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ABSTRACT

הַעֲתָהּ הַהִיא IN THE HEBREW BIBLE AND ITS ROLE IN
DANIEL 12:1: A DIACHRONIC AND SYNCHRONIC
STUDY ON THE SEMANTICS OF NARRATIVE
AND PROPHETIC TEMPORALITY

by

Roger David Ruiz Araica

Adviser: Jiří Moskala

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: **הַעֵת הַהֵיאַ IN THE HEBREW BIBLE AND ITS ROLE IN DANIEL 12:1:
A DIACHRONIC AND SYNCHRONIC STUDY ON THE SEMANTICS
OF NARRATIVE AND PROPHETIC TEMPORALITY**

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Date completed: November 2023

Problem

The expression **הַעֵת הַהֵיאַ** in Dan 12:1 is the last temporal expression of the predictive discourse of Dan 11:2–12:3. There is no consensus about the temporality of this expression. Thus, this dissertation seeks to answer the following question: What is the temporal frame of the phrase **הַעֵת הַהֵיאַ** in Dan 12:1 according to the temporal indicators provided in the context of the predictive discourse of Dan 11:40–12:3?

Methodology

The methodology of this dissertation combines diachronic and synchronic approaches. First, as a diachronic procedure, it analyzes **הַעֵת הַהֵיאַ** in the Hebrew Bible to

determine its temporality in each case, and second, as a synchronic approach, it studies the temporality of הָעֵת הַהִיא in the context of Dan 11:40–12:3 in more detail. The analysis goes beyond the clause, including the morpho-syntactic flow of the verb in the pericope. The linguistic analysis for the temporal identification of הָעֵת הַהִיא in Dan 12:1 follows among others, the principles of Longacre and Bowling's work.

The synchronic approach includes an exegetical analysis in the sphere of the clause and parts of the speech. Adverbs, prepositions, demonstrative pronouns, and other grammatical elements contribute to temporality. Moreover, the exegesis presents the relation of הָעֵת הַהִיא to other temporal phrases in Dan 12.

Findings: הָעֵת הַהִיא in the Hebrew Bible

The temporal-semantic roles of הָעֵת הַהִיא in the Pentateuch are of two types: (1) the synchronization of temporal frames in the narrative (Genesis and Numbers) and (2) an argumentative-historical device for the instructional discourse (Deuteronomy).

The temporal-semantic roles of הָעֵת הַהִיא in the Former Prophets present at least five categories in terms of temporal synchronization: (1) a point in time between two temporal frames through an action (2 Kgs 8:22), (2) an action in a temporal frame (Josh 5:2; 11:10; 11:21; Judg 3:29; 12:6; 14:4; 21:14, 24; 1 Kgs 11:29; 2 Kgs 16:16; 18:16; 24:10), (3) an action after a temporal frame (Josh 6:26; 2 Kgs 20:12), (4) a state in a temporal frame (Judg 4:4; 1 Kgs 14:1), (5) two temporal frames in consecutive order (1 Kgs 8:65), and (6) a hypothetical action in a temporal frame (Judg 11:26). The temporal expression הָעֵת הַהִיא contributes to the narrative of the Former Prophets of the Hebrew Bible with a temporal reference to its chronological flow and with contextual information

that illuminates the meaning of history.

The temporal-semantic roles of הַעֵת הַהִיא in the Latter Prophets (chap. 5) include historical narratives and prophetic predictions. In the narrative genre, הַעֵת הַהִיא synchronizes an action in a temporal frame (Isa 20:2) and a point of reference of action after a temporal frame (Isa 39:1). On the other hand, the fulfillment of the predictive discourse includes (1) the near future (Jer 4:11; 8:1; 50:20; Mic 3:4; Zeph 1:2), (2) the messianic/eschatological era (Jer 33:15), (3) the restoration/eschatological era (Isa 18:7; Jer 3:17; Joel 4:1; Zeph 3:19–20), and (4) a combination of the near future and eschatological era (Jer 31:3; 50:4).

