

# Notes on the Chiastic Structure of Dan 10-12

Copyright (c) 2009 by Frank W. Hardy, Ph.D.

## Introduction

Daniel 10-12 forms a single narrative, which consists of a prophecy of future events (chap. 11) flanked on either side by a dialogue between the prophet and the angel who reveals that prophecy to him (chaps. 10 and 12). Together these chapters make up a fourth of the book of Daniel and provide the last in a series of parallel vision reports that begins with Dan 2, 7, and 8-9.

Throughout Dan 10-12 there are lexical and thematic parallels roughly equidistant from the textual center of the narrative. An arrangement of text material which moves in from both sides simultaneously toward a central point is called a chiasm.<sup>1</sup> What we are dealing with in these three chapters is not a small number of randomly arranged parallels, but an extensive and systematic chiastic framework.

A chiasm does two things. First, it argues for literary unity, and second, it locates the center of a narrative. The structural center of a chiasm is its exegetical focus as well. An important implication of this fact is that Dan 11:22--as the physical center of a chiasm spanning chapters 10-12--is the exegetical focus of the last fourth of the book of Daniel.

## Chiastic Parallels

Specific parallels that support my claim for chiastic structure in Dan 10-12 are now introduced, starting from the chiasm's peripheries and working inward to its center. The examples are divided into sections as follows: 10:1-21 (A)/12:1-13 (A'), 11:1-4 (B)/11:40-45 (B'), 11:5-15 (C)/11:29-39 (C'), 11:16-21 (D)/11:23-28 (D'), and 11:22 (E).<sup>2</sup> Lexical parallels within text exhibits are indicated by bold type, with the Hebrew in brackets; thought parallels are indicated by underlining.

As nearly as possible I avoid historical applications in this paper. This will not always be possible, but clearly the first task is to examine lexical parallels and obvious thematic similarities.<sup>3</sup> Then there will be a sound basis for applying the text to history in later papers.

Dan 10:1-21 (A)/Dan 12:1-13 (A')

The outermost pair of sections in the chiasm consist of chap. 10 and chap. 12. The conversations that take place there, apart from the three time periods mentioned in Dan 12:7, 11, and 12,<sup>4</sup> occur within a single timeframe. The main task of narrating future historical events is addressed in chap. 11.

We meet history immediately in the first verse of the prophecy. In Dan 10:1 Cyrus is mentioned by name and the year of his reign is specified during which the vision was received. It is not a diversion to notice this fact. Structure and content cannot be entirely separated from each other. Unless we consider what the text says about Cyrus, we will not know how to contrast what it says about him with later phrases such as "till the end" and "at the end of the days" in the corresponding verse of the last chapter (12:13). See text exhibit (1).

(1) Beginnings and Endings (Part 1)

a. A

(10:1) *In the third year* of Cyrus king of Persia, . . .

b. A'

(12:13) "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."

Cyrus conquered Babylon on October 12, 539 B.C. and so his third year in power would be 536/535 B.C.<sup>5</sup> Since Cyrus died in August or September of 530 B.C.<sup>6</sup> it follows that in the year 536 B.C. his reign was already one third complete. For this reason the third year of Cyrus cannot be said to mark the beginning of his reign, but the decade in which it falls does mark the founding of the Persian empire. This early emphasis on beginnings in Dan 10:1 is balanced by the later statement in 12:13 about "the end of the days."<sup>7</sup>

In exhibit (2a) Daniel afflicts himself, while in exhibit (2b) it is God's people as a whole that are afflicted. The reasons for the affliction are different but in both cases there is a period of waiting, with the anticipation that God will take decisive action and defend His interests on earth. The one waiting period is short, the other long.

(2) Waiting in Affliction

a. A

(10:2) At that time I, Daniel, mourned for *three weeks*.

(10:3) I used no lotions at all until the *three weeks* were over.

b. A'

(12:7) "It will be for *a time, times and half a time*."

(12:11) ". . . there will be *1,290 days*."

(12:12) "Blessed is the one who waits for and reaches the end of the *1,335 days*."

In exhibit (3) we find our first lexical parallel. A "man clothed in linen" is described in Dan 10:5 and 12:6.<sup>8</sup> The phrase in the Hebrew is the same in both cases, with only minor variations involving the use of prepositions and the definite article.

## (3) The Man Dressed in Linen

a. A

(10:5) I looked up and there before me was **a man dressed in linen** [יֵשׁ-עֲהָד לַבְּיָשׁ בַּדָּדִים], . . .

b. A'

(12:6) One of them said to the **man clothed in linen** [לֹא-יֵשׁ לְבִישׁ הַבַּדָּדִים], . . .

(12:7) The **man clothed in linen** [עַתְּ הָאִישׁ לְבִישׁ הַבַּדָּדִים], who was above the waters of the river, . . .

A second lexical parallel, based on the term "your people," occurs in exhibit (4). See also Dan 11:14.

