

Response on Dan 12

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Introduction

The issue raised in the paper under review is how to interpret the 1290 and 1335 day time prophecies in vss. 11-12, i.e., where to place them in history and whether to interpret them as references to prophetic or literal time. Below I discuss some strengths and weaknesses of the paper and then go through Dan 12:5-13 looking at individual Hebrew words and word groups. This is not to say that Dan 12:1-4 is unimportant, but we agree at the outset that those verses are located in the time of the end and extend from the time when Michael stands up (vs. 1), at the end of the judgment, on into eternity.

Much of the proposed model rests on an understanding of the word *happ^elā^oḏt* in Dan 12:6. At issue is what range of meanings this term can have. An example that ought to be helpful in answering this question is found in Dan 11:36, where the reference is to the outrageous claims of the king of the North. Both forms are built on the same root (**pl^o*). It would be natural to see 12:6 and 11:36 as parallel to each other, but the model precludes this by restricting the timeframe of Dan 12:1-13 *a priori* to the time of the end, so a question is raised whether nouns built on the root **pl^o* can refer to an evil power (12:6) in the same way that verbs obviously can (see 8:6; 11:36).

Another key factor is the Hebrew preposition *l^e* in vs. 7. If we talk about this preposition at the outset we invite subjectivity. So it will be important to reason from what we really do know with certainty to what we don't know. Saying that *l^e* could mean this or this is not at all the same as saying that it actually does mean any of those things. The meaning that *l^e* has in the present context is not the meaning we might want it to have, but the meaning the writer or speaker gives it, and this must be determined using contextual information. So we must start at the beginning, establishing what that contextual information is. Only then can we say what shade of meaning *l^e* actually has, with all that that implies about the timeframe for the 1290 and 1335 days.

Preliminary Remarks

Strengths of the paper

Some of the points that I noticed on the way through with which I could wholeheartedly agree are that:

1. Hebrew *tāmîd* refers to a continual [service], not to a continual [sacrifice] only. The reference is to Christ's ministry in heaven. We differ on other aspects of the meaning of *tāmîd*.
2. You emphasize the importance of the Sabbath in the unfolding of last events.

3. The point about *hinnēh* in 11:2 and *w^hhinnēh* in 12:5 (also 10:5, 10, 13, 16, 20) is well taken.
4. The end of the "time, times and half a time" of Dan 7:25 and 12:7 marks the beginning of the time of the end in 1798.

Weaknesses of the paper

Nature of time prophecy. There is a question as to what is being asked in Dan 12:6 and this in turn has implications for your concept of what time prophecy is. On the one hand, you say the question is when God would finish His mighty acts of deliverance.

We have already seen that the verb *kālâ* signifies "to finish" or "to carry a process to its end". This meaning suggests that the conclusion or complete fulfillment of the "wonders" must occur at the moment that the last "wonder" is completely done. (p. 21)

The verb *kālâ* is used (twice) in Dan 12:7, so the context for your remarks above is vs. 7 and the answer to the first question (vs. 6), "How long . . . ?" You feel that the answer points Daniel to the completion of God's wonders in the end time. But this cannot have been an issue in his mind. In the second question (vs. 8), why should Daniel wonder about the outcome of God's wonders?¹ The angel has already told him: "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever." (Dan 12:3). Ever since the vision of Dan 2 the prophet has known what the result of God's mighty acts would be:

"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. " (Dan 2:44; see also 7:26-27)

Instead his concern was how long evil would persist. This is the issue in every case where Daniel is given a time prophecy (see 7:25; 8:13-14; 12:11-12).² So in 12:6-7 there is every expectation that the question would be how long the king of the North would be allowed to speak as he does and to oppress the saints with impunity. The whole idea of a time prophecy is to show that evil has limits, but that God's kingdom remains forever. We need to be very clear on what is being limited in Dan 12 and why.

Selective Emphasis. Another problem is that, while Dan 11:40-45 is elaborately summarized, Dan 11:1-39 is not summarized at all. Your concluding statement that, "Daniel 12:5-13 . . . is the conclusion of the last vision (Dan. 10:1-12:13), the second division of the book (Dan. 8:1-12:13) and the entire book of Daniel" (p. 45), seems to address this problem, but does not. The entire thrust of the paper is that Dan 12:1-13 is confined to the end time (except for vs. 7). So chap. 12 summarizes only Dan 11:40-45. Those parts of the prophecy that refer to events before the time of the end are omitted. I return to this point in a later section. For a summary of the paper's position see fig. 2 below.

¹ Whatever *kol-ēlleh* refers to in Dan 12:7, *mā ʾaḥʾrît ʾēlleh* in 12:8 refers to the same thing.

² The point is clear in all cases except Dan 12:12. The fact that there is a blessing on those who reach the end of the 1335 days would indicate that the period itself is one of hardship.

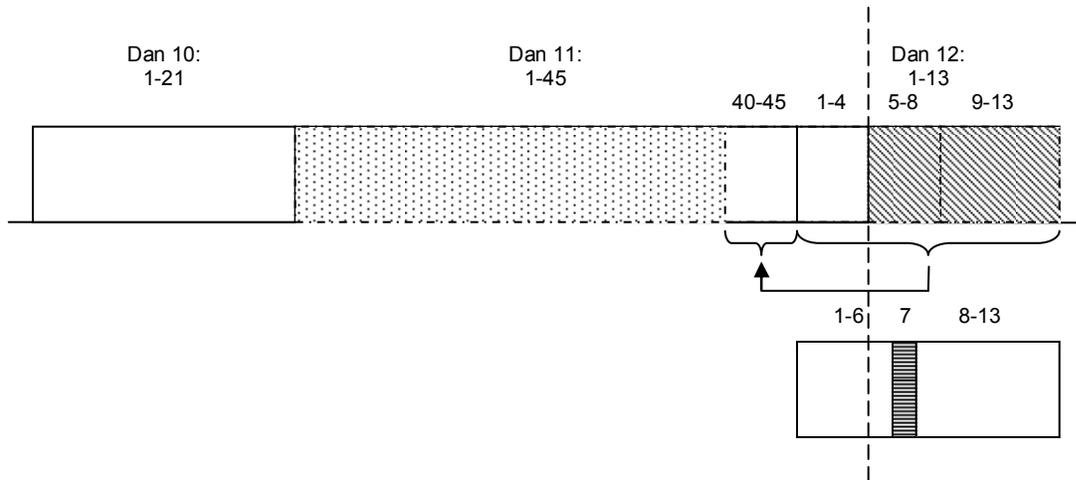


Fig. 2. The paper claims that Dan 12:1-13 summarizes only Dan 11:40-45, because 11:40-12:13 is confined to the time of the end.

This situation creates more than one problem, not least the fact that a number of terms which ought to come across as parallels remain invisible by definition. Artificially separating Scripture from Scripture in this way prevents the one passage from interpreting the other. The only way Scripture can interpret Scripture is by bringing passages together, showing what they have in common. By isolating Dan 12:1-13 from Dan 11:1-39 you place yourself in the position of needing to formulate an interpretation of your own. This is always hazardous, and especially here because the subject matter is what you would see as unfulfilled prophecy.

Methodology. For the 1290 and 1335 day time prophecies to be future, and for Christ to come in our lifetime, these prophecies must be applied using literal rather than prophetic time. So you argue that the word “days” plus a numeral cannot refer to prophetic time (vss. 11 and 12). This is not an empty argument, but ultimately it is not a useful one. We discuss these things below. For *tāmîd* (vs. 11) to be future the distinction between what Christ does before and after 1844 must be minimized, so *hattāmîd* in vs. 11 is applied to everything Christ does in the sanctuary before and during the time of the end. For the angel’s question in vs. 6 to be future it is necessary to avoid seeing a connection between *happ^lla^ot* (12:6) and *niphla^ot* (11:36), so verbs from *pl’ are contrasted with nouns from the same root. Verb forms can refer to evil powers, but noun forms cannot. In vs. 7 there is a problem involving the “time, times and half a time,” because that period must not apply in the end time, but during the Middle Ages. Otherwise there would be no basis for saying that the time of the end begins in 1798. So all of the other verses in chap. 12 are applied during the time of the end, but vs. 7 is not. And on it goes. Some individual points seem convincing and well reasoned, but overall your argument gives every impression of being crafted in reverse. The following statement illustrates this point.

It is a fact that Daniel 12:10 is linguistically linked to Daniel 11:33, but this connection is not sufficient, on their own, to draw a final conclusion without the context’s support. We strongly believe that the context must be taken into account in order to draw a final conclusion regarding its fulfillment or non fulfillment during the same historical period (p. 25; see also p. 27, where the same thought is presented at greater length).

I take this to mean that verbal parallels are not enough to show a connection between two passages if the parallel is not supported by context. But what is context? How can we know what the context of a passage is without examining linguistic usage? There is a question of priorities here. Everything we know about any text we study comes from the words themselves. Context is important. No one denies this. But in a worst case scenario it could degenerate into a list of prior assumptions.

