The Message of the Man Clothed in Linen

By Samuel Nunez, Th.D.

The Book of Daniel has two main divisions. The first covers from chapter 2 to chapter 7, and the second extends from chapter 8 to 12. The first division contains two main symbolic dreams with their respective explanations (Dan 2 and 7). Both dreams feature four world kingdoms in chronological sequence, followed by the kingdom of God. The second division consists of a symbolic vision (Dan. 8:1-14) and three explanations of that particular vision. The first succinct explanation is in Dan 8:20-26. The second appears in Dan 9:24-27. The third one is revealed in Dan 11:1-12:4. As an epilogue or conclusion, Dan 12:5-13 describes a dialogue in which an angel and Daniel ask their respective question with regard to the last events of Dan 11:36-12:4 and Jesus (the man dressed in linen) responds to each enquiry.

The literary unit of Dan 12:5-13 is the focus of this presentation. The angel's question is translated by the TNK Bible and by the NRSV as follows:

1. "How long until the end of these awful things?" (TNK Dan 12:6).

2. "How long shall it be to the end of these wonders? (NRSV Dan 12:6).

As we note above, these two Bible versions are in disagreement with regard to the meaning of the last Hebrew word of the angel's question. The Hebrew word in dispute is *pela`oth*, which has been translated by the TNK Bible as "awful things" and by the NRSV as "wonders". It is our conviction that the Hebrew word *pela`ot* plays an important role in the angel's question and deserves to be understood correctly since it functions as the object of the interrogative clause. If we can grasp its meaning will help us not only to comprehend the angel's question but also to understand Daniel's question and Jesus' respective answers to both questions. To accomplish this semantic objective we have to investigate the nature of the events that are foretold in Daniel 11:36-12:4 and then decide if they can be classified as "awful" or "wonderful". After a careful study of the previous section, we came to a tentative conclusion that the king of the north will carry out at least four "terrible things" during the time of the end:

1. He would speak awful things (horrendous) against the God of gods (Dan 11:36).
2. He would invade the beautiful land and many would stumble or die (Dan 11:41).
3. He would go out with great fury to destroy and annihilate many (Dan 11:44).
4. He would plant the tents of his palace between the sea and the beautiful holy mountain (Dan 11:45).

Likewise, after studying Daniel 12:1-3 we note Prince Michael will accomplish at least three "wonders" during the time of the end:

1. He will deliver Daniel's people from the time of trouble (Dan 12:1).
2. He will resurrect many from death (Dan 12:2).
3. He will glorify or make shine the wise or *maskilim* (Dan 12:3).

According to Gabriel's discourse, both groups of events mentioned above will reach its complete fulfillment when Michael will stand up at the time of the end. Therefore, if the Hebrew word *pela`ot* means "awful things," the end of the first group of events must refer to the siege of the holy mountain and the demise of the king of the north (KoN) mentioned in Dan 11:45. But if the Hebrew word *pela`ot* means "wonders," then the end of the second group of events must refer to the glorification of the *maskilim* mentioned in Dan 12:3. Any of the two potential meanings of the Hebrew word *pela`ot* can relate only to one of the two group of events, but none of the two meanings can affect the realization of the complete fulfillment of both groups during the time of the end.

It is of interest that Uriah Smith understood correctly the question of Daniel 12:6. He wrote in his book: "The question, 'How long to the end of these wonders?' undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special resurrection of verse 2."[1]

Besides the task of finding a solution to the semantic problem of the angel's question, we also need to analyze Jesus' answer to each question asked by his interrogators and try to understand his crucial message concerning the main events that would occur during the time of the end.

Before Daniel set forth Jesus' answer to his readers, he said that the man dressed in linen raised his right hand and left hand toward heaven and swore by the one who lives forever. This symbolic act, without doubt, had the purpose of underlining the importance and the truthfulness of the questions of both the angel and Daniel. In short, Jesus wanted all his people throughout the human history that they must believe and trust his response to the questions of his interrogators because each of his answers would be fulfilled faithfully and completely.

