THE REFERENT OF "THE KING OF THE SOUTH" AND "THE KING OF THE
NORTH" IN DANIEL 11:40: A TEXT-LINGUISTICS APPROACH
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Introduction

This exegetical study investigates the referent of the phrase "the king of the south" (הנגב

מלך) and "the king of the north" (מלך הצפון) in Daniel 11:40. A text-linguistic approach is

applied to Daniel 11:36-12:4 in order to unveil the syntactic, semantic and rhetorical

devices that were employed in its composition to convey its eschatological message.

Text-linguistics claims that a sentence can only be understood in light of the entire text or

discourse[1]. It also maintains that biblical Hebrew has different text types composed of

exclusive verbal forms that advance the chronological sequence or succession of events

in narrative or predictive discourse. Other exclusive verbal forms interrupt the flow of the

message to express elaboration, explanation, or comment about an earlier issue of the

discourse or narrative.[2]

 In harmony with the preceding approach, this study segments the text of Daniel

11:1 to 12:4 into clauses in order to determine its text type. It found 63 WeQATAL

clauses that indicate the flow or continuity of the predictive discourse, 25 WeYIQTOL

clauses that suggest consequence of an event[3] in the report, 56 X-YIQTOL clauses and

some participial or nominal clauses that offer an elaboration or a comment on a previous

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[1] Roy L. Heller, *Narrative Structure and Discourse Constellations* (Winona Lake: Eisenbrauns, 2004), 25.
[2] Heller, *Narrative Structure*, 20-26; Francisco Javier del Barco, *Sintaxis Verbal en los Profetas Menores Preexilicos* (Madrid: Universidad Complutense de Madrid, 2001), 264-265; Robert Longacre, "Weqatal Forms in Biblical Hebrew Prose: A Discourse-Modular Approach" in Robert D. Bergen Ed., *Biblical Hebrew and Discourse Linguistics* (Dallas, TX: SIL, 1994), 51-52; Idem, "Discourse Perspective on the Hebrew Verb: Affirmation and Restatement" in Walter R. Bodine Ed., *Linguistics and Biblical Hebrew* (Winona Lake, Indiana: Eisenbrauns, 1992), 181-183.
[3] Waltke and O'Connor suggest that the WeYIQTOL verbal form in late Biblical Hebrew tends to replace the sequential WeQATAL. See Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990), 563.

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point of the discourse. This set of verbal forms, or clause types, show that the text type of Daniel 11:1-12:4 is "predictive discourse".[4]

Gabriel's discourse is also divided into paragraphs, subsections and sections. This subdivision of the text reveals that Gabriel's discourse consists of three thematic sections. The first one presents predictive information regarding Persia (Dan 11:2), the second section shows a prophecy concerning Greece and its two following subkingdoms (Dan 11:3-20), and the third section offers a prediction regarding Rome's characteristics and actions before "the time of the end" (Dan 11:21-35) and during "the time of the end" (Dan 11:36-12:4).

Additionally, each of the two preceding subsections of Daniel 11:21-12:4 consist of four segments that are thematic parallels between them. That is, the text of Daniel 11:21-35 presents characteristics and actions of Rome before the "time of the end" and Daniel 11:36-12:4 shows more characteristics and actions of Rome during "the time of the end". These thematic parallels between the two subsections of Daniel 11:21-12:4 are illustrated in the following graphic.

Rome's Traits and Actions before the End Time (Dan 11:21–35)	Rome's Traits and Actions during the End Time (Dan 11:36–12:3)
1. Rome's characteristics (Dan 11:21–24)	1. Rome's characteristics (Dan 11:36–39)
2. Rome's actions against the "king of the south" (Dan 11:25–30b)	2. Rome's actions against the "king of the south" (Dan 11:40–43)
3. Rome's actions against "the Holy Covenant"/Jerusalem (Dan 11:30c–32a)	3. Rome's siege against the "the Holy Mountain"/Jerusalem (Dan 11:44–45)
4. Rome's actions against the wise people	4. The wise people (מַשְׂכִּלִים) will be

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[4] Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genre*s (Dallas, TX: SIL International, 2015), 3-12, 227-255, 623-627; Francisco Javier del Barco, *Sintaxis Verbal en los Profetas Menores Preexilicos* , 115, 116; David Toshio Tsumura, "Tense and Aspect of Hebrew Verbs 1 2 Samuel 7:8-16 -- From the point of view of Discourse Grammar -- " *Vetus Testamentum* 60 (2010) 641-654; Ohad Cohen, *The Verbal Tense System In Late Biblical Hebrew Prose* (Winona Lake, Indiana: Einsenbrauns, 2013), 193-201.

(מַשְׂכִּלִים) until the end-time (Dan 11:32b-35)	delivered from Rome's siege (Dan 12:1–3)

The Eschatological Unit of Gabriel's Discourse

As noted above, Daniel 11:36-12:4 focuses on issues or events of "the time of the end". According to Daniel 11:35, the cessation of the persecution of "the wise people" (מַשְׂכִּלִים) would introduce "the time of the end" (עֵת קֵץ). A second reference to this group is found in Daniel 12:3, which indicates that the glorification of "the wise people" (מַשְׂכִּלִים) will signal the conclusion of "the time of the end" (עֵת קֵץ). Thus, by means of two events and two Hebrew phrases, Gabriel framed his eschatological message between the cessation of the persecution of "the wise people" that would introduce "the time of the end" (Dan 11:35) and the glorification of "the wise people" that would signal the conclusion of "the time of the end" (Dan 12:3). Therefore, Daniel 11:36-12:3 is the eschatological unit of Gabriel's discourse that consists of four segments: Daniel 11:36-39, 40-43, 44-45, and 12:1-3. An accurate understanding of these segments is the main objective of this study.

The Message of Gabriel's Eschatological Segments

The message of Daniel 11:36-12:4 presents the characteristics of "the willful king" (Dan 11:36-39), the attack of "the king of the south" against "the king of the north," the counterattack of "the king of the north" against "the king of the south," the invasion of "the king of the north" into the "countries" (אֲרָצוֹת) and into the "beautiful land" (אֶרֶץ־הַצְּבִי; Dan 11:40-43), the siege of Jerusalem (Dan 11:44-45), the deliverance of God's people from the hand of "the king of the north" (Dan 12:1), the special resurrection (Dan 12:2) and the glorification of the faithful people of God (Dan 12:3). These events, the

participants of the events, and the meaning, or referent, of some specific expressions of these segments will be dealt with in the following pages.

The First Eschatological Segment (Dan 11:36-39)

Daniel 11:36-39 constitutes the first segment of Gabriel's eschatological discourse. This segment consists of two paragraphs. The first one comprises verses 36-37 and the second, verses 38-39. These two paragraphs present several traits or characteristics of the "willful king" at "the time of the end".