## (4) Your People

a. A

(10:14) "Now I have come to explain to you what will happen to **your people** [לְעַמְּךָ] in the future, . . ."

b. A'

(12:1) "But at that time **your people** [בְּנֵי עַמְּךָ]--everyone whose name is found written in the book--will be delivered."

In exhibit (5) there is a thought parallel between seeing or not seeing the vision on the one hand and understanding or not understanding it on the other.

## (5) Seeing and Understanding

a. A

(10:7) I, Daniel, was the only one who *saw* the vision; the men with me did not *see* it, . . .

b. A'

(12:10) "None of the wicked will *understand*, but those who are wise will *understand*."

The four parts of the above parallel form a miniature chiasm of their own, as shown in table 1.

Table 1  
A Chiasm Involving Dan 10:7 and 12:10

Index	Seeing (10:7)		Understanding (12:10)	
Negative	B	the men with me did not see it;	B'	None of the wicked will understand,
Positive	A	I, Daniel, was the only one who saw the vision;	A'	but those who are wise will understand.

In table 1, Daniel's seeing (10:7) corresponds to the understanding of those who are wise (12:10), while the men with him who do not see correspond to the wicked in the latter verse who do not understand.<sup>9</sup>

Next there is a contrast between the fact that the prophet is first asked (exhibit (6a)) and then asks (exhibit (6b)) to receive certain information. In the first case he receives it, while in the second case he does not.

(6) Accepting and Requesting Information

a. A

(10:19) I was strengthened and said, "*Speak, my lord, since you have given me strength.*"

b. A'

(12:8) So I asked, "*My lord, what will the outcome of all this be?*"

When the angel opens the future to Daniel in chaps. 10 and 11, and then seals it away from him in chap. 12, his source of information is "the Book of Truth" (10:21), or simply "the scroll" (12:4),<sup>10</sup> as shown in text exhibit (7). The parallel is thematic rather than lexical. Elsewhere, sealing is mentioned in Dan 12:9, although the word "scroll" does not appear there.<sup>11</sup>

(7) The Book or Scroll

a. A

(10:21) ". . . but first I will tell you what is written in the *Book of Truth* [*bik<sup>c</sup>tāb <sup>s</sup>met*]."

b. A'

(12:4) "But you, Daniel, close up and seal the words of the *scroll* [*hassēper*] until the time of the end."

Finally, in exhibit (8), there is a twofold lexical parallel involving both "Michael" and the word "prince" (*śar*).<sup>12</sup>

## (8) Michael, Your Prince

## a. A

(10:13) "Then **Michael**, one of the chief **princes** [*ʔaḥad haśśārîm hārîʔšônîm*], came to help me, . . ."

(10:21) "(No one supports me against them except **Michael**, your **prince** [*śarkem*]. . .)"

## b. A'

(12:1) "At that time **Michael**, the great **prince** [*haśśar haggādôl*] who protects your people, will arise."

## Dan 11:1-4 (B)/Dan 11:40-45 (B')

One could argue successfully that the narrative of chap. 11 begins with vs. 2 rather than vs. 1.<sup>13</sup> Here I keep the traditional chapter division.

The parallel in exhibit (9) below, as in (1) above, is between a beginning and an end.<sup>14</sup> In any exegetical model vs. 1 deals with the Persian period, while, in a historicist model such as the present one, vs. 45 occurs much later at the end of Daniel's fourth and last world empire. Note that in Dan 11:1 help is given to an early leader of the Persian empire, while in 11:45 it is withheld from the last leader of the fourth empire. The four universal empires presented by Daniel have progressively less ability to be influenced positively by the Spirit of God.<sup>15</sup> In this we have a parallel to the declining value of metals used in the image of Dan 2. Whatever one's interpretation of the passage, however, there is a clear contrast between "the first year" and "end" on the one hand, and between "to support and protect him" and "no one will help him" on the other.

## (9) Beginnings and Endings (Part 2)

## a. B

(11:1) "(. . . And in *the first year* of Darius the Mede, I took my stand *to support and protect him.*")

## b. B'

(11:45) "Yet he will come to his *end*, and *no one will help him.*"

References to specific countries by name are found both early and late within Dan 11, but not in the middle sections. A summary of examples is given in exhibit (10).

## (10) Named Countries

a. B

(11:2) Persia, Greece

b. B'

(11:41) Edom, Moab, Ammon<sup>16</sup>; (11:42) Egypt; (11:43) Egypt, Libyans, Nubians

Exhibits (11) and (12) should be taken together. There is a sequential relationship between them.

## (11) Forceful Initiative

a. B

(11:2) "When he has gained power by his wealth, he *will stir up* everyone against the kingdom of Greece."

b. B'

(11:40) "At the time of the end the king of the South *will engage* him in battle, . . ."

## (12) Superior Response

a. B

(11:3) "Then a mighty king will appear, who *will rule with great power* and do as he pleases."

b. B'

(11:40) ". . . and the king of the North *will storm out against him* with chariots and cavalry and a great fleet of ships."