Chiastic analysis. In a summary of the proposed chiasm on p. 9 we find the following arrangement, with two sections labeled "Exhortation" (B, B'). See fig. 1.

A Conclusion (Gabriel's discourse)	12:1-3
B Exhortation	12:4
C Question 1	12:6
D Answer 1	12:7
C' Question 2	12:8
B' Exhortation	12:9
A' Conclusion (Man dressed in linen's discourse).	12:10-13

Fig. 1. An early statement of the proposed chiasm spanning Dan 12:1-13.

This is all very well, but one weakness is that if the second answer were called an answer, as it is in the rest of the paper, the proposed symmetry would break down. You can have it either way, but not both. A second weakness here is that the angel's response to the second question is divided in half. The first part of the response is called an "Exhortation" (B') and the second part is called a "Conclusion" (C'). More correctly it is one part (vs. 10) of the conclusion. And yet vss. 9 and 10 clearly belong together. A third weakness is that vs. 5 is simply omitted. Why? The chiastic analysis seems arbitrary in some ways. It does not rest lightly on the text of the passage.

This impression is not helped by the fact that the chiasm is given in two different forms. It is given first as 12:1-4, 6-8, and 9-13 (fig. 1 above), and it is given later as 12:1-6, 7, 8-13. The problem here concerns vss. 5-6 and 8, which remain prose when the statement of the chiasm changes. Verses 1-4 are part of the prophecy and represent poetry, while vss. 5-6 are part of the summary and represent prose. (Verses 1-4 are both the beginning of the summary and the end of the prophecy.) Similarly, vs. 8 remains prose, and vss. 9-13 poetry, but now the literary genres represented are not in the same sections any more. The result is chaotic. I don't challenge the idea of stating a set of relationships from more than one point of view for clarity. It's not the idea of doing that, it's the application to these particular verses.

Apart from the chiastic analysis, much of the rest of the paper is closely reasoned and deserves careful analysis. I think, however, that there are methodological problems which prevent your conclusions from being consistently reliable. We now consider some specific terms used in Dan 12:5-13.

Daniel 12:5-13

Introduction (vs. 5)

Then I, Daniel, looked, and there stood two others; one on this bank of the river, and the other on the opposite bank of the river. (Gloss)³

This verse, and the first part of vs. 6, take us back to the setting for the prophecy as sketched in chap. 10 and thus establish the basic ABA shape of the prophecy in which chaps. 10 and 12 form an inclusio around chap. 11. You define chap. 11 as 11:1 to 12:4. I would prefer to say that the prophecy begins with 11:2b, but nothing of importance rests on this difference.

The first four verses of Dan 12 occupy a special place in Daniel's final prophecy, but again that is something we can deal with later.

The first question (vss. 6)

And, someone asked [*wayyômer*] the man dressed in linen, who was above the waters of the river: "When will the end of these wonders be [*ad mātay qēš happēlāʾôt*]?" (Gloss)

Hebrew wayyômer. Biblia Hebraica Stuttgartensia has "and he said" (*wayyômer*) in this verse, but there is a textual variant by which the Greek, Latin, and some Hebrew manuscripts have "and I said" (*wōmar [wmr]*). This is not a major point, and the paper does not take a strong position either way, but notice that in vs. 8, where the text is clearly "and I said" (*wāʾōmrâ [wmrh]*), with final *he*. Mandelkern does not show any examples in Daniel of *wōmar*, but does list examples of *wāʾōmrâ* in Dan 9:4; 10:16, 19; and 12:8. The likelihood of the textual variant being correct is not strong. The effect of saying this, and the reason why I mention it, is that *wayyômer* (what we actually find in *BHS*) emphasizes the similarity between the present question and Dan 8:13, where *ad mātay* is also used. In Dan 8:13, as here, it was the angel, and not Daniel, who posed the question. We now consider the expression *ad mātay*.

Hebrew ad mātay. The expression *ad mātay* is filled with significance. Yes, the focus is on the end of a period, but not to the exclusion of what comes before. If the angel had said, "When?" and nothing more, it is true that there would be no durational component. But this is not what he said. He did not say *mātay*, but *ad mātay*. One part of *ad mātay* ("Up to when? Until when?") is *ad*, and so one part of the meaning of *ad mātay* is "up to" or "until." These words ("up to," "until") express duration.

On the matter of including duration within the meaning of *ad mātay*, consider Dan 8:13. There the angel says *ad-mātay hehāzôn hattāmîd w'happēša' šōmēm*. One part of this question is *ad-mātay . . . hattāmîd*. What does this mean? The period of 2300 evening-mornings, or days, begins before the *tāmîd* but here we are talking about ending points. Notice two things about the angel's question: (a) It is stated using *ad-mātay*, and (b) it refers to the time during which the *tāmîd* is active. This is duration. Saying this takes nothing away from our focus on the end of the

³ Here and subsequently, let "gloss" refer to the translation supplied in your paper.

period, but it includes the fact that there is a period leading up to the end. That is why it makes sense to use the term "end." There can be no end without a prior process. Below I offer a symbolic representation of the two questions "when?" and "until when?" See fig. 3.

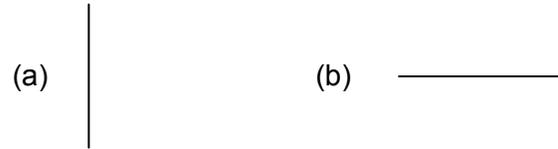


Fig. 3. Let (a) represent the question "when?" and let (b) represent the question "until when?"

The point to notice here is that saying "until when," whether in Dan 8 or in Dan 12, necessarily includes two semantic components: "until" (the horizontal line, of fig. 3b above) and "when" (the vertical line). It will never be possible to exclude the idea of duration from the question "until when?" Including duration is consistent with focusing on the end of a period.

Hebrew happ^elā^oôt. There are thirteen examples of *péle^o in the Old Testament,⁴ in various forms, and it is true that most of them refer to the acts or attributes of God. But not all. Setting Dan 12:9 aside temporarily, because that is the verse whose meaning we are trying to establish, consider the following passage:

Her filthiness clung to her skirts;
 She did not consider her future.
 Her fall was astounding [*wattéred p^elā^oîm*];
 There was none to comfort her.
 "Look, O Lord, on my affliction,
 For the enemy has triumphed." (Lam 1:9)

Notice first that *p^elā^oîm* is built on the same root (*pl^o) as *happ^elā^oôt* in Dan 12:6. Only the gender is different. And second, notice that the reference is not to God but to the fall of Jerusalem. We can say that God caused the fall of Jerusalem and so the word really refers to God. But grammatically the word does not refer to God, as it does in eleven of the other passages where similar forms are used, including Isa 29:14.

With these noun examples we must of course compare the verbal forms found in Dan 11:36 (*nīplā^oôt*) and 8:24 (*w^enīplā^oôt*). There can be no question that these forms are related to each other. Indeed, for all practical purposes they are identical. Nor can there be any question that both are negative, as *p^elā^oîm* is in Lam 1:9, and that they refer to an evil power. In Dan 8:24 *w^enīplā^oôt* describes the destruction caused by the little horn; in Dan 11:36 *nīplā^oôt* (without preceding "and") describes the outrageous words of the king of the North.

If the claim is that *happ^elā^oôt* in Dan 12:6 cannot be parallel to *nīplā^oôt* and *w^enīplā^oôt* in Dan 11:36 and 8:24 respectively, because the noun *péle^o* must always refer to God, I answer

⁴ Exod 15:11; Ps 77:11 (12), 14 (15); 78:12; 88:10 (11), 12 (13); 89:5 (6); 119:129; Isa 9:6 (5); 25:1; 29:14; Lam 1:9; Dan 12:6.

that in Lam 1:9 *p^lāʾim* does not refer to God. This should be enough to settle the matter. But more generally, if something is a noun or a verb, that has little to do with its range of available meanings, because basic lexical meaning comes from the root. That's why lexicons are arranged as they are. If two forms are related it is because they have a common root and share a common semantic idea. The nounness or verbness of a form is largely irrelevant at this level. So in principle, if a verb (*[wⁿ]niplāʾôt*) can refer to something evil, there are no linguistic facts that would prevent the corresponding noun (*happ^lāʾôt*) from having a similar meaning, if that is the sense that a writer wishes to convey.

I say "in principle." In practice the size of the corpus can be a factor. With 13 nouns built on **pl^ʾ* and 56 verbs, one would not expect to find as wide a range of usage among the nouns as among the verbs, all else being equal. But in fact, with one clear negative example among nouns (excluding Dan 12:6 because that's the one we're evaluating) and two among verbs, the ratio of negative examples is 1:13 for nouns and 2:56 (=1:28) for verbs. These numbers show that there are a proportionate number of noun examples referring to evil powers or situations and that separating *happ^lāʾôt* (Dan 12:6) from *niplāʾôt* (Dan 11:36) on the basis that *happ^lāʾôt* is a noun, while *niplāʾôt* is a verb, cannot be supported by the data.