Conclusion: הַעֵת הַהִיא in Daniel 12:1

The analysis of the temporality of Dan 12:1 in its context indicates that הַעֵת הַהִיא is the last segment of עַתְּ קֵץ, merging into the temporal flow of the time of the end. הַעֵת הַהִיא synchronizes the temporal phrase of Dan 12:1, וּבַעֵת הַהִיא יַעֲמֵד מִיכָאֵל (but at that time Michael will stand up), with the phrase of Dan 11:45, וַיִּטַּע אֱהִי אֶפְדֵּנוּ (and he will plant his palatial tents) in Dan 11:45. הַעֵת הַהִיא in Dan 12:1 does not occur (1) previously in Dan 11:40, (2) at the end of the life of the King of the North, or (3) after the end of the life of the King of the North. Thus, הַעֵת הַהִיא begins when the King of the North plants his palatial tents against the glorious and holy mountain. Moreover, the temporal frame of הַעֵת הַהִיא includes Dan 12:1–3 and its events: (1) the standing of Michael (Dan 12:1), (2) the liberation (Dan 12:1), (3) the resurrection (Dan 12:2), and (4) the shining of the wise (Dan 12:3).

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AND PROPHETIC TEMPORALITY

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Roger David Ruiz Araica

November 2023

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TABLE OF CONTENTS

LIST OF TABLES	viii
LIST OF FIGURES	xii
LIST OF ABBREVIATIONS.....	xiii
ACKNOWLEDGMENTS	xviii
Chapter	
I. INTRODUCTION	1
Background to the Study.....	6
Problem Statement	12
Purpose Statement.....	12
Justification	13
Scope and Delimitations	13
Methodology	14
Analysis Beyond the Boundaries of the Clause	15
Text-linguistic Approaches: Summary of Methodology	17
The Table of Morpho-syntactic Flow in Narrative Discourse	20
The Table of Morpho-syntactic Flow in Predictive Discourse.....	21
Synchronic Approach for the Study of עת ההיא in Daniel 12:1	22
Brief Description of the Chapters of This Dissertation	23
II. העת ההיא: TEMPORAL-SEMANTIC ROLES IN THE TORAH.....	25
Analysis of the Temporality of העת ההיא in Genesis 38:1.....	25
The ויהי Formula in Genesis 38:1	27
Discontinuity in the Narrative Established by ויהי	29
<i>Vav x Qatal</i> Resumptive Function	30
Location and Direction: Go Down to Egypt	30
Analysis of the Temporality of העת ההיא in Deuteronomy	31
Deuteronomy 1:9	32
Deuteronomy 3:12	36
Deuteronomy 5:5	39
העת ההיא and Historical Retrospection in Deuteronomy	40
Summary	45

העת ההיא: Synchronization of a Point in Time Between Two Temporal Frames Through of an Action	45
העת ההיא: Synchronization of an Action in a Temporal Frame	46
העת ההיא: Point of Reference of an Action after a Temporal Frame ..	47
העת ההיא: Synchronization of a State in a Temporal Frame	47
III. העת ההיא: TEMPORAL-SEMANTIC ROLES IN THE FORMER PROPHETS.....	49
Analysis of Texts: Temporality of העת ההיא	50
העת ההיא: Synchronization of a Point in Time Between Two Temporal Frames Through an Action.....	50
העת ההיא: Synchronization of an Action in a Temporal Frame	51
העת ההיא: Point of Reference of an Action after a Temporal Frame ..	55
העת ההיא: Synchronization of a State in a Temporal Frame	56
Judges 11:26.....	58
Judges 12:6.....	60
1 Kings 8:65.....	62
Summary	64
IV. העת ההיא: TEMPORAL-SEMANTIC ROLES IN THE LATTER PROPHETS	67
Analysis of Texts: Temporality of העת ההיא	68
Isaiah 18:7	68
Isaiah 20:2	71
Isaiah 39:1	73
Jeremiah 3:17	75
Jeremiah 4:11	77
Jeremiah 8:1	79
Jeremiah 31:1	83
Jeremiah 33:15	84
Jeremiah 50:4	87
Jeremiah 50:20	89
Joel 4:1	91
Micah 3:4	93
Zephaniah 1:12.....	95
Zephaniah 3:19–20.....	97
Summary	99
V. העת ההיא: TEMPORAL-SEMANTIC ROLES IN THE WRITINGS	103
Analysis of Texts: Temporality of העת ההיא	103