The first clause of v. 36a is composed of a WeQATAL verbal form in first position + the phrase "the king" (המלך) as the explicit subject. The latter Hebrew phrase consists of the Hebrew definite article and the word king. Though the Hebrew article usually indicates definiteness, its function in v. 36a is anaphoric. Namely, the article indicates that the referent of the noun "king" is found in the preceding subsection. Thus we note that the antecedent of the noun "king" of v. 36a is one of "the kings" (המלכים) referred to in the description of Daniel 11:27. A closer review of the context reveals that the antecedent of the noun "king" of v. 36 is the "contemptible person" (נבזה) of Daniel 11: 21. He appears in the latter verse as the successor of the "king of the north" of Daniel 11:20 by means of the phrase "in his place" (על-כנו).[5] Therefore, the antecedent of the

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[5] A grammatical analysis of Daniel 11:21-45 indicates that the antecedent of the definite noun "the king" of v. 36 is the "contemptible person" that is introduced in v. 21 as the successor of the "king of the north of v. 20 by means of the phrase "in his place". Therefore, he is the implied subject of many verbal forms and the implied object of many pronominal suffixes of the predictive discourse of Daniel 11:21-45. He is the implied object of the pronominal suffix 3ms in Daniel 11:21b and the implied subject of the verbal forms in v. 21c, d. He is the implied object of the pronominal suffix 3ms in v. 22a. He is the implied object of the pronominal suffix 3ms in v. 23a and the implied subject of the verb in the same clause. He is the implied subject of the verbal forms in v. 23b and 23c. He is the implied subject of the verbal forms in v. 24a and 24b, the implied object of two pronominal suffixes 3ms in v. 24c and the implied subject of the verbal forms in v. 24d,e. He is the implied subject of the verb in v. 25a. He is one of the implied objects of the suffix plural pronoun in v. 27 and one of the implied subjects of the plural verb in v. 27b. He is the implied subject of the verbal form in v. 28a, the implied object of the pronominal suffix 3ms in v. 28b and the

noun "king" (המלך) of v. 36a is the implied "king of the north" or the "contemptible person" (נבזה) of Daniel 11:21a.

After the first clause of v. 36a, the speaker of the discourse presents several traits, characteristics or features of the "willful king". They are the following:

A. He would exalt (WeYIQTOL) and **magnify** (WeYIQTOL) himself **above every god**
   B. He would speak awful things against **the God of gods** (x-YIQTOL)
     C. He would prosper (WeQATAL) until **the wrath is accomplished**
  B'. He would not consider (x-YIQTOL) **the God of his fathers**, neither the desire of
     women (Nominal clause)
A'. He would not consider (x-YIQTOL) any god, for he would **magnify** *himself* (x-YIQTOL) **above *them* all**.

As noted above, the traits of the "willful king" are negative attitudes toward God and the idols, despite this situation he would prosper until "the wrath" (זעם) is accomplished (Dan 11:36; cf. 8:19). As will be shown, in the end time, the "willful king" would change his attitude toward one specific god, the god of "fortresses" (מעזים;Dan 11:38).

The remaining traits of the "willful king" are the following:

1. He will honor (x-YIQTOL) the god of "fortresses" (מעזים)[6]

2. He will honor (x-YIQTOL) a god that his fathers did not know

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implied subject of the verbal forms in v. 28c,d. He is the implied subject of the verbal forms in v. 29a,b. He is the implied object of the pronominal suffix 3ms in v. 30a, the implied subject of the verbal forms in 30b,c,d,e,f,g. He is the implied object of the pronominal suffix 3ms in v. 31a and the implied subject of the verbal form in 32a. **Note that he is not the subject of several verbs from vv. 32b-35c.** He is reactivated in v. 36 with the definite noun "the king". He is also the implied subject of the following verbal forms until v. 39, except one. "The king" of v. 36 is the implied object of the pronominal suffix 3ms of v. 40a. "The king of the north" is the subject of the verbal form in v. 40b. He is the implied subject of the verbal form in v. 40c until v. 41a. He is the implied subject of the verbal form in v. 42a. He is the implied subject of the verb in v. 43a. He is the implied object of the pronominal suffix 3ms in v. 44a and the implied subject of the verbal form in v. 44b. He is also the implied subject of the verbal form in v. 45b,c and the implied object of the pronominal suffix 3ms in v. 45c. It is a fact that the king of the north of Daniel 11:21 is active or semi-active until Daniel 11:45.

[6] The Hebrew noun *ma`oz* ("fortress," "place of refuge," "mountain stronghold") appears 37 times in the Hebrew Bible. Of these, 7 times appear in the book of Daniel (Dan 11:1, 7, 10, 19, 31, 38, 39). It is used literally (Dan 11:7, 10, 19, 31, 39) and metaphorically in the Hebrew Bible (cf. Ps. 28:8; 37:39; Je 16:19).

3. He will take action (WeQATAL) at the strong fortifications with the help of a
foreign god, which he will acknowledge (x-YIQTOL) [and] load with honor (x-YIQTOL)

4. He will cause them to rule (WeQATAL) over many [people] and distribute
the land for a price (x-YIQTOL).

Note that the "willful king" would speak awful things against the God of gods as the "little horn" (קרן זעירה) of Daniel 7:25 spoke words against the Most High. He would also exalt and magnify himself over every god and consider himself greater than all (Dan 11:36, 37; cf. 8:11, 25). Similarly, the man of lawlessness of 2 Thessalonians 2:3-4 claims to be greater than all that is called God. Note that the king's lack of respect toward "the God of his fathers" (Dan 11:37a) recalls or evokes the apostate kings of Israel that forsook Yahweh and worshiped foreign idols (cf. 2 King 21:22; 2 Chr. 21:10; 28:25; 33:12; cf. Ex. 3:15, 16; Deut. 4:1; 2Ch 13:12; 29:5; Ezr. 8:28; 10:11). This trait suggests that the "willful king" would be an entity that belonged to the Covenant of Yahweh in his earlier days, but turned away from his religious heritage. Likewise, the phrase "the desire of women" (חמדת נשים) of Daniel 11:37 has a religious connotation. One notes in the Hebrew Bible that the term חמדה, which has been translated by some versions as "desire," was used in Haggai 2:7 to refer to Jesus, the Messiah of the Old and New Testaments (John 1:1−2; Acts 3:17-24; Heb. 1:1−3; 10:19−23; Rev. 5:8-10). If the preceding interpretation of the term "desire" is correct, then its use in Daniel 11:37 can refer to Jesus, the Messiah of the Christian Bible.

There is no doubt that the preceding traits of the "willful king" of Daniel 11:36−39 point to an entity that forsook its religious heritage and is connected to the

Roman Empire. In other words, these religious traits of "the king"[7] of Daniel 11:36a point

to the Christian Church of Rome, operating in alliance with the nations of Europe as the

"Holy Roman Empire".[8] Historically, this religious-political system has pretended to be

the successor of the Apostolic Christian Church and the successor of the Roman Empire.