A strong textual reason for connecting *happ^lāʾôt* (12:6) with *niplāʾôt* (11:36) is the fact that *happ^lāʾôt* begins with the definite article (*ha[p]-*). This raises the question whether a word built on the same root has been used before, because this article points back to something. What does it point back to? It is true that we have been reading about God's wonders in Dan 11:40-12:4 and the events themselves could be what the writer has in mind, but a more natural explanation is that *happ^lāʾôt* refers back to a previous use of the same word.

This is an explanation we should be open to, because in Daniel – by contrast with other writers – it would appear that using **pl^ʾ* negatively is the norm rather than the exception. Two out of three examples in Daniel (8:24; 11:36) clearly follow this pattern and, if I am right, the third one (12:6) does as well. Bear in mind that not every feature of Daniel's Hebrew is standard. In Daniel the plural of *šābū^ʿ* ("week"; Dan 9:27) is always masculine (*šābū^ʿim* "weeks"; Dan 9:24, 25, 26; 10:2, 3). Elsewhere in the Old Testament it is always feminine (*šābū^ʿôt* "weeks"; Lev 12:5; Num 28:26; Deut 16:9, 9, 10, 16; 2 Chron 8:13; Jer 5:24; Ezek 45:21). So Daniel's masculine plural *šābū^ʿim* is not standard when comparing his writing with that other Old Testament writers, but it is standard when comparing Daniel with Daniel. Context must build outward. Someone else's usage should not be given more contextual weight than one's own.

Your point about nouns built on **pl^ʾ* referring to God accurately captures a tendency that can be supported by comparing many different authors. But it does not represent an unbreakable rule, as Lam 1:9 teaches us, and it does not capture the general tendency that we find within Daniel. There the normal expectation is that forms built on **pl^ʾ* will refer to a hostile power, and not to the loving wonders of God.

Hebrew qēš: We now circle back for the word *qēš*. Saying *ʿad mātay qēš happ^lāʾôt* (Dan 12:6) is not syntactically identical to saying *ʿad-mātay hattāmîd* (Dan 8:13). In Dan 8 the sense is, How long will the *tāmîd* last? Up to what point will it continue? In Dan 12 the sense is, When will the end of the *p^lāʾôt* come? In terms of my earlier diagram in fig. 3b (p. 5 above), the word *qēš* corresponds to the vertical line. The end of any process is the moment at which the process ends. The word *happ^lāʾôt*, on the other hand, corresponds to the horizontal line. For a process

to end it must be active prior to the point at which it ceases (fig. 3b, p. 5). Ending implies prior continuing.

The first answer (vs. 7)

And I heard the man dressed in linen, who was above the waters of the river, and he lifted his right hand and his left hand toward heaven, and swore by Him who lives for Eternity: "Surely it will be after a time, times and half a time [*kî l^emô^eēd mō^adîm wāhēšî*]. And as soon as someone completes the breaking of the power of the holy people [*ûk^ekallôt nappēš yad-ʿam-qōdeš*], all these [wonders] will be finished [*tiklênā kol-ʿĒlleh*]." (Gloss)

Hebrew l^emô^eēd mō^adîm wāhēšî. We focus here on the time period itself. It is still premature to discuss the potentially subjective meaning of *l^e*. We need more facts and data before doing that.

The Hebrew word *mô^eēd* means "appointed" (see e.g., Job 30:23), but *mô^eēd* in Dan 12:7 is parallel to Aramaic *ʿiddān* in Dan 7:25 and Aramaic *ʿiddān* simply means "time." So the point to emphasize is that *l^emô^eēd mō^adîm wāhēšî* means "a time, times and half a time" (Dan 12:7), as commonly translated. That is how the angel uses the word in the present passage.

The parallel between *l^emô^eēd mō^adîm wāhēšî* (12:7) and *ʿad ʿiddān w^eʿiddānîn ûp^elag ʿiddān* (7:25) deserves comment. What was happening during the *ʿiddān w^eʿiddānîn ûp^elag ʿiddān* in chap. 7? It was a time of oppression for God's people. The end of the period was welcome because it was one of hardship.

"(25) He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for [*ʿad*, 'until'] a time, times and half a time. (26) But the court will sit, and his power will be taken away and completely destroyed forever" (Dan 7:25).

More detail could be added in regard to the exact process by which the little horn power comes to his end, but the point is that he is active in history for a period of time and then his power is taken away. Notice the word *ʿad*. In Aramaic, as in Hebrew, this means "until," or "up to." First the process, then the end of the process. This is the same word that we find in the angel's question in Dan 12:6. "When will the end of all these *p^elāʾôt* be?" (Dan 12:6). If God's people were constantly seeing His wonders on their behalf, they would not want the period to end. As it is, there is an element of longing in the question (12:6) and of relief in the answer (12:7). The end of the period is welcome because the period itself is one of adversity.

Notice that part of the context for this parallel is the angel's statement that, "He will be successful until the time of wrath is completed [*ʿad kâlâ zâʿam*], for what has been determined must take place" (Dan 11:36). There's the word *ʿad* again. The time that comes to and end in this statement is not a time of wonders, but one of outrages. This use of *kâlâ* brings us to our next term.

Hebrew ûk^ekallôt. We have talked about the ongoing nature of the king of the North's activity throughout the "time, times and half a time." The present clause marks the end of what

leads up to it. In this respect the answer is similar to the question (*ʿad māṭay qēš happ^lāʾôṭ*). The outrages of the king of the North continue up to a certain point, and then stop. The same thought is contained in the present clause (*ûk^lkallôṭ nappēš yad-ʿam-qôdeš*). The breaking of God's holy people continues up to a certain point, and then the breaking stops. The same author says the same thing in Dan 7:23-25. The breaking stops because the king of the North loses his ability to oppress them any further in 1798 as a result of the deadly wound. When the wound is inflicted that marks the end of the period leading up to it.

The entire clause says, *ûk^lkallôṭ nappēš yad-ʿam-qôdeš tiklênā kol-ʾēlleh*. In terms of my fig. 3b (p. 5 above) *nappēš yad-ʿam-qôdeš* corresponds to the horizontal line. That's the part that continues. The breaking of God's people is a process. The words *ûk^lkallôṭ* and *tiklênā kol-ʾēlleh* are equivalent and together correspond to the vertical line. The end comes at a moment of time and that is the focus of the question. For comparable uses of the prefix *k^l-*, see Dan 11:2, 4.

Hebrew nappēš. To understand *nappēš* correctly in Dan 12 we must have a clear understanding of the parallel situation in Dan 7. "But the court will sit, and his power will be taken away and completely destroyed forever" (Dan 7:25). The power that is being taken away here and completely destroyed forever is not that of the saints, but of the little horn. It is not the saints who lose strength here, the one who has oppressed them.

One cannot lose strength that s/he does not have. In Dan 11:33-35 the saints are not portrayed as being strong. Instead they are vulnerable to the hostile acts of the king of the North. The saints' inner spiritual strength is another matter entirely. That is something no one can remove. The apostle Paul says this eloquently in the book of Romans.

(35) Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? (36) As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered. (37) No, in all these things we are more than conquerors through him who loved us. (38) For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, (39) neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Rom 8:35-39, NIV)

The strength Daniel has in view is an outward thing that has the potential of being broken or removed. The strength Paul has in view remains as firm one's faith through any hardship. So two kinds of strength are being described. There is no relationship between them. Once the king of the North rises to power in Dan 11:29-39, his reign is beyond any human challenge. This does mean his power can never end; it just means that, for a limited time, his power cannot be resisted (see Dan 7:23-27).

There is a footnote on p. 19 of your paper to the effect that *nappēš* cannot be the subject of *ûk^lkallôṭ* because it does not have *l^l-* as a prefix. This is a good point, but a question remains whether a subject should be supplied from context. To remove any speculation on this matter, consider all eighteen examples of *kallôṭ* without a suffix. See table 1 (below).

