal to the covenant
		<i>wēšāb wēyābēn 'al- . . . X</i>	Turn back and pay attention to X	Alliance with those disloyal to the covenant

It would be reasonable to suggest that if two wars are ending in vs. 28, the section that describes them is ending, and that if two other wars are beginning in vss. 29 and 30b, the section that describes them is beginning. Thus, I suggest that one section ends in vs. 28 and that another begins in vs. 29.

82

Dan 11:29-35/36-39: Recapitulates

#2

Empire III	Empire IVa	Empire IVb	
11:2b-15	11:16-22	11:29-35	11:40-45
	11:23-28	11:36-39	

Taking vs. 36 in relation to vs. 35 (based on normal narrative sequence), the king introduced in vs. 36 is already familiar to us. He has been active throughout vss. 29-35. Taking vs. 36 in relation to vs. 28 (based on recapitulation), the king is not familiar to us and is being newly introduced. Dan 11:16-28 represents empire IVa; 11:29-35 represents empire IVb.

83

Dan 11:29-35/36-39: Recapitulates

Empire III	Empire IVa	Empire IVb	
11:2b-15	11:16-22	11:29-35	11:40-45
	11:23-28	11:36-39	

Verse 40 is not only adjacent to vs. 39 (due to normal narrative sequence), but also to vs. 35 (due to recapitulation). Thus, referring to the time of the end in vss. 35 and 40 does not imply there is a lapse of time between the two verses, even though they are not narrated together.

84

Dan 11:29-35/36-39: Recapitulates

- Please notice that the problems addressed in the previous two slides are not artifacts of the model proposed here. They are artifacts of the text.
- The model acknowledges both problems and offers principled solutions to them.

85

Dan 11:29-35/36-39: Has Parallels (7:25; 12:7)

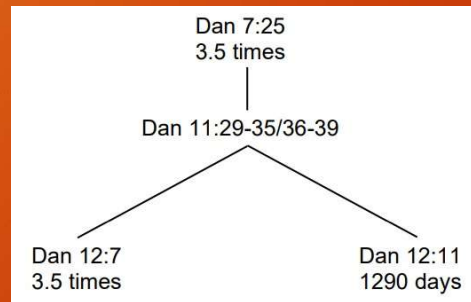
#3



The link that associates the “time, times, and half a time” with 11:29-39 is thematic on the one hand (7:25/11:29-39) and verbal on the other (11:35-36/12:6-7).

86

Dan 11:29-35/36-39: Has Parallels (12:10-11)



The link that associates the “1,290 days” with our section is verbal and involves 11:31-35/12:10-11. In the standard model, the 1290 days begin before the three and a half times (or 1260 days), but the two periods end together. So for over 1000 years the two are virtually identical.

87

11:35 לְצַרוֹף בָּהֶם וּלְבָרֵר וְלִלְבֵן	×	12:10a-c יִתְבָּרְרוּ וְיִחַלְבְּנוּ וְיִצְרְפוּ
11:32-33 מִרְשֵׁי בְרִית מִשְׁפָּלִים יְבִינוּ רַבִּים		12:10c-f וְהִרְשִׁיעוּ מִשְׁפָּלִים יְבִינוּ רַבִּים
11:31c-d וְהִסִּירוּ הַתְּמִיד וְנִחַנְנוּ הַשְּׁקוּץ מִשׁוֹמֵם		12:11 הַיּוֹסֵר הַתְּמִיד וְלָחַת שְׁקוּץ שָׁמַם

Martin Pröbstle, “Truth and Terror: a Text-Oriented Analysis of Daniel 8:9-14” (PhD, Andrews University, 2006), p. 718. According to Pröbstle, 11:31-35 is directly parallel to 12:10-11, and on the basis of an elaborately detailed series of verbal parallels.

88

Slide 89 (below):

Here I restate Probstle's figure with a few slight changes. In my version of the figure there are 11 unique terms, rather than 12, but it would be 12 if we count לְרַבִּים (*lārabbîm*) in 11:33, רַבִּים (*rabbîm*) in 11:34, and רַבִּים (*rabbîm*) in 12:10a as parallels, but since these are out of sequence to each other I didn't put them in the figure. Also, while Probstle correctly states that in C:C' the sequence i and ii-iii on the one hand and ii-iii and i on the other are chiasitic with respect to each other, so too are ii-iii and iii-ii within B:B'. This raises the question whether we are dealing with intentional chiasitic ordering or simply terms occurring out of sequence. In any event, 12 unique terms can be mapped onto each other in the two passages and many of them are in the same sequence. A:A' is entirely pristine in this respect. The point is that there is no way to avoid the fact that these two passages are very closely parallel.

