

The Influence and Use of Daniel 11-12 in the Olivet Discourse
By Hugo Leon (leon_hr@hotmail.com)



Introduction

Just prior to his death, Jesus spoke with His disciples about the destruction of the temple and the end of the age (Matt. 24:3; cf. Mark 13:4; Luke 21:7). This eschatological discourse is recorded in the synoptic gospels and is known as the Olivet Discourse (Matt. 24-25; Mark 13; Luke 21). Scholars have long noted that this prophetic sermon draws heavily from the book of Daniel.¹ At the center of the Olivet Discourse appears one of the most important and controversial statements in the entire scripture, the warning concerning the abomination of desolation (Matt. 24:15; Mark 13:14; cf. Luke 21:20). This OT quotation comes directly from the text of Daniel. Within this warning appears a very important call to read and understand the abomination in the context of the prophecy of Daniel (Matt. 24:15; Mark 13:14). The proper understanding of this warning was a life and death issue for the first century disciples. According to prophetic typology, the abomination had a typical fulfillment in the years 66-70 AD and it will have an anti-typical fulfillment in the

¹ Hartman, *Prophecy Interpreted*, 147-177. Gundry, *Use of OT in Matthew*, 46-55. Vetne, *The Influence and Use of Daniel in the Synoptic Gospels*, 152-219. Theophilus, *Abomination in Matt. 24:15*, 154-156. Ford, *Abomination in Eschatology*, 130-131.

time of the end.² In order to understand the end time fulfillment of the abomination warning it is crucial we fully understand its Danielic background. Therefore it is imperative for us to identify and examine all the allusions to Daniel 11 and 12 that we find in this prophetic discourse.

Methodology

This paper is primarily an intertextual and thematic study.³ Thus it is important to discuss methodology and the use of citations and allusions.⁴ Although much has been written about intertextuality, there is no scholarly consensus on the criteria for the identification and the classification of allusions to the OT in the NT.⁵ This is a significant limitation for this study because some will question the strength of the parallels presented. Nevertheless, in this paper any thematic or linguistic parallel that occurs between Daniel 11-12 and the Olivet Discourse, whether strong or weak, has been listed as an “allusion” if the context of the two passages appears to be the same. Intratextuality as a technique of interpretation appears to have been common among ancient exegetes.⁶ The LXX (OG and Theo) has been utilized in the comparison of Daniel with the NT.⁷ Lexical references come from the lexicons of Gesenius (OT) and Thayer (NT).⁸ This study respects the historical-grammatical method of interpretation as taught by the Seventh-day Adventist Church.⁹ Intertextuality as a tool of interpretation appeals to us because it is based on the biblical principle of scripture interprets scripture (Dan. 9:20; Is. 28:10, 13; John 5:39; Luke 24:25-27, 44-45; Acts 17:11; 1 Cor. 2:13; cf. 1 Pet. 1:10-12; 2 Pet. 1:20).¹⁰ Jesus seems to have endorsed intertextuality as an important tool of prophetic interpretation when he explicitly instructed His followers to read and understand the abomination prophecy of Daniel in order to comprehend His Synoptic

² *SDA BC Vol. 5 on Luke 17:31*, 841. White, *ST*, December 23, 1897 par. 17.

³ Hasel advocated intertestamental and intertextual studies based on themes or motifs that appear throughout the biblical canon. See Hasel, *Old Testament Theology*, 113-114, 191-192. For three excellent studies on the use of Daniel in the NT see Beale, *Use of Daniel in Revelation*, Vetne, *Use of Daniel in the Gospels*, B. Reynolds, *Echoes of Daniel in 1 and 2 Thessalonians*.

⁴ For an excellent study on this issue see Beale, *Handbook of NT Use of the OT*.

⁵ Paulien, *NT Use of the OT*, 167-169. B. Reynolds, *Echoes of Daniel*, 18-27.

⁶ Diop, *Innerbiblical Interpretation*, 136-141. Instone-Brewer, *Jewish Exegesis Before 70 CE*. Longenecker, *Biblical Exegesis in the Apostolic Period*.

⁷ Unless stated otherwise all LXX quotations come from the Blue Letter Bible website (www.blueletterbible.org).

⁸ These lexical references are available on the blueletterbible.org website.

⁹ See Davidson, “Interpreting Scripture According to Scripture”, *Perspective Digest*, Vol. 17, Issue 2. Swearingen, *Historicist Survey of Daniel 10-12*, 3-12.

¹⁰ White, *Evangelism*, 581. White, *4T*, 199. Were, *King of the North*, 23-27. Were, *Principles of Interpretation*, 7-9, 13-16. Graves, *Eschatological Rest in Lev. 25-26*, 206. For a summary of SDA principles of intertextuality see Diop, *Innerbiblical Interpretation*.

Eschatological Discourse (Matt. 24:15; Mark 13:14). Ellen White also encouraged an intertextual approach to the interpretation of Daniel and Revelation.¹¹ Finally, this study understands the Olivet Discourse to be a prophetic discourse that has classical prophecy as its genre.¹² This allows for a typological interpretation of the text.¹³ In other words the prophecies of the Olivet Discourse have a dual application. They have a typical fulfillment in the time of the disciples and an antitypical fulfillment in the time of the end.¹⁴

The Purpose of Allusions

How do we make sense of citations and allusions? How do we determine the strength of an allusion? What is the purpose or the theological significance of an allusion or a cluster of allusions in a certain text?¹⁵ These are important and challenging questions to any interpreter of Daniel and the Olivet Discourse. Allusions to the OT, whether strong or weak, help the reader to interpret the symbolic language of the Olivet Discourse. Allusions build hermeneutical bridges between two separate texts. These “bridges” give the reader a hermeneutical “key” to unlock the meaning of an apocalyptic symbol. In other words, allusions to the book of Daniel serve the purpose of giving the reader the correct OT context for the proper interpretation of its prophetic language. Without the proper context, the reader is left to speculate on the identity of a prophetic term and this can lead to erroneous conclusions. In short, OT allusions are hermeneutical tools to help the reader interpret the symbols of apocalyptic prophecy.

The Olivet Discourse an Exposition of Prophetic Mysteries

After hearing the prediction of the coming desolation of the temple (Matt. 24:1-2; cf. Matt. 23:38; Luke 19:43-44) the disciples were confused. They did not understand how such a massive structure could be destroyed¹⁶ so they came privately to Jesus and asked, “Tell us when will these things be?” (Matt. 24:3a). The book of Mark tells us that it was only four disciples (Peter, James, John, and Andrew) who came to Jesus for an explanation of His prophetic declaration (Mark 13:3). The fact that Jesus spoke these words privately places the entire Olivet Discourse in the category of the mysteries of the kingdom (cf. Matt. 13:10-15).¹⁷ In other words, the Olivet Discourse is not information for the general public, but a Messianic revealing

¹¹ White, *TM*, 112-117. White, *17MR*, 19. See also her intertextual analysis of Dan. 7:25 and 2 Thess. 2:4, *GC*, 446.1.

¹² La Rondelle, *End Time Prophecies*, 41.

¹³ La Rondelle, *End Time Prophecies*, 40-44. Kim, *Signs of the Parousia*, 93-95.

¹⁴ White, *DA*, 628 and *MB* 120.2. Davidson, *This Generation*, 325-326. Sills, *The Interpretation of the Olivet Discourse by Ellen G. White*, 5-22, 95-104.

¹⁵ Paulien, *Dreading the Whirlwind*, 5-22. *Allusions to the Old Testament in the Book of Revelation*, 113-130. *Ellusive Allusions*, 37-53. Vetne, *Use of Daniel*, 4-10.

¹⁶ White, *RH December 13, 1898*, par. 11.

¹⁷ S. Thompson, *Maskilim in the NT*, 218.

of the eschatological mysteries of the OT prophets especially the prophet Daniel. This exclusive prophetic discourse seeks to give the followers of Christ the special information they need to survive the destruction of Jerusalem and the tribulations of the last days (Matt. 24:15; Luke 17:30; 21:20), but this information is, to some extent, given in a cryptic fashion.¹⁸ The use of several apocalyptic terms (abomination of desolation, great tribulation, Son of man, etc.), the typological nature of the discourse,¹⁹ and the use of parables make Matthew 24-25 a prophetic mystery with symbolic meaning. The apocalyptic terms of the Olivet Discourse will require “understanding” to interpret (Matt. 24:15; Mark 13:14; cf. Dan. 12:10).

The Literary Structure of the Olivet Discourse

The literary structure of the Olivet Discourse appears to be chiasmic.²⁰ All three versions of the discourse begin with the question of the disciples about the sign of the destruction of the temple and the end of the world. The answer or the “sign” requested by the disciples is at the apex or chiasmic center of each discourse. A number of scholars have come to the conclusion that this sign is the Danielic abomination statement of Matt. 24:15; Mark 13:14; Luke 21:20.²¹ Several scholars have outlined the literary structure of the Olivet Discourse.²² Shea and Kidder found that in each Olivet Discourse the verse concerning the sign of the abomination of desolation was at the center of the chiasmus (see Appendix). Such determined that the abomination verse of Mark 13:14 was the key verse of chapter 13, answering directly the question of the disciples from Mark 13:4. Martin has found several linguistic markers in Mark 13 showing the centrality of the abomination warning. Oxentenko has outlined a chiasmic structure of the Olivet Discourse that places the abomination at the center. Ford described the abomination as “climatic” both in its literary and historical contexts. Interestingly, Ellen White also saw the abomination as a “sign” or “signal” connected with the question of the disciples.²³ The fact that the abomination is at the center of the literary structure of the Olivet Discourse is very important to our study because as we shall see the abomination directly quotes Daniel 12:11 and it alludes to Dan. 9:26-27.

¹⁸ Freyne compares the *maskilim* of Daniel with the disciples. See *The Disciples in Mark and the Maskilim*, 7-23. Daniel 8 and 10-12 were sealed until the time of end.

¹⁹ White, DA, 628.

²⁰ For a different view see Davidson, *This Generation Shall Not Pass*, 307-328.

²¹ Ford, *Daniel*, 165-167. Lane, *Mark*, 466. Such, *Abomination in Mark*, 27. Evans, *Mark*, 317. Beasley-Murray, *Jesus and the Last Days*, 407. Martin, *Linguistic Approach to Mark 13*, 457-483. The Syriac tradition says abominable *sign* of desolation. See Beasley-Murray, *Jesus and the Last Days*, 415 (footnote).

²² Kidder, *This Generation*, 206. Such, *Abomination in Mark*, 17. Steinmann, *Shape of Things to Come*, 65-78. Martin, *Literary Approach to Mark 13*, 457-483.

Oxentenko, *Hazon and Mareh*, 2-10. Ford, *Abomination in Eschatology*, 144-147.

²³ White, 5T, 451. See also White, *Maranatha*, 180.

We are now ready to move on to the main part of our study. We will undertake a detailed analysis of the allusions to Daniel 11 and 12 that we find in the Olivet Discourse. This intertextual analysis should help us understand how Christ understood and interpreted the final vision from the book of Daniel.

Allusions to Daniel 11 and 12 Found in the Olivet Discourse

The Question of the Disciples in Mark 13:4 Makes an Allusion to Daniel 12:6-7

Scholars have noted a similarity between the question and answer of Daniel 12:6-7 and the question of the disciples at the beginning of the Olivet Discourse.²⁴ The phrase all these things shall be finished (*mellei tauta synteleisthai panta*) in Mark 13:4 appears to allude to a similar phrase (*syntelesthesetai panta tauta*) in Dan. 12:7 OG. Just as a holy one asked about the timing of the end (Dan. 12:6),²⁵ so the disciples in Mark 13:4; cf. Matt. 24:3, Luke 21:7 ask about the timing of the end. Obviously, the disciples connected Daniel 12 with last day events. Later on in the Olivet Discourse (Matt. 24:33-34) Christ will allude back to this same phrase found in Dan. 12:7. It appears Christ is encouraging His followers to study the apocalyptic text of Daniel 12 in order to understand final events (cf. Matt. 24:15). Ellen White made a similar recommendation.²⁶

Mark 13:4 Tell us, when shall these things be? and what shall be the sign when *all these things shall be fulfilled?* (*mellei tauta panta synteleisthai*)

Dan. 12:6 NKJV How long shall the fulfillment of these wonders be?