העת ההיא: Synchronization of a Point in Time Between Two Temporal Frames Through an Action.....	104
העת ההיא: Synchronization of an Action in a Temporal Frame.....	105
העת ההיא: Point of Reference of an Action after a Temporal Frame..	107
העת ההיא: Synchronization of a State in a Temporal Frame.....	107
העת ההיא: Synchronization of Two Temporal Frames in a Consecutive Order	108
Esther 8:9	109
Nehemiah 6:1	111
Nehemiah 13:21	114
1 Chronicles 21:28	116
1 Chronicles 16:7, 10	118
Summary	121
VI. העת ההיא: TEMPORALITY OF DANIEL 11:40–45 AS THE PRECEDING CONTEXT	123
עת קץ in Daniel 11:40–45: Contextual Temporality of העת ההיא.....	123
עת קץ and Its Prepositions in Daniel 8:17; 11:35 and 12:4, 9.....	125
עת קץ with the Preposition ל in Daniel 8:17	126
עת קץ with the Preposition עד in Daniel 12:4 and 9.....	128
Daniel 11:35 and Its Relationship with the Temporality of עת קץ.....	130
Temporal Expression קץ ובעת in Daniel 11:40.....	133
קץ ובעת in Daniel 11:40: The Adversative Vav	134
קץ ובעת in Daniel 11:40: Temporal כ	135
קץ ובעת in Daniel 11:40: Construct Noun and Definition	135
קץ ובעת in Daniel 11:40 and Its Relationship with the First <i>Yiqtol</i>	136
קץ ובעת in Daniel 11:40: Verbal Morpho-syntax Flow of the Predictive Discourse Compared with Daniel 8 and 9	137
קץ ובעת in Daniel 11:40: The Beginning of a New Pericope.....	141
עת קץ and Its Narrative Flow in Daniel 11:40–45.....	142
The King of the South Comes Against the King of the North in Daniel 11:40.....	142
יִתְנַגֵּחַ and וישתער as Verbs of the King of the North in Dan 11:40: Semantics in the Time of the End	147
The King of the North: Main Subject in Daniel 11:40–45	149
Verbal Morphology and Syntax as Temporal Indicator in Daniel 11:40–45.....	151
Vav x <i>Yiqtol</i>	155
<i>Yiqtol/Veyiqtol</i> and <i>Veqatal</i> Relationship in Daniel 11:40–45	158

Time and Space Correlation as Temporal Indicator in	
Daniel 11:40–45	161
First Movement: Enter Lands/Enter the Glorious Land	163
Second Movement: Reach Out Lands/Egypt	163
King of the South Elsewhere in Daniel 11	165
King of the South: Poly-semantic Title	165
Third Movement: Go Out, Between the Seas and the Holy	
Mountain	169
Spatial Movements of the King of the North in Daniel 11:40–45	170
Summary	172
VII. הַעֲתָ הַהֵיָא: TEMPORALITY OF DANIEL 12:1–3 AS IMMEDIATE	
CONTEXT	176
הַעֲתָ הַהֵיָא in Daniel 12:1: Its Temporal Beginning in Relation	
to Daniel 11:40–45	176
The Predictive Discourse	177
<i>Yiqtol/Veyiqtol</i> and <i>Veqatal</i> : Relationship in Daniel 11:2–39	180
<i>Yiqtol/Veyiqtol</i> and <i>Veqatal</i> in Daniel 11:45: Its Relationship with	
the Time of Daniel 12:1	182
הַעֲתָ הַהֵיָא in Daniel 12:1: Extension of Its Temporal Frame	187
<i>Vav x Yiqtol</i> Construction Pattern in Daniel 12:1–3	192
Explanatory Phrases: A Rhetorical Unifying Device	198
Grammatical Links in the Narrative	199
The Main Character Changes in the Narrative	201
הַעֲתָ הַהֵיָא in Daniel 12:1–3: Events	203
The Standing of Michael: The <i>Yiqtol</i> יַעֲמַד and the Participle עֹמֵד	204
The Liberation: The <i>Yiqtol</i> יִמְלֹט	205
The Liberation and the Resurrection in Daniel 12:1–2	209
The Sleepers and the Wise of Daniel 12:2–3	210
The Resurrection of Daniel 12:2: A Narrative Interlude	213
Readings of the רַבִּים in Daniel 12:2	217
הַעֲתָ הַהֵיָא in Daniel 12:1: Relationship with Other Temporal	
Expressions in Daniel 12	224
הַעֲתָ הַהֵיָא in Daniel 12:1: Relationship with עֵת קִץ of Daniel 12:4	
and 12:9	226
Types of Discourse in Daniel 12:4–13	228
Connections Between the Question and the Answer in	
Dan 12:6–7	230
Connection Between the Answer of Dan 12:7 and the	
Question of Dan 12:8	231
Connection Between Dan 12:6–7 and Dan 12: 8–12	232
Relationship Between 12:6b (Wonders) and Dan 12:12	
(1335 Days)	236