Therefore, the Ecclesiastical Power of Rome in alliance with the nations of Europe

constitutes the "Holy Roman Empire" of "the time of the end". This entity of the end time

appears in Daniel 11:40b-45 as "the king of the north" and in Revelation 17, as a

symbolic beast (political power) carrying a symbolic woman (religious power).

The Second Eschatological Segment (Dan 11:40-43)

This segment begins with a temporal phrase (at the end time) of an x-YIQTOL clause

(Dan 11:40a). The phrase frames not only the time of the event of v. 40a, but also the

time of all the following events of Daniel 11:40b-12:3.

　　　The complete clause of v. 40a declares: "And at the end time the king of the south

will collide with him" (NAS; x-YIQTOL). The Hebrew phrase עַת קֵץ (ʿeṭ qeṣ) of v. 40a,

which is translated by some versions as "the time of the end" or "the end time," is a

construct chain or genitive phrase in Biblical Hebrew.[9] Consequently, its first word ʿeṭ

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[7] The word "king" in Daniel 8:23 refers to a "kingdom". This figurative use is known as Synecdoche of the part. See E. W. Bullinger, *Figures of Speech used in the Bibl*e (Gran Rapids: Baker Book House, 1968), 650.

[8] The Christian Church of Rome made an alliance with the nations of Europe in the Middle Ages. It was called the "Holy Roman Empire," in German *Heiliges Römisches Reich*, and in Latin *Sacrum Romanum Imperium*. This empire was ruled first by Frankish and then by German kings in alliance with the Christian Church of Rome for 10 centuries (800-1806). There are two main views regarding the nature of this important institution of Europe: "(1) the papal theory, according to which the empire was the secular arm of the church, set up by the papacy for its purposes and therefore answerable to the pope and, in the last resort, to be disposed of by him; (2) the imperial, or Frankish, theory, which placed greater emphasis on conquest and hegemony as the source of the emperor's power and authority and according to which he was responsible directly to God." See http://www.Britanica.com/place/Holy-Roman-Empire.

[9] Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax*, 138-154; Ronald J. Williams, *Williams' Hebrew Syntax*, Third Edition (Toronto: University of Toronto Press Incorporated, 2007), 7-10; Cristo H. J. van der Merwe, Jackie A. Naudé and Jan H. Kroeze *A Biblical Hebrew Reference*

(time) is in the construct state and its second word qeṣ (end), in the absolute state. In short, the second word of the chain indicates the kind of time that the first noun expresses. That is, the temporal phrase refers to the time period that began in 1798 (cf. Dan 11:35) and will conclude at the glorification of God's people (cf. Dan 12:3).

The subject or agent of Daniel 11:40a is "the king of the south". He is the participant that would attack (x-YIQTOL) "the willful king"[10] (Dan 11:36-39) at "the time of the end". Consequently, "the king of the north" (Dan 11:40b) would storm (WeYIQTOL) or counterattack "him"[11] (the king of the south) with chariots, horsemen and many ships. Note that the antecedent of the previous pronoun "him" of Daniel 11:40b is "the king of the south" of Daniel 11:40a. It is important to observe that the usage of the pronoun "him" in the first two clauses of Daniel 11:40a,b reveal that the noun "king" of Daniel 11:36 and the phrase "king of the north" in v. 40b refer to the same entity[12] whom "the king of the south" would attack. Therefore, "the king of the north" is the main rival or enemy of "the king of the south" in Daniel v. 40a.

A syntactic and thematic analysis of Daniel 11:40-43 indicates that the initial and final boundary of this segment is determined by a chiastic structure or inverted parallelism.[13] The form and events of this structure are illustrated as follows:

Grammar (Sheffield: Sheffield Academic Press), 191-200; F. B. Denio, "The relations expressed by the Genitive in Hebrew," *Journal of Biblical Literature* (1900 Part II), 107-113.

[10] A grammatical analysis of v. 40a indicates that the pronoun "him" of this clause refers to the "willful king" of Daniel 11:36–39. The evidence is that the antecedent of the pronoun "him" of v. 40a is the noun "king" of v. 36. In other words, there is concord in gender and number between the pronoun 3ms of v. 40a and the noun "king" of v. 36a. Therefore, the noun "king" of v. 36 is the antecedent to the pronoun "him" of v. 40a.

[11] The antecedent of the pronoun "him" in v. 40b is the king of the south" of v. 40a. That is, the definite noun "the king" in Daniel v. 40a and the pronoun "him" of v. 40b concord in gender and number (ms).

[12] See footnote 6.

[13] Brad McCoy, *Chafer Theological seminary Journal* 9 (Fall 2003), 18-34.

A. **The king of the south** will attack (X-YIQTOL) him (the "willful king" of v. 36a)
   B. The "king of the north" will storm (WeYIQTOL) against **him** (the ***KOS***[14] of v. 40b)
      C. The *KON*[15] will enter (WeQATAL) into **the countries**, devastate (WeQATAL) them and pass over (WeQATAL)
         D. The *KON* will enter (WeQATAL) into **the beautiful land** and many[16] will stumble[17] (X-YIQTOL), but Edom, Moab and the children of Ammon will escape
      C. The *KON* will stretch forth (WeYIQTOL) his hand against **the countries**
   B. The land of **Egypt** shall not escape (X-YIQTOL)
A. The *KON* will rule (WeQATAL) over the hidden treasures of gold and silver, and the precious things of **Egypt**. Libya and Ethiopia would be in his pathway.

The verbal forms of the chiasm above present the temporal sequence of the main events of Daniel 11:40-43 as follows: First the KOS attacks the "willful king" at "the time of the end". Consequently, (2) the KON rushes against the KOS, (3) "invades the countries" and (4) enters into "the beautiful land" where many stumble but others like Edom, Moab and the children of Ammon escape.[18] After Daniel 11:41, which constitute the center of the chiasm, the order of events is inverted to make a thematic parallel with the events of the first part of the chiasm. In other words, the second part of the chiasm suggests that the KON stretches forth his hand against (3) "the countries," (2) and the land of "Egypt" do not escape. The KON also (1) rules over the hidden treasures and precious things of "Egypt". This order of events shows that the information of verses 42-43 complements the information of verses 40-41.

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[14] KOS is the acronym for "king of the south".

[15] KON is the acronym for "king of the north".

[16] The attributive adjective "many" (רבות) needs a preceding noun to indicate who are the many. See, Gen 30:43; Deut 31:17, 21; Jud 8:30; 1Ki 11:1; 2Chr 15:5; 21:3; Ne 9:30; Est. 2:8; Ps 71:20; 106:43; Eccl 6:3; 7:22; Isa 42:20; Je 28:8; Ezek 16:41; 17:17; Dan 11:40; Am 3:9; Zech 8:20.

