

Daniel 11:40-42

We're not just looking at the symbols to compare and contrast, but we are required to interrogate the structure of the text itself. Because within the structure of the text itself there is a parable.

Statute of Dan 2.

In the history of Christ Mountain = Jewish Church, and stone cut out of the mountain = Christian church.

We considered Dan 2 statue in the story of the Dan 11:40-43:

Babylon = World, in general, is the one in darkness, and those who escape are "My people",

The SDA = World (in darkness as they don't understand time) symbolically, and "My people" is 144K.

Those who are overthrown are those who once believed the present truth and were part of this movement.

From this we are going to move on to the next parable: Dan 12:10

Many^{H7227} shall be purified,^{H1305} and made white,^{H3835} and tried;^{H6884} but the wicked^{H7563} shall do wickedly:^{H7561} and none^{H3808 H3605} of the wicked^{H7563} shall understand;^{H995} but the wise^{H7919} shall understand.

We will approach this verse from two perspectives:

- 1) Compare and Contrast

Many ^{H7227} shall be purified, ^{H1305} and made white, ^{H3835} and tried; ^{H6884} but the wise ^{H7919} shall understand.	but the wicked ^{H7563} shall do wickedly: ^{H7561} and none ^{H3808 H3605} of the wicked ^{H7563} shall understand; ^{H995}
WISE	Wicked
Understand	Don't understand
Wise are teachers (see H7919)	- (by C&C the wicked are also teachers)
Wise are a class of teachers that understand the truth for their time	The wicked are also teachers (by C&C), but they are false teachers
Wise go through the 3-step process through which they are sealed/perfected: Purified, made white, tried	There is nothing in the text identifying the corresponding development, but by C&C we know they also undergo 3-step process/test, which they fail and there fore identified as wicked

Highlighted is the information found from C&C, and is not found in the text.

Strong's #7919: sakal (pronounced saw-kal')

a primitive root; to be (causatively, make or act) circumspect and hence, intelligent:--consider, expert, instruct, prosper, (deal) prudent(-ly), (give) skill(-ful), have good success, teach, (have, make to) understand(-ing), wisdom, (be, behave self, consider, make) wise(-ly), guide wittingly.

Brown-Driver-Briggs Hebrew Lexicon:

o

śâkal

1) to be prudent, be circumspect, wisely understand, prosper

1a) (Qal) to be prudent, be circumspect

1b) (Hiphil)

1b1) to look at or upon, have insight

1b2) to give attention to, consider, ponder, be prudent

1b3) to have insight, have comprehension

1b3a) insight, comprehension (substantive)

1b4) to cause to consider, give insight, teach

1b4a) the teachers, the wise

1b5) to act circumspectly, act prudently, act wisely

1b6) to prosper, have success

1b7) to cause to prosper

2) (Piel) to lay crosswise, cross (hands)

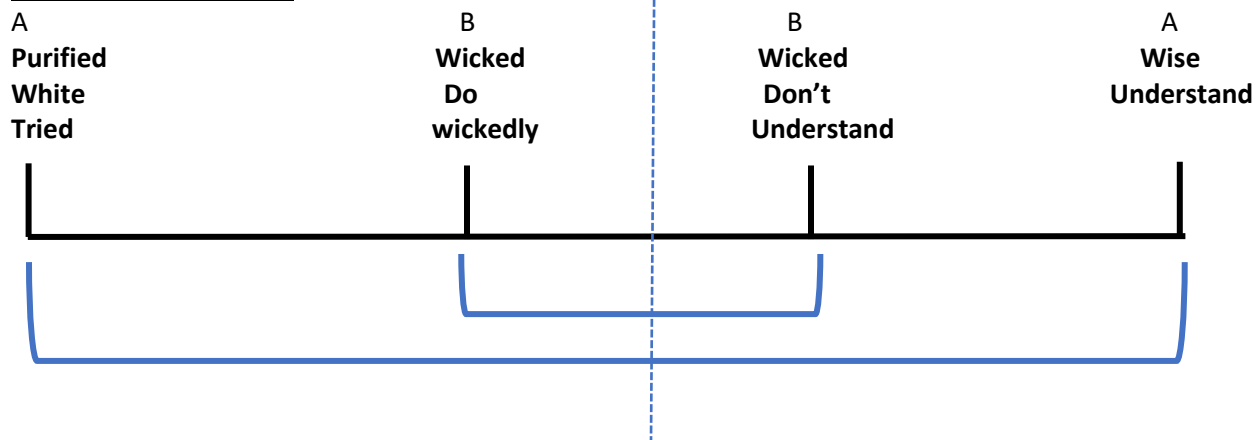
Dan 12:3 (speaking of the wise):