In exhibit (11) a power is laid under heavy opposition, while in exhibit (12) there is a delayed but superior response-- in the case of both Dan 11:3a/3b and 40a/40b.<sup>17</sup> On the one hand Persia antagonizes Greece, and is soundly defeated by Alexander. On the other hand the king of the South antagonizes the king of the North, and is soundly defeated by the last king.

## Dan 11:5-15 (C)/Dan 11:29-39 (C')

The conflict between the kings of North and South is a characteristic of Dan 11. That motif begins in vs. 5 with South in an initially dominant position which it must inevitably lose.

Exhibit (13) shows two opposed powers trying unsuccessfully to reach an agreement. The expressions "'become allies'" and "'alliance,'" both in (13a), are from different Hebrew roots. On the one hand we have *yithabbârû* (from *hbr* "be united"), and on the other hand *mêšārîm* (from

*yšr* "be straight"). The allied relationship in (13b) must be inferred, but it is a natural inference to make. A ruler shows favor (vs. 30), corrupts with flattery (vs. 32), and greatly honors a group of people (vs. 39); the group that he approaches acknowledge him (vs. 39) and in so doing both violate (vs. 32) and forsake (vs. 30) the holy covenant. This is the equivalent of an alliance, with or without using the word. If there were no alliance between the saints and the king of the North there would be no incompatibility between it and the holy covenant, and maintaining favorable ties with the king would not be an act of disloyalty to God. The king of the North makes claims that demand the saints' ultimate loyalties, and in doing so competes with God.

(13) Mutual Recognition

a. C

(11:6) "After some years, they *will become allies*. The daughter of the king of the South will go to the king of the North to make *an alliance*, . . ."

b. C'

(11:30) "He *will return and show favor* to those who forsake *the holy covenant*."

(11:32) "With flattery he *will corrupt* those who have violated *the covenant*, . . ."

(11:39) ". . . and *will greatly honor* those who acknowledge him."

Exhibit (14a) contains two examples of the term "fortress" and (14b) contains three examples.

(14) Fortresses

a. C

(11:7) "He will attack the forces of the king of the North and enter his **fortress** [*b<sup>c</sup>mā<sup>c</sup>ôz*]; . . ."

(11:10) "His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his **fortress** [*mā<sup>c</sup>uzzô*]" (Qere).

b. C'

(11:31) "His armed forces will rise up to desecrate the temple **fortress** [*hammā<sup>c</sup>ôz*] and will abolish the daily sacrifice."

(11:38) ". . . he will honor a god of **fortresses** [*mā<sup>c</sup>uzzîm*]; . . ."

(11:39) "He will attack the mightiest **fortresses** [*mā<sup>c</sup>uzzîm*] with the help of a foreign god . . ."

In exhibit (15) there are four sets of lexical parallels that occur together as a group. These involve terms translated: (a) "god(s)";<sup>18</sup> (b) "valuable articles," "costly gifts," and "riches"; (c) "silver" and "gold"; and (d) "[in captivity]" (*bašš<sup>e</sup>bî*) and "captured" (*biš<sup>e</sup>bî*).

(15) Gods, Gifts, Gold, and Captivity

a. C

(11:8) "He will also seize their **gods** [*lōhēhem*], their metal images and their **valuable articles** [*hemdātām*] of **silver and gold** [*késep w<sup>e</sup>zāhāb*] and carry them off [in **captivity**, *bašš<sup>e</sup>bî*] to Egypt."<sup>19</sup>

b. C'

(11:33) "Those who are wise will instruct many, though for a time they will fall by the sword or be burned or **captured** [*biš<sup>e</sup>bî*] or plundered."

(11:38) ". . . a **god** [*w<sup>e</sup>le<sup>e</sup>lō<sup>e</sup>h*] unknown to his fathers he will honor with **gold and silver** [*b<sup>e</sup>zāhāb ūb<sup>e</sup>késep*], with precious stones and **costly gifts** [*ūbah<sup>h</sup>mūdôt*]."

(11:43) "He will gain control of the treasures of **gold and silver** [*hazzāhāb w<sup>e</sup>hakkésep*] and all the **riches** [*h<sup>a</sup>mūdôt*] of Egypt, . . ."

Notice that the words "[in captivity]" are not directly translated by NIV in vs. 8 (exhibit (15a)). There is, however, a strong lexical parallel between *bašš<sup>e</sup>bî* "[in captivity]" in vs. 8 and *biš<sup>e</sup>bî* "captured" in vs. 33.

The parallel documented in exhibit (16) is also a lexical one, where the verbal expressions "will be filled with pride" in (16a) and "will exalt . . . himself" in (16b) are both translated from the root *rwm*. This root has to do with the idea of height.

(16) Self Exaltation of the King

a. C

(11:12) "When the army is carried off, the king of the South **will be filled with pride** [*yārūm*]. . . ."<sup>20</sup>

b. C'

(11:36) "The king will do as he pleases. He **will exalt** and magnify **himself** [*w<sup>e</sup>yitrômēm*] above every god and will say unheard-of things against the God of gods."