Daniel 12:7 OG ... and swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. (*syntelesthesetai panta tauta*).

Matthew 24:4-5 Alludes to the Deceitful Nature of the King of the North

The warning against the subtle deceptions of false prophets and false christs (Matt. 24:4-5; cf. Matt. 24:11; 23-26) makes an allusion to the deceitful nature of the despicable man or the king of the north of Daniel 11 (Dan. 11:30, 32, 34, 38; cf. Dan. 8:25). In Daniel 11 the deceptions of the king of the north are directed against those who forsake the covenant (Dan. 11:30) and those who do wickedly (*anomountes*) against the covenant (Dan. 11:32). These wicked covenant breakers appear to be synonymous with the ones who practice lawlessness (*anomian*) mentioned in Matt. 24:12; cf. Dan. 12:10. Matthew 24:24-27 makes it clear that these deceptions will

²⁴ Hartman, *Prophecy Interpreted*, 145. Vetne, *Use of Daniel*, 198-201. Ford, *Crisis! Vol. 1*, 93. La Rondelle, *End Time Prophecies*, 34.

²⁵ White, *TM*, 114. "Twice Daniel inquired, How long shall it be to the end of time?" See also Nunez, *Daniel*, 175.

²⁶ White, *LDE*, 15.4.

occur during the last days just prior to the coming of the Son of man. We will see this same theme of end time deception in 2 Thess. 2 and the book of Revelation.

Matthew 24:6-8 Alludes to the Wars of Daniel 11

The wars and rumors of wars (Matt. 24:6) and the fact that nation will rise against nation and kingdom against kingdom (Matt. 24:7) makes a strong allusion to the wars between the king of the north and the king of the south mentioned in the final part of Daniel (Dan. 11:36-12:3). These military activities are described as the beginning of sorrows (Matt. 24:8), thus connecting them with the beginning of the final events. We will see this same theme of war among the nations in the last days in the book of Revelation.

Matthew 24:9-15 Makes Multiple Allusions to Daniel 12

There is a cluster or sequence of Daniel 12 allusions in Matt. 24:9-15. These verses have an application to the first century and to the last days.²⁷ These allusions lead up to the climactic Daniel 12 quotation (*to bdelymgates eremoseos*) of Matt. 24:15; Mark 13:14. This is followed by the parenthetical phrase “let the reader understand” which is another allusion to Daniel 12. The number and significance of these Daniel 12 allusions cannot be overlooked or underestimated. Certainly, these verses must have an eschatological fulfillment, yet their first century typological application cannot be denied.²⁸

Matthew 24:9-11 Alludes to the Persecution of the Danielic *Maskilim*

In the text of Matt. 24:9-11 (cf. Matt. 10:16-22) we find an allusion to the persecution of the wise or *maskilim* from Daniel 11 and 12. Scholars have noted a thematic and linguistic parallel between the handing over for affliction (*thlipsin*) of Matt. 24:9 and the persecution mentioned in Dan. 11:33-35; 12:7, 10 (cf. Dan. 7:25) and the time of trouble (*thlipseos thlipsis*) mentioned in Dan. 12:1.²⁹ The reference to “many” being offended and falling into apostasy (Matt. 24:10)³⁰ appears to allude to the “many” who will fall when the king of the north invades the “glorious land” (Dan. 11:41; cf. Dan. 11:34).³¹ Furthermore, the idea of standing before kings and governors (Mark 13:9) probably alludes to Daniel and his three *maskilim* friends (Dan. 1:4) who testified before heathen kings (Dan. 1-6).³² Just as Daniel and his

²⁷ Wenham, “A Note on Matthew 24:10-12”, *Tyndale Bulletin* 31 (1980) 159.

²⁸ White, *RH, December 7, 1897 par. 2-3*. See also Davidson, *This Generation*, 325-327.

²⁹ Vetne, *Use of Daniel*, 209. Gundry, *Matthew: A Commentary*, 478-479. La Rondelle, *Christ's Use of Daniel*, 405-407. Buchanan, *Matthew*, 897, 900. Pennington, *Daniel in Matthew*, 86.

³⁰ White, *RH, April 19, 1898 par. 1-2*. White, *Ms78-1897 (July 28, 1897) par. 42*.

³¹ Buchanan, *Matthew*, 898, 901-902. La Rondelle, *Christ's Use of Daniel*, 404-405. Hagner, *Matthew*, 694.

³² Vetne, *Use of Daniel*, 211-212.

friends were tested by fiery trials as a witness to the kings of Babylon (Dan. 1-3, 6), so the end time people of God in Matt. 24 will be afflicted as a “testimony” to the nations (Dan. 12:3, 10; Matt. 24:14; cf. Mark 13:9-10; Luke 21:13).³³ Just as God gave Daniel and his friends wisdom to answer the heathen kings, so the Holy Spirit will give the end time “wise” the words to speak when they are brought before kings and governors (Dan. 12:10; Mark 13:11; cf. Luke 21:15). Interestingly, the parallel passage of Luke 21:15 says God will give His people a mouth and wisdom (*sophian*) which their adversaries will not be able to gainsay or resist. The use of the word *sophian* reminds us of the use of the same word in the eschatological passages of Rev. 13:18 and 17:9.

Matthew 24:12 Alludes to Daniel 12:10

The use of the word *anomia* in Matt. 24:12 (cf. Matt. 13:41) is significant³⁴ and appears to allude to the lawless actions of the wicked mentioned in Daniel 11:32 and 12:10 LXX. Please note that the wicked (*anomoï*) of Daniel 12:10 are set in an eschatological context.

Matthew 24:12 And because iniquity (*anomian*) shall abound, the love of many shall wax cold.

Daniel 12:10 Theo Many shall be purified, and made white, and tried; but the wicked (*anomoï*) shall do wickedly (*anomesosin*): and none of the wicked (*anomoï*) shall understand; but the wise shall understand.

Matthew 24:13 Alludes to Daniel 12:1, 12, 13

Matt. 24:13 (cf. Mark 13:13) uses the key words *hypomeinas*, *telos* and *sothesetai* which are connected to the eschatological texts of Daniel 12:1 and 12:12-13.³⁵ Just as the end time people of God must endure (*hypomeinas*) to the end (Matt. 24:13). So the end time *masikilm* in Daniel must endure (*hypomenon*) to the end (Dan. 12:12-13 LXX). Just as the end time people of God will be saved (*sothesetai*) from their tribulations (Matt. 24:13; cf. Matt. 24:22). So the end time people of God that are written in the book will be delivered (*sothesetai*) from the time of trouble (Dan. 12:1 LXX). These connections with Daniel 12 appear to place the word *telos* from Matt. 24:13 in an end time context.³⁶ The idea of eschatological endurance (*hypomone*) can also be found in the Apocalypse (Rev. 3:10; 13:10; 14:12).

Matthew 24:13 But he that shall endure (*hypomeinas*) unto the end (*telos*), the same shall be saved (*sothesetai*).

³³ White, *RH, December 20, 1898 par. 1, 3*. White, *SpM*, 358.

³⁴ Davison, *Anomia in Matthew*, 617-635. Wenham, “A Note on Matthew 24:10-12”, *Tyndale Bulletin* 31 (1980) 160-161. Beale & Gladd, *Hidden But Now Revealed*, 232.

³⁵ Vetne, *Use of Daniel*, 210-212. Gundry, *Commentary on Matthew*, 193-194.

³⁶ White, *Ms48-1900, par. 18*. La Rondelle, *Christ’s Use of Daniel*, 407-408.

Daniel 12:1 LXX And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (*sothesetai*), every one that shall be found written in the book.

Daniel 12:12 LXX Blessed is he that waiteth (*hypomenon*), and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end (*synteleias*) be: for thou shalt rest, and stand in thy lot at the end (*synteleian*) of the days.

Matthew 24:14 Alludes to the Preaching of the Gospel in Daniel 11 and 12

Matt. 24:14 (cf. Mark 13:9) predicts the global dispersion of the gospel before the end (*telos*). This appears to allude to the preaching of the gospel described in Dan. 11:33 and Dan. 12:3-4. The context of Matt. 24:10-12 and the use of the word *marturion* lets us know that the gospel will be spread during times of martyrdom and persecution. Although there is biblical support for a first century fulfillment of this prophecy (Col. 1:23; cf. Rom. 1:8; 10:18; Col. 1:5, 6), the Daniel 12 allusion in this text and the Daniel 12 allusions in the surrounding passages seem to confirm an end time fulfillment. This fits in well with the typological nature of the Olivet Discourse.³⁷ The gospel was preached to the whole world in the first century and it will be preached to the whole world in the time of the end. The book of Revelation endorses the idea that the gospel will be preached to all the inhabitants of the earth in the time of the end (Rev. 10:7, 11; 14:6-12; 18:1-4).³⁸

Matthew 24:14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

Daniel 11:33 *And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*

Daniel 12:3 *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

4 *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

Matthew 24:15 Quotes Daniel 12:11

At the center of the literary structure of the Olivet Discourse appears one of the most important warnings of the entire scripture, the abomination of desolation

³⁷ SDA BC, Vol. 5 on Matt. 24:13, 498.

³⁸ Veloso connects Matt. 24:14 with the mission of the remnant of Revelation. See *Apocalipsis*, 55. White, *Ms147 (December 9, 1897) par. 47*.

(Matt. 24:15; Mark 13:14; Luke 21:20). The word abomination or *bdelygma* means something that is detestable usually refers to an idol or something idolatrous. When this abomination is set up in the holy place where it ought not be (Matt. 24:15; Mark 13:14), this will be the sign or signal of impending destruction and desolation (Luke 21:20). There is wide spread consensus that the phrase the abomination of desolation (*to bdelygma tes eremoseos*) in Matt. 24:15 and Mark 13:14 is a direct quotation from the LXX of Dan. 12:11.³⁹ Dr. Gerhard Hasel, in the DARCOM series volume 2, page 442, says the following concerning the abomination.

“The abomination of desolation’ in Matthew 24:15 is a translation of the Greek phrase: to bdelygma tes eremoseos. The Greek phrasing of Matthew 24:15 closely resembles that of Daniel 11:31, bdelygma eremoseos (“Theodotion”). It is identical with Daniel 12:11 (to bdelygma tes eremoseos).”

“The Greek term, bdelygma, means “abomination” and translates the Hebrew term, siqqus (“abomination”). Thus from a standpoint of linguistics we may note that the phrase in Matthew 24:15 does not derive from Daniel 8:13 (or 9:27). Rather, it has been correctly suggested that Matthew 24:15 (cf. Mark 13:14) “is taken from Daniel 12:11,” or possibly from Daniel 11:31.”