מועד מועדים וחצי	239
העת ההיא in Daniel 12:1: Relationship with	
of Daniel 12:7	239
ימים אלף מאתים	241
העת ההיא in Daniel 12:1: Relationship with	
ותשעים of Daniel 12:11	241
ימים אלף שלש מאות	246
העת ההיא in Daniel 12:1: Relationship with	
ושלשים וחמשה of Daniel 12:12	246
קץ הימין	249
העת ההיא in Daniel 12:1: Relationship with	
Daniel 12:13	249
Daniel 12:13 as an Epilogue	249
Relationship Between the Resurrections of Dan 12:13 and	
Dan 12:2.....	250
The “Days” of Dan 12:13 and the Other “Days” in	
Dan 11–12.....	252
העת ההיא in Daniel 12:1: An Eschatological Temporal Expression	255
Summary	256
VIII. SUMMARY, CONCLUSION AND IMPLICATIONS	261
Summary of the Findings of Chapters 2 to 5	261
Conclusion	264
העת ההיא in Daniel 12:1: Previous Context and Temporal	
Beginning.....	264
העת ההיא: Temporal Extension and Its Relationship with Other	
Temporal Expressions in Daniel 12	266
Implications and Contributions.....	269
A Forward-linear-temporal Description of Events	269
Logical Sequence: Planting and Standing Up.....	273
Liberation is Not Resurrection.....	275
The Resurrection of Daniel 12:2 Occurs During the Time of	
Trouble.....	275
The Glorification of the Liberated	276
העת ההיא in Daniel 12:1 is Not Anterior, nor Simultaneous to the	
Temporal Expressions of Daniel 12:7, 11 and 12.....	277
קץ הימין is the Last Moment of העת ההיא.....	277
Eschatological Nature of העת ההיא.....	277
העת ההיא: Eschatological Jump in the Latter Prophets	280
העת ההיא and Textual Indicators of Eschatology in the Latter	
Prophets.....	282
BIBLIOGRAPHY.....	285

LIST OF TABLES

1. Occurrences of הָעֵת הַהִיא: Comparison of Plöger/Hebrew Bible.....	5
2. Deuteronomy 1:8–10: Morpho-syntactic Flow.....	34
3. First Clause of Deut 3:8 and 12: Similarities and Differences	37
4. Chronological Sequence of בַּעַת הַהוּא in Deuteronomy	44
5. Judges 12:4–6: Morpho-syntactic Flow.....	60
6. 1 Kings 8:64–66: Morpho-syntactic Flow	63
7. Isaiah 8:6–7: Morpho-syntactic Flow	68
8. Isaiah 20:1–2: Morpho-syntactic Flow	71
9. Isaiah 38:21–39:1: Morpho-syntactic Flow	73
10. Jeremiah 3:16–18: Morpho-syntactic Flow	75
11. Jeremiah 4:9–11: Morpho-syntactic Flow	78
12. Jeremiah 7:32–8:2: Morpho-syntactic Flow	80
13. Consolation Book in Jeremiah: Temporal Expressions and Their Themes	84
14. Jeremiah 33:14–16: Morpho-syntactic Flow	85
15. Jeremiah 50:3–5: Morpho-syntactic Flow	88
16. Jeremiah 50:17–20: Morpho-syntactic Flow	90
17. Joel 4:1–3: Morpho-syntactic Flow	92
18. Micah 3:2–4: Morpho-syntactic Flow	94
19. Zephaniah 1:8–12: Morpho-syntactic Flow.....	96

20. Zephaniah 3:16–20: Morpho-syntactic Flow	98
21. Esther 8:8–10: Morpho-syntactic Flow	110
22. Nehemiah 6:1–2: Morpho-syntactic Flow	112
23. Nehemiah 13:21–22: Morpho-syntactic Flow	115
24. 1 Chronicles 21:26–30: Morpho-syntactic Flow	117
25. 2 Chronicles 16:6–10: Morpho-syntactic Flow	120
26. Daniel 12:4 and 9: Similar Elements	130
27. Dan 11:33–35 and 12:7, 10–12: Temporal and Linguistic Connections	133
28. ךָךְ לַע in the Fourth Prophetic Line in Daniel (10–12).....	140
29. King of the North and 3ms Verbs in Daniel 11:40–45	150
30. King of the North—3ms Pronominal Suffixes in Daniel 11:40–45	150
31. Subjects in Daniel 11:40–45	151
32. Morphological Pattern of the Verb in Daniel 11:40–45	153
33. <i>Veyiqtol</i> and <i>Veqatal</i> in Daniel 11:40–45, Actions of the King of the North	153
34. Actions of Secondary Characters in Daniel 11:40–45	154
35. Daniel 11:40–45: Morpho-syntactic Pattern of the Active-finite Verbs.....	154
36. Two Main Scenes in Daniel 11:40–45	156
37. Similar Elements in the Two Main Scenes of Daniel 11:40–45	157
38. Locative and Temporal Movement in Dan 11:40–45	162
39. King of the South/Egypt Reversal in Daniel 11:6–8 and 40–43.....	166
40. King of the South: Unreligious Power in Comparison with the King of the North.....	168
41. Booty/Conquest Taken from the King of the South/North	168
42. Morpho-syntactic Pattern and Spatial Movements in Daniel 11:40–45	171