And more to the point, in A:A' when we compare this from 11:31 ("Forces from him shall appear and profane the temple and fortress, and shall take away the [*tāmîd*]"), and then this from 12:11 ("And from the time that the [*tāmîd*] is taken away and the abomination that makes desolate is set up"), there can be no question that the one passage is referring back to the other, and is not making a separate statement about a later *tāmîd* in a different era of history.

Dan 11:31-35/12:10-11							
Daniel 11				Daniel 12			
			11:35 (C)	12:10a (C')			
i			לצרוף בהם	יתבררו			ii
ii			ולברר	ויתלבנו			iii
iii			וללבן	ויצרפו			i
		11:32-33 (B)			12:10b (B')		
i		ומרשיעי ברית			והרשיעו רשעים		i
ii		ומשכילי עם			ולא יבינו		iii
iii		יבינו			והמשכלים		ii
	11:31 (A)					12:11 (A')	
i	והסירו					ומעת הוסר	i
ii	התמיד					התמיד	ii
iii	ונתנו					ולתת	iii
iv	השקוץ					שקוץ	iv
v	משומם					שמם	v

Also לרבים (11:33), רבים (11:34), רבים (12:10a); also כל רשעים (12:10b) = i.

89

Dan 11:29-35/36-39: Has a Two-Part Explanation

#4

- The two parallels linking time periods to different parts of 11:29-39 represent a two-part explanation of this earlier material by providing a timeframe for it.
- Whereas in Dan 7 and 8-9 only the second part of the explanation has to do with time, in Dan 12 both parts have to do with time.

90

Dan 11:29-35/36-39: Revolves Around Christ

#5

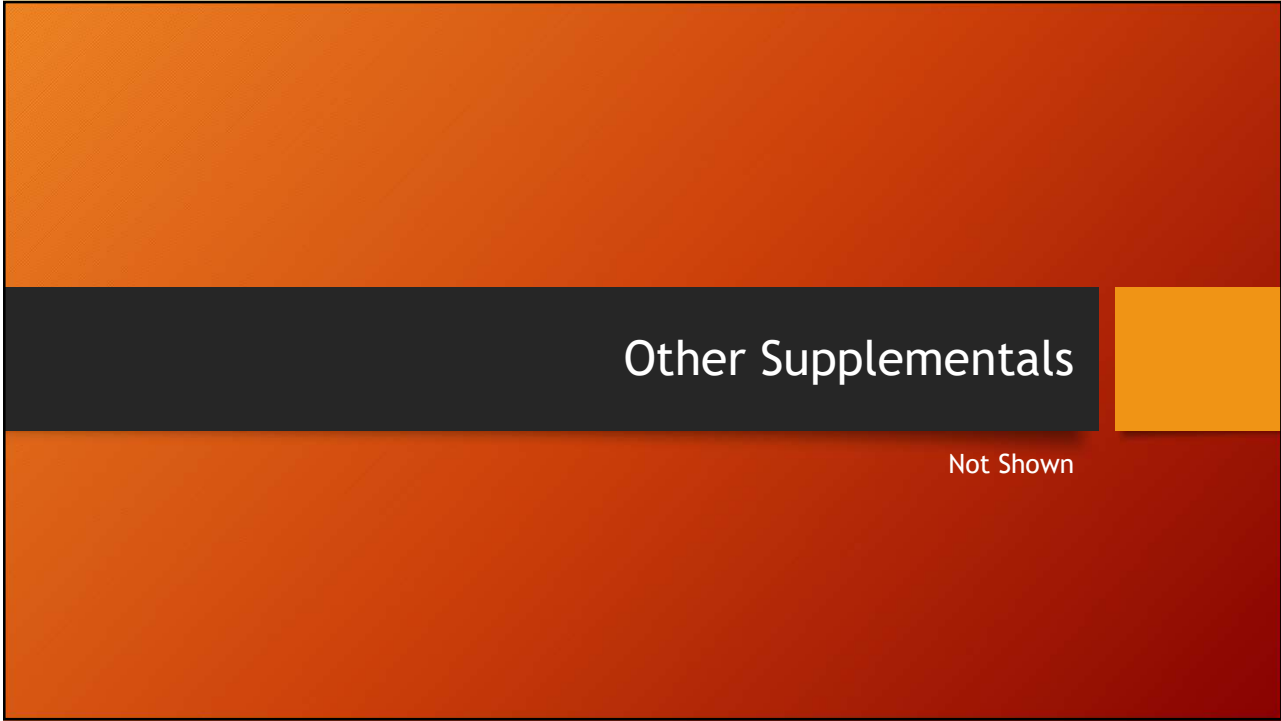
- Whether the above time periods explain Christ's presence, or Christ's presence explains the time periods, the two are connected inseparably by webs of verbal parallels.