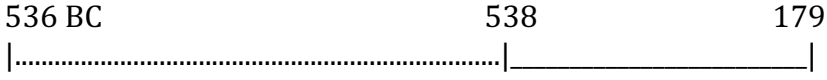
Jesus' answer to the angel was:

1st clause: Certainly, it will be until a time, times and half a time *[time reference*; Dan 12:7d].
2nd clause: And when the shattering of the power of the holy people is finished [*updating of the previous time reference;* Dan 12:7e],
3rd clause: all these things will come to their end (the *end of all the wonders*).

[1] U. Smith, *Daniel and Revelation* (Nashville: Southern Publishing Association), 320

The previous response consists of three clauses. The first one presents the time reference of "three times and half a time" (Dan 12:7d). This reference is identical to the time reference of Dan 7:25. Both expressions, in their respective context, refer to "one thousand two hundred and sixty years" (from 538 to 1798). This part of Jesus' answer can be illustrated as follows:

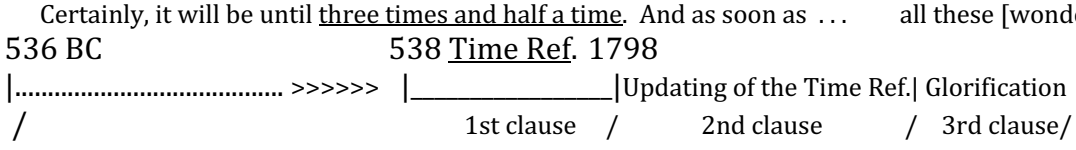
Certainly, it will be until three times and half a time (538-1798 AD).



After the previous clause, the second and third clauses of Jesus' answer end his complex sentence. The second subordinate clause serves to update the reference time of the first independent nominal clause. It begins with the Hebrew phrase *ukekallot*[2] that consists of the preposition *ke*[3] plus the infinitive construct *kallot*. This temporal phrase indicates that the ceasing of the shattering event of the second subordinate clause would signal the end of the wonders or terrible things (Dan 12:7e). In short, it declares that "as soon as" the breaking or shattering of the holy people's power "is finished," all the wonders or all the awful things[4] mentioned in the next third clause of Jesus' answer would come to their end (Dan 12:7f).

Note that the shattering event of the second subordinate clause of Jesus' response (Dan 12:7e) refers to the final persecution against God's people that will occur at the time of the end, and that the ceasing of that persecution will signal the end of "the wonders" or "terrible things" referred in the third clause of the same response of Jesus (Dan 12:7f). This exegetical interpretation about Jesus answer is in harmony with the prophecy of Daniel 12:1-3 that predicts the liberation of God's people, the special resurrection and the glorification of the *maskilim* (Dan 12:2, 3) that will mark the end of all "the wonders" and all the "terrible things". Thus Jesus' first answer will be fulfilled in a complete and faithful way.

Jesus' answer to the angel's question can be illustrated as follows:



It is of interest to read in Dan 12:8 that Daniel did not understand Jesus' first answer. "I heard," Daniel wrote, "but could not understand." So, he asked his own question. It reads as follows:

1. "My lord, what will be the outcome of these things?" (Dan 12:8 TNK)

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[2] The phrase has the conjunction waw + preposition ke + infinitive construct.

[3] It signifies "as soon as," or "when."

[4] Any of the two plural words are implied in the Hebrew demonstrative pronoun *'elleh*

2. "O my Lord, what shall be the end of these *things*?" (Dan 12:8 KJV)

One notes in Daniel's question that he needed more information either with regard to "the outcome" or "the end" of the two groups of events that would occur during the time of the end. Fortunately, Jesus' answer to Daniel is longer and more explicit than his first answer to the angel. It addresses Daniel's question and the reality of Jesus' first answer.

The answer of Jesus to Daniel says:

> "Go your way, Daniel, because these words are closed up and sealed until the time of the end" (NIV 12:9).

This part of Jesus' answer helps us understand why Daniel could not comprehend Jesus' first answer. It was because Jesus' words "were closed up and sealed until the time of the end." In other words, Daniel's lack of understanding was not the result of his ignorance of the Hebrew language, or a literal closing and sealing of Jesus' words, but God's supernatural intervention. Note that Jesus' answer to the angel's question was closed up and sealed until the arriving of "the time of the end."[5] That is, Jesus' first answer would be closed up and sealed until the year 1798. This reality implies that Jesus' prophecy was not given for the benefit of his people of the Middle Ages, but for his people of "the time of the end."