Dr. Hasel believed that the abomination from Matthew 24:15 was quoted from Daniel 12:11 and possibly 11:31. He does not see strong linguistic evidence to link Daniel 8:13 or Daniel 9:27 to the exact wording of Matthew 24:15. With that said, most would agree that Daniel 9:27 and possibly Daniel 8:13 also have a linguistic and thematic connection with Matthew 24:15. Other scholars claim that Jesus was not actually quoting one of the passages from Daniel but rather Jesus used a general term about the abomination of desolation which summarized and included all the abomination verses in Daniel but especially emphasized Daniel 9:27.⁴⁰

In short, the term “the abomination of desolation” (*to bdelygma tes eremoseos*) is an exact quotation of Daniel 12:11 LXX, but it also appears to be related thematically and linguistically to all the variant phrases in the book of Daniel (Dan. 8:13; 9:27; 11:31).⁴¹ In our opinion, Daniel 12:11 is the primary focus of the citation in Matt. 24:15. This is confirmed by the Daniel 12 context surrounding this quote.⁴² The abomination of desolation had a typical fulfillment in 66-70 AD and it will have an

³⁹ Beale, *NT Use of the OT*, 223. Evans, *Mark*, 317. See also Etouge, *Transgression of Desolation*, 9-10. Taylor, *Destruction of Jerusalem*, HTS 59(2) 2003, 292.

Pennington, *Daniel in Matthew*, 84. Barclay, *Matthew*, 306. Hamilton, *With the Clouds*, 187. Treiyer, *Dia de Expiacion*, 309-310. Fitzmyer, *Luke*, 1344-1345.

⁴⁰ Vetne, *Use of Daniel*, 177. Ford, *Abomination in Eschatology*, 154.

⁴¹ Gray, *Temple in Mark*, 196-199.

⁴² Nunez, Samuel L., *The Abomination of Desolation*, 9. Pennington, *Daniel in Matthew*, 84.

antitypical fulfillment in the time of the end.⁴³ This is consistent with the typological nature of the Olivet Discourse.⁴⁴ In the book of Revelation we will see this same theme of end time idolatry in connection with the desolation of the earth.

Matthew 24:15 When ye therefore shall see the abomination of desolation to (*to bdelygma tes eremoseos*), spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Daniel 12:11 LXX And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate (*to bdelygma tes eremoseos*) set up, there shall be a thousand two hundred and ninety days.

The Abomination of the Olivet Discourse Alludes to Daniel 9:26-27

Scholars have long noted an obvious allusion to Dan. 9:26-27 in the Olivet Discourse.⁴⁵ According to the question of the disciples, they wanted to know the “sign” of the destruction of the temple and of the end of the world. According to the literary structure of all three Olivet Discourses the answer to both questions has to do with the abomination of desolation. The Lukan version interprets the abomination standing in the holy place (*topo hagio*) as an army around the city of Jerusalem (Luke 21:20; cf. Dan. 9:26-27; Luke 19:43-44). Luke does not appear to use prophetic typology. For him the abomination had to do with the idolatrous Roman army of the first century⁴⁶ and the holy place had to do with the holy district connected with the temple and the city of Jerusalem.⁴⁷ This passage is very consistent with events described at the end of the 70 week prophecy (Dan. 9:26-27) and the historical record of the fall of Jerusalem in 66-70 AD.⁴⁸ It is interesting to note that in the related passage of Luke 17:30-31, Luke quotes the abomination warning in the context of the last days (cf. Luke 23:29-30). In this way Luke also endorses the end time application of the abomination. On the other hand, Matthew and Mark quote Dan. 12:11 in answer to the question of the disciples (Matt. 24:3, 14; cf. Mark 13:4, 14). Due to the dual nature of the Olivet Discourse in these two synoptic gospels, these two texts refer primarily to an event from the time of the end

⁴³ White, *5T*, 451.2. Also *Ms16-1884.11*, “But this answers to the last closing work, the abomination of desolation standing in the holy place.”

⁴⁴ White, *MB*, 120.2 and *5T*, 753.1 and *Ms78-1897 (July 28, 1897)* par. 53-54. Kim, *Signs of the Parousia*, 163. Davidson, *This Generation*, 325-326. La Rondelle, *Did Jesus Intend to Return in the First Century?*, 11. Were, *Certainty of Third Angel's Message*, 117-118, 126-134. Way, “The Scope of Prophecy”, *The Ministry*, April, 1971, Vol. 44, No. 4, 30-32.

⁴⁵ Vetne, *Use of Daniel*, 176-178.

⁴⁶ The Jews considered the Roman military ensigns to be idolatrous. Josephus, *Antiquities of the Jews*, 18.3.1 and 18.3.5. White, *2SAT*, 182.3 and *GC88*, 26.1.

⁴⁷ The Jews considered the temple mount and the city of Jerusalem to be a holy precinct (Neh. 11:1, 18; Isa. 48:2; 52:1; Dan. 9:16, 20, 24; 11:45; Mat. 4:5, 27:53).

⁴⁸ White, *GC*, 17-38. La Rondelle, *End Time Prophecies*, 50-51.

(Dan. 12:11) but through prophetic typology they also allude to the abomination of 66-70 AD (cf. Dan. 9:26-27).⁴⁹ Ellen White also saw prophetic typology in the abomination warning of the Olivet Discourse.⁵⁰

Matthew 24:15 When ye therefore shall see the abomination of desolation to (*to bdelygma tes eremoseos*), spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Luke 21:20 And when ye shall see *Jerusalem compassed with armies*, then know that *the desolation (eremosis) thereof is nigh*.

Daniel 9:26 LXX ...and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war *desolations are determined*.

27 ...and for the overspreading of *abominations he shall make it desolate, (bdelyugma ton eremoseon)* even until the consummation, and that determined shall be poured upon the desolate (*eremosin*).

The Olivet Discourse and Daniel 11:31

What about the abomination of Daniel 11:31? There is no doubt that there is a linguistic similarity between Matt. 24:15; Mark 13:14 and the LXX of Daniel 11:31. Does the abomination of Daniel 11:31 refer to the destruction of the temple in 70 AD or to the end of the age? Daniel 11:31 says that the sanctuary of God shall be polluted (*chahal*) by the “arms” of the vile man or the king of the north. The Hebrew word *chahal* has the meaning to profane, make common, defile, or pollute. The sanctuary of God is usually polluted by the presence of ceremonially unclean people (Lev. 21:12; Ez. 7:22; 23:38-39; 44:7; Zep. 3:4; cf. Lev. 20:3). It is interesting to note that the temple of God can be polluted by the priesthood when they violate the law of the covenant (Zep. 3:4; cf. Ez. 22:26). In Daniel 11:31 this dishonorable act against the temple is connected with the standing up of arms (*zero'im*) that take away the *regular (tamid)* and set up of the idolatrous abomination (*shiqquts*). The presence of this idolatrous group profanes the sanctuary. Apparently this group (*zero'im*) is defiled because they have violated the covenant and have been deceived by the king of the north (Dan. 11:30, 32; cf. Dan. 8:12, 25). The LXX translates *chahal* as *bebelousi*. In the New Testament, this word is used to describe the defilement of the temple by the presence of pagan Gentiles (Acts 24:6; cf. Acts 21:28-29; Rev. 21:27). The king of the north is a symbolic name for the Roman power, both pagan and papal. To what sanctuary and to what time period does the defilement of the temple by the Roman arms in Daniel 11:31 refer?

Daniel 11:31 is an angelic explanation or expansion (Dan. 10:1, 14) of the attack against the sanctuary described in Dan. 8:11-13 (cf. Dan. 7:25). According to these

⁴⁹ Davidson, *This Generation*, 325-326. La Rondelle, *End Time Prophecies*, 40-44.

⁵⁰ Sills, *The Interpretation of the Olivet Discourse by Ellen G. White*, 5-22, 95-104.

verses the little horn or Rome will attack the sanctuary of the Prince throughout its career and well into the time of the end (Dan. 8:14, 17, 19). For this reason the sanctuary that is attacked by Rome cannot refer exclusively to the literal Jewish sanctuary of the second temple period. Since the earthly temple of God was destroyed in 70 AD, the sanctuary mentioned in Dan. 8:11-13 must include the heavenly sanctuary (Heb. 8:2, 5; Rev. 11:19) which has been in existence throughout human history. Interestingly, Ellen White understood the fulfillment of Dan. 8:12 to be connected with events of the Middle Ages.⁵¹ According to Daniel 7:25 and Daniel 11:36, the Roman power has and will defile the heavenly temple of God by its blasphemous words (cf. 2 Thess. 2:3-4; Rev. 13:5-6). The first attack against the heavenly sanctuary occurred during the 3 and ½ times or 42 months of the Middle Ages (Dan. 7:25; Rev. 13:5-6; cf. Luke 21:24;⁵² Rev. 11:2). The attack on the temple in Daniel 11:31 is connected with a persecution against the people of God that would last until 1798 or the beginning of the time of the end (Dan. 11:32-35; cf. Dan. 7:25; 12:7).⁵³ Therefore we can conclude that the defilement of the sanctuary mentioned in Daniel 11:31 appears to have occurred during the first Papal supremacy of 538-1798 AD. We can also conclude that Dan. 11:31 does not answer either of the questions asked by the disciples (Matt. 24:3; cf. Mark 13:4; Luke 21:7). Nor does a Middle Age fulfillment of the abomination coincide with the idea that all these things shall come upon "this generation" (Matt. 24:34; Mark 13:30; Luke 21:32). The events foretold in Daniel 11:31 were not fulfilled in the first century nor will they be fulfilled at the end of the age. Therefore, Daniel 11:31 is not directly connected to the fulfillment of Matt. 24:15; Mark 13:14. In other words, the abomination of the Olivet Discourse has nothing to do with the Middle Ages, but is applicable only to the first century and the time of the end. Ellen White appears to agree with this idea since she only applies the abomination of the Olivet Discourse to the first century and the time of the end.⁵⁴ Nevertheless, since the events described in Daniel 11:31 are thematically and linguistically similar to Daniel 12:11, the historical events which occurred in fulfillment of Daniel 11:31-35 help us to understand what will occur in the time of the end. In other words history will repeat itself. Just as the regular was taken away and the abomination was set up in its place during the Middle Ages, so in the time of the end something similar will occur (Dan. 11:36-39, 45; 12:10-12).⁵⁵ We would be wise to pay attention to past history so we will be prepared for the events of the future.⁵⁶

⁵¹ White, *GC*, 65.

⁵² Vetne and Davidson see a connection between the trampling of Jerusalem in Luke 21:24 and the trampling of the sanctuary and the host in Dan. 8:10-14; cf. Dan. 7:25. See Vetne, *Use of Daniel*, 217-218. Also Baldwin, *Times of the Gentiles*, 298-305.

⁵³ Mora, *Dios Defiende Su Pueblo*, 145-154. Shea, *Daniel*, 261.

⁵⁴ White, *MB*, 120.2 and *5T*, 753.1.

⁵⁵ Ford, *Daniel*, 283.

⁵⁶ White, *13MR*, 394.

Matthew 24:15 When ye therefore shall see the abomination of desolation to (*to bdelygma tes eremoseos*), spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Daniel 11:31 Theo And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate (*bdelygma eremoseos*).

The Call to Read and Understand of Matt. 24:15 Alludes to Daniel 12:4, 10

There is a short parenthetical statement in Matt. 24:15; Mark 13:14 that makes a call to understand the cryptic Danielic phrase the abomination of desolation. This statement does not appear to be editorial, but instead is consistent with the sayings of the synoptic Jesus.⁵⁷ In Daniel 12:4, 10 we find that the prophetic parts of Daniel dealing with the last days were sealed until the time of the end. Nevertheless, there is a promise that the reader of the prophecy (those who “run to and fro” in the scroll of Daniel) will increase in knowledge (*gnosis* Theo) and the *maskilim* (*noemones* Theo) or the wise will understand the sealed part of the prophecy at the time of the end (Dan. 12:4, 10). The words *anaginoskon* and *noeito* in Matt. 24:15 call the reader of Daniel to understand the once sealed portion of that prophecy.⁵⁸ Thus, the call to read and understand the abomination warning appears to allude to the “wise” of Daniel 12:4, 10 who will live during the time of the end.⁵⁹ Please note that the wise of Daniel 12:4, 10 are connected to the abomination warning of Daniel 12:11 and this abomination will be set up in the time of the end. The “wise” who endure in covenant faithfulness will be blessed (Dan. 12:12) and delivered by Michael in the time of the end (Dan. 12:1). Ellen White encouraged the end time people of God to understand the cryptic warnings of the Olivet Discourse.⁶⁰ In the book of Revelation we will find more calls to wisdom that allude to the wise of Dan. 12:10 (Rev. 10:8; 13:9, 18; 17:9).