[17] The Hebrew word כָּשַׁל in the *Nifal* Stem means "to stumble" or "to be thrown to the ground of armies". It was used figuratively to refer to the misfortune of a person or people. See Francis Brown, S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1977), 505.

[18] Generally, the Hebrew מָלַט in the N*ifal Stem* denotes the idea of "slip away," "escape" for one's life or "be delivered" from a big trouble (cf. 1Ki 18:40; Je 32:4; Dan 12:1).

Note that the events of v. 41 appear at the center of the chiasm, which may point to the importance of these events over the other events of this segment. According to v. 41 "the king of the north" invades "the beautiful land" (ארץ־הצבי) and "many" (רבות adj. f. pl.) fall, but Edom, Moab, and the chief children of Ammon escape. The latter events are difficult to decipher because the speaker omitted key words that could help us identify who are the "many" (רבות) that fall in "the beautiful land" and why they stumble. Also omitted was information as to say why the neighboring nations escape from the hand of the KON. One assumption might be that the "many" (רבות) of v. 41 are persons (*nefashot*; cf. Ezek 17:17), or cities (*`arîm*; cf. Zech 8:20), that fall because they do not submit to the willful king's authority. On the other hand, the neighboring nations escape because they make an alliance or submit to the authority of "the king of the north". Or, rather, we might assume that the neighboring nations are delivered because they accepted God's call to go out of Babylon and therefore are saved. The next two verses, however, clearly indicate that Egypt does not escape from the hand of the KON and the latter rules over the hidden gold, silver and precious things of Egypt. In addition, the text indicates that Libya and Ethiopia would be in his pathway.

Up to this point two entities appear as the main agents of the predicted events of Daniel 11:40-43. Other participants are "objects" or "patients" of the actions of "the king of the north". The two main agents are "the king of the north" and "the king of the south". The question that arises then is, who is the respective referent? To answer this question it is necessary to investigate the use and meaning of both titles in the context of the Greek subkingdoms (Dan 11:5-20) and in the context of the Roman kingdom (Dan 11:21-45), in which they appear.

One notes that the title "king of the south" appears five times in Daniel 11:5, 6, 9, 11 and 14 in the context of the Greek subkingdoms. Likewise, the title "king of the north" appears six times in Daniel 11:6, 7, 8, 11, 13 and 15 in the same context of the Greek subkingdoms. Both phrases are "construct chains"[19] or genitive phrases in Biblical Hebrew. That is, the first noun "king" (מלך) is in the construct state and the second noun "the south" (הנגב) or "the north" (הצפון) is in the absolute state. Thus the second genitive noun expresses "the sphere"[20] of the first noun. In other words, the first noun of every title indicates the ruler of the kingdom, while the second noun points to the geographical location of the kingdom. One may ask: to what location do the terms "south" and "north" of the preceding phrases refer? According to the context of Dan 11:5-20, the terms "south" and "north" are opposite directions of the compass from the geographical point of "the beautiful land" (ארץ־הצבי) or the kingdom of Judah (cf. Dan 10:14; 11:16). Consequently, the title "king of the south" refers to a literal "king of Egypt" in the context of Daniel 11:5-20 and the phrase "king of the north" refers to a literal "king of Syria" in the same context of the latter text. In other words, the latter expressions were used literally in the context of the Greek subkingdoms of Daniel 11:5-20 and, therefore, should be understood literally in that specific context.

On the other hand, the implied "king of the north" of Daniel 11:21, who would be the successor of the Seleucid king of Daniel 11:20, is not a literal king of Syria. This semantic change of the expression "king of the north," from the literal to the non-literal meaning, is the direct consequence of the new context of Daniel 11:21-45. In other words, the prophetic message of Daniel 11:21-45 doesn't allow the phrase "king of the

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19. See footnote 6
20. Denio, *Journal of Biblical Literature* (1900-Part II), 110.

north" to have a literal meaning because a literal king of Syria could not fulfill the prophetic message of Daniel 11:21-45 in history. The main reason being that a literal king of Syria could not rule his kingdom from the second century BC up to the end of this world's history, as the prophecy requires. Sadly, those who have accepted the theory that the "king of the north" of Daniel 11:21 refers to a literal king of Syria have confronted the obvious reality that Antiochus IV could not be alive until the end time. Consequently, they have accepted the fallacy that the prophecy of Daniel 11:36-45 has failed completely and, therefore, consider it a non-genuine prophecy. There is, however, a more appropriate approach to this hermeneutical problem. The solution is to accept the reality of the Hebrew language that allows the use of words or phrases either literally or non-literally, depending on the context of the narrative or predictive discourse. On this linguistic basis, the implicit or explicit expression "king of the north" in the context of Daniel 11:21–45 refers to a non-literal entity because this option fits with the description of Daniel 11:21-45 and the history of Rome.

Likewise, the expression "king of the south" in Daniel 11:25 cannot refer to a literal king of Egypt because this reality doesn't fit with the description of Daniel 11:25-30b, nor with the history of Egypt or Rome. In other words, according to Daniel 11:25-30b "the king of the north" or Rome invades the kingdom of Egypt and the king of Egypt assembles a large army to fight with Rome. In addition, the mercenaries of the army of Egypt betray their king and many soldiers die. Moreover, both the kingdom of Rome and the kingdom of Egypt speak lies while at the table, without having success and, then, Rome returns to its land with much wealth. According to the description of the text, after

several years, Rome returns again to Egypt, but the ships of *kittim*[21] (כִּתִּים) come against it

and Rome is discouraged. In other words, the second invasion of Rome against Egypt is

not like the first invasion. As far as we know, earlier attempts of literal interpretation of

the phrase "king of the south" of Daniel 11:25-30b have not been successful because the

prophetic description of the wars between the kingdom of Rome and the supposed

kingdom of Egypt don't correspond with the historical reality of either entity. Therefore,

the title "king of the south" of Daniel 11:25-30b cannot refer to a literal king of Egypt. As

previouly stated the description of the latter prophecy and the history of Egypt and Rome

do not correspond. On the other hand, the description of the wars of Daniel 11:25-30b

between a non-literal "king of the north" (Rome) and a non-literal "king of the south"

(Carthage) takes into account the historical reality of both entities. It also corresponds

with the verbal system of Biblical Hebrew in Daniel 11.[22] Since the expression "king of

the north" is used non-literally in the context of Daniel 11:21-45, so the expression "king

of the south" must be used in the same context.

     As has been noted the expressions "king of the north" and "king of the south" are

not used literally in the context of Daniel 11:21-45 but only as a figure of language.

Nevertheless, the question remains: What is the referent of both expressions of Daniel

11:40?