The following graphic illustrates the first part of Jesus' answer to Daniel's question:

536 BC. Go your way . . . because these words are closed up and sealed until the time of the end. 1798
|_____|

After the introduction of Jesus' answer to Daniel (Daniel 12:9), he said:

> "Many will be purified, made spotless and refined,
> but the wicked will continue to be wicked.
> None of the wicked will understand,
> but those who are wise will understand" [NIV 12:10]

Adventist interpreters have affirmed that this verse was fulfilled before 1798. Their evidence is that this verse has lexical links or connections with Dan 11:35 [e.g. "to purify," "to refine," "to cleanse," and "the wise/*maskilim*"], Dan 11:33 ["to understand"] and Dan 11:32 ["wicked"]. It is argued that if Daniel 11:32-35 refers to the past, Daniel 12:10 must also refer to the past.[6]

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[5] Gerhard Pfandl, "Daniel's 'time of the end.'" *Journal of the Adventist Theological Society*, 7/1 (Spring 1996): 141-158.

[6] Angel M. Rodríguez, *Daniel 12:5-13*. Biblical Research Institute.

It is true that Daniel 11:32-35 has lexical parallels with Daniel 12:10, but there are other facts that we need to take into account in order to make a final conclusion. For example, we need to take into account (1) the verbal forms (e.g. *yiqtol*[7] or *weqatal*[8]*)* of Dan 12:10 and Dan 11:32-35, (2) the syntax or word order of both passages, (3) the text type of both segments and (4) the context of Dan 11:32-35 and Dan 12:6-12. Furthermore, my analysis of the Hebrew verbal forms, text types, position of the verbs in the sentence and the context of Dan 12:9-10 indicate that the event of Daniel 12:10 should be fulfilled after "the reference time" mentioned in Dan 12:9. On this basis, I have concluded that the events of Dan 12:10 will be fulfilled during "the time of the end" and not during the Middle Ages. I believe that this conclusion is also supported by the prophetic timeline of Dan 12:4 that is parallel to Dan 12:9-10. Both passages are parallel because they have lexical, syntactical, morphological and contextual similarities as shown in the following graphic:

Daniel 12:4	Daniel 12:9-10
"But you, Daniel, keep the words secret,	"Go, Daniel, for these words are secret
and seal the book until the time of the end**;** Time Ref. 1798 AD	and sealed until the time of the end. TR 1798 AD
many will go far and wide (***yiqtol*** *in clause-initial position)*	Many shall purify themselves (***yiqtol*** *in clause-initial position*)
and knowledge will increase." (***yiqtol*** *in clause-initial position)*	and make themselves white (***yiqtol*** *in clause-initial position)* and be refined, . . ." (***yiqtol*** *in clause-initial position)*

As we note in the graphic above, the "time reference," the *Yiqtol* verbal forms in clause initial position, the two different text types (hortative and predictive), the same context of Daniel 12:4 and Daniel 12:9-10 indicate that the events of both passages would occur during "the time of the end" and, therefore, those events could not be fulfilled during the Middle Ages.

My interpretation of Daniel 12:10 is not new. Others before me have understood Daniel 12:9-10 as was explained above. Note carefully the following quotations from Ellen White:

> The words of the angel to Daniel relating to the last days were to be understood in the time of the end. **At that time**, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" Daniel 12:4, 10 {DA 234.4}.
>
> The book that was sealed is not the Revelation, but that portion of the

[7] Also known as imperfect or prefix verb conjugation.

[8] Also known as *waw* consecutive + *qatal,* or perfect, or suffix conjugation

> prophecy of Daniel relating to the last days. {AA 585.1}
>
> But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." {GC88 355.3}
>
> To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," he said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." {RH, March 7, 1899 par. 8}
>
> There will be a time of trouble such as never was since there was a nation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."--Ms 114, 1899. (General manuscript, untitled, typed August 13, 1899.) {5MR 305.4}

I ask, why will the wise people be able to understand Jesus' message of Daniel 12:6-13 at the time of the end? The answer is because Jesus' words would be unsealed from the beginning of the time of the end, or from 1798 onwards. For this reason God's people of the time of the end have no excuse for not understanding God's revelation. Jesus' faithful promise was that the wise (or *maskilim)* will understand his message at the time of the end (Dan 12:10).