⁵⁷ Perkins, *Let the Reader Understand*, 95-104. Gray, *Temple in Mark*, 202-204.

⁵⁸ Jerome says the following, “Whenever we are urged to use our understanding, the meaning is shown to be mystical.” Simonetti, *ACC: Matthew 14-28*, 193.

⁵⁹ Gundry, *Matthew: A Commentary*, 481. See also Gundry, *Mark*, 742. Hart, *A Chronology of Matthew 24:1-44*, 140. Evans, *Mark*, 320. Beasley-Murray, *Jesus and the Last Days*, 411. La Rondelle, *End-Time Prophecies*, 37-38. Ford, *Abomination in Eschatology*, 170-171, 209-210. Ford, “Unfolding the Mysteries of Daniel the Prophet”, *The Ministry*, January 1974, Vol. 47, No. 1, 8-11. Pennington, *Daniel in Matthew*, 79.

⁶⁰ White, *Ms78-1897 (July 28, 1897) par. 53-54*. “The disciples heard Christ’s words, but they did not then fully understand them. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why He connected the perils of the overthrow of Jerusalem with the perils of His second advent. But those who live in this age may understand Christ’s general warning, and should appropriate it to the period where it belongs...”

Daniel 12:4 Theo But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge (**gnosis** - Theo) shall be increased.*

10 “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the *wise (**dianooumenoi/noemones**-Theo) shall understand.”*

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth (**anaginoskon**), let him understand (**noeito**):*)

The Great Tribulation of Matthew 24:21 Alludes to Daniel 12:1

Many scholars agree that the great tribulation of Matthew 24:21 (cf. Mark 13:19) originates in the eschatological text of Daniel 12:1.⁶¹ Thus the “great tribulation” of the Olivet Discourse appears to have an eschatological fulfillment.⁶²

Daniel 12:1 LXX And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble (**estai kairos thilipseos thilipsis**), such as never was since there was a nation (**ou gegonen...ou gegenetai ethnos**) even to that same time:* and at that time thy people shall be delivered, every one that shall be found written in the book.

Matthew 24:21 *For then (**estai**) shall be great tribulation (**thlipsis megale**), such as was not since the beginning of the world (**ou gegonen**) to this time, no, nor ever shall be (**ou un genetai**).*

The phrase, “such as never was since there was a nation even to that same time” appears to allude to the plagues that fell upon Egypt in judgment against that nation for oppressing the covenant people of God (Ex. 9:18, 24; 10:6, 14; 11:6; cf. Jos. 10:14).⁶³ The supernatural army of locusts in the prophecy of Joel is also described in similar terms (Joel 2:2). This army of locusts is intimately connected with eschatological day of the Lord. Interestingly, the language of Daniel 12:1 is also connected with the seventh plague of the seven last plagues in the book of Revelation (Rev. 16:18).⁶⁴ Therefore, the fall of Babylon in the book of Revelation appears to be connected to the time of trouble of Daniel 12:1 and the supernatural fall of the king of the north in the prophecy of Dan. 11:45-12:1 (cf. Dan. 8:25). Thus, the abomination signals that the end time wrath of God (great tribulation of Daniel 12:1) is about to fall on the apostate people of the covenant and upon those who

⁶¹ Yarbro-Collins, *Influence of Daniel*, 110. Doukhan, *Secrets of Daniel*, 184. La Rondelle, *Christ's Use of Daniel*, 405-407. Baldwin, *Daniel*, 203. Hamilton, *With the Clouds*, 187-188. Hayden, *Vision By the Tigris*, 210-211.

⁶² Pfandl, *Daniel's Time of the End*, 145.

⁶³ Gray, *Temple in Mark*, 207.

⁶⁴ Beale, *Revelation*, 842. Buchanan, *Revelation*, 475. Hamilton, *With the Clouds*, 202.

have oppressed His covenant people.⁶⁵ Some expositors have seen a fulfillment of this prophecy in the Middle Ages.⁶⁶ This is consistent with the typological nature of the Olivet Discourse. The “great tribulation” had a typical fulfillment in the pagan and papal persecutions against the church⁶⁷ and it will have an antitypical fulfillment in the time of the end (cf. “the great tribulation” in Rev. 7:14).⁶⁸

The Times of Luke 21:24 Allude to the Times of Daniel 12:7

In the Lukan parallel to the “great tribulation” of Matt. 24:21 (cf. Mark 13:19) there is a historical focus on the destruction of Jerusalem in 70 AD (Luke 21:20-24).⁶⁹ Nevertheless, there is a widening of the prophetic scope in Luke 21:24b where it is stated that Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. The text is telling us that the trampling of the Holy City will continue for a definite period of time beyond the destruction of first century Jerusalem (cf. Dan. 8:13; Rev. 11:2).⁷⁰ It appears that the times (*kairoi*) of the Gentiles in Luke 21:24 allude to the times (*kairon*) mentioned in Dan. 12:7; cf. Dan. 7:25; Rev. 12:14.⁷¹ This is the same period of persecution mentioned in Dan. 11:32-35. Due to their context, these prophetic periods are to be understood as symbolic for literal years (Num. 14:34; Ez. 4:6).⁷² These periods were fulfilled historically from 538 AD to 1798 AD (cf. Rev. 11:2, 3; 12:6, 14; 13:5).⁷³

Daniel 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half (***kairon, kairon, kairou***)...

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times (***kairoi***) of the Gentiles be fulfilled.

The Deliverance of the Elect of Matthew 24:22 Alludes to Daniel 12:1, 12

According to Matthew 24:22; cf. Luke 21:28, the elect (*eklektous*) of God will be delivered from the great tribulation of the Olivet Discourse. This concept comes

⁶⁵ Vetne, *Use of Daniel*, 209-212.

⁶⁶ Sills, *The Interpretation of the Olivet Discourse by Ellen G. White*, 5-22, 95-104.

⁶⁷ White, *GC*, 393.2.

⁶⁸ Z. Stefanovic, *Daniel*, 40. E. Gane, *Trumpet After Trumpet*, 156-157.

⁶⁹ La Rondelle, *End Time Prophecies*, 50-51.

⁷⁰ Vetne, *Use of Daniel*, 217-218.

⁷¹ Baldwin, *Times of the Gentiles*, 303. Beale, *NT Use of the OT*, 377.

⁷² Shea, *Bible Amplifier: Daniel 7-12*, 218.

⁷³ Shea, *Bible Amplifier: Daniel 7-12*, 205, 218-219. Maxwell, *God Cares: Daniel*, 130. La Rondelle, *End Time Prophecies*, 238-262. Hayden, *Vision By the Tigris*, 130-136.

from Daniel 12:1 (cf. Dan. 12:7, 12; Jer. 30:7; Luke 18:7-8).⁷⁴ The word saved (*esothe*) in Matt. 24:22 is the same Greek word that is used in Daniel 12:1 for delivered (*sothesetai*). Thus, the elect of God will be delivered from the great tribulation of Matt. 24:21 by Michael the great Prince (Dan. 12:1). The term “the elect” reminds us of those who are “written in the book” (Dan. 12:1).⁷⁵ The elect appear to allude to the *maskilim* of Dan. 11-12. The days of Matt. 24:22 may allude to the 1335 days (Dan. 12:12).⁷⁶ Some expositors see the fulfillment of this prophecy at the end of the first period of Papal dominance (538-1798 AD).⁷⁷ This is consistent with the typological nature of the Olivet Discourse. The elect of God were delivered from the great tribulation of the Middle Ages (Dan. 11:34; Rev. 12:16)⁷⁸ and they will also be delivered from the end time great tribulation (Dan. 12:1; Rev. 7:14).⁷⁹

Daniel 12:1 LXX And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble (kairos thlipseos thlipsis), such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (sothesetai), every one that shall be found written in the book.*

Daniel 12:12 LXX Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (**hemeras**).

Matthew 24:21 For then shall be great tribulation (**thlipsis megale**), such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days (**hemerai**) should be shortened, there should no flesh be saved (**esothe**): but for the elect's sake those days (**hemerai**) shall be shortened.

The Cosmic Signs of Matthew 24:29 Allude to the Deliverance of Dan. 12:1

The cosmic signs of deliverance (Matt. 24:29; Mk. 13:24; cf. Luke 21:28) are said to occur at the end of the days of tribulation (*thlipsin*). These cosmic disturbances are a sign to the elect that their redemption is nigh (Luke 21:28).⁸⁰ This connects

⁷⁴ Anderson, *The Michael Figure in Daniel*, 276-277. La Rondelle, *End-Time Prophecies*, 134-136. La Rondelle, *Christ's Use of Daniel*, 407. Harper, *Advent of Christ and Antichrist*, 188. Doukhan, *Secrets of Daniel*, 184-186. Hamilton, *With the Clouds*, 189.

⁷⁵ L. Hartman, *Prophecy Interpreted*, 164. Hamilton, *With the Clouds*, 189.

⁷⁶ White, *1T*, 203. White, *RH, November 27, 1900 par. 2*. Harper, *Advent of Christ and Antichrist*, 188.

⁷⁷ Mora, *Dios Defiende a su Pueblo*, 151. Sills, *The Interpretation of the Olivet Discourse by Ellen G. White*, 5-22, 95-104.

⁷⁸ U. Smith, *Daniel and Revelation*, 379. Treiyer sees typology in Matt. 24:15 pointing to a Middle Ages fulfillment. See Treiyer, *Dia de Expiacion*, 311-13, 315-316.

⁷⁹ La Rondelle, *Christ's Use of Daniel*, 407. Moore, *Trumpets of Revelation*, 45-48.

⁸⁰ White, *3SM*, 417.

the cosmic signs with the liberation of Matt. 24:22 and the liberation of Dan. 12:1.⁸¹ Thus, the liberation of God's elect by Michael the great prince will occur at the end of the tribulation days. There are some expositors who see the fulfillment of this prophecy at the end of the Middle Ages period of Papal dominance (538-1798 AD).⁸² This application of the prophecy is consistent with the typological nature of the Olivet Discourse.⁸³ It is interesting to note that Jesus uses the judgment oracle against Babylon (Is. 13:2-22) and the oracle against the king of Babylon (Is. 14:4b-21) to describe the cosmic signs connected with the day of the Son of man (Matt. 24:30-31). Thus, we see that Christ connected the OT oracles of judgment against eschatological Babylon and her king with the cosmic signs of the day of the Son of man (Matt. 24:30-31; cf. Dan. 12:1-2). The fall of Babylon motif alludes to the fall of Babylon in Daniel 4 and 5. It may also allude to the fall of the King of the North in Dan. 11:45-12:1. We will see extensive use of the fall of Babylon motif in the book of Revelation (Rev. 14:8, Rev. 16:12; 16:17-19:3). Finally, some scholars directly connect the cosmic signs of Matt. 24:29 (cf. Luke 21:25-26) with the book of Revelation, especially the sixth seal (Rev. 6:12-13; cf. Rev. 8:12).⁸⁴

Matthew 24:30-31 (Son of man) Alludes to Daniel 7:13-14 and Daniel 12:1-2

Matt. 24:30-31 describes the dramatic appearance of the Son of man with power and great glory. He comes to deliver the persecuted "elect" (Matt. 24:21-22) and to resurrect his faithful elect who have died in the faith (Matt. 24:31; cf. Matt. 13:43). The description of the Son of man alludes to the Divine Son of man from the judgment scene of Dan. 7 (Dan. 7:13-14).⁸⁵ The judicial and salvific actions of the Son of man from Matt. 24:30-31 also alludes to the judicial and salvific actions of Michael from Dan. 12:1-2 (cf. Matt. 25:31-34, 37, 41, 46; John 5:21-30).⁸⁶ This parallel connects the Son of man from Dan. 7:13-14 with Michael from Dan. 12:1-2.⁸⁷ It also connects the resurrection of Dan. 12:2 with the gathering of the elect in Matt. 24:31.⁸⁸ The connection between the Son of man and Michael is confirmed by the parallel text of Rev. 1:7 where the wicked who pierced the Son of man will be

⁸¹ La Rondelle, "The Application of Cosmic Signs in the Adventist Tradition", *Ministry Magazine*, Sept. 1998, Vol. 71, No. 9, 25-27. White, *GC*, 636.2. La Rondelle, *End-Time Prophecies*, 51-56. Also La Rondelle, *Christ's Use of Daniel*, 407. Doukhan, *Secrets of Daniel*, 185-186.