And they that be wise^{H7919} shall shine^{H2094} as the brightness^{H2096} of the firmament;^{H7549} and they that turn many to righteousness^{H6663 H7227} as the stars^{H3556} for ever^{H5769} and ever.^{H5703}

WISE	WICKED
Shine as the bright stars of the firmament	
Do the work of turning many to righteousness	They turn many away from righteousness
As the stars forever and ever	Lost for eternity

When we are looking at parables, we are not simply looking for symbol within a verse. We need to interrogate the structure of the verse and seek to identify any patterns.

Structure of Dan 12:10.



Chiasm: **Chiastic** structure, or **chiastic** pattern, is a literary technique in narrative motifs and other textual passages. An example of **chiastic** structure would be two ideas, A and B, together with variants A' and B', being presented as A,B,B',A' ... It may be regarded as chiasmus scaled up from clauses to larger units of text.

1. Righteous: purified, made white, tried
2. Wicked shall do wickedly
3. None of the wicked shall understand
4. Wise will understand

So, the order is: Righteous, Wicked, Wicked, Righteous. We can see the chiasm (mirror image): A,B,B',A'

Understand

Strong's #995: biyn (pronounced bene)

a primitive root; **to separate mentally (or distinguish)**, i.e.(generally) understand:-
-attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct,
have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-
full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal)
wise(-ly, man).

Brown-Driver-Briggs Hebrew Lexicon:

bi ^ yn

1) to discern, understand, consider

1a) (Qal)

1a1) to perceive, discern

1a2) to understand, know (with the mind)

1a3) to observe, mark, give heed to, distinguish, consider

1a4) to have discernment, insight, understanding

1b) (Niphal) to be discerning, intelligent, discreet, have understanding

1c) (Hiphil)

1c1) to understand

1c2) to cause to understand, give understanding, teach

1d) (Hithpolel) to show oneself discerning or attentive, consider diligently

1e) (Polel) to teach, instruct

2) (TWOT) prudent, regard

So, being purified, white, and tried corresponds to wise understanding → **Wise = Understand**

Wicked do wickedly corresponds to wicked not understanding → **Wicked = don't understand**

So, what does this structure (which we identified as chiasm) is revealing to us?

- A. Righteous go through an experience of being purified, made white and tried, and this is accomplished through **understanding**. In the context the **understanding** in Dan 12:10 is speaking about prophecy, therefore the righteous go through and experience of being purified, made white and tried through understanding of the prophetic message.
- B. Wicked are identified as wicked not because they fail some sort of moral test. This chiasm identifies that the **wicked are wicked because they don't understand the increase of knowledge**.
- C. This chiasm emphasizes the importance of the increase of knowledge on Bible prophecy as being the thing that identifies who is righteous and who is wicked.

This is one example of how when we look in these verses, we should consider not only the symbols to compare and contrast, but also the structure of the verse or the passage to identify different patterns. The structure itself can generate light.

Study of the Structure of Dan 12:3

Dan 12:3 above was analyzed with Compare & Contrast. Now let us look at the structure of it.

And they that be wise^{H7919} shall shine^{H2094} as the brightness^{H2096} of the firmament;^{H7549} and they that turn many to righteousness^{H6663 H7227} as the stars^{H3556} for ever^{H5769} and ever.^{H5703}

Literary tool that is being employed here is tautology.

tau·tol·o·gy

/tô 'täləjē/

Learn to pronounce

noun

noun: **tautology**

1. the saying of the same thing twice in different words, generally considered to be a fault of style (e.g., *they arrived one after the other in succession*).
 - a phrase or expression in which the same thing is said twice in different words.

plural noun: **tautologies**

- LOGIC

a statement that is true by necessity or by virtue of its logical form.