Table 1
Eighteen Occurrences of *Kallôt*

Reference	Form	Subject	Complement
Group 2			
Num 7:1	kallôt	mōšeh	l ^e hāqîm
Deut 20:9	k ^e kallôt	haššōṭrîm	l ^e dabbēr
Deut 31:24	k ^e kallôt	mōšeh	liktōb
Josh 8:24	k ^e kallôt	yîsrāʾel	lah ^a rōg
Josh 10:20	k ^e kallôt	y ^e hōšū ^{ac} . . .	l ^e hakkôtām
1 Sam 24:17	k ^e kallôt	dāwîd	l ^e dabbēr
1 Kgs 8:54	k ^e kallôt	š ^e lōmōh	l ^e hitpallēl
1 Kgs 9:1	k ^e kallôt	š ^e lōmōh	libnôt
2 Chron 7:1	ûk ^e kallôt	š ^e lōmōh	l ^e hitpallēl
2 Chron 29:29	ûk ^e kallôt	hammélek . . . ⁵	l ^e ha ^{al} lôt
Jer 26:8	k ^e kallôt	yirm ^e yāhû	l ^e dabbēr
Jer 43:1	k ^e kallôt	yirm ^e yāhû	l ^e dabbēr
Group 2			
1 Sam 2:33	l ^e kallôt		ʾet-ʿênêkâ
2 Chron 31:1	ûk ^e kallôt		kol-zōṭ
Ezra 9:1	ûk ^e kallôt		ʾēlleh
Ezek 20:8	l ^e kallôt		ʾappî
Ezek 20:21	l ^e kallôt		ʾappî
Dan 12:7	ûk ^e kallôt		nappēš

The above examples fall within two groups. In the one group there is a nominative (usually a person's name) accompanying the infinitive and a verb with *l^e*- prefix describing an action that the person brings to completion. In the other group there is either an accusative (1 Sam 2:33; with *ʾet*) or a genitive (Ezek 20:8, 21; with pronominal suffix),⁶ but no subject for the infinitive. Ezra 9:1 (*ʾēlleh*) and 2 Chron 31:1 (*kol-zōṭ*) also have no subject. Dan 12:7 clearly patterns with the second group.

If we were to supply a nominative from context in Dan 12:7, a *l^e*- prefix would be required for its verbal complement *nappēš*. The fact that Daniel does not supply such a prefix indicates, not that he left something out, but that he supplied all the pieces he wanted the sentence to have. The sense is not, "When [someone] finishes breaking X . . .," but, "When the breaking of X is finished . . ." The sentence is complete as it stands.

Hebrew l^e-: Having examined vss. 5-7 in some detail, we are now in a better position to raise the question of what *l^e*- means in the phrase *kî l^emôʿēd môʿdîm wāhêšî* (Dan 12:6). You

⁵ The whole sentence reads, *ûk^ekallôt l^eha^{al}lôt kār^{ec}û hammélek w^ekol-hannimš^eʾîm ʾittô wayyištal^hwû*. In this case the subject of the infinitive construct follows the complement (see A. E. Cowley, *Gesenius' Hebrew Grammar*, 2nd ed. (Oxford: Clarendon, 1910), §155k.

⁶ The *nota accusativi* (*ʾet*) is an unambiguous indicator that the case relationship is accusative; while personal pronouns are an unambiguous indicator that it is genitive. *Idem*, §115h.

correctly point out that one meaning of *l^e*- is "after." There is a place where Hebrew *l^e*- and English "after" overlap in meaning. This does not mean they are identical and it doesn't mean that the place where they overlap gives the correct meaning in the passage under review, but it is true that they do overlap semantically.

In terms of our modern categories, English "after" means "later than." That's all. How much later is not an issue. But this is not how the Hebrew pronoun *l^e*- is used. To the extent that "after" is an appropriate gloss at all, it means "right after." The new multi-volume Koehler-Baumgartner-Stamm lexicon offers three examples together under the relevant heading, two of which can be translated with the English word "after."⁷

Seven days from now [*l^eyāmîm ʿôd šibʿâ*, "after seven days"] I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made." (Gen 7:4)

Two years later [*lišnātáyim yāmîm*, "after two years"], when Absalom's sheepshearers were at Baal Hazor near the border of Ephraim, he invited all the king's sons to come there. (2 Sam 13:23)

Anyone who failed to appear within three days [*lišlōšet hayyāmîm*] would forfeit all his property, in accordance with the decision of the officials and elders, and would himself be expelled from the assembly of the exiles. (Ezra 10:8)

In Gen 7:4 "seven days from now" does not mean "any time later than a week." It means "a week later," "seven days from now," "after seven days." Waiting longer than this would have meant remaining outside the ark. In Ezra 10:8 anyone who thought that "within three days" meant "three days or more" would have had a most unpleasant experience. By saying *lišlōšet hayyāmîm* Ezra meant after exactly three days, or, as translated here, "within three days." That's the third example.

The second example (2 Sam 13:23) deserves special comment. The expression "two years later" (*lišnātáyim yāmîm*) is grammatically similar to Dan 10:2 (*šlōšâ šabūʿîm yāmîm*). By adding the word "days" he was saying that the common practice of inclusive reckoning is not what he has in mind. Inclusive reckoning allowed any part of two years to count as two years. The Hebrew cardinal numbers were used more or less like our ordinals. But "two years of days" was exactly two years, i.e., twenty-four months. Daniel's three weeks of fasting did not occupy parts of three weeks, it occupied "three weeks of days," i.e., twenty-one days. The point here is that "two years later" in 2 Sam 13:23 did not mean at some point after two years. It meant exactly two years later.

Notice how the lexicon entry that offers these three examples is worded. "-3. temporally: a) until: . . . b) at: . . . c) for a time > a while: *l^eyāmîm ʿôd šibʿâ* after seven more days Gn 7:4, *lišnātáyim yāmîm* after two years 2S 13:23, *lišlōšet hayyāmîm* within three days Ezr 10:8." The heading of the relevant subsection is "for a time > a while" and the individual glosses are "after seven more days," "after two years," and "within three days." To the editors, "after" a period of

⁷ W. Baumgartner and J. J. Stamm, *The Hebrew & Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2001), vol. 2, s.v. *l^e*-.

time means approximately the same thing as "within" a period of time and both of those mean about the same as "for" a period of time. Even when using a lexicon, context is something we must take into account.

Discussion. In table 2 (below) there are three clauses, each with two parts. The first part of each clause contains a reference to an ending point, and the second part of each clause specifies the events or state of affairs that lead up to it. In the first clause *ʿad mātay qēš* (12:6) refers to an end and to the time leading up to it. The added word *qēš* (12:6) refers only to an end. In the second and third clauses *ûk^ckallôt* (12:7a) and *tiklênā* (12:7b) also refer to an end. But even when the focus is on the end of a period, there is the implication of a prior set of events. Otherwise, what is ending?

Table 2
Three clauses from Dan 12:6-7

12:6	<i>ʿad mātay qēš</i>	"When [will be] the end of X?" "How long will it be till the end of X?"	Both duration and an end
	<i>happ^elā^oôt</i>	Where X = "these outrages"	What comes to an end
12:7a	<i>ûk^ckallôt</i>	"And when X ends"	An end
	<i>nappēš yad-ʿam-qôdeš</i>	Where X = "the breaking of the holy people's strength"	What comes to an end
12:7b	<i>tiklênā</i>	"X will end," "X will be completed"	An end
	<i>kol-ʿêlleh</i>	Where X = "all these things"	What comes to an end

The second part of each clause answers this implied question. So what is coming to an end in each of these clauses? In clause one (12:6) it is *happ^elā^oôt*. In clause two (12:7a) it is *nappēš yad-ʿam-qôdeš*. In clause three (12:7b) it is *kol-ʿêlleh*. What I draw from this is that *happ^elā^oôt*, *nappēš yad-ʿam-qôdeš*, and *kol-ʿêlleh* are all equivalent references to the same events. And what are the events that they refer to? It is the activity of the king of the North during the "time, times and half a time." Fortunately the time was shortened. This does not mean the number of years referred to in the expression "a time, times and half a time" was changed, but the persecution which characterizes that period was shortened by the Protestant Reformation.

How does the gloss "after" fit in this context? It depends what sense we give it. The modern logical sense of "anytime after" doesn't fit there at all. The use of "after" that Koehler-Baumgartner actually document, on the other hand, is perfectly acceptable. The end of the period will come after "a time, times and half a time" have gone by. No problem. But we must be very clear that the meaning given in the lexicon is not the meaning given in your paper. Saying this another way, you got a meaning from the lexicon that was not there. The word "after" is there, but not the type of meaning you wish to see in it. What you have in mind is something like fig. 4b (below), while what the angel has in mind is closer to fig. 3b (p. 5 above). And this, in turn, is not so far from the rendering that most English translations use (i.e., "for"). We can say that "for" does not place enough focus on the end of the period, but the question is moot once we move away from a radical reinterpretation such as fig. 4b (below).

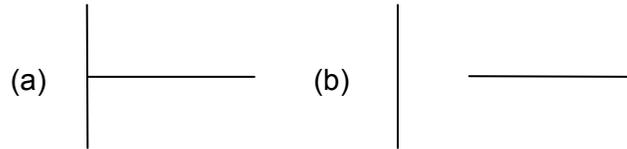


Fig. 4. Let (a) represent the idea "after," and let (b), with a space between the vertical line and the horizontal line, represent the concept of a gap.

The second question (vs. 8)

I heard, but did not understand, so I said: "My Lord, what will the end of these [wonders] be [*mā ʾahʾrît ʾēlleh*]?" (Gloss)

Hebrew ʾahʾrît. The word *ʾahʾrît* refers to what follows a reference point. It really does not have to do with bringing things to completion. The completion idea was represented in my fig. 3b (p. 5 above), which shows an ongoing process leading up to a final reference point. In one sense what we have here is the opposite of this. See fig. 4a above. Rather than being identical, the two questions complement each other. The one asks what will happen up to a certain reference point and the other asks what will happen after that.