43. Heller's Discourse Constellation of Predictive Discourse.....	177
44. Daniel 11: Distribution of the Clauses According to Its Type.....	179
45. Daniel 11:44–12:1: Morpho-syntactic Flow	183
46. ׀ in the Microstructure of Daniel 12:1	189
47. <i>Inclusio</i> in the Last Section of Daniel's Visions.....	190
48. Prepositions and Temporality of ׀הע׀ההי׀ in Daniel 12:1	191
49. Daniel 12:1–3: <i>Vav x Yiqtol/Veqatal</i> Syntactic Construction Pattern	194
50. Similarity Between Daniel 12:1 and 11:14.....	194
51. <i>Veqatal</i> among <i>Vav x Yiqtol</i> in Daniel 12:1.....	196
52. Apposition/Additional Information in Daniel 12:1–2.....	199
53. Grammatical Links in Daniel 12:2–3.....	200
54. Grammatical Links in Daniel 12:2–3 (English).....	201
55. Character Changes in Daniel 11:40–12:4	202
56. Temporal Perspective of the <i>Yiqtol</i> and Participle of ׀מ׀ in Daniel 12:1	205
57. Description of the Subjects on Daniel 12:2–3	210
58. Result Phrases in Dan 12:2–3	211
59. Comparison Between Daniel 11:33 and Daniel 12:1, 3.....	212
60. Participle Verbal Form and Noun in Dan 12:1c–3	213
61. Syntactic Construction ׀ן + ׀ב׀ in Esther 8:17; Ezra 3:12 and Dan 12:2.....	220
62. Types of Discourses in Daniel 12:5–15	229
63. Linguistic Connections Between Dan 12:6 and 7	230
64. Flow of Types of Discourse in Daniel 12:4–13.....	233
65. Temporal Semantic Correspondence of the Questions and Answers in Dan 12 ..	235

66. Similar Language Between Daniel 11:33–35 and Daniel 12:6–7.....	242
67. Similar Language Between Daniel 11:33–35 and Daniel 12:10–12.....	243
68. Similarity and Distinction Between Daniel 11:31 and Daniel 12:11.....	245
69. Daniel 12:4 and 9: Linguistic Similar Elements	250
70. Comparison of the Resurrection Theme Between Dan 12:2 and 12:13.....	251
71. Daniel 11:40-12:3, 13: Temporal Flow	279

LIST OF FIGURES

1. העת ההיא in Daniel 12:1: Relationship with קץ עת of Daniel 12:4 and 12:9	228
2. העת ההיא in Daniel 12:1: Relationship with מועד מועדים וחצי of Daniel 12:7 ...	240
3. Days, Time: Relationship in Daniel 11	242
4. ימים אלף מאתים ותשעים of Daniel 12:1: Relationship with העת ההיא in Daniel 12:11	246
5. ימים אלף שלש מאות שלשים וחמשה of Daniel 12:1: Relationship with העת ההיא in Daniel 12:12	248
6. העת ההיא in Dan 12:1: Relationship with הימין of Daniel 12:13	255

LIST OF ABBREVIATIONS

AB	Anchor Bible
<i>ABC</i>	<i>Andrews Bible Commentary</i>
<i>ABD</i>	<i>Anchor Bible Dictionary</i>
ACCS	Ancient Christian Commentary on Scripture
ANEM	Ancient Near East Monographs/Monografías sobre el Antiguo Cercano Oriente
<i>ANES</i>	<i>Ancient Near Eastern Studies</i>
<i>Anton</i>	<i>Antonianum</i>
ApOTC	Apollos Old Testament Commentary
AS	<i>Aramaic Studies</i>
<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
<i>BASOR</i>	<i>Bulletin of the American Schools of Oriental Research</i>
BBRSup	Bulletin for Biblical Research Supplements
BCBC	Believers Church Bible Commentary
<i>BDB</i>	<i>Enhanced Brown-Driver-Briggs Hebrew and English Lexicon</i>
<i>BEB</i>	<i>Baker Encyclopedia of the Bible</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>BN</i>	<i>Biblische Notizen</i>