⁸² White, *GC*, 306-308. See also the *SDA BC*, Vol. 5 on Matt. 24:29, 501-502. Paulien, *The Seven Seals*, 236-237. Treiyer, *Dia de Expiacion*, 496.

⁸³ Maxwell, *God Cares: Revelation*, 214. Sills, *The Interpretation of the Olivet Discourse by Ellen G. White*, 5-22, 95-104.

⁸⁴ La Rondelle, "Application of Cosmic Signs in the Adventist Tradition", *Ministry Magazine* Sept. 1998, Vol. 71, No. 9, 27. Moore, *Trumpets of Revelation*, 45-48, 99. Nwachukwu, *Macarisms of Revelation*, 170-172.

⁸⁵ Steinmann, *Daniel*, 43. Greidanus, *Preaching Christ From Daniel*, 229.

⁸⁶ Doukhan, *Secrets of Daniel*, 186. La Rondelle, *Christ's Use of Daniel*, 410-411.

⁸⁷ Shea, *Daniel*, 271.

⁸⁸ Pfandl, *Who Is Michael in Daniel 12:1?*, 263.

resurrected (by Michael) to see Him coming in the clouds of heaven (see Dan. 12:2; cf. Matt. 23:39; 26:64). The “great sound of a trumpet” and the gathering of the elect (Matt. 24:31) may allude to the sounding of the trumpet during the OT year of Jubilee (Lev. 25:9-10).⁸⁹ The resurrection of Daniel also alludes to the Jubilee (Dan. 12:13).

Matthew 24:30 *And then shall appear the sign of the Son of man (**huiou tou anthropou**) in heaven (**ourano**): and then shall all the tribes (**phylai**) of the earth (**ges**) mourn (**kopsontai**), and they shall see the Son of man (**huion tou anthropou**) coming (**erchomenon**) in the clouds (**nephelon**) of heaven (**ouranou**) with power (**dunameos**) and great glory (**doxes**).*

31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Daniel 7:13 *I saw in the night visions, and, behold, one like the Son of man (**huios anthropou**) came with the clouds (**nephelon**) of heaven (**ouranou**), and came (**erchomenos**) to the Ancient of days, and they brought him near before him.*

14 *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

Daniel 12:1 *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

The Fig Tree Parable of Mark 13:29 (Mat. 24:33) Alludes to Dan. 12:7

The main body of the Olivet Discourse ends with a short parable about the budding of a fig tree (Mark 13:28-29; cf. Matt. 14:32-33). Gustavo Martin has analyzed the linguistic markers of Mark 13, which is the parallel to Matt. 24, and he has noted that the fig tree parable has very unique linguistic parallels with the abomination of desolation verse and the question of the disciples.⁹⁰ He believes this shows that the abomination is the direct answer to the question of the disciples⁹¹ and the central verse of the discourse. Since the question of the disciples (Mark 13:4; cf. Matt. 24:3) alludes to Dan. 12:7, we can conclude that Mark 13:29 (Matt. 24:33) indirectly alludes to Dan. 12:7.

⁸⁹ Davidson, *Blow the Ram's Horn in Zion*, 127-128.

⁹⁰ Martin, *Linguistic Approach to Mark 13*, 462-464, 466-468.

⁹¹ Martin, *Linguistic Approach to Mark 13*, 467-469, 478-480.

Mark 13:29 So ye in like manner, when ye shall see (*hotan oun eidete to*) these things come to pass (*tauta ginomena*), know (*ginoskete*) that it is nigh, even at the doors.

Mark 13:14 When ye therefore shall see (*hotan oun eidete to*) the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth (*anaginoskon*) understand)...

Mark 13:4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled (*tauta synteleisthai panta*)?

Daniel 12:7 OG ... and swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. (*syntelesthesetai panta tauta*).

Matthew 24:34 (This Generation Statement) Alludes to Daniel 12:7

The statement about this generation not passing until all these things be fulfilled (*panta tauta genetai*) in Matt. 24:34; cf. Mark 13:30; Luke 21:32 makes a subtle allusion to a similar phrase in Dan. 12:7 (*syntelesthesetai panta tauta*).⁹² Like Matt. 24:33, this allusion appears to make a parallel with the question of the disciples at the beginning of the Olivet Discourse (Matt. 24:3; Mark 13:4) because it also alludes to the same phrase in Dan. 12:7.⁹³ It seems Christ is encouraging His followers to study Daniel 12 in order to understand the events that will take place during the time of the end. Jesus applied the term “this generation” to the men of his age (Matt. 23:36; Luke 11:50-51; 17:25) and the to the generation living in the days just before His second coming (Matt. 24:34; Mark 13:30; Luke 21:32). This fits in well with the typological nature of the Olivet Discourse.

Matthew 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled (*panta tauta genetai*).

Daniel 12:7 OG ... and swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. (*syntelesthesetai panta tauta*).

The “Hour” in Matt. 24:36 Alludes to the Eschatological *Hora* in Daniel 11-12

We are told in Matt. 24:36; cf. Mark 13:32 that no man knows the day nor the hour (*horas*) of the coming of the Son of man. The idea of the unknown hour is repeated in the parables of the Olivet Discourse (Matt. 24:44, 50; 25:13). Scholars have noted that the OG of Daniel 8-12 repeatedly uses the word *hora* in an

⁹² Gundry, *Use of the OT in Matthew*, 55-56. See also Gundry, *Mark*, 747.

⁹³ Martin, *Linguistic Approach to Mark*, 466-469.

eschatological context.⁹⁴ Thus, Jesus appears to be alluding back to the time of the end from the book of Daniel when he refers to the “hour” of His coming.⁹⁵

Matthew 24:36 But of that day and hour (*horas*) knoweth no man, no, not the angels of heaven, but my Father only.

Daniel 11:35 OG And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end (*kairou synteleias*): because it is yet for a time appointed (*kairos eis horas*).

Daniel 11:40 OG And at the time of the end (*horan synteleias*) shall the king of the south push at him...

Daniel 11:45 OG And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end (*horas tes synteleias*), and none shall help him.

Daniel 12:1 OG And at that time (*horan ekeinen*) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble...

The Closing Verse of the Olivet Discourse (Luke 21:36) Alludes to Daniel 12:1

In the final verse of the Lukan Olivet Discourse (Luke 21:36) there is a command to watch and pray always so, “that ye may be accounted worthy (*kataxiothete*) to escape (*ekphugein*) all these things that shall come to pass (*tauta panta ta mellonta ginesthai*), and to stand before the Son of man.” The Greek word *kataxiōo* has the meaning to account or judge someone worthy. This word is definitely connected with eschatological judgment (cf. Luke 20:35; 2 Thess. 1:5). The Greek word *ekpheugo* has the meaning to escape or flee and this can also be connected with eschatological judgment (cf. Rom. 2:3; 1 Thess. 5:3; Heb. 2:3). The phrase *tauta panta ta mellonta ginesthai* points to a similar phrase in Luke 21:7 (*melle tauta ginesthai*)⁹⁶ and both phrases point to the end time judgments of God. Together these Greek words convey the idea of an end time remnant that will be judged worthy to escape the eschatological wrath of God. We find the exact same context in Dan. 12:1 where those who are written in the book will be delivered (*malat*) or judged worthy of escaping the eschatological time of trouble when Michael stands up. Furthermore the idea of standing before the Son of man at His coming (Luke 21:36) carries judgment connotations (Mal. 3:2; Nah. 1:6; Rev. 6:17; cf. Ps. 1:5; 76:7;

⁹⁴ Beale, *OT Background of the Last Hour*, 1-15. Gundry sees in this text an allusion to Dan. 12:13 LXX. See Gundry, *Commentary on Matthew*, 492.

⁹⁵ The following texts in the OG of Daniel use *hora* in an eschatological context. Dan. 8:17, 19; 10:14; 11:35, 40, 45; 12:1.

⁹⁶ Nolland, *Luke*, 1013.

Matt. 25:31-32; Rom. 14:10; Rev. 20:12).⁹⁷ The judicial stance of the Son of man in this verse alludes to the judgment scene of Dan. 7:13-14⁹⁸ and the standing up of Michael in Dan. 12:1. We will see this same theme of a worthy remnant that will be protected from the end time wrath of God in the sealing of the 144,000 in the book of Revelation.

Luke 21:36 Watch ye therefore, and pray always, that *ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

Dan. 12:1 And at that time *shall Michael stand up*, the great prince which standeth for the children of thy people: and there shall be *a time of trouble*, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered, every one that shall be found written in the book.*

The Elect of the Olivet Discourse Allude to the End Time Wise of Daniel

In the gospel of Mark, the elect of God are connected with the days of the “great tribulation” and the time of the abomination. See the following text.

Mark 13:20 And except that the Lord had shortened those days, no flesh should be saved: but *for the elect's (eklektous) sake, whom he hath chosen (eklegomai)*, he hath shortened the days.

We are told that the “elect” (*eklektous*) will be delivered from the great tribulation by the shortening of the days (Mark 13:20; Matt. 24:22; cf. Luke 18:7-8). In the OT the elect are the people of the covenant (1 Chron. 16:13; Ps. 105:6; 106:5; Is. 42:1; 43:20; 65:9). The word *eklegomai* is used to describe the elect and has the meaning to pick out or choose. This word is also used to describe the “wise” of Daniel 11:35⁹⁹ and 12:10.

Daniel 11:35 LXX And *some of them of understanding shall fall, to try them, and to purge (eklegomai)*, and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 12:10 Theo *Many shall be purified (eklegomai Theo)*, and made white, and tried; but the wicked shall do wickedly...

In these passages, the word *eklegomai* is used to translate the Hebrew word *barar* which has the meaning to choose, select, purge. This process of “purging” the wise of Daniel 11 and 12 occurs in connection with the persecution of the king of the north. The king of the north persecutes the wise because they will not forsake or abandon the holy covenant (Dan. 11:44-45; 12:7, 10-12). They are also “strong” to

⁹⁷ Fitzmyer, *Luke*, 1355-1356.

⁹⁸ Fitzmyer, *Luke*, 1350. Nolland, *Luke*, 1006-1007.