Hebrew ʾēlleh. In your view what comes to an end in vs. 7 are the wonders God performs to deliver His people during the end time. Suppose for argument that this is true. Verse 7 refers to the wonders of God. What are they?

These events are: the standing up of Michael, the Time of Trouble, the Special Resurrection of the dead and the Glorification of the Wise or God's people. (Paper, p. 22)

Daniel's question is, *mā ʾahʾrît ʾēlleh*. If "these things" are God's wonders, then we can go directly to the last item on the list. Is Daniel really asking what would happen after the saints are glorified? If this is what he is asking, the angel has already told him. "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever." What is left to ask about after this? It makes no sense to ask what comes after "for ever and ever." It would make a great deal of sense to ask when the evil itself would end, or when the response to the evil would begin, but not when the response would end. That question is out of place in terms of what Daniel has heard so far.

Although *mā ʾahʾrît ʾēlleh* cannot be a question about what will happen after God's wonders cease, it must nevertheless be a question about what happens after something, because that is the nature of the word. We have the same word (*lʿahʾrîtô*) in Dan 11:4, where it is translated "his descendants," i.e., those who follow someone in time. And again in Dan 10:14 (*bʿahʾrît hayyāmîm*), where it means "a time yet to come." The word *ʾahʾrît* conveys all of the meaning you wanted *lʿ-* to have in vs. 7, i.e., "at any later time." So now we need to establish what reference point the expression has in view. After what?

I submit that whatever *kol-ʿelleh* (vs. 6) refers to, *ʿelleh* (vs. 8) refers to the same thing. The reference point is the same in both cases, even though the question being asked is not. In Dan 11:29-39 the angel describes a period of distress for God's people. It is a period of distress because during this time God allows evil to run its course. There is an apparent absence of His wonders. The end of this period is the reference point for both questions. These questions cannot be: (a) What happens up to the end of God's wonders? (vs. 6) and (b) What happens after the end of God's wonders? (vs. 8). Posed in this way, the first question makes sense, but the second does not. What they must be is: (a) What happens up to the end of the king of the North's outrages? (vs. 6) and (b) What happens after the end of the king of the North's outrages? (vs. 8). Posed in this way, both questions make sense and fit the required context.

The second question is an interruption. I submit that the second question (vs. 8) comes before the angel finishes answering the first question. He responds courteously (vss. 9-10), but then continues where he had left off. He had started talking about time periods and had gotten as far as mentioning "a time, times and half a time" (vs. 7). After vss. 8-10 he finishes his original thought in vss. 11 and 12. The "time, times and half a time" on the one hand, and the 1290 and 1335 days on the other, are all part of the angel's answer to the question posed in vs. 6. We separate the three time periods from each other at our peril. They belong together.

The second answer (vss. 9-10)

(9) He replied: "Go your way Daniel, for the words are closed up and sealed until the time of the end [*ʿad ʿēt qēš*]. (10) Many will be purified [*yitbār^rū*], made spotless [*yitlabb^enū*] and refined [*w^eyisšār^pū*], but the wicked will do wickedness. None of the wicked will understand, but those who are wise [*w^ehammaškîlîm*] will understand. (Gloss)

The second answer is unique. Daniel doesn't understand what he has heard and asks, What is the outcome of these things? What comes next? Is there more you wish to tell me? We can be very sure from the nature of the question that he is not asking about the events of vss. 1-4, because they bring the history of this world to a close and usher in eternity. The question Daniel asks implies that there is still something to ask about.

Then something very different happens. Always before the angel who speaks with Daniel has answered his questions. And in the present case, when he tells Daniel, "None of the wicked will understand, but those who are wise will understand" (Dan 12:10), that should have been reason enough to answer this question as well. As regards righteousness, "even if these three men – Noah, Daniel and Job – were in it, they could save only themselves by their righteousness, declares the Sovereign Lord" (Ezek 14:14; see also vs. 20). As regards wisdom, "Are you wiser than Daniel? Is no secret hidden from you?" (Ezek 28:3). But now, instead of giving Daniel any further information, "He replied, 'Go your way, Daniel, because the words are closed up and sealed until the time of the end'" (Dan 12:9). When you ask someone a question and they say, "You may go now," that is not the response you were looking for. Being dismissed is not the same as being answered. The same words, when repeated in vs. 13, bring the book to a close. There is an air of finality about them. "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance'."

Whatever Daniel has in mind in vs. 8, he does not get the desired answer. The angel does have one more thing to say – or more correctly he has something he would like to finish saying, but that is because the question of vs. 8 has interrupted a train of thought that he wants

to complete. In terms of literary structure, the angel's response patterns as an answer. We can use that word as a term of convenience. But when the angel says, "Go your way, Daniel" (Dan 12:9), and again, "Go your way till the end" (vs. 13), that is not really an answer in the sense of supplying requested information. The angel finishes the remarks he had already started to make and that is it. The interview is over.

Hebrew ûmaškilê 'am and three other terms. The word *maškilîm* occurs in Dan 11:33 and also 35. It and the three terms that accompany it in 11:31-33 are repeated in Dan 12:10-11. These terms are *hattāmîd*, *haššiqqûš m'šômēm*, and *ûmaršî'ê b'rît*. See table 3 below.

Table 3
Four Hebrew Terms

Dan 11:31-33		Dan 12:10-11	
11:31	w ^e hēsîrû hattāmîd w ^e natt ^e nû haššiqqûš m ^e šômēm	ûmē ^e t hûsar hattāmîd w ^e lâtēt šiqqûš šômēm	12:11
11:32	ûmaršî'ê b ^e rît yaḥ ^a nîp baḥ ^a laqqôt	w ^e lō ^o yābînû kol-r ^e šā'im	12:10
11:33	ûmaškilê 'ām yābînû lārabbîm	w ^e hammaškilîm yābînû	12:10

The *tāmîd* and the *šiqqûš* (11:31; 12:11) are opposite counterparts of each other. For the one to rise, the other must fall. The one-sided competition between them is mentioned in Dan 8:9-12, where the hostile power is called the "little horn" rather than the "king of the North." In any event, in Daniel's final prophecy the "wicked" (*ûmaršî'ê b'rît*, *kol-r^ešā'im*) are associated with the "abomination" (*haššiqqûš m'šômēm*, *šiqqûš šômēm*), while the "wise" (*ûmaškilê 'ām*, *w^ehammaškilîm*) are associated with the "covenant" (*b'rît*), and therefore the *tāmîd*. These thematic relationships are summarized in table 4 below.

Table 4
Some Relationships

Evil		Good	
11:31	haššiqqûš m ^e šômēm	hattāmîd	11:31
12:11	šiqqûš šômēm	hattāmîd	12:11
11:32	ûmaršî'ê b ^e rît	ûmaškilê 'ām	11:33
12:10	kol-r ^e šā'im	w ^e hammaškilîm	12:10

There is one more term that we could mention along with the others, i.e., "understand" (*yābînû*). This term appears in both sets of passages, but not with complete consistency. See table 5 below.

Table 5
Understanding

Don't Understand		Do Understand	
11:32	...	ûmaškîlê ʿām yābînû lārabbîm	11:33
12:10	w ^e lōʾ yābînû kol-r ^e šāʿîm	w ^e hammaškîlîm yābînû	12:10

This goes beyond the matter of identifying verbal parallels. To say that *w^ehammaškîlîm* in Dan 12:10 is merely similar to *ûmaškîlê ʿām* in Dan 11:33, but that the people referred to live in different ages of history, won't work. These are not similar groups; they are the same group, living under the same circumstances in the same timeframe. Supporting this conclusion, *hattāmîd* in 12:11 is identical to *hattāmîd* in 11:31; *šiqqûš šômēm* is the same as *haššiqqûš m^ešômēm*; and *kol-r^ešāʿîm* in 12:10 is the same as *ûmaršîʿê b^rît* in 11:32. Saying that *yābînû* in 12:10 is different from *yābînû* in 11:33 is accurate in one very limited way, because the one is *hiphil* and the other *qal*, but this is not enough to place people in different centuries. Textual relationships such as these cry out to be, not only noticed, but embraced. Their implications must be allowed to shape and nourish our exegesis.

Hebrew w^ehammaškîlîm and four other terms. I point out above that *w^ehammaškîlîm* in Dan 12:10 refers back to *ûmaškîlê ʿām* in Dan 11:33. The same term occurs again in Dan 11:35. Five terms from Dan 11:35 are repeated in Dan 12:9-10, one of which is *maškîlîm*. The other four are *lišrôp*, *ûl^ebārēr*, *w^ealbên*, and *ʿad ʿet qēš*. See table 6.