<i>BRev</i>	<i>Bible Review</i>
CBC	Cornerstone Biblical Commentary
CBQMS	Catholic Biblical Quarterly Monograph Series
CC	Communicator's Commentary
<i>CDCH</i>	<i>The Concise Dictionary of Classical Hebrew</i>
<i>CDT</i>	<i>A Concise Dictionary of Theology</i>
<i>CEDHL</i>	<i>A Comprehensive Etymological Dictionary of the Hebrew Language</i>
ConcC	Concordia Commentary
CPNIVC	College Press NIV Commentary
<i>DBPET</i>	<i>Dictionary of Biblical Prophecy and End Times</i>
E	Time of the event
EBC	Expositor's Bible Commentary
EBS	Encountering Biblical Studies
ECC	Eerdmans Critical Commentary
<i>EDT</i>	<i>Evangelical Dictionary of Theology</i>
EEC	Evangelical Exegetical Commentary
<i>EHLL</i>	<i>Encyclopedia of Hebrew Language and Linguistics</i>
<i>FAT</i>	<i>Forschungen zum Alten Testament</i>
FBC	Focus on the Bible Commentaries
<i>FOTL</i>	<i>Forms of the Old Testament Literature</i>
<i>GDT</i>	<i>Global Dictionary of Theology: A Resource for the Worldwide Church</i>
<i>HALOT</i>	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i>
Herm	Hermeneia

<i>HOTC</i>	<i>Holman Old Testament Commentary</i>
<i>HS</i>	<i>Hebrew Studies</i>
<i>HSS</i>	<i>Harvard Semitic Studies</i>
<i>IBC</i>	Interpretation: A Bible Commentary for Teaching and Preaching
<i>Int</i>	<i>Interpretation</i>
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i>
<i>JAARSup</i>	Journal of the American Academy of Religious Supplements
<i>JATS</i>	<i>Journal of the Adventist Theological Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBQ</i>	<i>Jewish Bible Quarterly</i>
<i>JBS</i>	Jerusalem Biblical Studies
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JHebS</i>	<i>Journal of Hebrew Scriptures</i>
<i>JL</i>	<i>Janua Linguarum</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JPSBC</i>	JPS Bible Commentary
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTSup</i>	Journal for the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>KCC</i>	Kidner Classic Commentaries
<i>LSAWS</i>	Linguistic Studies in Ancient West Semitic

MC	Mentor Commentary
MT	Masoretic Text
NAC	New American Commentary
NICOT	New International Commentary on the Old Testament
NIVAC	NIV Application Commentary
OTL	Old Testament Library
OTM	Old Testament Message
OUC	Opening Up Commentary
PBN	Paternoster Biblical Monographs
PC	Preacher's Commentary
PW	Preaching the Word
REC	Reformed Expository Commentary
S	Time of the narrator's speech
SDAIBC	Seventh-day Adventist International Bible Commentary
<i>SemeiaSt</i>	<i>Semeia Studies</i>
SHBC	Smyth & Helwys Bible Commentary
<i>SSLL</i>	<i>Studies in Semitics Languages and Linguistics</i>
<i>SSN</i>	<i>Studia Semitica Neerlandica</i>
StBibLit	Studies in Biblical Literature (Lang)
<i>STDJ</i>	<i>Studies on the Texts of the Desert of Judah</i>
<i>SubBi</i>	<i>Subsidia Biblica</i>
TOTC	Tyndale Old Testament Commentary
<i>TS</i>	<i>Theological Studies</i>

<i>TWOT</i>	<i>Theological Wordbook of the Old Testament</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBCS	Understanding the Bible Commentary Series
UBS	United Biblical Society
VSO	Verb-subject-object
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WSW	Wissenschaftliche Schriften der WWU Münster
<i>ZAH</i>	<i>Zeitschrift für Althebräistik</i>
<i>ZAW</i>	<i>Zeitschrift für die altstamentliche Wissenschaft</i>
ZECOT	Zondervan Exegetical Commentary on the Old Testament
ZIBBC	Zondervan Illustrated Bible Backgrounds Commentary