Dan 12:11 is unique in the fact that it presents a message of warning. It is a message directed to God's people that would live in the time of the end. It reads as follows:

> "From the time that the daily sacrifice is abolished
> and the abomination that causes desolation is set up,
> there will be 1,290 days." [NIV 12:11]

In the Hebrew Bible, Dan 12:11 begins with the phrase *ûme`et*. The syntax of this phrase indicates that the conjunction *waw,* whi*ch is* found at the beginning of the first clause, cannot be conjunctive-sequential but disjunctive (non-sequential).[9] In other words, the disjunctive *waw* breaks or interrupts the sequence of the events of Dan 12:10 and introduces two circumstantial events in Dan. 12:11 that would

[9] Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Charles Scribener's Sons, 1971), 162; Roy L. Heller, Narrative Structure and Discourse Constellations (Winona Lake, IN: Eisenbrauns, 2004), 1; Ronald J. Williams, *Hebrew Syntax: An Outline* (Toronto: University of Toronto Press, 1976), 71.

precede the events of vs. 10 or would occur simultaneously with the events of vs. 10.[10]

Note that the preposition *mîn* (of, from) of Dan 12:11 is followed by the Hebrew word *`et* (time). Both words together express a specific "point in time."[11] That is to say, the adverbial phrase "from the time" (*ûme`et*) denotes "the point of departure" or the *terminus a quo* (the beginning) of the following period of 1290 days.

The regular burnt offering

The Hebrew term *tamîd* (regular, continual, etc.) is used 105 times in the Hebrew Bible. It serves sixty nine times as an adverb and, as such, signifies "continually," "daily," "regularly," "always," etc. It also serves twenty-nine times as an adjectival genitive and, as such, means "continual", "regular", "perpetual", etc. The last five occurrences of *hattamîd* are exclusive to the book of Daniel (8:11, 12, 13; 11:31; 12:11). In chapter 8 *hattamîd* appears 3 times, in chapter 11 one time and in chapter 12 one time. In every place *hattamîd* is a noun.[12] Its meaning in the book of Daniel has caused strong disagreements and debates among Hebrew scholars. Some believe *hattamîd* is a technical term, or an ellipsis of the Hebrew phrase *`olat hattamîd*. Accordingly, it has been translated as "the daily *sacrifice* (KJV)," or "the regular burnt offering (NRSV)," or "the continual *burnt-offering*" (ASV).[13]

It is true that the Hebrew word *hattamîd* should be understood as an elliptic phrase[14] in the book of Daniel. Ellipsis is the omission of a word or words that the reader or hearer is able to understand from contextual clues. It is a fact that *hattamîd* in the book of Daniel is missing one word because that term is usually associated with "**the burnt offering**" in other books of the Hebrew Bible (*`olât hattamîd;* Ex 29:42, Num 28:3, 6, 10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; 1 Chr 16:40; Ps 74:23; Ezek 46:15; Ezra 3:5; Neh 10:34), "**the bread**" (*lehem hattamîd;* Num 4:7), "**the showbread**" (*ma`areket tamîd;* 2 Chr 2:3), "**the incense**" (*qetoret tamîd;* Ex 30:8), "**the grain or cereal offering**" (*minhat hattamîd;* Num

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[10] Lambdin, *Introduction to Biblical Hebrew*, 162; Heller, *Narrative Structure and Discourse Constellations*, 1-2; Heller points out four functions of disjunctive clause types: a) contrastive, b) circumstantial [the circumstantial clause is seen as preceding in time or simultaneous with the preceding clause], c) explanatory, and d) terminative or initial [signals the end or beginning of an episode or paragraph].

[11] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 212, 213.

[12] Samuel Núñez, "The Usage and Meaning of the Word 'Tamid' in the Old Testament," in ed. David Merling, *To Understand Scriptures: Essays in Honor of William H. Shea* (Berrien Springs: Institute of Archaeology/Siegfried H. Horn Archaeological Museum, 1997), 95-96.