     As stated earlier, "the king" of Daniel 11:36-39 is a reactivated participant. That

is, "the king" was already active or semi-active in the previous subsection of Daniel

11:21-35. Therefore, it was imperative for this study to find the required antecedent of

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[21] The Hebrew word "*kittîm*" appears eight times in the Hebrew Bible. This word may refer to people or location: (1) people, "sons of yawan" (= Greeks; Gen 10:4; 1Chr 1:7); (2) location, "Greek island regions" (Num 24:24; Je 2:10; Isa 23:1, 12; Ezek. 27:6). "*Kittîm*" seems to be in apposition to the word "ships" in Daniel 11:30 or rather it makes the function of an adjective (Greek ships).
[22] See footnotes 2 and 3.

"the king" in the latter subsection.[23] After an analysis of Daniel 11:21-35, it was concluded that the implicit title "king of the north" of v. 21 could not refer to a literal king of Syria, but to the kingdom of Rome that would rule and expand its kingdom in two distinct chronological periods: before the time of the end (Dan 11:21-35) and during the time of the end (Dan 11:36-45). This conclusion is based on the results of a careful study of the characteristics (Dan 11:21-24; 36-39), the activities (Dan 11:25-35 and 40-45) and the similarities between the description of "the king of the north" and the history of the kingdom of Rome.

An analysis of Daniel 11:40-43 also revealed that "the king of the north" of v. 40b refers to the kingdom of Rome. Since "the king of the north" of Daniel 11:36-43 is a religious-political entity, it was concluded that in this specific context it refers to the "Holy Roman Empire" of the end-time (Dan 11:36-45; cf. 8:25).[24] The identification of "the king of the south" of Daniel 11:40a presents a more difficult challenge than the identification of "the king of the north". In this segment three characteristics of the "king of the south" and one characteristic of "the king of the north" present clues to its identity. One of them is that "the king of the south" must be strong enough to attack "the king of the north". Another characteristic is the time when "the king of the south" attacks "the king of the north". That is, this attack happens at "the time of the end". The third characteristic is the way in which "the king of the north" counterattacks "the king of the south". That is, the counterattack involves a large army prepared for war. The fourth one

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[23] See footnote 5

[24] The emblematic fourth beast of Daniel 7 and its little horn symbolize Rome in its three stages. The first stage of Rome begins from the third century BC and terminates in the year AD 476. The second stage of Rome is represented by the little horn that persecuted God's people at the time of the "Holy Roman Empire" of the Middle Ages (c. 538-1798). These stages of Rome are also symbolized by the little horn of Daniel 8 and by the "the king of the north" in Daniel 11:21-45. The two latter entities also describe the third stage of the "Holy Roman Empire" that will take action at the end time from 1798 until the end of this earth's history.

is that "the king of the south" is finally defeated. These characteristics or actions of "the king of the south" of Daniel 11:40-43 have already been manifested in history. It is a powerful political entity that tried to overthrow or dethrone the "Holy Roman Empire"[25] of the Middles Ages at the beginning of "the time of the end".

Historically, the kingdom of France was one of the most prosperous nations or kingdoms of Europe at the beginning of the French Revolution in 1789. It also had an army that grew to be large and very strong.[26] It made war against "the king of the north" at the time when the persecution of God's people was ending (Dan 11:35) and when the Prophecy of the 1260 days of Daniel 7:25 was concluding (Dan 11:35; cf. 12:7). At the time specified, France began to attack the "Holy Roman Empire" through its secularist revolution that began in 1789. Then, king Louis XVI was executed in January 1793 and the Republic of France had to fight with a coalition of European countries.[27] In 1798 the French Republic sent troops to occupy Rome. Pope Pius VI refused to give up his authority and was taken prisoner.[28] The "Holy Roman Empire" was brought to an end in 1806 when Francis II abdicated.[29] After some years of war between France and several

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[25] This religious-political power was a mixed group of European nations in alliance with the Christian Church of Rome that acted during the Middle Ages. The Frankish first and then the German kings ruled over the "Holy Roman Empire" for many centuries (sixth to eighteenth centuries). Some times the emperor reigned supreme over the empire, but at other times the Pope. See Norman F. Cantor, *Medieval History: The Life and Death of a Civilization* (New York: Macmillan Publishing, Co., Inc., 1969), 191-201; 447-454; http://www.britannica.com/place/Holy-Roman-Empire.

[26] By July 1793 the French Republic had an army of 650, 000 men plus 440,000 raised in August that had yet to be equipped and incorporated into the army. http://www.britannica.com/event/French-revolutionary-wars/Campaign-of-1792.

[27] http://saylor.org/site/wp-content/uploads/2011/05/Napoleonic-Wars.pdf. The French Republic fought against the First Coalition of Austria, the Kingdom of Sardinia, the Kingdom of Naples, Prussia, Spain and the Kingdom of Great Britain. The war ended when General Napoleon Bonaparte forced the Austrians to accept his terms in the Treaty of Campo Formio. France also fought against the Second Coalition of Austria, Great Britain, the kingdom of Naples, the Ottoman Empire, the Papal States, Portugal, Russia, Sweden and other states in 1798. This time it suffered some defeats, but won a victory against the Austrian at Marengo in 1800 and a decisive victory at Hohenlinden later that year. The Austrians left the conflict after the Treaty of Lunéville in February 1801 and Great Britain signed the peace of Amiens with France.

[28] http://broachweb.com/docs/history/archive/papacy-frenchrev.htm.

[29] http://historytoday.com/richard-cavendish/end-holy-roman-empire.

coalitions of mostly European countries, the French empire lost its dominion and was defeated in 1814/5.[30] On this basis, one concludes that the referent of the phrase "king of the south" is the Republic of France or the French Empire that fought against the "Holy Roman Empire" of the Middle Ages.

The Third Eschatological Segment (Dan 11:44-45)

Daniel 11:44–45 is the third segment of the eschatological portion of Daniel 11:36–12:4. It begins with an X-YIQTOL clause similar to the first clause of the preceding segment of Daniel 11:40-43. This clause type has the function to break the flow of the predictive discourse.[31] In Daniel 11:44a the X-YIQTOL clause serves to alert the reader that the boundary of a new segment begins. This clause shows that news from the east and the north terrifies[32] the KON. Next, a WeQATAL[33] clause indicates that the KON goes out (Dan 11:44b) with great fury to kill and annihilate[34] many. Consequently, he pitches (WeYIQTOL, v. 45a) the tents of his palace "between the seas and the beautiful-holy mountain," but there he comes to his end (WeQATAL, 11:45b) without any help.

The expression "the beautiful-holy mountain" appears only once[35] (Dan 11:45) in the entire Hebrew Bible. However, the phrases "his holy mountain" (Ps 48:1; 99:9), "my holy mountain" (Ps. 2:6; Isa 11:9; 56:7; 57:13; 65:25; 66:20; Ezek 20:40; Dan 9:20; Joe 2:1; 4:17; Oba 1:16; Sep 3:11), the holy mountain (Isa 27:13; Zech 8:3) and "your holy mountain" (Ps 43:3; Dan 9:16) appear many times. It is a fact that these expressions

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[30] http://saylor.org/site/wp-content/uploads/2011/05/Napoleonic-Wars.pdf.