⁹⁹ L. Hartman, *Prophecy Interpreted*, 164 (footnote 66).

resist the defiling idolatry (the abomination of desolation) of the king of the north (Dan. 11:32). The king of the north uses intelligence and flatteries (Dan. 11:30, 32, 34) in his attempt to deceive the wise, but they are not fooled because they know their God. This reminds us of the elect of Matt. 24:24 who also resist the deceptions of the last days. The wise do exploits, instruct many, and turn many to righteousness (Dan. 11:32, 33; 12:3). Finally, the “wise” will be resurrected and glorified (Dan. 12:2, 3). This reminds us of the elect of the Olivet Discourse who will be resurrected at the coming of the Son of man (Matt. 24:31; cf. Matt. 13:41-43).¹⁰⁰

In short, the “wise” of Daniel 11 and 12 and the “elect” of the Olivet Discourse have similar characteristics. Indeed, they may be the same group. Both of these groups are connected with a time of tribulation (Dan. 11:33-35; 12:1, 7, 10-12) and with the abomination of desolation (Dan. 12:11; cf. Dan. 11:31). Both will be delivered from their trials at the end of time.¹⁰¹ The characteristics of the end time “wise” of Daniel and the characteristics of the elect of the Olivet Discourse remind us of the characteristics of the 144,000 in the book of Revelation.

The Wise of Daniel 12 and the Elect of Matthew 24

Wise understand prophecy (Dan. 12:4, 10).	Elect read/understand prophecy (Matt. 24:15).
Wise contrasted with “wicked” (Dan. 12:10).	Elect betrayed by lawless (Matt. 24:12).
Wise “turn many to righteousness” (Dan. 12:3).	Elect preach gospel to all nations (Matt. 24:14).
Wise endure to end of 1335 days (Dan. 12:12).	Elect endure to the end (Matt. 24:13).
Wise who endure are blessed (Dan. 12:12).	Elect who endure are “saved” (Matt. 24:13).
Wise live during abomination (Dan. 12:11)	Elect live during abomination (Matt. 24:15).
Wise live during “time of trouble” (Dan. 12:1).	Elect live during “great tribulation” (Matt. 24:21).
Wise are “delivered” by Michael (Dan. 12:1).	Elect saved out of tribulation (Matt. 24:22).
Wise are resurrected by Michael (Dan. 12:2).	Elect resurrected by Son of man (Matt. 24:30).

Those Who Read and Understand Are Compared to Noah and Lot

Matthew, Mark, and Luke explain in great detail the need to flee quickly, without hesitation at the sight of the abomination of desolation in the holy place, where it ought not be. Matthew applies the warning sign of the abomination to the *parousia* of the Son of Man (Matt. 24:3, 15). Luke applies this warning to the first century (Luke 21:20), but he also applies this same warning to the day of the Son of man (Luke 17:30-31).

In the passages of Luke 17:26-37 and Matthew 24:37-42, Luke and Matthew compare and contrast two groups, one that will be ready for the day of the Son of man and one that will be caught unprepared. The group that is ready is compared to Noah and his family who understood the warning of God, built the ark, and entered into it for their own salvation. They are like the “wise” of Daniel 12:10 who understand prophecy and heed its warning. In contrast, the wicked of Noah’s day,

¹⁰⁰ Seow, *Daniel*, 189.

¹⁰¹ Anderson, *Michael Figure in Daniel*, 276-277.

knew not that their fate was sealed until it was too late. Matthew 24:39 uses the word *ginosko*, which has the meaning to know, understand, perceive, have knowledge of. In other words, the wicked in Noah's day did not understand the warning signs of impending doom until it was too late.¹⁰² They continued their "wicked" behavior until the flood came and carried them away. This group is like the "wicked" of Daniel 12:10 who do not understand and heed the warnings of prophecy. As in the days of Noah, the close of probation will occur suddenly and silently (Matt. 24:39; cf. Rev. 22:11).¹⁰³

In the parallel passage of Luke 17:26-37 mentioned above, the "wise" are also compared to Lot and his family who understood and obeyed the prophetic warning to flee from Sodom just before its destruction. In contrast, the "wicked" are compared to the careless inhabitants of Sodom who continued their usual godless lifestyle until it rained down fire and brimstone from heaven. Furthermore, the "wicked" are compared to Lot's wife who disobeyed the order not look back because her heart was with her worldly possessions (Luke 17:32).

Luke and Matthew finish their comparison of the wise who understand and the wicked who do not understand and heed the warning to flee, by presenting the fate of the wicked who will be food for the eagles (Matt. 24:28, 40-44; Luke 17:34-37). We will also see the theme of the wicked dead and the great supper of vultures in Revelation 19.

From the texts we have studied, it seems quite clear that the warning of the abomination applies first of all to the generation of the disciples and Pharisees (Matt. 23:35-39; 24:20, 32-34; Luke 21:21-24). It is also clear from the parallel texts of Matthew 24:37-42 and Luke 17:26-37 (see also Luke 23:29-31), that the warning to flee also has an anti-typical fulfillment when the Son of man shall be "revealed" (*apokaluptetai*) (Luke 17:30). In other words, those who read and understood the warning of the abomination in the first century, fled Jerusalem like Noah and Lot fled from the judgments of God upon the wicked. Likewise, those in the last days who read and understand the prophecy of the abomination will also flee, like Noah and Lot, the coming judgments of God. We will see this theme again in Revelation 18:4 in connection with the order to come out of Babylon.

Those Who Read and Understand and the Parable of the Wise Servant

Matthew 24 ends with the parable of the wise servant. Those who read and understand the end time warnings of the Olivet Discourse are compared with this wise servant. The faithful and "wise" (*phronimos*) servants, who give their fellow servants bread in due season, will be ready for the second coming¹⁰⁴ and they will be rewarded by the Master with great honor and a special blessing (*makarios*)

¹⁰² White, 9T, 14.

¹⁰³ White, GC, 490-491

¹⁰⁴ White, 6T, 128.

(Matt. 24:45-47; Luke 12:37-38, 42-44). This reminds us of the glorification of the *maskilim* in Daniel 12:3 and the “blessing” (*makarios* LXX) of the *maskilim* in Daniel 12:12.¹⁰⁵ In contrast, the wicked servant believes his Master delays his coming and he becomes drunk and mistreats his fellow servants (Matt. 24:48-49). This wicked servant will be severely punished (Matt. 24:51). The wicked servant reminds us of the wicked of Daniel 12:10 who will also suffer a similar fate (Dan. 12:1-2).

Those Who Read and Understand and the Parables of Matthew 25

Matthew 25 contains three parables that also compare and contrast the wise and the wicked of the last days. In the first parable of the 10 virgins (Matt. 25:1-13), we have five virgins that are described as “wise” and five virgins that are described as “foolish”. The first group is prepared with extra oil for their lamps while the second is not. When the bridegroom arrives, the “wise” virgins enter into the marriage but the “foolish” are left outside. The wise virgins remind us of the *maskilim* who will be glorified and shine like the stars forever and ever (Dan. 12:3). The foolish virgins remind us of the wicked in the prophecy of Daniel who will suffer everlasting contempt when Michael stands up (Dan. 12:2, 10).

In the second parable about the talents (Matt. 25:14-30), the owner of a business goes on a long journey and he gives each of his three servants a certain amount of talents. While he is away the first two servants wisely put their talents to work and thus they double their talents. The third servant foolishly hides his talent while the master is away. When the master returns, he commends and promotes the first two servants and calls them “good and faithful”. The last servant who hid his talent is rebuked and punished by his master (cf. Rev. 22:12).¹⁰⁶ That servant is called “wicked”, “slothful”, and “unprofitable”. He is then thrown into outer darkness where there is weeping and gnashing of teeth. The good and faithful servants remind us of the *maskilim* of Daniel 12 that run to and fro, turning many to righteousness (Dan. 12:3-4). The wicked, slothful servant reminds us of the wicked who do wickedly (Dan. 12:10).

In the final parable, the parable of the sheep and the goats (Matt. 25:31-46), the wise and wicked are once again compared and contrasted. The Son of man who sits on His throne (Matt. 25:31) reminds us of the Son of man who receives the kingdom in Daniel 7:13-14.¹⁰⁷ The sheep are “righteous” because they performed good works, even to the least of these. The goats are condemned because they did not help the least of these. The sheep are called “blessed of my Father” and judged worthy of eternal life in the kingdom prepared for them since the foundation of the world. In contrast, the goats are called “cursed” and judged worthy of everlasting punishment. The judgment of the sheep and goats reminds us of the judgment of

¹⁰⁵ Young, *Daniel*, 264. La Rondelle, *Christ's Use of Daniel*, 408. Baldwin, *Daniel*, 210. Greidanus, *Preaching Christ From Daniel*, 407.

¹⁰⁶ White connects the parable of the talents with Rev. 22:12. See White, *2T*, 660.

¹⁰⁷ Kiesler, *Son of Man*, 413.

Daniel 7:9-10. The goats are sent into everlasting punishment (*kolasin aionion*) and the sheep into life eternal (*zone aionion*) (Matt. 25:26). This alludes to Dan. 12:2 LXX where some are raised to everlasting contempt (*aischunen aionion*) and others to everlasting life (*zone aionion*).¹⁰⁸ The sheep remind us of the *maskilim* and the goats remind us of the wicked of Daniel 12:10.

Conclusion

We began our study by analyzing the importance of allusions in the interpretation of an apocalyptic text. Then we looked at the literary structure of the Olivet Discourse. We found that the Olivet Discourse is written as a chiasm with the central portion emphasizing the Danielic warning of the abomination of desolation. This was followed by a brief analysis of all the allusions to Daniel 11 and 12 found in the Olivet Discourse. We found that there is a heavy concentration of Daniel 11 and 12 allusions surrounding the central text of the abomination (Matt. 24:15). We noted that the great tribulation and the coming of the Son of man passages also make several key references to the eschatological section of Daniel. Furthermore, we noticed that the parable of the fig tree and the statement concerning “this generation” make some subtle allusions to the end time text of Daniel. We noted that the unknown “hour” of Matt. 24:36 makes reference to the eschatological use of *hora* in Daniel 11 and 12. Interestingly, we saw that the final verse of the Olive Discourse alludes to Daniel 12:1. We also noted that the characteristics of the elect and the characteristics of the end time wise from the book of Daniel are very similar. This led us to the conclusion that they are most likely the same group. Finally, we analyzed the theme of the wicked and the wise in the parables of the Olivet Discourse. This theme appears to allude back to the wicked and the wise of Daniel 12:10.

As we have seen, the use and influence of Daniel 11 and 12 is ubiquitous and occurs in critical areas of the Eschatological Discourse. Furthermore, the literary structure of the Olivet Discourse places tremendous emphasis on the abomination quotation from Daniel 12:11. This abomination warning explicitly mentions the book of Daniel (Matt. 24:15; Mark 13:14) and this leaves no doubt that Christ expected His followers to read and study Daniel 11 and 12 in order to understand His eschatological message. Furthermore, He promised that the reader would understand (Matt. 24:15). We would be wise to take note and obey the instructions given to those living in these last days.

Thank you for taking the time to read this brief study. It is the intent of this paper to stimulate further study of these crucial passages. May God bless you and maranatha!