A corollary of the fact that the king lifts himself up is that he causes many to fall. This is the case both in exhibit (17a) and in (17b), but in the later part of the chapter there is a religious dimension in the conflict. The king uses both flattery and force to induce people to abandon their loyalty to "the covenant" (vs. 32). The "many thousands" of exhibit (17a) correspond thematically to "the wise" of (17b).



## (17) Wrath and Persecution

## a. C

(11:12) "...and *will slaughter* many thousands, yet he will not remain triumphant."

## a. C'

(11:30) "Then he will turn back and *vent his fury* against the holy covenant."

(11:33) "... for a time *they will fall* by the sword or be burned or captured or plundered."

(11:34) "*When they fall*, they will receive a little help, . . ."

(11:35) "Some of the wise *will stumble*, . . ."

Exhibit (18) contains the last parallel in the present section. It is a lexical one based on the Hebrew root *bcw*, lit. "enter."<sup>21</sup>

## (18) Siege Ramps and Invasion

## a. C

(11:15) "Then the king of the North **will come** [*w<sup>e</sup>yābō*] and build up siege ramps and will capture a fortified city."

## b. C'

(11:29) "At the appointed time he **will invade** [*ūbā*] the South again, . . ."

## Dan 11:16-21 (D)/Dan 11:23-28 (D')

The "Beautiful Land," or Palestine (exhibit (19a)), stands in contrast with "his own country," i.e., the king of the North's own country (exhibit (19b)).

## (19) Success

a. D

(11:16) "The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the *Beautiful Land* and will have the power to destroy it."

b. D'

(11:28) "The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to *his own country*."

The act of sending out a "tax collector"<sup>22</sup> to maintain the royal "splendor" in exhibit (20a) and that of distributing "plunder, loot, and wealth" in (20b) both have to do with economic considerations. The word "invade" is simply *yābō'* "he will enter." With or without armies, the emphasis is on money.

## (20) Economic Considerations

a. D

(11:20) "His successor will send out a *tax collector* to maintain the royal *splendor*."

b. D'

(11:24) "When the richest provinces feel secure he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute *plunder, loot and wealth* among his followers."

Verses 21 and 23, to which we now turn, deal with individuals or institutions that by their craftiness and greed contrast with the harmless "prince of the covenant." And yet the only violence in vss. 20 through 24 is that found in vs. 22, where the "prince," along with certain others, is put to death.

The "contemptible person" (*nibzeh*) of vs. 21 (exhibit (21a)) corresponds to the power that was to "act deceitfully" (*ya<sup>c</sup>śeh mirmâ*) in vs. 23 (exhibit (21b)) and it would be reasonable to assume that deceit is one factor which makes the earlier figure contemptible.<sup>23</sup> In a later paper I argue that the individual referred to in vs. 21 is not Antiochus Epiphanes but Tiberius Caesar, who assumed power after Augustus' death in an unusual way (exhibit (21a)). There was no serious question in anyone's mind as to who would replace Augustus, but Tiberius made people beg him to take over the state by appearing hesitant to do so.<sup>24</sup> The entity referred to in vs. 23 takes actions that are similar to those of Tiberius.

## (21) The "Contemptible Person"

a. D

(11:21) "He will be succeeded by *a contemptible person* who has not been given the honor of royalty."

b. D'

(11:23) "After coming to an agreement with him, *he will act deceitfully*, . . ."

In exhibit (22a) the word translated "'invade'" simply means "enter." No military implications at all derive from this term. In fact a major point of the passage is that what the king does is accomplished "'through intrigue'" instead of force. The phrase "'when its people feel secure'" (exhibit (22a)) is an interpretive paraphrase based on the Hebrew word *b<sup>e</sup>šalwâ*--a word translated "security" in Ps 122:7 and "complacency" in Prov 1:32. The parallel passage (exhibit (22b)) is quoted from the New English Bible,<sup>25</sup> because it treats the next occurrence of *b<sup>e</sup>šalwâ* as the last word of vs. 23 instead of the first word of vs. 24. There are good syntactic reasons to accept NEB's handling of the above verse division.<sup>26</sup> The parallel between the two uses of *b<sup>e</sup>šalwâ* is a lexical one and is important because it both illustrates the closeness of the chiastic relationship between vss. 21 and 23 and emphasizes the unusual circumstance that those who command armies are here acting without reference to them.

## (22) The Villain's Rise to Power

a. D

(11:21) "He *will invade* the kingdom **when its people feel secure** [*b<sup>e</sup>šalwâ*], and he *will seize* it *through intrigue*."

b. D'

(11:23) "He will enter into fraudulent alliances and, although the people behind him are but few, he *will rise* to power and *stablish himself* [24] **in time of peace** [*b<sup>e</sup>šalwâ*]."(NEB)

The fact that a ruler "'will invade the kingdom'" *b<sup>e</sup>šalwâ* (vs. 21) and "'will . . . establish himself'" *b<sup>e</sup>šalwâ* (vs. 23) provides a verbal parallel between the two verses under discussion. There is a third clause that should be added to the comparison: the ruler of vs. 21 "'will seize it through intrigue'" (vs. 21). The essential features of these three clauses are summarized in table 2 (below).