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CHAPTER I

INTRODUCTION

The book of Daniel consists of two main sections, narrative (chapters 1, 3–6) and prophecy (chapters 2, 7–12). The prophetic section displays some characteristics that differentiate Daniel from the prophetic books of the Old Testament. Scholars consider its distinct characteristics as belonging to a particular literary genre, namely, *apocalyptic*,¹ in contrast to *classical prophecy*.² Davidson stated that apocalyptic prophecy sweeps history

¹John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, 3rd ed. (Grand Rapids, MI: Eerdmans, 2016), 1–52; Alexander Kulik, “Genre Without a Name? Was There a Hebrew Term for ‘Apocalypse’?” *JSJ* 40 (2009): 540–50; Bill Arnold, “Old Testament Eschatology and the Rise of Apocalypticism,” in *The Oxford Handbook of Eschatology*, ed. Jerry L. Walls (New York: Oxford University Press, 2008), 23–39; Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel: A New Translation with Introduction and Commentary on Chapters 1–9*, AB 23 (New Haven, CT: Yale University Press, 2008), 62–64; D. Brent Sandy and Daniel M. O’Hare, *Prophecy and Apocalyptic: An Annotated Bibliography*, Bibliographies 4 (Grand Rapids, MI: Baker Academic, 2007), 21–223; Paul D. Hanson, “Prophetic and Apocalyptic Politics,” in *The Last Things: Biblical and Theological Perspectives on Eschatology*, ed. Carl E. Braaten and Robert W. Jenson (Grand Rapids, MI: Eerdmans, 2002), 43–66; Marvin A. Sweeney, *Form and Intertextuality in Prophetic and Apocalyptic Literature*, FAT 45 (Tübingen: Mohr Siebeck, 2005), 239–61; Stephen L. Cook, *The Apocalyptic Literature* (Nashville, TN: Abingdon, 2003), 26–31; William R. Millar, *Isaiah 24–27 and the Origin of Apocalyptic* (Missoula, MT: Scholars Press, 1976), 103–20; Avraham Gileadi, *The End from the Beginning: The Apocalyptic Vision of Isaiah* (Cave Junction, OR: Hebraeus, 1997), 14–15; D. S. Russell, *Prophecy and the Apocalyptic Dream: Protest and Promise* (Peabody, MA: Hendrickson, 1994), 31; John N. Oswalt, “Recent Studies in Old Testament Eschatology and Apocalyptic,” *JETS* 24 (1981): 289–301; Paul D. Hanson, “From Prophecy to Apocalyptic: Unresolved Issues,” *JSOT* 15 (1980): 3–6; Paul D. Hanson, “Old Testament Apocalyptic Reexamined,” *Int* 25 (1971): 469; and George Eldon Ladd, “Why Not Prophetic-Apocalyptic,” *JBL* 76 (1957): 192–200.

²For a discussion on apocalyptic and classical prophecies, see Walter C. Kaiser, *Preaching and Teaching the Last Things: Old Testament Eschatology for the Life of the Church* (Grand Rapids, MI: Baker Academic, 2011), 33–34, 36; Richard Davidson, “Biblical Principles for Interpreting Old Testament Classical Prophecy,” in *Prophetic Principles: Crucial Exegetical, Theological, Historical and Practical Insights*, ed. Ronald A. G. Du Preez (Berrien Springs, MI: LithoTech Graphic Services, 2007), 5–42; Keith A. Mathison, *From Age to Age: The Unfolding of Biblical Eschatology* (Phillipsburg, NJ: P&R, 2009), 642, 671; Richard Davidson, “Biblical Principles for Interpreting Old Testament Apocalyptic Prophecy,” in

from the time of the prophet until the end.³ Apocalyptic prophecy reflects the Hebrew perspective of time, and has a linear direction with a beginning and an end.⁴ Doukhan declared, “The Bible opens with creation (Gen 1) and closes with the end of human history in the perspective of the Kingdom of God (Mal 4; 2 Chr 36:21–23).”⁵

The concept of eschatology⁶ is related to time. Daniel is an eschatological book and, even in its narrative sections, it intends to present eschatology. Doukhan affirmed that the “book of Daniel is the biblical book which, more than any other, refers to the end,