[31] Francisco Javier del Barco, *Sintaxis Verbal en los Profetas Menores Preexilicos*, 265

[32] The Hebrew word *bahal* in the *Piel* Stem means "to hasten" (2Chr 26:20; Esth. 2:9; Eccl 5:1; 7:9) or "to terrify" (Job 22:10; Ps 2:5; 83:16).

[33] Paul Joüon-T. Muraoka, *A Grammar of Biblical Hebrew*, Part Three (Roma: Editrice Pontificio Istituto Biblico, 1996), 396, 397. Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew*, 227; Francisco Javier del Barco, *Sintaxis Verbal en los Profetas Menores Preexílicos* (Madrid: Tésis Doctoral presentada en la Facultad de Filología UCM, 2001), 117, 134.

[34] The Hebrew verb *haram* in the *Hifil* Stem means "to destroy" or "dedicated to destruction"

[35] This phrase is a *hapax legomenon* in the Hebrew Bible.

correlate with "Mount Zion" (Ps 48:2; 78:68; Isa 18:7; 31:4; Joe 2:1; 3:5 [Eng. 2:32]; 4:17 [Eng. 3:17) or the mountain where the temple of God was built in Jerusalem (Micah 3:10; Ezra 1:2, 5; 2:68; 5:16) at the time of king Solomon (2Chr 3:1). They also correlate with the phrase "the city of David" (2 Sam 5:7, 9; 1Ch 11:5, 7; 2Ch 5:2; 1Ki 8:1) and the term "Jerusalem" (Ps 51:18; 87:1, 2; Isa 10:12; 24:23; 30:19; 31:9; 66:20; Joe 2:32; 1Ki 8:1, Zech 1:14-17). One notes that these terms or phrases are used some times in the Hebrew Bible as a figure of language to refer to the inhabitants of the city of Jerusalem (Ps 48:11; Isa 29:8; 40:9; 49:14; 51:3; 52:1, 2, 7, 9; Lam 1:2, 4, 7, 8, 17; 4:2; Mat 23:37, 38) or as anti-typical or symbolic phrases to refer to an entity in heaven (Heb 12:22; Rev 14:1), or in the new earth (Rev 21:2) or to the Christian church (Rev 11:2). Since these terms or phrases could be used either literally or figuratively, one may ask, is it possible to determine the usage of the expression "the beautiful-holy mountain" of Daniel 11:45 and its meaning?

There is no doubt that the prophetic description of Daniel 11:45 is based on the geography of the Middle East. That is, the pitching of the tents of the KON between the seas and "the beautiful-holy mountain" is a description of a place around the city of Jerusalem. The description depicts a "holy mountain," where the temple of God was built, having the Dead Sea on one side and the Mediterranean Sea on the other side. This picture impel us to ask, is the referent of this "holy mountain" the literal mountain where the temple was built inside the city of Jerusalem or does it refers to another entity?

To answer the latter question it is necessary to have a standard or criteria by which we can decide if the mountain is literal or figurative. One criterion should be the context in which the phrase of Daniel 11:45 is found. Another principle should be the

usage of this phrase in the prophetic book of Daniel and in the whole Bible; the third

criterion should be the type of Covenant that would be in effect at the time of the

fulfillment of the prophecy of Daniel 11:45 and the fourth one, the fact that Daniel 11:36-

12:4 was sealed until the time of the end. On this basis, let's examine the context, the

issue of polysemic words in the Hebrew Bible and the factor of the Covenant system in

Daniel 11:36-12:4.

One notes that the context of Daniel 11:45 presents a political and religious

struggle between two kings that fight for supremacy in both previous areas.[36] There is no

doubt that the vocabulary of the context contains military and religious connotations. In

addition, the struggle between the two kings takes place at "the time of the end" (Dan

11:40a) and affects not only the two kings, but also "the countries" and "the beautiful

land" (Dan 11:40-43). Since the issue of this controversy is political and religious, it is

necessary to take into account the eschatology of the Biblical Covenant, which is

mentioned in Daniel 9:4, 27 and 11:22-32. In other words, it is necessary to determine if

the prophecy of Daniel 11:36-12:4 correlates with the Old Covenant of literal Israel or

with the New Covenant of the Christian Church. Biblically, literal Israel is a nation that

had a territory and a capital in the land of Canaan. In addition, Israel was not only a civil

nation, but also a religious nation with its temple at the top of a mountain stronghold that

was considered the place of God's habitation and, therefore, was called "the holy

mountain" or "Zion" (Ps 2:6; 48:2; Joe 2:1; 3:17). Since the temple was built on the top of

the mountain (2Chr 3:1) and both the temple and the mountain were within the city of

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[36] Note that "the king of the north" would do his will, exalt and magnify himself above every god. He also
would speak awful things against the God of gods and take action in the strong fortresses with the help of a
foreign god. Therefore, if "the king of the south" would dare to fight against the king of the north" it is
because "the king of the south" would have the objective to displace him.

Jerusalem (2Chr 3:1), these terms were used as synonyms to refer to the same place in the land of Israel. As the expressions "Holy Mountain," "Zion" and "Jerusalem" are synonyms it was common to use one of them in the place of the other either literally or as a figure of language. In addition, they are also used as a figure of language to refer to other entities. For this reason the context in which they are used is crucial for their understanding.

An analysis of these terms in the Hebrew Bible and in the New Testament shows they were used in the context of the Old Covenant and in the context of the New Covenant. In both contexts they are used either literally or figuratively. When they are used literally, they always refer to their restricted and simple meaning in relation to the land of Palestine. However, when they are used figuratively, they may refer to the people of literal Jerusalem or Israel (Isa 51:3; 52:1, 2, 7, 9; Zech 2:7). These terms were also used in the New Testament to refer to other entities outside Palestine.[37] This change of meaning from the literal to the non-literal occurs in some prophecies that would happen or be fulfilled after the destruction of the city of Jerusalem and the temple in AD 70. One reason for this semantic change is because the glory and the presence of God that made Mount Zion holy departed from the temple and the city of Jerusalem ((cf. Isa 64:10, 11; Mat 23:37, 38; Zech 8:3). The other reason is because after Jesus' death the Covenant that came into effect in God's plan of salvation was the New Covenant. Under these circumstances, the expression "between the seas and the beautiful-holy mountain" of Daniel 11:45 (fulfilled at the time of the end, when the temple is already destroyed and

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[37] For example, Mount Zion refers to a place in heaven (Heb12:22; Rev 14:1), Jerusalem refers to a city of heaven (Heb 12:22; Rev 21:2), the holy city refers to the Christian church (Rev 11:2), the holy nation refers to the Christian church (1 Peter 2:9, 10) and the temple refers to the Christian church (2Cor 6:16-7:1; 1Cor 3:17; Eph 2:21).

the New Covenant is in effect) cannot be understood literally because Jerusalem or the temple may refer to the faithful multiethnic Christian church (Rom 9:25, 26). That is, at the time of the end the faithful remnant church are the sons of Israel (Rev 7:4-8), the children of God (Rom 9:26; Gal 3:26-29), the holy city (Rev 11:2), the holy temple (2Cor 6:16-18) and the holy nation (1 Peter 2:9, 10) that "the king of the north" will try to annihilate or destroy at the beginning of "the time of trouble" (Dan 12:1c). However, Michael will deliver them from his siege (Dan 12:1e).