Table 2  
Three Clauses from Dan 11:21 and 11:23

Clause	Predicate	Modifier
Verse 21		
a	invade/ <i>ûbā</i> <sup>2</sup> (lit. "enter")	when its people feel secure/ <i>b<sup>ç</sup>salwâ</i>
b	seize/ <i>w<sup>h</sup>eh<sup>ç</sup>zîq</i> (lit. "grow strong")	through intrigue/ <i>ba<sup>h</sup>laqlaqqôt</i>
Verse 23		
c	establish himself/ <i>w<sup>ç</sup>âšam</i> (lit. "be mighty")	in time of peace/ <i>b<sup>ç</sup>salwâ</i>

All three clauses stand in parallel, and yet the similarities are greater in some respects than in others. For example, the adverbial modifier *b<sup>ç</sup>salwâ* is the same in clauses a and c, but the predicates ("invade"/"establish himself") are different. The predicates are very similar in clauses b and c, but the adverbial modifiers are different. In this last case, the word "seize" (*w<sup>h</sup>eh<sup>ç</sup>zîq*, clause b) comes from the root *h<sup>ç</sup>zq* "grow strong," while "establish himself" (*w<sup>ç</sup>âšam*, clause c) comes from the root *ç<sup>m</sup>* "be mighty." The meanings of the two predicates are virtually the same despite the use of different verb roots. It is when clause a (with the adverbial modifier *b<sup>ç</sup>salwâ*) and clause b (with a predicate from *h<sup>ç</sup>zq* "grow strong") are taken together and their combined features are compared to clause c (with a predicate from *ç<sup>m</sup>* "be mighty" and the modifier *b<sup>ç</sup>salwâ*) that the parallels among the three clauses are seen most clearly. The essential points of the above comparison are now summarized in table 3, with less relevant information marked "X" rather than being fully specified.

Table 3  
The Relationship Between Dan 11:21 and 23

Clause	Predicate	Modifier
Verse 21		
a	X	<i>b<sup>ç</sup>salwâ</i>
b	grow strong	X
Verse 23		
c	be mighty	<i>b<sup>ç</sup>salwâ</i>

From table 3 I conclude that the verses which contain the parallel clauses in question are directly related to each other.<sup>27</sup> This fact finds a natural explanation within a chiastic model of the sort proposed here for Dan 10-12. Important historical issues are raised in vss. 21 and 23 as well, but these must be dealt with separately.<sup>28</sup>

#### Dan 11:22 (E)

Discussion of the chiasm that spans Dan 10-12 is now virtually complete and the proposal that such structure exists may be considered firmly evident. Verse 22 is framed on either side by vss. 21 and 23, 20 and 24, 16 and 28, and so on out past the references to Michael in 10:21 and 12:1 to 10:1 and 12:13. The verse at the physical center of the narrative is Dan 11:22, now quoted in exhibit (23).

## (23) The "Prince of the Covenant"

(11:22) "Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed."

Within vs. 22 the item of special interest is a reference to the "prince of the covenant." On the basis of parallels with Dan 9:25-27 I apply this figure as a reference to Christ,<sup>29</sup> who was "destroyed" (root *šbr* "break," Niphal "be broken") at the time of His crucifixion under Pontius Pilate. Structurally the whole narrative of Dan 10-12 centers on this verse. But this is not an isolated fact. There are profound exegetical reasons why it is important that this should be the case. As one interprets the chapter as a whole he or she must weigh both sets of factors together. Here I merely point out that from a historicist point of view there is a close correspondence between them.

## Discussion

Dan 10-12 has been shown to be chiastic in form. Thus, the last part of Dan 10 corresponds to the first part of Dan 12, the earlier verses within Dan 11 correspond to the later ones, and so on inward until one reaches the center of the narrative, which is 11:22. These are not primarily exegetical facts, but structural facts with exegetical implications.

Two related propositions are at issue. The first is whether a chiastic framework exists, taking in all of Dan 10-12. The second is whether the verse at the center of that framework is 11:22. The first point has now been adequately substantiated, but a word more might be said about the second.

If, as preterists believe, Dan 11:22 refers to the high priest Onias III rather than Christ, it would follow that Onias III is the party on whom all of Dan 10-12 focuses its attention. The preterist interpretation of these materials, however, is not about Onias III; it is about Antiochus Epiphanes. If Antiochus is the party on whom the narrative focuses it is incongruous that he should be absent from its central verse. So it would be possible to ask whether a mistake has been made somehow in identifying what that verse is. Antiochus Epiphanes is commonly identified as the "contemptible person" of vs. 21. Could it be, then, that vs. 21 is actually the center of the chiasm?