[13] J. A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel* (Edingurgh: T. & T. Clark, 1927), 336; Holger Gzella, *Cosmic Battle and Political Conflict: Studies iyntax and Contextual Interpretation of Daniel 8* (Roma: Editrice Pontificio Istituto Biblico, 2003), 116.

[14] Samuel Núñez, "The Usage and Meaning of the Word 'Tamid' in the Old Testament," *To Understand Scriptures,* 100.

4:16; Neh 10:34) and **"the continual fire**" (*'esh tamîd;* Lev 6:6). Therefore, the suggestion that the noun *tamîd* is only a technical term or an ellipsis of the "continual burnt offering" is quite arbitrary. It is more appropriate to say the word *hattamîd* is a technical term, or an elliptic phrase of the "continual/regular service of the sanctuary." This fits better with the use of *tamîd* or *hattamîd* because it is associated with the principal components of "the daily service" (i.e., "the bread", "the incense", "the cereal", "the fire" and the "burnt offering"). It is also probable that "*hattamîd* can be translated "regular worship" because the collective ritual of "the continual burnt offering" served to expiate or forgive the sin of the people of Israel in order to provide them with the purity and holiness to worship God. Such atonement ritual was offered every morning and evening of each day of the week, of each month, and even on the "Day of Atonement" (Num. 29:7-11; Ex 29:38-42; Lev. 8 and 9; Num. 18:1-7). The people of Israel observed this sacred time of atonement and worship even during their exile in Babylon, after the destruction of the temple of Jerusalem in 586 BC. According to Daniel, the Israelites followed the custom of turning their faces toward Jerusalem to worship God (Dan. 6:10). Even in the first-century A.D., the Jews and Christians continued to connect the typical service of burnt offering and incense with the prayer to God (cf. Luke 1:9, 10). On this basis we may conclude that, depending on the context, the term *hattamîd* in the book of Daniel is used to denote either the typical worship of the Jewish temple (Dan. 8:11, 12; 11:31), or "the regular true worship" of God at the time of the end (Dan. 12:11).

It is of interest that the Torah makes a difference between the worship of the first six days of the week and the worship of the seventh day of the week (Exod. 20:8-11; 31:12-17). During the first six days of the week the priests offered only one lamb in the morning and one in the afternoon, and the Israelites had the responsibility to work in those days. On the other hand, during the seventh day of the week the priests offered two lambs in the morning and two lambs in the afternoon, and the Jews were forbidden to work on that day. Thus the liturgical term *'olat hattamîd* was associated with the true worship of God in the Old Testament.[15]

The abomination that causes desolation (Dan. 12:11)

Another important issue in Dan 12:11 is the "abomination of desolation." This phrase is the translation of the Hebrew phrase *šiqqûts šomem* of Dan 12:11 and of the Greek phrase *Bdélugma tes eremóseos* of Matt. 24:15. The Hebrew term *šiqqûts*[16] appears 7 times in the Hebrew Bible, whereas the plural form *šiqqûtsîm* occurs 21 times (Deut. 29:16; 2 Kg. 23:24; 2 Chron. 15:8; Isa. 66:3; Jer. 4:1; 7:20, 30; 13:27; 16:18; 32:34; Ezek. 5:11; 7:20; 11:18, 21; 20:7, 8, 30; 37:23; Dan. 9:27; Hos. 9:10; Nah. 3:6; Zech. 9:7). In these verses, except one, *šiqqûtsîm* refers to idols or

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[15] Ellen G. White, *Patriarchs and Prophets* (Mountain View: Pacific Press Publishing Association, 1890) p. 353. She wrote: The hours appointed for the morning and the evening sacrifice [BEGIN P.354] were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation.

[16] It refers to a "detestable thing," "idol," or "idolatrous practice."

idolatrous practices of any people or nation.[17] However, in Hosea 9:10 *šiqqûtsîm* refers to the worshipers of idols because they were so closely joined to their idols that they themselves became "detestable" before God.

In Daniel 12:11 the Hebrew word *šiqqûts* (abomination, detestable) is in opposition to the Hebrew term *hattamîd* ("regular," continuity) that would be taken away at the time of the end. It is of interest that Gabriel's discourse predicted that the King of the North would attack the holy covenant *before* "the time of the end" (Dan. 11:21-35) and *during* the "time of the end" (Dan. 11:36-45). Therefore, the "King of the North" is the entity or agent that will take away the *hattamîd* of God's true system of atonement and worship at the time of the end.