Table 6
Five Parallel Terms

Dan 11:35			Dan 12:9-10		
vs. 35	ûmin hammaškîlîm	A			
			E	ʿad ʿet qēš	vs. 9
vs. 35	lišrôp bâhem	B			
vs. 35	ûl ^e bārēr	C	C	yitbār ^a rû	vs. 10
vs. 35	w ^e albên	D	D	yitlabb ^e nû	vs. 10
			B	w ^e yîššār ^e pû	vs. 10
vs. 35	ʿad ʿet qēš	E			
			A	w ^e hammaškîlîm	vs. 10

Notice that, when repeated in chap. 12, the sequence is almost perfectly reversed. Only one word prevents this from being an ABCDE:EDCBA chiasm, which would have to set some sort of record for sophistication in the use of this literary device. The one word is *yitlabb^enû* (or *yitbār^arû* if you like). These words are reversed in Dan 12:10 from chiasmic sequence to match the actual sequence of terms in Dan 11:35. So the end result is ABCDE:ECDBA. Even the reversal of D and C (to C and D) in vs. 10, however, is done in such a way as to strengthen the connection with the earlier passage (both exhibit the order C D). So there is ample evidence

here to show that the five terms in 11:35 belong firmly together with all five of the corresponding terms in 12:9-10.⁸

Some of the wise [*ûmin hammaškîlîm*] will stumble, so that they may be refined [*lišrôp bâhem*], purified [*ûl'bârêr*] and made spotless [*w'labên*] until the time of the end [*ad et qêš*], for it will still come at the appointed time. (Dan 11:35)

He replied, 'Go your way, Daniel, because the words are closed up and sealed until the time of the end [*ad et qêš*]. Many will be purified [*yitbâr'ru*], made spotless [*yitlabb'nu*] and refined [*w'yisšâr'pu*], but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise [*w'hammaškîlîm*] will understand. (Dan 12:9-10)

In Dan 11:35 there is no question that the "wise" live during the time leading up to the time of the end, and that any acts of refining, purifying, and making spotless occur during the Middle Ages. When we come to Dan 12:9-10, the expression *ad et qêš* occurs before the others, but the sequence in which the terms occur is determined by literary considerations rather than chronological ones. In Dan 12:10, as in 11:35, the acts of purifying, making spotless, and refining all apply to the "wise," as in the earlier passage, and all appear in a temporal context provided by the words *ad* ["up to"] *et qêš* ["the time of the end"], i.e., before the time of the end, the period leading up to 1798. Not the period after 1798.

Discussion. We can be sure that the "wise" understand the events they experience, even during the Middle Ages, because the text says they teach others (Dan 11:33). This fact can give us insight into what it means for a prophecy to be sealed. It is sealed until the events it foretells occur; then that part is understood. It may not be understood by many, but at least by some. More events occur, and they in turn are understood.⁹ Since this particular prophecy is so long, it is not until the time of the end that all the events occur, and so it not until the time of the end that all the events are understood.

The 1290 and 1335 days (vss. 11-12)

(11) And from the time that the continual service [*hattâmîd*] will be put aside, by setting up the abomination that causes desolation [*šiqqûš šômêm*], there will be one thousand two hundred and ninety days. (12) Blessed is the one who waits for and reaches the end of the three hundred and thirty-five days. (Gloss)

⁸ One result of this structure is that vss. 9 and 10 become inseparable. This fact becomes an issue in the discussion on p. 9 of the paper under review. The problem is that chiasmic elements B' and A' divide the answer in half.

⁹ "[Y]our investigator has been brought slowly but irresistibly to the conclusion that prophecy has been progressively understood just as fast as history has fulfilled it, step by step, down through the passing centuries. And, further, that always at the time of fulfillment of each major epoch and event of prophecy there have been numerous men of eminence and godliness, widely scattered geographically, who have recognized that a fulfillment was taking place before their very eyes. They have sensed where they were on the timetable of prophecy, and have left the record of that recognition. Such is the evidence" (L. E. Fromm, *The Prophetic Faith of Our Fathers* [Washington, DC: Review & Herald, 1950], 1:15). In my M.A. thesis I call this the "Fromm Hypothesis" (see Hardy, "An Historicist Perspective on Daniel 11" [Andrews University, 1984], pp. 70-71). All three volumes of *Prophetic Faith* can be seen as a unified, and massively documented, defense of this concept.

A timeframe for the tāmîd. Returning to a question raised earlier in my response, what does the angel mean in Dan 8:13 when he says *‘ad- mātay . . . hattāmîd*? What these words seem to say is that the *tāmîd* continues for a certain period of time and then comes to an end. The *tāmîd* is not something bad that must be constrained by means of a time prophecy. Instead it is a provision that God makes for His people’s well being during the entire time that the king of the North is doing what he does in the Middle Ages.

Christ's ministry in heaven does not end in 1844. He is still ministering there now, and will continue doing so as long as mercy lasts, but not in the first apartment. The *tāmîd* lasts for some 1810 years, from the time when Christ begins His antitypical ministry in heaven to the end of the 2300 days. If the focus of the question in Dan 8:13 is on the *tāmîd*, as the answer would imply, it follows that *‘ad mātay* is not incompatible with the idea of duration and that *hattāmîd* does have an ending point. It must have an ending point. If we say that it continues until Christ returns in glory, that was William Miller's concept, which laid the foundation for the great disappointment. We need not go over that ground again.

After 1844 we need a different term. The *tāmîd* extends up to 1844 and no further. If we say that it continues beyond that point we render the words *‘ad mātay* meaningless. If *tāmîd* can be translated "daily," a good candidate for that other term would be "yearly."

"Days" and prophetic time. You make the point that the word "days" plus a numeral is never used with reference to prophetic time outside of Daniel, and so the 1290 and 1335 days of Dan 11:11-12 must be interpreted literally. This argument gives an impression of being unanswerable, but is it really useful? What shall we say about the word "weeks" plus a numeral in Dan 9? Is there any support for such usage outside of Daniel? I have not found any. But commentators going all the way back to Jerome,¹⁰ and many before him that he quotes, have no problem seeing the seventy weeks as a symbolic use of time. Indeed, Daniel's intent in this passage is so clear that the Babylonian Talmud pronounces a curse on anyone who studies it.¹¹ Why should his intent be any less clear in chap. 12 than it is in chap. 9?

In Rev 11:3 and 12:6 John evidently understands, accepts, and extends Daniel's earlier usage when he gives "1,260 days" as an equivalent spelling of the period that he calls "a time, times and half a time" and "42 months" ("forty-two months") in other passages. I submit that the expressions "1,290 days" (Dan 12:11) and "1,335 days" (Dan 12:12) are intimately connected with the later expression "1,260 days" (Rev 11:3; 12:6) and with the "time, times and half a time" of Dan 12:7.

"Days" and calendars. The number of days mentioned in Dan 12:11-12 might help shed light on the question of how to interpret them. The Jews had more than one type of calendar,

¹⁰ Gleason L. Archer, Jr., *Jerome's Commentary on Daniel* (Grand Rapids: Baker, 1958), pp. 94-110. Jerome quotes: Africanus (*Tempora*), Eusebius Pamphili (*Euangelikē Apodeixis*), Hippolytus, Apollinarius of Laodicea, Clement of Alexandria, Tertullian (*Contra Judaeos*). To a man they understood Daniel's "weeks" as referring to years.

¹¹ *The Soncino Talmud*, I. Epstein, editor In chief (London: Soncino Press, 1935), tractate Sanhedrin 97b (Nezekin 3:659). The curse reads, "Blasted be the bones of those who calculate the end." A footnote clarifies that "the end" means Messiah's advent. Even the Jews understood "weeks" to be years.

but the months were the same in both.¹² Calendation in antiquity was a singularly messy affair. There was a nineteen year cycle that commonly determined which years would receive an extra, or intercalary, month so to keep the solar and lunar cycles together to some degree.

If 1260 days are equivalent to forty-two months and three and a half years, as we know from comparing Scripture with Scripture, the assumption is that a month always has thirty days. In any real calendar from antiquity, this would have been impossible. The periods we are dealing with (1290 days, 1335 days) would consist of forty-three months and forty-four and a half months respectively – assuming that months always had thirty days. They did sometimes, but not with any consistency. Even if we say that the 1290 and 1335 days do not represent prophetic time, we would still have to say that they are presented in a highly stylized manner. What we cannot say is that they represent literal time. They certainly do not represent any literal calendar from antiquity or from modern times.

Relationships among the periods. The above time periods bear certain relationships to each other, and to other prophetic time periods. These relationships are summarized in fig. 5.