To argue successfully along this line--i.e., that vs. 21, with what many hold to be a pivotal reference to Antiochus, is the center of Dan 11 and of Dan 10-12--one will have to show in a straightforward way that vss. 20 and 22 have similarities to each other that are more convincing and significant than those already pointed out between vss. 21 and 23, and 20 and 24. This has not yet been done, but if it ever should be then an objective structural claim will have been falsified which must otherwise be seen as giving strong support to the historicist position. What a preterist would have to minimize or disprove in order to shift the center of the chiasm away from vs. 22 is now summarized in fig. 1.

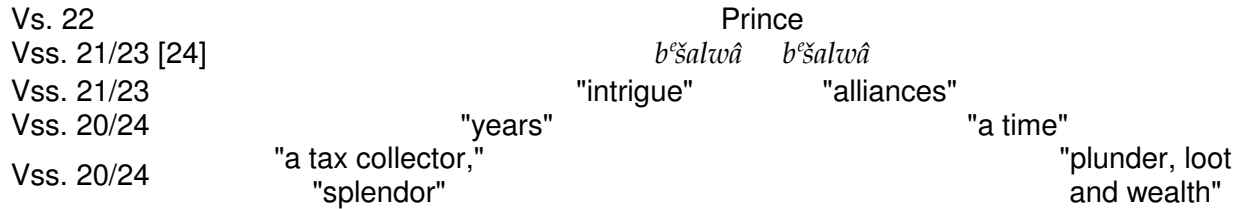


Fig. 1. Summary of the main chiastic parallels linking vss. 21/23 and 20/24.

The abstract themes represented by the terms in fig. 1 are now summarized in fig. 2.

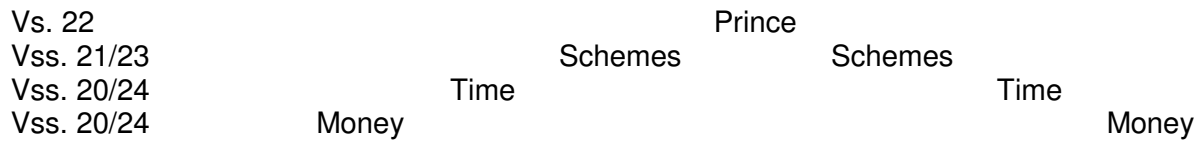


Fig. 2. Summary of themes linking vss. 21/23 and 20/24.

In addition there is a contrast between vss. 20-21 and 23-24 on the one hand and vs. 22 on the other in regard to the presence or absence of violence in an otherwise conflict-oriented chapter. See fig. 3.

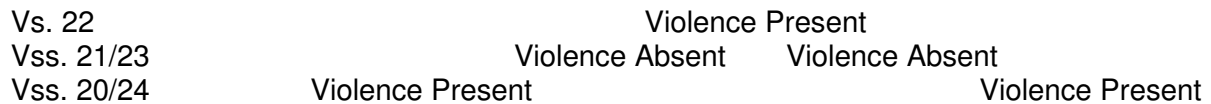


Fig. 3. Contrast within the chiasm's middle five verses between the presence or absence of violence.

Until vss. 20 and 22 can be joined chiastically I suggest that the fact be recognized as a fundamental weakness in any model that makes Antiochus Epiphanes its exegetical mainstay. On the one hand (with Onias III central in vs. 22) important historical facts are unaccounted for; on the other hand (with Antiochus central in vs. 21) important structural facts are unaccounted for. The entire chiastic format of Dan 10-12 argues against making vs. 21, and the "contemptible person" within it, the central feature of the chapter. The structural and exegetical facts cannot both be made to support such a position.

For historicists who emphasize vs. 22, on the other hand, there is no conflict between the above factors.<sup>30</sup> The prophecy's content centers on Christ and so does its chiasm. In the next issue of *Historicism* I begin the actual task of exegeting Dan 11, bearing in mind what has now been determined in regard to the structure of the prophecy and the identity and central importance of the "prince of the covenant."

Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society. The present research is based on Frank W. Hardy, "An Historicist Perspective on Daniel 11" (M.A. thesis, Andrews University, 1983), pp. 104-23, 240-43.

<sup>1</sup>Named after the Greek letter chi ( $\chi$ ) for its X-like shape. The abstract arrangements ABA, ABBA, ABCBA, ABCCBA, and so on, are all examples of chiastic form.

<sup>2</sup>For some of the issues involved in dividing chap. 11 into sections see--in *Historicism* No. 2/Apr 85--Hardy, "The Preterist Model for Interpreting Daniel," pp. 3-5; "The Futurist Model for Interpreting Daniel," pp. 39-41; "What and Where is the Futurist Gap in Dan 11?" pp. 48-60. In *Historicism* No. 3/Jul 85 see "The Historicist Model for Interpreting Daniel," pp. 2-16.

<sup>3</sup>My approach is not strictly form critical, but for a treatment that is, see Bernhard Hasslberger, *Hoffnung in der Bedrängnis: Eine formkritische Untersuchung zu Dan 8 und 10-12*, Münchener Universitätschriften (St. Ottilien: EOS Verlag, 1977). An important inconsistency in Hasslberger's work (pp. 206, 234-35, 273) is discussed in a later paper.