¹⁰⁸ Yarbro-Collins, *Influence of Daniel on the NT*, 111

Bibliography

- Allen, Willoughby, *The International Critical Commentary: Matthew*. Edinburgh, England: T & T Clark, 1965.
- Anderson, Lewis, "The Michael Figure in Daniel", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 1997.
- Baldwin, John, "Reimarus and the Return of Christ Revisited: Reflections on Luke 21:24b and Its Phrase "Times of the Gentiles" in Historicist Perspective" *Journal of the Adventist Theological Society*, 11/1-2 (2000): 295-306.
- Baldwin, Joyce, *Tyndale Old Testament Commentaries, Daniel: An Introduction and Commentary*. Downers Grove, IL: Inter-Varsity Press, 1978.
- Barclay, William, *The Gospel of Matthew Volume 2*. Philadelphia, PA: The Westminster Press, 1975.
- Beasley-Murray, George, *Jesus and the Last Days: The Interpretation of the Olivet Discourse*. Peabody, MA: Hendrickson Publishers, 1993.
- Beale, Gregory, *The New International Greek Testament Commentary: The Book of Revelation*. Grand Rapids, MI: Eerdmans Publishing Company, 1999.
- Beale, Gregory and Donald A. Carson, eds. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids: Baker, 2007.
- Beale, Gregory, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. Eugene, OR: WIPF and Stock Publishers, 2010.
- Beale, Gregory, "The Old Testament Background of the "Last Hour" in 1 John 2,18." *Biblica* 92, no. 2 (2011): 231-54.
- Beale, Gregory, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Grand Rapids, MI: Baker Academic, 2012.
- Beale, Gregory, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids, MI: Baker Academic, 2011.
- Beale, Gregory & Gladd, Benjamin, *Hidden But Now Revealed: A Biblical Theology of Mystery*. Downers Grove, IL: InterVarsity Press, 2014.
- Buchanan, George, *The Gospel of Matthew Volume 2*. Eugene, OR: WIPF & Stock Publishers, 2006.

- Chase, Mitchell, "Resurrection Hope in Daniel 12:2: An Exercise in Biblical Theology", Dissertation, The Southern Baptist Theological Seminary, 2013.
- Davidson, Richard, "Blow the Ram's Horn in Zion! Toward a Biblical Theology of the Shofar." in *The Word of God for the People of God: A Tribute to the Ministry of Jack J. Blanco*, ed. Ron du Preez, Philip Samaan, and Ron Clouzet, pp. 113–129. Collegedale, TN: Southern Adventist University, 2004.
- Davidson, Richard, "'This Generation Shall Not Pass' (Matt 24:34): Failed or Fulfilled Prophecy?" In *The Cosmic Battle for Planet Earth: Essays in Honor of Norman R. Gulley*, ed. Ron du Preez and Jiří Moskala, 307–328. Berrien Springs, Mich.: Old Testament Department, Seventh-day Adventist Theological Seminary, Andrews University, 2003.
- Davidson, Richard, "Interpreting Scripture According to Scripture", *Perspective Digest: A Publication of the Adventist Theological Society*, Vol. 17, Issue 2.
- Davison, James, "Anomia and the Question of an Antinomian Polemic in Matthew", *Journal of Biblical Literature* 104 (1985): 617-635.
- Diop, Ganoune, "Innerbiblical Interpretation: Reading the Scriptures Intertextually" in *Understanding Scripture: An Adventist Approach*. Ed. George Reid, pgs. 135-152, Silver Spring, MD: Biblical Research Institute General Conference of Seventh-day Adventists, 2006.
- Doukhan, Jacques, *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile*. Hagerstown, MD: Review and Herald Publishing Association, 2000.
- Etoughe, Patrick, *The Transgression and the Abomination of Desolation*. Saarbrücken, Germany: VDM Verlag Dr. Müller Aktiengesellschaft & Co. KG, 2010.
- Evans, Craig, "Daniel in the New Testament: Visions of God's Kingdom", in *The Book of Daniel: Composition and Reception Vol. 2 Eds. John Collins and Peter Flint*, 490-527, Boston, MA: Brill, 2001.
- Evans, Craig, *Word Biblical Commentary: Mark 8:27-16:20*. Nashville, TN: Thomas Nelson Publishers, 2001.
- Fitzmyer, Joseph, *The Anchor Bible Commentary: The Gospel According to Luke (X-XXIV)*. Garden City, NY: Doubleday & Company, 1985.
- Flavius, Josephus, *Josephus: The Complete Works*. Nashville, TN: Thomas Nelson Publishers, 1998.
- Freyne, Sean. "The Disciples in Mark and the Maskilim in Daniel. A Comparison." *Journal for the Study of the New Testament*, 16(1982): 7-23.

- Ford, Desmond, *The Abomination of Desolation in Biblical Eschatology*. Lanham, MD: University Press of America, 1979.
- Ford, Desmond, "Unfolding the Mysteries of Daniel the Prophet", *The Ministry*, January 1974, Vol. 47, No. 1, 8-11.
- Ford, Desmond, *Crisis! A Commentary on Revelation, Vol. 1*. Newcastle, CA: Desmond Ford Publications, 1982.
- Ford, Desmond, *Commentary on Daniel*. Nashville, TN: Southern Publishing Association, 1978.
- Gaston, Lloyd, *No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*. Leiden, Netherlands: Brill Archive, 1970.
- Gane, Erwin, *Trumpet After Trumpet: Will Revelation's Seven Trumpets Sound Again?* Nampa, ID: Pacific Press Publishing Association, 2012.
- Gray, Timothy, "Jesus and the Temple: The Narrative Role of the Temple in the Gospel of Mark", Dissertation, The Catholic University of American, 2006.
- Greidanus, Sidney, *Preaching Christ From Daniel: Foundations for Expository Sermons*. Grand Rapids, MI: Eerdmans, 2012.
- Gundry, Robert H., *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. Leiden, The Netherlands: EJ Brill, 1967.
- Gundry, Robert H., *Mark: A Commentary on His Apology for the Cross*. Grand Rapids, MI: Eerdmans, 1993.
- Gundry, Robert H., *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution, second edition*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994.
- Hagner, Donald, *Word Biblical Commentary: Matthew 14-28*. Nashville, TN: Thomas Nelson Publishers, 1995.
- Hamilton, James, *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*. Downers Grove, IL: InterVarsity Press, 2014.
- Harper, Larry, *The Advent of Christ and Antichrist, 2nd Edition*. Kearney, NE: Morris Publishing, 2005.
- Hart, John Francis, "A Chronology of Matthew 24:1-44", Dissertation, Grace Theological Seminary and College, 1986.

- Hartman, Lars, *Prophecy Interpreted: The Formation of Some Jewish Apocalyptic Texts and of the Eschatological Discourse Mark 13 Par.* Lund, Sweden: Gleerup, 1966.
- Hasel, Gerhard, *Old Testament Theology: Basic Issues in the Current Debate, Fourth Edition.* Grand Rapids, MI: Eerdmans, 1991.
- Hayden, Timothy John, *The Vision by the Tigris: Daniel's Greatest Prophecy Unsealed.* Brushton, NY: Teach Services, 2006.
- Hill, Robert, *Theodoret of Cyrus: Commentary on Daniel.* Atlanta, GA: Society of Biblical Literature, 2006.
- Instone-Brewer, David, *Techniques and Assumptions in Jewish Exegesis Before 70 CE.* Tübingen: Mohr Siebeck, 1992.
- Kidder, S. Joseph, "This Generation" in Matthew 24:34, *Andrews University Seminary Studies*, Autumn 1983, Vol. 21, No. 3, 203-209.
- Kiesler, Herbert, "Christ: Son of Man: Lamb" in *Symposium on Revelation: Book 2*, ed. Frank Holbrook, Silver Spring, MD: Biblical Research Institute, 1992, pgs. 409-432.
- Kim, Ki Kon, "The Signs of the Parousia: A Diachronic and Comparative Study of the Apocalyptic Vocabulary of Matthew 24:27-31", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 1994.
- La Rondelle, Hans, "Christ's Use of Daniel" In *Creation, Life, and Hope: Essays in Honor of Jacques B. Doukhan.* Edited by Jiri Moskala. Berrien Springs, MI: Old Testament Department, Seventh-day Adventist Theological Seminary, Andrews University, 2000. Pp. 395-416.
- La Rondelle, Hans, "Did Jesus Intend to Return in the First Century?", *Ministry Magazine*, May 1983, Vol. 56, No. 5, 10-13.
- La Rondelle, Hans, *How to Understand the End Time Prophecies of the Bible.* Sarasota, FL: First Impressions, 1997.
- La Rondelle, Hans, "The Application of Cosmic Signs in the Adventist Tradition", *Ministry Magazine*, September 1998, Vol. 71, No. 9, 25-27.
- Lane, William, *The Gospel According to Mark: The English Text With Introduction, Exposition, and Notes.* Grand Rapids, MI: William B. Eerdmans Publishing Company, 1974.

- Lehmann, Richard, "Relationships Between Daniel and Revelation" in *Symposium on Revelation – Book 1*, ed. Frank Holbrook, pgs. 131-144, Silver Spring, MD: Biblical Research Institute, 1992.
- Longenecker, Richard, *Biblical Exegesis in the Apostolic Period*. Grand Rapids, MI: Eerdmans, 1999.
- Martin, Gustavo, "Procedural Register in the Olivet Discourse: A Functional Linguistic Approach to Mark 13." *Biblica* 90, no. 4 (2009): 457-483.
- Maxwell, Mervyn, *God Cares, Volume 1, Daniel*. Boise, ID: Pacific Press Publishing Association, 1985.
- Maxwell, Mervyn, *God Cares, Volume 2, Revelation*. Boise, ID: Pacific Press Publishing Association, 1985.
- Mora, Carlos, *Dios defiende a su pueblo: Comentario exegético de Daniel 10 al 12*. México: Adventus – Editorial Universitaria Iberoamericana, 2012.
- Moore, Marvin, *The Seven Trumpets of Revelation: A Crisis About to Happen? A Study of Revelation 8-11*. Unpublished Document, Adventist Heritage Center, James White Library, Andrews University, 1993.
- Nichol, Francis. *Editor: The Seventh-day Adventist Bible Commentary, Volume 5*. Washington, DC: Review and Herald Publishing Association, 1956.
- Nolland, John, *Word Biblical Commentary: Luke 18:35-24:53*. Dallas, TX: Word Book Publishers, 1993.
- Nunez, Samuel, *Las Profecias Apocalípticas de Daniel*. Mexico City, Mexico: Data Color Impresores, 2006.
- Nunez, Samuel Labrador, "The Abomination of Desolation", Paper presented at the Daniel 12 Study Group Meeting, Fallbrook, CA: January 2014.
- Nwachukwu, Oliver Onyema, "Write What You See, What Is and What is to Take Place Hereafter: A Critical Evaluation of the Apocalyptic Macarisms in the Book of Revelation", Dissertation, Loyola University Chicago, 2002.
- Oxentenko, Michael, *The Two Distinct Visions of hazon and mareh in Daniel 8 and the Relationship of the 2300 Evenings and Mornings of Daniel 8:14 to the Seventy Weeks of Daniel 9:24-27*, unpublished paper presented at the Daniel 12 Study Group Meeting, October 28, 2015.

- Pfandl, Gerhard, "Who Is Michael in Daniel 12:1?" In *Interpreting Scripture: Bible Questions and Answers*, Ed. Gerhard Pfandl, Silver Spring, MD: Biblical Research Institute, 2010. 263-264.
- Pfandl, Gerhard, "Daniel's "Time of the End"", *Journal of the Adventist Theological Society* 7.1 (1996): 141-158.
- Paulien, Jon, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation", *Biblical Research* XXXIII (1988), 37-53.
- Paulien, Jon, "Allusions, Exegetical Method, and the Interpretation of Revelation 8:7-12", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 1987.
- Paulien, Jon, "Dreading the Whirlwind: Intertextuality and the Use of the Old Testament in Revelation", *Andrews University Seminary Studies*, Spring 2001, Vol. 39, No. 1, 5-22, 2001.
- Paulien, Jon, "Criteria and the Assessment of Allusions to the Old Testament in the Book of Revelation" in *Studies in the Book of Revelation*, ed. Moyise, Steve, New York, NY: T & T Clark Ltd, 2001.
- Paulien, Jon, "The Seven Seals," in *Symposium on Revelation – Book 1*, edited by Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 199-243.
- Paulien, Jon, "New Testament Use of the Old Testament," in *For You Have Strengthened Me": Biblical and Theological Studies in Honor of Gerhard Pfandl in Celebration of His Sixty-Fifth Birthday*, Eds. Martin Pröbstle with Gerald A. Klingbeil and Martin G. Klingbeil, St. Peter am Hart, Austria: Seminar Schloss Bogenhofen, 2007.
- Pennington, Jonathan, "Refractions of Daniel in the Gospel of Matthew," in *Early Christian Literature and Intertextuality*, Ed. Craig Evans, New York, NY: Continuum, 2009.
- Perkins, Larry, ""Let the Reader Understand": A Contextual Interpretation of Mark 13:14." *Bulletin for Biblical Research* 16, no. 1 (2006): 95-104.
- Reynolds, Benjamin, "Echoes of Daniel in 1 and 2 Thessalonians", BA Honours Thesis, Avondale College, 2013.
- Scheetz, Jordan, *The Concept of Canonical Intertextuality and the Book of Daniel*. Eugene, OR: Pickwick Publications, 2011.