Origin

GREEK

tauto-
same

GREEK

LATE LATIN

GREEK

-logos

tautologos
repeating
what has
been said

ENGLISH

-logy

tautology

mid 16th century

mid 16th century: via late Latin from Greek, from *tautologos* 'repeating what has been said', from *tauto-* 'same' + *-logos* (see *-logy*).

a tautological statement is a phrase or statement where the same thing is said twice but in different ways. We call it repeat and enlarge.

When you have a tautological statement, the same thing is said twice, but there is an increase of knowledge. In Dan 12:3

They that be wise shall shine.

Wise = noun

Object = verb

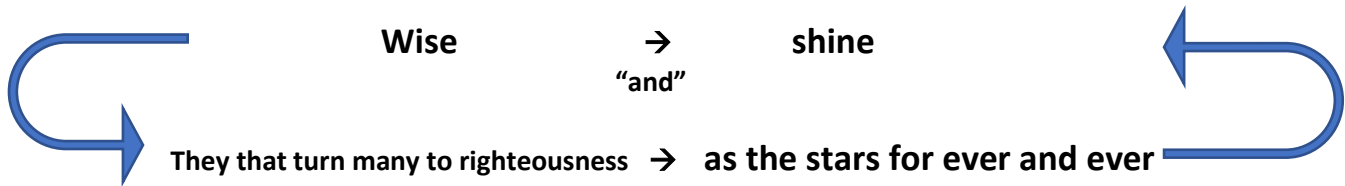
Wise shine. The word "and" is the bridge of this Repeat and Enlarge.

Wise → Shine
“and”

Attributive noun “They that turn many to righteousness” followed by a missing verb “as stars”

They that turn many to righteousness → as stars

In this repeat and enlarge “wise” line up with “they that turn many to righteousness”



So, who are the wise? – They are those who turn many to righteousness.

“Shine” lines up with “as the stars forever and ever”

So, the wise are those that turn many to righteousness, and word “shine” in Strong’s comes from a root word H2094: To shine = to teach, instruct or warn.

Strong's #2094: zahar (pronounced zaw-har')
a primitive root; to gleam; figuratively, to enlighten (by caution):--admonish, shine, teach, (give) warn(-ing).

Brown-Driver-Briggs Hebrew Lexicon:

zâhar

1) to admonish, warn, teach, shine, send out light, be light, be shining

1a) (Niphal) to be taught, be admonished

1b) (Hiphil)

1b1) to teach, warn

1b2) to shine, send out light (figuratively)

This is a neat riddle:

The wise are those that turn many to righteousness, and they shall be teachers through eternity.

How the natural relates with this statement?

When do you see stars? – in the night, in the darkness

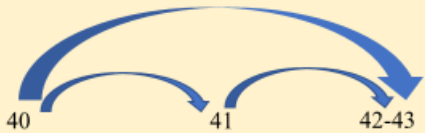
On one level the wise are those that turn many to righteousness by doing the work of teaching in the time of spiritual darkness.

Again, we are looking at the **structure of a verse**, and not jumping around in the Bible looking to proof text. We are spending time that verse and studying not only the symbols to compare and contrast them, but also interrogating the structure of the language of the verse. Because **these structures are also parables.**

Dan 11:40-45

Remember in the first presentation, Thabo said we will compare and contrast 40 to 41 and 41 to 42 and then compare the entire history (40-43):

We are going to look at the verse 40 as a parable
Verse 41 as a parable
Verse 42-43 as a parable.
Then we are going to compare and contrast 40 and 41
And then compare and contrast 41 with 42
Then we are going to look at this entire history as a parable (40-43)
We are also going to look at Dan 12:3,10 and identify parables in there.



Let us look at 40-41.