<sup>4</sup>For discussion see Hardy, "A Chiastic Outline for Dan 12:5-13," *Historicism* No. 1/Jan 85, pp. 37-40.

<sup>5</sup>Because Cyrus took control of Babylon in the fall, the remaining months of 539 B.C. and the first part of 538 were not counted as his first year of rule but as his accession year, which would not end until Nisan (roughly March) of 538 B.C. (see William H. Shea, "An Unrecognized Vassal King of Babylon in the Early Achaemenid Period," *Andrews University Seminary Studies* 10 [1972]:112). Year 1 for Cyrus would then extend from March 538 to March 537, year 2 would be March 537 to March 536, and year 3 would be March 536 to March 535. Depending on exactly when Nisan fell in 536 B.C., and on what day of that month the court historians used as an official starting point for the new regnal year, there is about an 80% chance that Daniel received the vision of chaps. 10-12 during the middle or late months of 536 B.C. and about a 20% chance that he received it during the early months of 535 B.C.

<sup>6</sup>Cyrus conquered Babylon with about two and a half months left in 539 B.C. He ruled during all of 538 B.C. and each of the following years up through 531, then died in either August or September of 530 (see Richard N. Frye, *The Heritage of Persia*, New American Library [New York: Mentor Books, 1963], p. 112). Thus, his total period of rule was approximately 106.5 months. If the vision of Dan 10-12 was given at the earliest point within Cyrus' third year about 29.5 months would have elapsed since he came to power, and if it was given at the latest point within that year about 41.5 months would have elapsed. Taking a middle point we could estimate that about 35 months, or approximately one third of 106.5 months--the total length of Cyrus' reign, had elapsed at the time Daniel received the vision under discussion here.

<sup>7</sup>It is not implied that "the end of the days" in Dan 12:13 means the end of the Persian empire's days. Instead it refers to the time when the entire fourfold series of world powers in the book of Daniel--of which the Persian empire was only one--would come to an end. The timeframe of Dan 12:13 is the same as the timeframe of Dan 12:1, i.e., the time when Michael would stand up to rescue his beleaguered saints on earth.

<sup>8</sup>C. Mervyn Maxwell, *God Cares*, 2 vols. (Boise: Pacific Press, 1985), vol. 2: *The Message of Revelation for You and Your Family*, p. 259, interprets the figure of "a man dressed in linen" as a description of Christ: "Both John and Daniel saw a Being of transcendent beauty and ineffable radiance, robed like a priest. . . . Where the three disciples saw Jesus glorified, they 'fell on their faces and were filled with awe.' Soon Jesus touched them and said, 'Rise, and have no fear.' Matthew 17:6, 7. When John saw Jesus in vision, he 'fell at his feet as one dead,' but Jesus laid a hand on him and said, 'Fear not.' Revelation 1:17. When Daniel saw Jesus, he too fell to the ground, until a hand touched him and a voice said, 'Fear not.' Daniel 10:10-12. . . . In Daniel 9 He sent His highest created angel, Gabriel. In Daniel 10 He sent His Son."

<sup>9</sup>"Understand" in exhibit (5) and table 33 comes from the Hebrew root *byn*. Other examples of this root in Dan 10 are found in vss. 1, 11, 12, and 14.

<sup>10</sup>Whether or not the "Book of Truth" in (7a) and the "scroll" in (7b) are to be considered the same, the relationship between them is a close one. The comparison can be extended to include the "scroll [*biblion*] with writing on both sides" in Rev 5:1 as well. The "scroll" of Rev 5 describes events at a time when they had not yet taken place and is therefore prophetic. Notice that it has "writing on both sides." The fact that the scroll is filled with writing implies it is filled with significance. Such a document might be expected to make use of types and symbols of various sorts. Finally, it is "sealed with seven seals" (*ibid.*), a fact which confirms its prophetic, and specifically apocalyptic, nature. By this I mean that the events it describes do not take place until the distant future, and so they cannot be understood until a time in the distant future. The prophetic descriptions in the scroll do not come to be understood until the events they deal with have happened, and then only when Christ, as Lion (Rev 5:5) or Lamb (Rev 5:6), reveals their significance. Whether John saw the "Book" of Dan 10:21 or the "scroll" of Dan 12:4 is not clear--assuming they are different. What he saw was in heaven like the one and sealed like the other. It would be reasonable to assume that the scroll finally unsealed in Rev 5 is the one which had been initially sealed in Dan 12.

<sup>11</sup>A "book" (*sēper*), of unspecified relationship to that of 10:21 and 12:4, is mentioned in 12:1.

<sup>12</sup>See Hardy, "Two Words for 'Prince' in Dan 10-12," in this issue of *Historicism*.

<sup>13</sup>See Hardy, "Historicist Perspective," pp. 152-54.

<sup>14</sup>The beginning points mentioned in exhibits (1) and (9) are essentially the same. There is no historical flow of time in chap. 10 or chap. 12. See n. 7, above.