This prophetic message of Jesus' answer to Daniel's question (Dan 12:11) is in harmony with the prophecies of the New Testament (e.g. Mat. 24; Revelation). The book of Revelation presents three "political" or "religious" powers that would rise up against God, His system of worship, His holy covenant and His people during the time of the end. Revelation 12 predicts that "the dragon" or Rome would persecute God's church during the end time (Rev. 12:17). The "beast from the earth" would honor the "beast from the sea" and impose its mark, or its name, or the number of its name on the inhabitants of the earth during the time of the end (Rev. 13:11-17). The "beast that comes from the abyss" would also fight against the lamb and his chosen people (Rev 17). In addition, the apostle Paul predicted that the "man of sin" would appear before the Second Coming of Christ, sit in God's temple and pose as God (2 The. 2:1-12). Thus these powers would defy the holy covenant and God's system of atonement and worship during the time of the end.

Ellen White also describes the "abomination that causes desolation" (Mat 24:15; Mark 13:14) as the idolatrous standards of the Roman army[18] and as a future imposition of an idolatrous worship.[19] We believe that the expression of Matt. 24:15 refers to the standards of the roman army that signaled the nearness of the destruction of Jerusalem in the year AD 70, but the same expression of Daniel 12:11 refers to an idolatrous worship that will be imposed during the end time and will warn the inhabitants of the earth about the nearness of the destruction of our world.

The word "desolation" of Dan 12:11 is a translation of the Hebrew participle *šomem* (one who desolates, or desolate). This participle is derived from the verb *šamem* ("to be desolate," or "to be appalled"[20]). The latter verb, together with its

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[17] Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, 382.

[18] Ellen G. White, *The Great Controversy* (Mountain View: Pacific Press Publishing Association, 1911), 26.

[19] Ellen G. White, *Christian Service* (Hagerstown: Review and Herald Publishing Association, 1947, 2002), 160, 161.

[20] Herman J. Austel, "*šāmēm*," *Theological Wordbook of the Old Testamnt*, ed. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, 2 vols. (Chicago: Moody Press, 1980), II:936.

derivatives, occurs 195 times in the Old Testament. It usually indicates a "desolation" caused by a great disaster as result of divine justice.

In the book of Daniel, the verb *šamem* occurs eight times in different forms. The Po'el form (*mešômem*) appears alone in Dan 9:27, but in Daniel 11:31 appears in a construct phrase with the noun *haššiqquts*. In certain contexts the Po'el verbal form (*mešômem*) may indicate the action of a professional, an indirect action, the result or the cause of something.[21] We believe that the verbal form *mešômem* in Daniel 9:27 indicates the action of a professional, and therefore, refers to the Roman army that destroyed the city of Jerusalem in the year A.D. 70. In the case of Daniel 11:31, it indicates the cause of the desolation of the city and sanctuary of Jerusalem. On the other hand, the Qal form *šomem* appears three times in the book of Daniel as a masculine participle (Dan. 8:13; 9:27; 12:11) and twice as a feminine participle (Dan. 9:18, 26). The Qal participle of Dan 8:13 and Dan 12:11 functions as an attributive adjective and should be translated as "desolate". Based on the context of Dan 12:11, we consider that the Hebrew phrase *šiqqûts šomem* should be translated as "the abomination that desolates"

The 1290 and 1335 days

The meaning of the temporal phrase "1290 days" in Dan 12:11 is crucial in its context. Most of the Adventist interpreters claim that the term "days" in Dan 12:11 is symbolic and were fulfilled in the past from 508-1798. However, we have shown that Daniel 12:11 predicts events that will be fulfilled during the time of the end. If this interpretation is correct, then the period of days of Daniel 12:11 will be fulfilled during the time of the end. That is, if the "continual/regular worship" and the "abomination that desolates" are events that will occur at the time of the end, then the "1290 days" cannot be separated from the previous events.

It is a fact that the time periods of the Hebrew Bible refer either to week of days (literal days) or week of years (symbolic days), depending on the calendar employed by the author: the calendar of "weeks of days," or the calendar of "weeks of years."