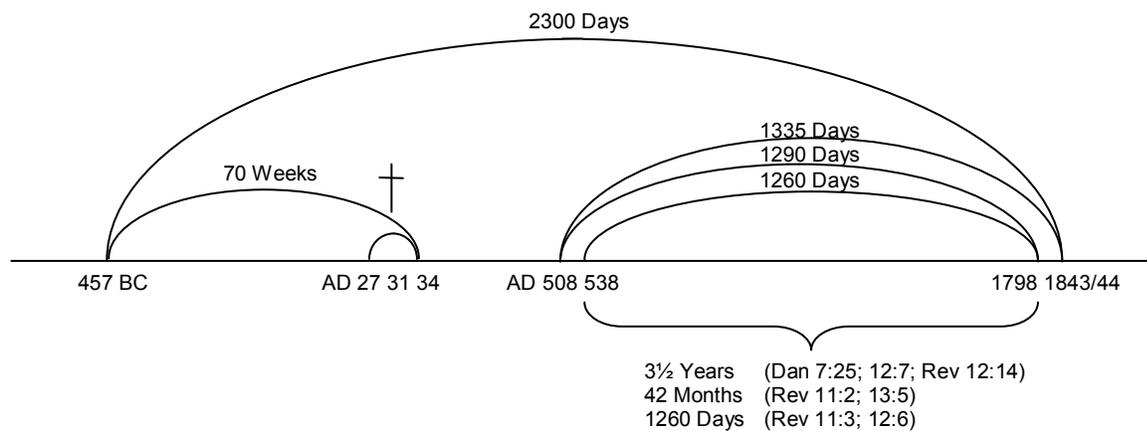


Fig. 5. Relationships among certain major prophetic time periods.

The above graphic can be drawn without lifting one's pencil. I start with the seventieth week, because that makes the cross our starting point. Draw an arc forward from AD 27 to AD 34, then back from AD 34 to 457 BC, then forward from 457 BC to 1844, then back from 1843 (not 1844) to AD 508, then forward from AD 508 to 1798, then back from 1798 to AD 538, then forward from AB 538 to 1798.

The fact that the 1335 days end in 1843, rather than 1844, does not mean William Miller was right all along. It just means that both years are prophetically significant. 1844 is the correct year for the end of the 2300 days, but there is a blessing on those who would go through the first disappointment (at the end of the 1335 days in 1843) as well as the second disappointment (at the end of the 2300 days in 1844).

¹² See Siegfried H. Horn, *The Chronology of Ezra 7* (Washington, DC: Review & Herald, 1970), pp. 31-90. There are three chapters here, entitled, "Ancient Civil Chapters" (pp. 31-48), "The Pre-Exilic Hebrew Calendar" (pp. 49-67), and "The Postexilic Jewish Calendar" (pp. 68-90), which together give an excellent introduction to ancient calendrical practices, with special reference to the Jews. See also pp. 157-59.

In the above arrangement there is a symmetry and a level of cohesion that goes beyond human wisdom. It draws together eleven prophetic references from two authors and two testaments of Scripture separated from each other by more than six centuries. Notice a number of things about the above relationships. (a) The 2300 days begin together with a smaller period (the seventy weeks) and that they end together with a smaller period (the 1335 days). The smaller periods are entirely contained within the longer one. This is something we always say when trying to establish a starting date for the 2300 days. The seventy weeks begin together with the 2300 days and so we can interpret Dan 8 by studying Dan 9. At the other end of the period, however, one sees a similar set of relationships. (b) The 1290 and 1335 day time periods serve to lock the 1260 days in place, so that there can be no confusion as to which 1260 days are intended. (c) There are fully seven references to the 1260 days. From this I draw that they are something God wants us to emphasize. He wants us to focus our own attention on them and to draw the attention of others to them. Events take place during the high Middle Ages that we need to understand and appreciate.

We have not outgrown the Middle Ages. It is an era of history that still has much to teach us. When we remove the 1290 and 1335 days from the Middle Ages, we weaken the 1260 days with or without directly attacking them, because the 1290 and 1335 days protect the 1260 days from unwarranted interpretations that others might wish to make. God has placed these supports where He wants them at the end of the 2300 days and has reasons for doing so, just as He did when placing the seventy weeks at the beginning of the 2300 days.¹³

Conclusion (vs. 13)

And you will go your way till the end; you will rest, and stand up for your allotted inheritance at the end of the days."

Daniel's dismissal is also a benediction. He has done his work faithfully and that is enough. There are things he does not need to understand, and it is a good thing because he has no way to experience the events described, nor does he have any way to study the events as history, i.e., through the lens of other people's experience. That level of understanding would have to wait for our generation. We have the privilege of understanding all of what Daniel wrote. It is an exalted privilege indeed.

Spirit of Prophecy

The counsels. For centuries the church looked forward to unfulfilled time prophecies in the future, so why should we be any different now? There is a reason why our situation is different. We live after 1844. Ellen White has much to say about the significance of this date. Let me include some context along with this first quotation:

The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the true time movement of 1843

¹³ For further discussion of the seventy weeks and 2300 days, see my paper, "A Context for the Seventy Weeks" (<http://www.historicism.org/BriefNotes/Documents/Dan09%20SeventyWeeks.pdf>).

and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. (4SP 290)

You will point out that you are not setting a definite time for the Lord's coming. You are setting a definite time for some other reason, another event. The effect is the same. In your model a hairsbreadth separates the end of the 1335 days from the second coming itself. Any technicality that you aren't setting a time for the second coming is a fig leaf. The fact that you leave open the question of when the final time periods begin does not weaken this criticism.

I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God's people. The great test on time was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived. (LS80 222 [1880])

Again, you are not setting a definite time by which to test God's people. What you are saying isn't being put forward as a test. You have some other purpose in mind, so the statement doesn't apply. Or does it?

This time, which the angel declares with a solemn oath [see Rev 10:6], is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. (7BC 971)

Here Ellen White says, "no definite tracing of the prophetic time." The fact that you count the time literally cannot be used to set this aside. The time that you count in a literal fashion is handed down to us in a prophecy. It is "prophetic time" in the sense she has in mind. We will not have another message "upon definite time" – applied to whatever, counted in whatever way. No more messages upon definite time. If your message is upon definite time, you are going head to head with the Spirit of Prophecy, and the counsels apply. 1844 is the last date set by a prophetic time period. She says this repeatedly and with emphasis. The 2300 days contain, not only the seventy weeks, but the 1290 and 1335 days. These shorter periods are wholly contained within the longer one.

I have argued from language and from Scripture that the 1290 days and 1335 days cannot apply after 1844. Now Ellen White says the same thing. If you will not believe me, please believe her. She was not speaking on her own authority.

The issues. Notice again the quotation from 4SP 290 (above). It has not received enough attention. The statement says, "Those who persist in this error [of setting definite time] will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late" (4SP 290). When Ellen White says this, why does she include the word "many"? Why do "many" hold the same erroneous view? Because they all reached the same conclusion independently? No, because someone championed the idea. Someone wrote articles and books, spoke and agitated, influencing people to believe that they have a set amount of time, when in fact they don't.

How can this be? It is not hard to imagine. What prophetic time periods are being discussed today in such a way that "many" see light in a new theory regarding them? In your

view, once the national Sunday law goes into effect there will be a period of 1290 literal days. That is three years, seven months (if we continue counting 30 days per month). Even when this period has run its course, there will still be another forty-five days ($1335 - 1290 = 45$). That is a month and a half more. The total amount of involved is close to four years. When Ellen White says, "the final movements will be rapid ones" (9T 11), how rapid is "rapid"? Could it be that we will not have four more years after the national Sunday law? Or even two, or one?

If the time actually available is shorter than what you have in mind, your work could be specifically what she has in mind here. It could be a fulfillment of Ellen White's prediction. In this case there could be eternal consequences. It is not a simple matter of academic debate. Souls could be lost by believing what you write.

Discussion

The role of summary sections

At the end of each major prophecy in the book of Daniel there is a summary in which an angel gives the meaning of what Daniel has just seen. In my view Dan 12:5-13 occupies a similar role and function. It summarizes what Daniel has seen, or in this case heard, throughout the prophecy. What did he hear? He heard all of Dan 11. It follows that all of Dan 11 is what we should expect the summary to include.

When I say Dan 11, I mean Dan 11:1 (or 2) up through Dan 12:4. The chapter division was put in the right place (11:45/12:1), but Dan 12:1-4 provides a tag that complements the last verses (11:40-45). Saying this another way, Dan 12:1-4 performs the function that your paper claims for Dan 12:1-13, i.e., it deals only with events in the time of the end. Dan 12:5-13, on the other hand, is not limited to the time of the end. In my view it is a general summary that corresponds to what we find in the summaries of other chapters. See fig. 6 below.