<sup>15</sup>For a similar situation in the New Testament see Hardy, "Structural Characteristics of the Letters to the Seven Churches in Rev 2-3," *Historicism* No. 4/Oct 85, pp. 59-62.

<sup>16</sup>For an interesting discussion of the name "Ammon" see Daniel I. Block, "Bny ʿmwn: The Sons of Ammon," *Andrews University Seminary Studies* 22 (1984):197-212.

<sup>17</sup>For comment on Dan 11:40 as well as the rest of vss. 40-45 see George McCready Price, *The Greatest of the Prophets: A New Commentary on the Book of Daniel* (Mountain View: Pacific Press, 1955), pp. 311-14. Price's views deserve the most careful study.

<sup>18</sup>For other references to a "god" or to "gods" see vss. 32, 36, 36, 37, 37, 38, and 39.

<sup>19</sup>For a New Testament parallel to the king of the North's preoccupation with silver and gold and other items of wealth see Rev 17:4, which reads: "The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries."

<sup>20</sup>This is the Ketib reading, literally "he will be high, exalted"; the Qere is *wʿrām* (rather than *yārūm*), literally "and he will be high, exalted." The one verb is a Qal imperfect, the other Qal converted perfect. There is no difference in meaning between the two.

<sup>21</sup>Examples of the root *bwʾ* occur elsewhere in the chapter, but are concentrated in the verses before 16 and after 28.

<sup>22</sup>For other examples of the Hebrew root *ngś* in the same form as what we find in Dan 11:20 (*nôgēs/nōgēs*) see Isa 14:4 ("oppressor"); Zech 9:8 ("oppressor"); 10:4 ("ruler"); Job 3:18 ("slave driver"); 39:7 ("driver"). For other examples of *ngś* in a sense similar to what we find in Dan 11:20 see Deut 15:2 (*yiggōś*), Deut 15:3 (*tiggōś*), 2 Kgs 23:35 (*nāgaś*), Isa 58:3 (*tingōśû*). The same root is also used in Exod 3:7; 5:6, 10, 13, 14; 1 Sam 13:6; 14:24; Isa 3:5, 12; 9:4; 14:2; 53:7; 60:17.

<sup>23</sup>The word "contemptible" is translated from Hebrew *nibzeh*--a Niphal participle used as a noun, built on the root *bzh* "despise." The same form *nibzeh* is used in Ps 15:4 ("who despises"), 119:141 ("despised"); Isa 53:3 ("despised"); Jer 22:28 ("despised"); Mal 1:7 ("contemptible"), and 12 ("contemptuously").



<sup>24</sup>According to the Roman historian Tacitus, who lived at the same time as Tiberius, Augustus died quietly in his bed. ". . . it is not certainly known whether on reaching the town of Nola, he [Tiberius] found Augustus still breathing or lifeless. For house and street were jealously guarded by Livia's ring of pickets, while sanguine notices were issued at intervals, until the measures dictated by the crisis had been taken: then one report announced simultaneously that Augustus had passed away and that Nero [Tiberius] was master of the empire" (C. H. Moore and J. Jackson, trans. *Tacitus III: Histories IV-V, Annals I-III*, Loeb Classical Library [Cambridge: Harvard University Press, 1979], p. 251 [1:5]). There was never any doubt as to who would take Augustus' place, but Tiberius acted as though uncertain and in that way forced people to urge him into power. Tiberius' behavior on this occasion became a byword among his contemporaries. Thus, the Roman historian Curtius, writing about how Alexander's generals had divided up power at that ruler's death, "depicts Perdikkas, Tiberius-fashion, hesitating in order to make the invitation so pressing as to be irresistible" (R. M. Errington, "From Babylon to Triparadeisos: 323-320 B.C.," *Journal of Historical Studies* 90 [1970]:51). The expression was Curtius' own (*ibid.*, n. 18). See also *Annals* 1:11-13.

<sup>25</sup>*The New English Bible, with the Apocrypha* (New York: Cambridge University Press, 1971). Note that the NEB editors do not insert verse numbers except at the beginning of paragraphs.

<sup>26</sup>For discussion see Hardy, "The Verse Division at Dan 11:23-24," in this issue of *Historicism*.

<sup>27</sup>The exegetical point being made here assumes that vss. 23 and 24 divide after *b'šalwâ* rather than before, but such a change does not depend on exegetical considerations.

<sup>28</sup>In exhibit 24 there is a historical similarity between the deceptive way in which the Caesar of Christ's death rose to power in Rome and how at an earlier time Rome rose to power over the Jewish people. The net result of the union between Jews and Romans was that Rome would eventually provide the means for putting the Jewish Messiah to the most violent of deaths. In my view the question being answered in the passage under consideration is how a situation could develop in which this result was possible.

<sup>29</sup>See Hardy, "Prince," pp. 8-9.

<sup>30</sup>See Hardy, "Historicist Model," pp. 5-9.