The Fourth Eschatological Segment (Dan 12:1-4)

The fourth segment of Daniel 12:1-4 is the last segment of the eschatological unit of Daniel 11:36-12:4. It begins with an x-YIQTOL clause type similar to the one that was used to mark the initial boundary of the second and third segments of Gabriel's eschatological unit. This segment adds crucial details that are simultaneous with the events of Daniel 11:44-45. Its x-YIQTOL verbal clauses don't indicate chronological succession of events[38] in relation to the events of Daniel 11:44-45, but are elaborations or comments that complement or expand the information of the latter segment.

Daniel 12:1a begins with the phrase "at that time" (ובעת ההיא) that lexically relates to the phrase "the time of the end" of Daniel 11:40a. However, the context indicates that the phrase "at that time" refers specifically to the time frame of the preceding segment, when the "king of the north" goes out with great fury to kill and annihilate "many" (רבים; Dan 11:44b) and, consequently, encamp "between the seas and the beautiful-holy mountain" to put Jerusalem under siege (Dan 11:45a). As was already mentioned, the terms "Zion," "Jerusalem" and the phrase "Holy Mountain" are synonyms that in some

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[38] See footnote 31

contexts of the Bible are used as a figure of language to refer to the inhabitants of Jerusalem or to the Christian church. On this basis, it can be concluded that the "holy mountain" or Jerusalem of v. 45a is a figure of language that refers to the multiethnic people of God that would be under persecution by the "king of the north" at the "time of trouble" (Dan 12:1c). Both events, Michael's arising (Dan 12:1a) and the encamping of "the king of the north" "between the seas and the beautiful-holy mountain" (Dan 11:45a), are contemporaneous activities according to the YIQTOL verbal form of Daniel 12:1a.[39]

Furthermore, the arising of Michael will signal the beginning of the "time of trouble" (עת צרה) as never has been since there is a nation (Dan 12:1c). This period shall be relatively short. It will begin at the time of Michael's arising (Dan 12:1a) and will conclude after the delivery of Daniel's people (Dan 12:1e), the special resurrection (Dan 12:2a) and the glorification of the "wise people" (המשכלים; Dan 12:3a) or those who turned many to righteousness (מצדיקי הרבים; Dan 12:3b).

One notes that the phrase "your people" (עמך) appears twice in Daniel 12:1b,e. Are these phrases used literally or figuratively? The semantic criteria that were established earlier indicate that these phrases refer to God's people that belong to the New Covenant[40] and live during "the time of the end". That is, both phrases are figures of language in Daniel's last vision that refer to the New Covenant people of God or the faithful world wide Christian church that would live specifically at "the time of trouble". They are under siege, but are delivered from "the king of the north" and shine as the stars forever and ever. Since they are the children of God (Gal 3:26-29; 2Cor 6:18; Rom 9:26)

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[39] See Ohad Cohen, *The Verbal Tense System in Late Biblical Prose*, 160-161.
[40] The New Covenant displaced the Old Covenant by the blood of Jesus (2Cor. 11:25, 26). In the New Testament those who are in Christ are the children of God (Gal 3:26-29); the Christian church is referred as "a holy nation" (1 Peter 2:9, 10), "the temple of the living God" (2Cor. 6:16-7:1), "the sons of Israel" (Rom 9:6-8; Rev 7:3), "the descendants of Abraham" (Gal 3:29) and "the holy city" (Rev 11:2).

and the sons of Israel (Rev 7:4-8), they are also the brothers, or the people of Daniel

according to the Eternal Covenant (Mark 3:35; Heb 9:15; 10:15-25; 13:20, 21).

The author of this paper suggests that the third and fourth segments of Gabriel's

eschatological subsection may form a thematic chiasmus. This literary device is

illustrated as follows:

A <u>News from the east and the north</u> will terrify the king of the north (11:44a)
   B The king of the north will go out <u>to kill and annihilate many</u> (11:44b)
     C The King of the north will put <u>Jerusalem under siege</u> (11:45a)
       D. <u>The king of the north</u> will come to his end (11:45b)
       D. <u>Michael</u>, <u>the great Prince</u>, will stand up (12:1a)
     C. <u>Daniel's people will be delivered</u> (12:1e)
   B. <u>Many</u> that sleep in the dust of the earth <u>will be awaken</u> (12:2a)
A. <u>Those who</u> <u>turn many to righteousness</u> or the "wise people" will shine forever
 (12:3)

In other words, the "wise people" will preach "the news from the east and the

north" (A & A), the faithful people that might die at that time will be resurrected (B &

B), the faithful people that will be under siege will be delivered (C & C), and "the king of

the north" will come to his end, but Michael will stand up (D & D).

Conclusion

The first segment of Gabriel's eschatological discourse offers several religious and non-

religious characteristics of the "willful king" or "the king of the north" of Daniel 11:36-

39. His characteristics are similar to the little horn's traits of Daniel 7:25 and to the man

of sin's features of 2Thes 2:3.

The second segment presents an intense attack of "the king of the south" against

"the king of the north". Consequently, the latter king counterattacks the KOS and invades

"the countries" and "the beautiful land" (Dan 11:40b-43). This study concludes that the

title "king of the south" in Daniel 11:40a refers to the "Republic of France" or the "French Empire" that attacked "the willful king" of Daniel 11:36-39. Additionally, "the King of the north" or "the willful king" refers to the "Holy Roman Empire" that counterattacks "the king of the south," invades "the countries" and "the beautiful land" at the time of the end. It is clear that "the king of the north" defeats "the king of the south".

The third segment reveals the effect that the news from the East and the North have upon" the king of the north," namely his reaction against "the many," his encamping "between the seas and the beautiful-holy mountain" and his final demise (Dan 11:44-45). It was noted in this paper that "the holy mountain," "Zion" or Jerusalem of Daniel 11:45 is figurative and refers to the people of God that come under siege by "the king of the north" at "the time of trouble".

The fourth segment adds more details with respect to the events of the third segment. It describes Michael's intervention in the previous events of the third segment to deliver his people from the siege of "the king of the north" (Dan 12:1) and to rescue those who were dead (Dan 12:2). Finally, it presents the glorification of the "wise people" at the end of this earth's history that will shine as the stars forever (Dan 12:3).

May the Great Prince be praised for his deliverance! May God help his people endure until the end that they may be among the "wise people" that will understand the prophecies of Daniel (12:10) and shine as the stars forever (12:3).