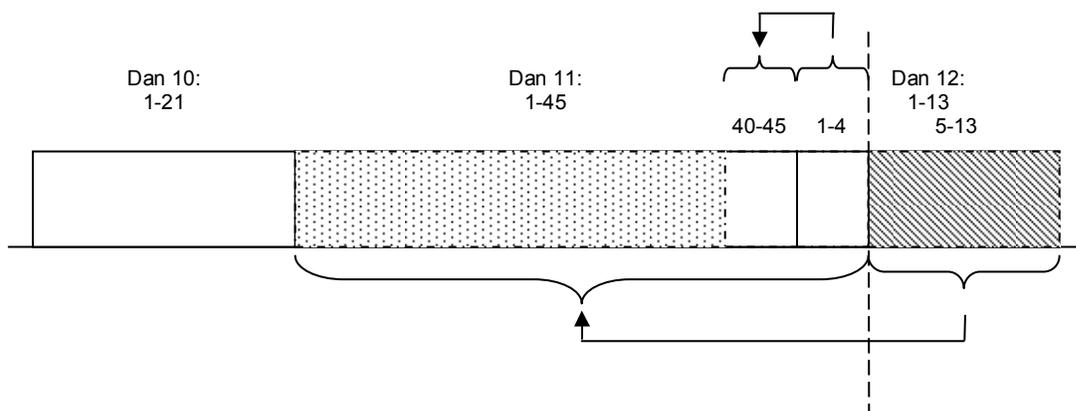


Fig. 6. Dan 12:5-13 summarizes all of 11:1-12:4; Dan 12:1-4 shows us the last events of 11:40-45 from a different point of view.

As we move from Dan 11:40-45 to Dan 12:1-4 only the perspective changes; the timeframe does not. Chapter 11 closes by showing us last events as seen from a human point

of view. Chapter 12 opens by showing us some of these same events as seen from a divine point of view. On earth the king of the North does this and this; in heaven, meanwhile, Michael stands up and leads His angel armies to the earth. On earth the king of the North comes to his end; from heaven Christ comes and causes him to come to his end.

In Dan 12:5-13 the explanation of Daniel's first vision goes all the way back to the head of gold (2:38). In Dan 7:15-28 the focus is on the end of the vision (vss. 19-28), but the explanation includes the earliest verses. In Dan 8:15-27 the angel explains all of the prophecy except the time period in vs. 14. He circles back to the time period in chap. 9. If the angel includes the whole vision in his explanation of chap. 2, and of chap. 7, and of chap. 8, one could reasonably expect the entire vision of chap. 11 to be included within the scope of the explanation when we come to Dan 12. And I submit that that is what we find.

The role of verbal parallels

There is a motif that runs through the entire paper like a thread. Any number of statements show why connections between certain terms ought to be avoided. Parallels within Daniel's final prophecy take a number of forms. There are at least a handful of parallels between Dan 10 and 11a (11:1-39), Dan 10 and 11b (11:40-45), Dan 10 and 12a (12:1-4), Dan 10 and 12b (12:5-13), Dan 11a and 11b, Dan 11a and 12b, Dan 11b and 12a, Dan 11b and 12b, and Dan 12a and 12b. Not all have equal value, though some are highly significant. The class of parallels emphasized in the paper are those between Dan 11b and 12a, Dan 11b and 12b, and Dan 12a and 12b. In general I would not question the parallels that you point out. The problem is with the ones you omit. In table 7 (below) I bring together selected parallels between Dan 12b and 11a, and between Dan 12b and 10. All are excluded at the outset by your model, but all are important in one way or another for a correct understanding of Dan 12:5-13.

Table 7
Parallels Passed Over in the Paper

Dan 12	Hebrew	Dan 10-11	Hebrew
Parallels Between Dan 12b and Dan 10			
Dan 12:6	<i>lāʾiṣ lʾbûš habbaddîm</i>	Dan 10:5	<i>ʾiṣ-ʿehad lābûš baddîm</i>
Dan 12:7	<i>hāʾiṣ lʾbûš habbaddîm</i>		
Dan 12:8, 10	<i>wʾlōʾ yābîn, yābînû</i>	Dan 10:11, 12	<i>hābēn, lʾhābîn</i>
Dan 12:8	<i>mā ʾahʾrît ʾelleh</i>	Dan 10:14	<i>bʾahʾrît hayyāmîm</i>
Parallels Between Dan 12b and Dan 11a			
Dan 12:6	<i>happʾlāʾôt</i>	Dan 11:36	<i>niplāʾôt</i>
Dan 12:6	<i>ʿet qeš</i>	Dan 11:35	<i>ʿad ʿet qeš (see also 11:40)</i>
Dan 12:7	<i>ûkʾallôt</i>	Dan 11:2, 4	<i>kʿ-</i>
		Dan 11:36	<i>ʿad kâlâ zâʿam</i>
Dan 12:8	<i>mā ʾahʾrît ʾelleh</i>	Dan 11:4	<i>lʾahʾrîtô</i>
Dan 12:9	<i>ʿad ʿet qeš</i>	Dan 11:35	<i>ʿad ʿet qeš</i>
Dan 12:10	<i>rʾšāʿîm</i>	Dan 11:32	<i>maršîʿê ʿam</i>
Dan 12:10	<i>yitbārʾrû</i>	Dan 11:35	<i>ûlʾbārēr</i>
Dan 12:10	<i>yitlabbʾnû</i>	Dan 11:35	<i>wʾlalbēn</i>
Dan 12:10	<i>wʾyîṣṣārʾpû</i>	Dan 11:35	<i>liṣrôp bâhem</i>
Dan 12:10, 10	<i>wʾlōʾ yābînû, yābînû</i>	Dan 11:33	<i>yābînû</i>
Dan 12:10	<i>wʾhammaškîlîm</i>	Dan 11:35	<i>ûmin hammaškîlîm</i>
Dan 12:11	<i>hûsar</i>	Dan 11:31	<i>wʾhēsîrû</i>
Dan 12:11	<i>hattāmîd</i>	Dan 11:31	<i>hattāmîd</i>
Dan 12:11	<i>šiqqûš šômēm</i>	Dan 11:31	<i>haššiqqûš mʾšômēm</i>

This is too much material to ignore. Not only are there parallels between the sections indicated, but there are many parallels, and their importance must be weighed as well as counted. I don't challenge the idea that Dan 12b is connected to 12a and 11b in exegetically important ways, but assert that it is also connected to Dan 11a and 10.

Conclusion

The evidence for not moving the 1290 and 1335 days into the future outweighs any reasons you have brought forward for moving them. You are creating something that looks a lot like a Seventh-day Adventist gap theory, which extends from 1798 to the beginning of the 1290 and 1335 days, as you understand those periods. One victim of this theory is 1844, which falls in the gap and receives a vanishingly small amount of attention in the paper as a result.

In your model I see three main turning points: (a) the end of the "time, times and half a time" (Dan 12:6), (b) the passage of the national Sunday law, which provides a starting point for the 1290 and 1335 days, and (c) the end of God's wonderful acts of deliverance in the end time. The question of vs. 6, as you interpret it, is not asking about (a); it is asking about (c). The first part of the answer (the part that includes the time period of "a time, times and half a time") establishes (a). The second part of the answer (the part about when "these things" would be

completed) then shifts back to (c). So the question is not directly connected to the answer in all its parts and the time period, which I see as the angel's main topic in vs. 7, is mentioned almost in passing.

Focusing, as you do, on the beginning of the time of the end (in 1798) and on the end of the time of the end (when God's wonders cease) has the effect of shifting attention away from whatever falls in the middle, including 1844 and Christ's movement from the first apartment to the second in the heavenly sanctuary. This supremely important event recedes into the background in your model, and I don't think that is where it should be.

As regards my quotations from the Spirit of Prophecy, I realize it is wrong to hang someone on a comma. The counsels are at their best when we use them to ask whether we are on course, whether our general direction is right. Regretfully, if what Ellen White says means anything at all, the model put forward in your paper takes us seriously off course.

Every Adventist scholar, and most laypeople, have some theological tidbit that they think the whole church would benefit from learning about. That's normal. But what should come as a real danger sign is when you find yourself challenging, not only the brethren, but the Spirit of Prophecy. I'm not talking about a detail or two, but the overall thrust of her argument. When she says "no definite time" (LS80 222), she either means this or does not. I would be slow to assume the latter. The bottom line is, God has not given you a message to contradict the messages He has already sent through Ellen White. One reason why His kingdom will not fall (see Dan 2:44) is because it is not divided against itself. If you have a message contradicting what He has clearly and repeatedly said already, you did not get it from Him.

If you find yourself able to stand back and reevaluate the work of a lifetime, then I appeal to you to take matters in hand and become a champion of the view you once opposed. There are others saying similar things, but you are prominent among them. When Ellen White says people "will be led to rest in a false security, and many will not be undeceived until it is too late" (4SP 290), she was being shown the results of your work. Right at the end, "many" are going to believe they have a certain amount of time before Jesus comes, when in fact they don't. This can only be a reference to the 1290 and 1335 days. No one is reevaluating the 2300 days, and there are only so many time prophecies in Scripture to choose from. These are the prophetic time periods that have become popular objects of speculation among Seventh-day Adventists. The people she refers to think that when the 1290 and 1335 days begin, that fact guarantees them three years, eight and a half months – forty-four and a half months – before Christ returns. You have urged people to believe this. Now urge them not to.

Thank you for your patience, in waiting so long for a reply and in reading down this far once it arrived. And thank you for allowing me to comment on your paper. I appreciate your sharing it with me.