Dan 11:40 And at the time^{H6256} of the end^{H7093} shall the king^{H4428} of the south^{H5045} push^{H5055} at^{H5973} him: and the king^{H4428} of the north^{H6828} shall come against him like a whirlwind,^{H8175 H5921} with chariots,^{H7393} and with horsemen,^{H6571} and with many^{H7227} ships;^{H591} and he shall enter^{H935} into the countries,^{H776} and shall overflow^{H7857} and pass over.^{H5674}

Dan 11:41 He shall enter^{H935} also into the glorious^{H6643} land,^{H776} and many^{H7227} countries shall be overthrown.^{H3782} but these^{H428} shall escape^{H4422} out of his hand,^{H4480 H3027} even Edom,^{H123} and Moab,^{H4124} and the chief^{H7225} of the children^{H1121} of Ammon.^{H5983}

In the verse 40 the king of the north is performing an action, doing a certain work, in the verse 41 he is doing another work.

In verse 40 – he is doing the work against the king of the south. In the verse 41 he is doing the work against the glorious land.

In both verses the king of the north is defeating the king of the south and the glorious land.

The word “also” in the verse 41 means “in addition to” or “as well”. This means that what has been described in the previous verse, is the same thing that is happening in the next verse.

40	41
overflows	overthrows
“also”	

What does “overflows” mean? If we want to understand what “overthrows” mean, we need to understand what “overthrows” mean. The “also” tells us that these are the same thing happening in different words.

Overflow H7857 means to inundate or drown:

Strong's #7857: shataph (pronounced shaw-taf')

a primitive root; to gush; by implication, to inundate, cleanse; by analogy, to gallop, conquer:--drown, (over-)flow(-whelm, rinse, run, rush, (thoroughly) wash (away)).

Brown-Driver-Briggs Hebrew Lexicon:

◊

shâṭaph

1) to wash, rinse, overflow, engulf, rinse or wash off

1a) (Qal)

1a1) to overflow

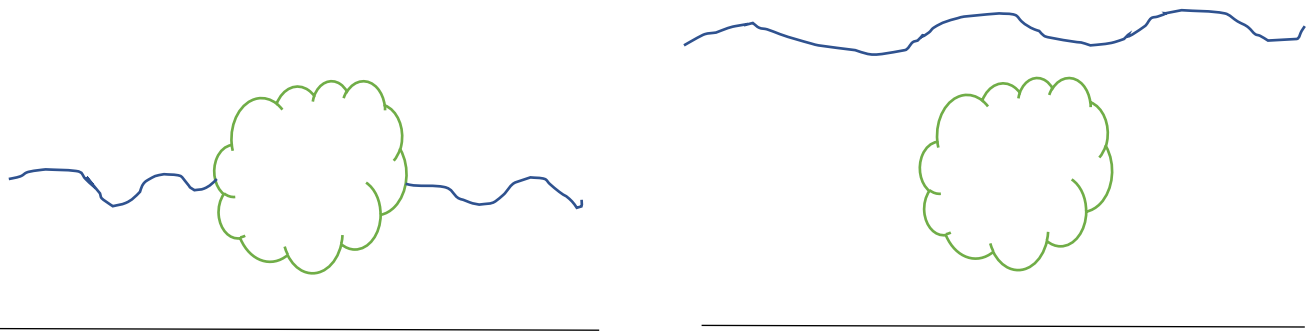
1a2) to flow, run

1a3) to rinse or wash off

1b) (Niphal) to be swept away, be rinsed out

1c) (Pual) to be rinsed, be scoured and rinsed

It presents this imagery of an object that has to be on a dry land.



If an object is on a dry land and you add water to the pool in which the object is in, did you inundate the object? No. The amount of water has to be so much that it covers the object, so that the water level is above the object. In the second picture, no part of the object is left uncovered.

When the raise the water level only half way, only half of the object is covered. When you inundate, you completely cover it.

What does this tell us about the fate of the king of the south as a result of this overflowing? – The king of the south is left completely covered, completely inundated, destroyed.

Verse 41

What is happening to the glorious land? – the glorious land is being completely inundated. And this speaks to the concept of “many” being “overthrown”. It has to be **many** being overthrown, not a few, because the entire land is being inundated.

As we investigate the meaning of the words that are presented in the text, and compare and contrast them with the subsequent verses in the same narrative, we can paint a picture that is much more vivid to the human imagination of the developments that are being described in the verse.