- Seow, Choon Leong, *Daniel: Westminster Bible Commentary*. Louisville, KY: Westminster John Knox Press, 2003.
- Shea, William, *Daniel: A Reader's Guide*. Nampa, ID: Pacific Press Publishing Association, 2005.
- Shea, William, *The Abundant Life Bible Amplifier: Daniel 7-12*. Boise, ID: Pacific Press Publishing Association, 1996.
- Stefanovic, Zdravko, *Daniel Wisdom to the Wise*. Nampa, ID: Pacific Press Publishing Association, 2007.
- Steinmann, Andrew, *Daniel: Concordia Commentary*; St Louis, MO: Concordia, 2008.
- Steinmann, Andrew, "The Shape of Things to Come: The Genre of the Historical Apocalypse in Ancient Jewish and Christian Literature", Dissertation, University of Michigan, 1990.
- Sills, Raymond, "The Interpretation of the Olivet Discourse by Ellen G. White and Her Contemporaries" Masters Thesis, Andrews University, Avondale Campus, Australia, 1981.
- Simonetti, Manilo, *Ancient Christian Commentary on Scripture: Matthew 14-28*. Downers Grove, IL: InterVarsity Press, 2002.
- Smith, Uriah, *Daniel and the Revelation*. Hagerstown, MD: Review & Herald Publishing Association, 1944.
- Such, W. A., *The Abomination of Desolation in the Gospel of Mark: Its Historical Reference in Mark 13:14 and Its Impact in the Gospel*, Lanham, MD: University Press of America, 1999.
- Swearingen, Marc, "An Historicist Survey of Daniel 11: A Demonstration of the Sequential Consistency of Daniel 10-12 With Daniel's Earlier Eschatological Apocalypses", Masters Thesis, Southern Adventist University School of Religion, 2015.
- Taylor, N H, "The Destruction of Jerusalem and the Transmission of the Synoptic Eschatological Discourse", *HTS Theological Studies*, 59(2) 2003, 283-311.
- Theophilos, Michael, *The Abomination of Desolation in Matthew 24:15*. New York, NY: T&T Clark International, 2012.
- Thompson, Steven. "Those Who Are Wise: The 'Maskilim' in Daniel and the New Testament." In *To Understand the Scriptures: Essays in Honor of William H. Shea*.

Edited by David Merling. Berrien Springs, MI: Institute of Archaeology, Siegfried H. Horn Archaeological Museum, Andrews University, 1997. Chapter 18, pp. 215-220.

-- Treiyer, Alberto, *El Dia de la Expiacion y la Purificacion del Santuario: En el Pentateuco, en los Libros Historicos, en Los Profetas, en Hebreos y en Apocalipsis*. Buenos Aires, Argentina, Asociacion Casa Editora Sudamericana, 1988.

-- Veloso, Mario, *Apocalipsis y el Fin del Mundo: Fe Parar Enfrentar la Crisis Final*. Buenos Aires, Argentina: Asociación Casa Editora Sudamericana, 1998.

-- Vetne, Reimar, "The Influence and Use of Daniel in the Synoptic Gospels", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 2011.

-- Way, Ritchie, "The Scope of Prophecy", *The Ministry*, April, 1971, Vol. 44, No. 4, 30-32.

-- Wenham, David, "A Note on Matthew 24:10-12," *Tyndale Bulletin* 31 (1980) 155-162.

-- Were, Louis, *Bible Principles of Interpretation*. St. Maries, ID: LMN Publishing, Intl. 2008.

-- White, Ellen G., *Ellen G. White Writings Comprehensive Research Edition 2008 CD*, Ellen White Estate, 2008. For some of the newer manuscript releases see the following website: <https://egwwritings.org>.

-- Yarbrow-Collins, Adela, "The Influence of Daniel on the New Testament" in *Daniel: A Commentary on the Book of Daniel*, Collins, John J., Minneapolis, MN: Fortress Press, 1993, pages 90-105.

-- Young, Edward, *Commentary on Daniel*. London, England: Banner of Truth Trust, 1972.

APPENDIX

Proposed Chiastic Structures of the Olivet Discourse

208

S. JOSEPH KIDDER

**DIAGRAM 1
CHIASTIC STRUCTURE OF MATT 23-25**

**“HISTORICAL” SERIES:
PRE-FALL-OF-JERUSALEM**

(Culminates in Negative
Reward for Scribes
and Pharisees)

**“ESCHATOLOGICAL” SERIES:
POST-FALL-OF-JERUSALEM**

(Culminates in Positive and
Negative Rewards for
Two Classes of People)

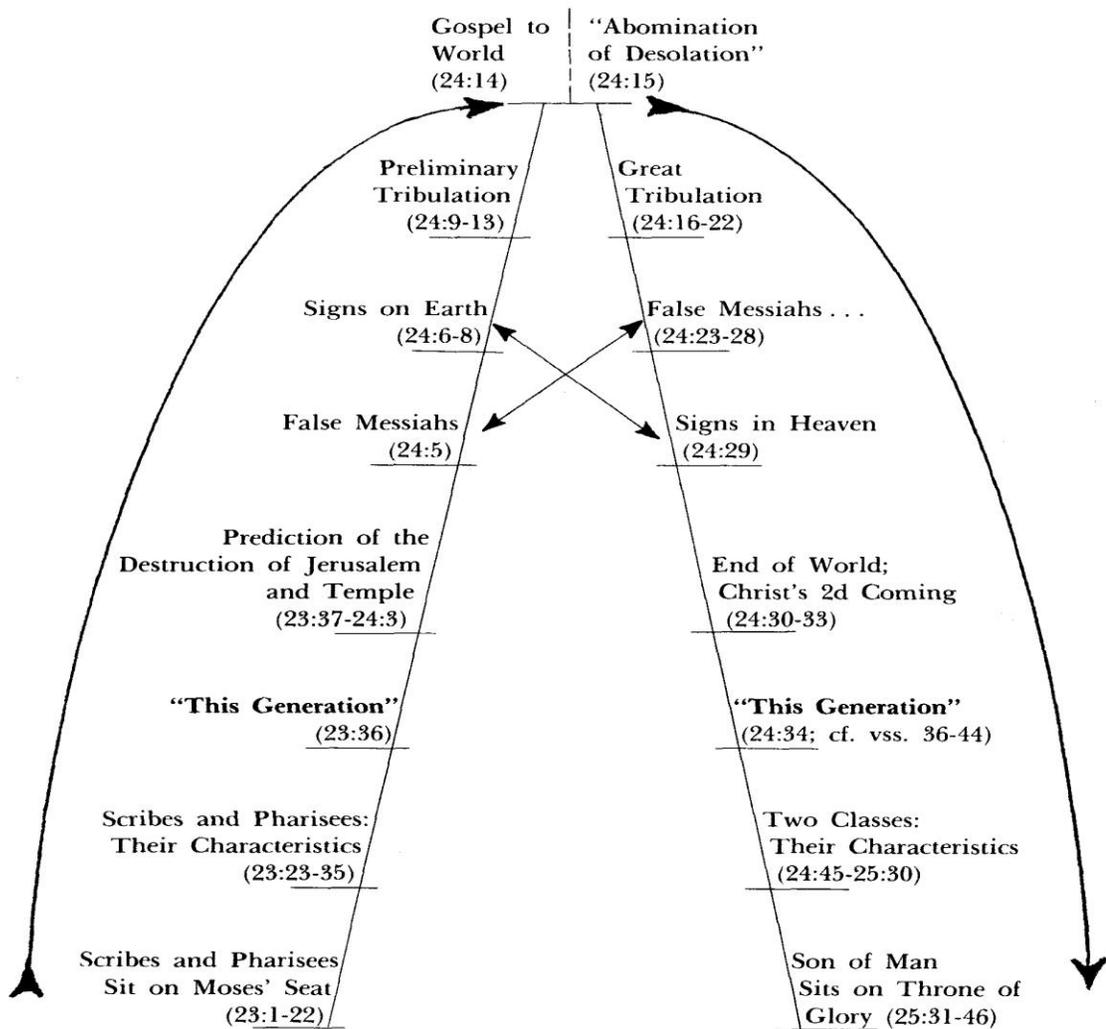
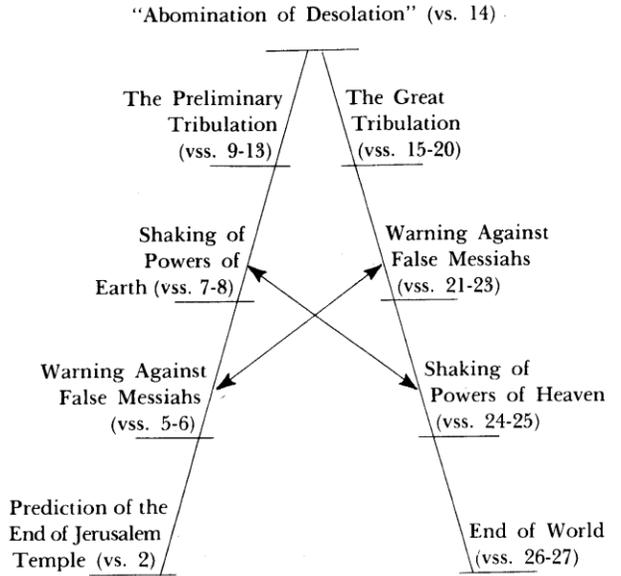


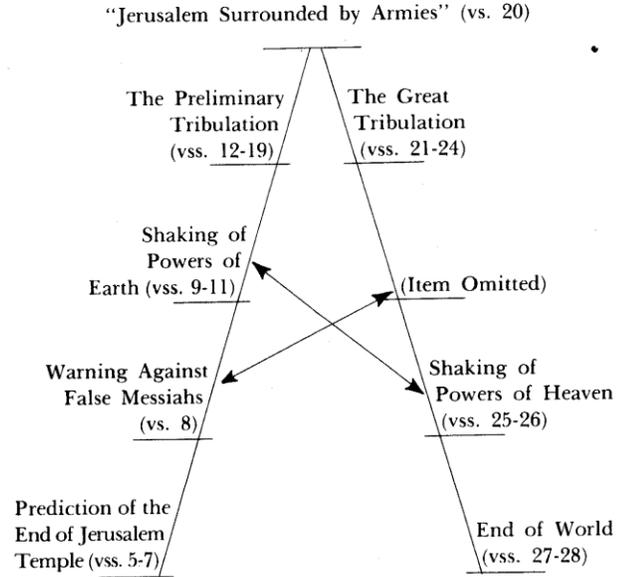
DIAGRAM 2
CHIASTIC STRUCTURE OF MARK 13
 (as outlined by William H. Shea)



"HISTORICAL" SERIES

"ESCHATOLOGICAL" SERIES

DIAGRAM 3
CHIASTIC STRUCTURE OF LUKE 21
 (as outlined by S. Joseph Kidder)



"HISTORICAL" SERIES

"ESCHATOLOGICAL" SERIES