> Lev 23:15, 16 used the calendar of literal days. These verses say:
>
> And from the day after the Sabbath, from the day on which you bring the sheaf of the elevation offering, you shall count off seven weeks; they shall be complete. You shall count until the day after the seventh Sabbath, fifty days; then you shall present an offering of new grain to the Lord (NRSV).
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> Lev 25:8 used the calendar of symbolic days or week of years. It says:

[21] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 400-409, 416.

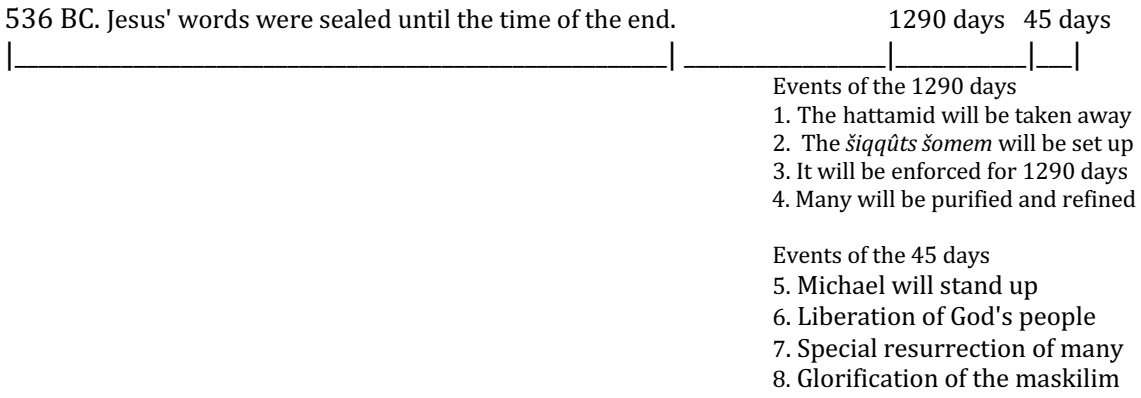
> "You shall count seven <u>weeks of years</u>, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years (NRSV).

Statistically the periods of time that are based on the calendar of literal days (weeks of days) are more abundant in the Hebrew Bible than the periods based on the calendar of symbolic days (weeks of years). When the authors of the Hebrew Bible referred to periods of literal days, they used the term *yôm* or *yamîm,* the cardinal or ordinal numerals and the appropriate context. That is, they took into account three factors: the use of the word *yôm* or *yamîm*, the use of cardinal or ordinal numerals and the use of an appropriate context (e.g. Dan l:12, 14, 15; 6:7, 12; 10:13; 12:11-12). These factors are helpful to determine the literalness or non-literalness of the periods of time in the Hebrew Bible. Since the period of Dan 12:11 contains these factors, it must refer to literal days. In other words, the interpretation of the period of 1290 days as years make no sense in the context of the time of the end that is the context of Daniel 12:9-13.

It is interesting to observe that the symbolic periods of Daniel 7:25, Dan 8:14, Dan 9:24-27 and Dan 12:7 do not use the word *yôm* (day) or *yamîm* (days), but the terms *`iddan* (time), *`ereb boqer* (evening morning), *šäbù`îm* (weeks), or *mô`ed* (fixed time).

Since the period of days of Dan 12:11 is literal, the period of days of Dan 12:12 is also literal. Therefore, the period of 1335 days extends 45 days to the period of 1290 days. In their context, both periods should begin at the same time, but the larger period will end 45 days later than the shorter period.

The events of Daniel 12:11, 12 will occur during the periods of the end time. This interpretation is illustrated as follows:



The last verse of Jesus' answer to Daniel's question says:

> "As for you, go your way till the end. You will rest,
> and then at the end of <u>these</u> days you will rise to receive your allotted inheritance." [Dan 12:13]

The last verse of Jesus' answer to Daniel's question affirms that Daniel will stand up at the end of the days. This verse is the conclusion of the dialogue of Dan 12:6-13, of the last vision report of Daniel 10-12, of the second division of Daniel 8-12 and of the whole book of Daniel.

Samuel Nunez
samuelnunez808@gmail.com
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