91

Dan 11:29-35/36-39: Revolves Around Christ

- We will not fully understand Christ's presence in Dan 11 until we have understood what vs. 37 says about Him, and we will never understand vs. 37 in isolation from its context.
- All of the things discussed here provide context for this verse.

92

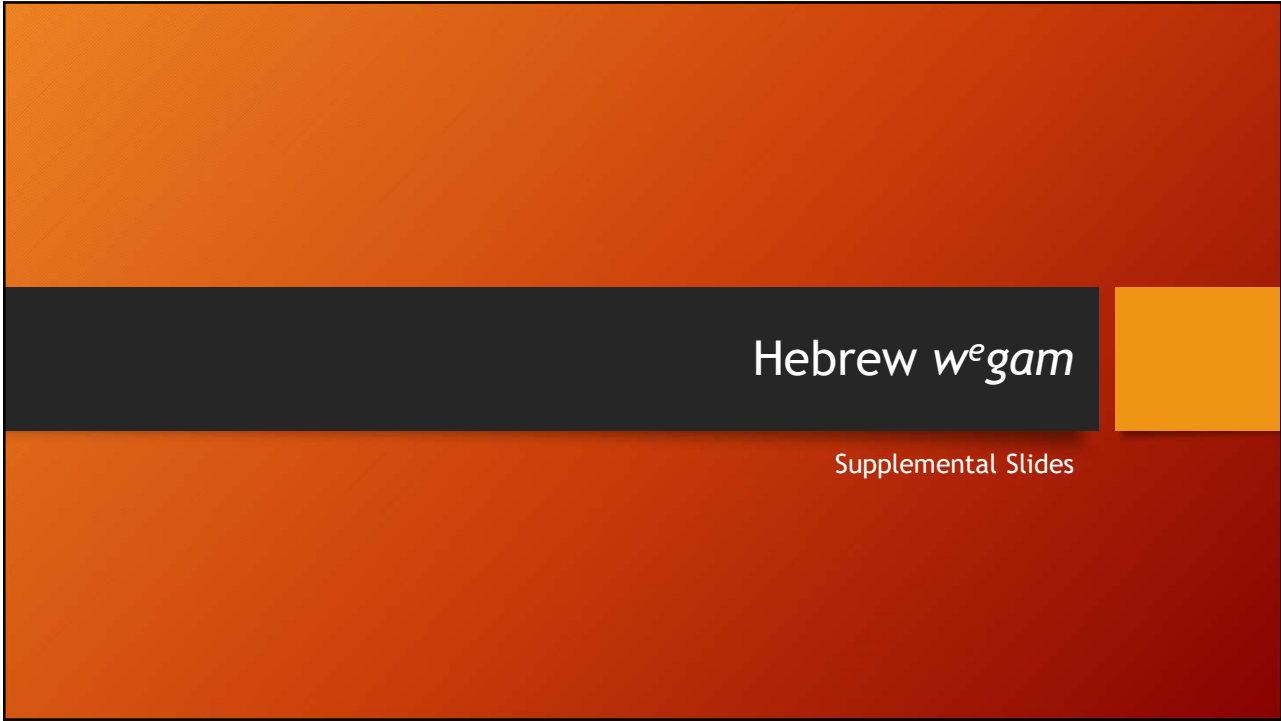


Other Supplementals

Not Shown

This slide features a dark orange gradient background. A dark grey horizontal bar is positioned in the middle, containing the text "Other Supplementals" in white. To the right of this bar is a small yellow square. Below the bar, the text "Not Shown" is displayed in white.

93



Hebrew *w^egam*

Supplemental Slides

This slide features a dark orange gradient background. A dark grey horizontal bar is positioned in the middle, containing the text "Hebrew *w^egam*" in white. To the right of this bar is a small yellow square. Below the bar, the text "Supplemental Slides" is displayed in white.