APPENDIX I

My Method of Prophetic Interpretation

There is no question that a solid hermeneutical method is crucial for the correct

interpretation and understanding of the Biblical prophecies of the Holy Scriptures.

Therefore, every interpreter of the prophecies of Daniel should be acquainted with the

principles of a sound hermeneutical method and follow them faithfully.

Since the prophecies of Daniel were written in either Aramaic or Hebrew, it is

imperative that the interpreter of Daniel's prophecies would make an effort to learn the

grammar of the preceding languages in order to understand how the author of Daniel's

prophecies used the grammatical devices of these languages to convey his prophetic

messages. A text-linguistics or a discourse-linguistic approach has proven to be a good

choice for the study of a Biblical Hebrew text without ignoring the insights of the tense-

or aspect-based systems or other types of linguistic studies.

Moreover, since Daniel's prophecies were written in Babylon, during the six

century B.C., it is necessary to become acquainted with the history of the Middle East of

that period to know the historical setting of the latter prophecies. As Martin Luther

express it:

> For it is necessary, if one wishes to understand the prophecy, that one knows
> how things stood in the land, what matters were dispose in it; what the mind
> of the people was, what plans they had with or against their neighbors,
> friends, and foes; and especially what their attitude was in their land
> regarding God, the prophet and his word, the worship of God or idolatry. . . .
> In addition, it would also be well that one should know how the countries were
> situated with regard to one another, so that the strange, foreign words and names
> do not prove annoying to read, or create confusion or a hindrance to the
> understanding."[41]

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[41] Cited by Alfred Jensen, "The Scientific Study of the Old Testament," in *Essays on Old Testament Hermeneutics*, ed. Clause Westermann (Atlanta: John Knox Press, 1960), 254.

Furthermore, it is also necessary to become acquainted with the history and the geography of the places and entities that were predicted in the prophecies in order to understand them and verify their fulfillment in history because the prophecy and its fulfillment should correspond to one another. In other words, since "prophecy is the forecasting of a future happening, and fulfillment is the occurrence of what has been forecast"[42], they should correspond to one another.

Particularly, a comparative study of the thematic or linguistic parallels of the four long-range prophecies of Daniel 2, 7, 8 and 11-12 is necessary. This undertaking is important because there is a progressive repetition and amplification of the first prophetic outline (Dan 2) into the next one (Dan 7), the third one (Dan 8) and the last one (Dan 11-12).[43] Moreover, the interpreter should also take into consideration the explanation of Jesus (Matt 24), the elaboration of Paul (2Thes 2) and the complement of the book of Revelation regarding the unique predicted events or entities of the prophecies of Daniel.[44]

Above all, the interpreter of Daniel's prophecies needs the Holy Spirit to have discernment to accomplish his/her task.

In short, my basic method of prophetic interpretation is the Grammatico-Historical or Historico-Biblical Method.

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[42] See Rudolf Bultman, "Prophecy and fulfillment," in *Essays on Old Testament Hermeneutics*, ed. Clause Westermann (Atlanta: John Knox Press, 1960), 50.

[43] See William H. Shea, *Selected Studies on Prophetic Interprettion* (Lincon, Nebraska: College view Printers, 1982), 31, 52; Hans K. La Rondelle, "Interpretation of Prophetic and Apocalyptic Eschatology," in A Symposium on Biblical Hermeneutics, ed. Gordon M. Hyde (Washington: Review and Herald Publishing Association, 1974), 242, 243; Appendix II.

[44] See Hans K. La Rondelle, *How to Understand the End-Time Prophecies of the Bible* (Sarasota, Fl: First Impressions, 1997), 34-80, 238-438.

THEMATIC PARALLELS OF FOUR LONG-RANGE PROPHECIES

Daniel 2	Daniel 7	Daniel 8	Daniel 11
Babylonian head Vs. 32a, 36c	**Babylonian Lion** Vs. 4, 17		
Persian breast Vs. 32b, 39a	**Persian bear** Vs. 5, 17	**Persian ram** Vs. 3-4	**Persian kings** v. 2
Greek belly Vs. 32c, 39b	**Greek leopard** Vs. 6ab, 17	**Greek goat** Vs. 5-7	**Greek king** v. 3
	4 heads v. 6c	**4 horns** v. 8	**Kings of North** Vs. 4-20 **Kings of South** Vs. 4-20
Roman legs Imperial Rome (Vs. 33a, 40) Strong as iron	**Fourth beast Imperial Rome** (Vs. 7, 19) Exceedingly strong and terrible	**Little horn** v. 9a, 23 **Imperial Rome** Invades South v. 9b Beautiful land v. 9b 1. Tramples the host v. 10 2. Removes *tamîd* v. 11 3. Throws down temple v.11 4. Transgression v. 12 v. 24ab, cf. 9:26	**Contemptible person** v. 21 **Imperial Rome** Attacks South Vs. 25-30b Holy covenant Vs. 28, 30c,e 1. He takes action against the holy covenant v. 30d 2. Profanes temple (Cf. Ezek 7:20-24; 24:21; Je 51:51) 3. Removes *tamîd* 4. Abomination of desolation v. 31; cf. 9:26; Mat 24:15
		Question v. 13 (1) Concerning the *tamîd*, (2) transgression of desolation, (3) sanctuary, (4) and host trampled.	
Roman feet v. 33b **Medieval Rome** It shall be a divided kingdom Vs. 33b, 41	**Little horn** v. 11 **Medieval Rome** Wears out the saints for 3 1/2 times v. 25	**King of bold face** v. 23c **Medieval Rome** Destroys the people of the saints v. 24d	**Contemptible person** v. 32 **Medieval Rome** Persecutes by flame and sword for 3 1/2 times Vs. 32b-35; cf. 12:7e
Roman toes v. 42a **End Time Rome** Shall be partly strong and partly weak v. 42	**Little horn** Vs. 11, 24b **End Time Rome**	**King of bold face** v. 23c **End Time Rome** For the time of the end v. 17 He magnifies himself v. 25b	**King/King of the north** v. 36, 40b **End Time Rome** Until the time of the end v. 35 KON magnifies himself v. 36b At the time of the end the KOS butts the king v. 40a The KON attacks the KOS and the countries v. 40b-d Attacks beautiful land v. 41a Many shall stumble v. 41b KON rules over treasures of Egypt v. 43a News from north terrifies him Goes out to destroy many Besieges the holy mountain He will come to his end Vs. 44b, 45
The stone shall smite the image Vs. 34, 35ab	Its dominion shall be destroyed v. 26	Kills many without warning Rises up against the Prince He will be broken v. 25c-e	
The stone shall fill the whole earth v. 35d	The kingdom shall be given to the saints of the Most High v. 27	The sanctuary will be cleansed Vs. 14, 26a	Michael will stand up God's People will be delivered Many will be awaken Wise people will shine 12:1-3