94

Hebrew *gam*

• I ׀^{2771.49.44.1} adv. also, too, as well, likewise, oft. repeated, both ... and, (n)either ... (n)or (e.g. 1 S 28:15; 1 K 3:26), also indeed (e.g. Gn 20:5; Dt 2:15; 1 S 24:12), again (e.g. Nm 11:4), (not) even (e.g. Ex 7:23; 2 S 17:12; Is 49:15), therefore (e.g. Gn 42:22; Ezk 5:11; 16:43; Mc 6:13), only (e.g. Si 46:8).

• Clines, D. J. A. (Ed.). (1993–2011). *The Dictionary of Classical Hebrew* (Vol. 2, p. 357). Sheffield, England: Sheffield Academic Press; Sheffield Phoenix Press.

The first meaning listed for *gam* in *DCH* is “also.”

95

Hebrew *gam*

<i>w^egam</i> (<i>DCH</i>)		
x8 And also	x2 And And even And indeed (=and even) Nor	x1 And either But even Either . . . or Even Namely Neither . . . nor Not either Too (=also)
x4 And too (=and also)		

“Also” continues to be the primary gloss for *gam* when we look at this word (with or without *w^e-*) across all articles in *DCH*. There “also” or equivalent is mentioned 13 times, and “even” or equivalent is mentioned 6 times. Thus, “also” is suggested about twice as often as “even.”

96

Hebrew *tāmîd*

Supplemental Slides

97

Hebrew *tāmîd*

Hebrew	Refs	ESV
דרש	Ezra 4:2; 6:21	Worship
ירא	Josh 22:25	Worship
עבד	2 Sam 15:8; 2 Kgs 10:19, 19, 21; Isa 19:21, 23; Ps 102:22	Worship
עשה	Deut 12:4, 31	Worship
עתר	Zeph 3:10	Worship
שחה	[170 references]	Worship
שרת	Ezek 20:32	Worship

Seven Hebrew words are translated “worship” in ESV. None of these occurs together with *tāmîd* (with or without the article).

98

Hebrew *tāmîd*

- There is one verse where “Sabbaths” co-occurs with *tāmîd*.
- “We also take on ourselves the obligation to give yearly a third part of a shekel for the service of the house of our God: for the showbread, the regular grain offering, the regular burnt offering, the Sabbaths, the new moons, the appointed feasts, the holy things, and the sin offerings to make atonement for Israel, and for all the work of the house of our God” (Neh 10:32-33[33-34]).
- The third-shekel is “for the service of the house of our God,” “for all the work of the house of our God.” The money is for anything that might incur an expense.
- In the next verse the same people agree to keep the sanctuary supplied with wood, “to burn on the altar of the Lord our God, as it is written in the law” (Neh 10:34[35]). The money supports ministry.

99

Hebrew *tāmîd*

	Article <i>hattāmîd</i>	No Article <i>tāmîd</i>
Sanctuary	18	24
Other	-	56
Daniel	5	-

Setting Daniel aside temporarily, every example of the word *tāmîd* with the definite article has to do with the sanctuary (0:56). In Daniel, every example of *tāmîd* has the article (5:0). These facts argue that the examples in Daniel have to do with the sanctuary.

100

Hebrew *tāmîd*

	Article <i>hattāmîd</i>	No Article <i>tāmîd</i>	Totals
Sanctuary	23	24	47
Other	-	56	56
Totals	23	80	103

When we add the 5 examples from Daniel to the 18 others with the definite article, the proportion of examples in the OT that deal with the sanctuary is roughly half ($47+56=103$), and of these, the proportion of those that take the article is about half ($23+24=47$).

101

Other Models

Supplemental Slides

102

Other Models

- In my view, it is generally the case that we begin interpreting too soon. There is textual homework to do first.

103

Other Models

- Dan 11:21 is not a major turning point in the chapter. Nor is it a minor turning point. It is the second of two verses (20-21) in a minor verse group. What makes these verses a group is that they begin with the same phrase, and this is what makes vs. 21 not a turning point.
 - Making vs. 21 a major feature of one's interpretation cannot be justified exegetically.

104

Other Models

- The king of the South is not a major figure in the chapter. KN is everywhere present, but after vss. 2b-15 KS is only mentioned in vss. 25 (x2), 29, and 40. It is systematically absent from vss. 16-22, 36-39, and 44-45.
 - Making KS a major feature of one's interpretation cannot be justified exegetically.

105

Other Models

- We need to study Daniel and Revelation together. For whatever reason, this idea is resisted from both sides of the equation (Daniel, Revelation).
- Our reticence to see exegetically significant connections between the above two books, which Ellen White repeatedly urges us to bring together, has put us back needlessly and will continue to do so. We should actively embrace the relationship between Daniel and Revelation.

106