Prophetic Principles: Crucial Exegetical, Theological, Historical and Practical Insights, ed. Ronald A. G. Du Preez (Berrien Springs, MI: LithoTech Graphic Services, 2007), 43–74; Steven James Schweitzer, “Utopia and Utopian Literary Theory: Some Preliminary Observations,” in *Utopia and Dystopia in Prophetic Literature*, ed. Ehud Ben Zvi (Helsinki: Finnish Exegetical Society; Göttingen: Vandenhoeck & Ruprecht, 2006), 13–14; Michael O. Wise, “The Eschatological Vision of the Temple Scroll,” *JNES* 49 (1990): 155–72; David Allan Hubbard, “Hope in the Old Testament,” *TynBul* 34 (1983): 33–59; Paul D. Hanson, “Expository Articles: Isaiah 52:7–10,” *Int* 33 (1979): 389–94; Hans Walter Wolff, “Prophecy From the Eighth Through the Fifth Century,” *Int* 32 (1978): 17–30; Menahem Haran, “From Early to Classical Prophecy: Continuity and Change,” *VT* 27 (1977): 385–97; Paul D. Hanson, “Zechariah 9 and the Recapitulation of an Ancient Ritual Pattern,” *JBL* 92 (1973): 37–59; Victor Eppstein, “The Day of Yahweh in Jeremiah 4:23–28,” *JBL* 1 (1968): 93–97; and Paul Gaechter, “Semitic Literary Forms in the Apocalypse and Their Import,” *TS* 8 (1947): 547–73. For examples of apocalyptic prophecy on a classical prophecy, see Jiří Moskala, “Toward the Fulfillment of the Gog and Magog Prophecy of Ezekiel 38–39,” *JATS* 18/2 (Autumn 2007): 243–73; and Jiří Moskala, “Does Isaiah 65:17–25 Describe the Eschatological New Heavens and the New Earth?” in *Meeting with God on the Mountains: Essays in Honor of Richard M. Davidson*, ed. Jiří Moskala (Berrien Springs, MI: Old Testament Department, Seventh-day Adventist Theological Seminary, Andrews University, 2016), 187–210.

³Davidson, “Biblical Principles for Interpreting Old Testament Apocalyptic Prophecy,” 51–52.

⁴On the distinction between linear conception of time in Scripture and the cyclical conception of Hellenism, see Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History* (Philadelphia: Westminster, 1950), 50–60.

⁵Jacques B. Doukhan, *Hebrew for Theologians: A Textbook for the Study of Biblical Hebrew in Relation to Hebrew Thinking* (Lanham, MD: University Press of America, 1993), 204.

⁶For a definition of eschatology, see E. M. Katongole, “Eschatology,” *GDT* 277–85; Jerry L. Walls, “Introduction,” in *The Oxford Handbook of Eschatology*, ed. Jerry L. Walls (New York: Oxford University Press, 2008), 3–18; Hans Schwarz, “Eschatology,” in *A New Handbook of Christian Theology*, ed. Donald W. Musser and Joseph L. Price (Nashville, TN: Abingdon, 1992), 156; *CDT*, s.v. “Eschatology”; F. F. Bruce, “Eschatology: Understanding the End of Days,” *BRev* 5 (1989): 43–44; and F. F. Bruce, “Eschatology,” *EDT* 363–65. For a classification of eschatologies, see George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids, MI: Eerdmans, 1974), 5–11.

and is consequently the most eschatological book of the Old Testament.”⁷

Time is a significant factor in the prophetic section of the book of Daniel. Daniel 12 has, explicitly or implicitly, at least ten references to time.⁸ Two of those temporal expressions are עת קץ (12:4, 9) and העת ההיא (12:1).

The grammatical construction העת ההיא appears in the book of Daniel three times, all in Dan 12:1 (בעת ההיא [12:1a], העת ההיא [12:1c], and בעת ההיא [12:1d]). On the other hand, the grammatical combination עתים ההם appears once in Daniel (11:14). The word עת occurs sixteen times in Daniel. The Aramaic עדן, as the cognate of the Hebrew עת, appears ten times in Daniel, but never with the demonstrative pronoun.⁹

For contextual reasons, העת ההיא (Dan 12:1) seems to be related to עת קץ (Dan 11:40). Pfandl declared that עת קץ in the book of Daniel “seems to be a technical term standing for the eschaton.”¹⁰ עת קץ occurs only five times in the Hebrew Bible and only in Daniel (8:17; 11:35, 40; 12:4, 12:9), but never twice in one verse.

The presence of העת ההיא three times in Dan 12:1 places the pericope of Dan 11:40–12:3 in a climactic time frame. It describes the last section of Daniel’s visions as a

⁷Jacques B. Doukhan, *Daniel: The Vision of the End* (Berrien Springs, MI: Andrews University Press, 1987), 2.

⁸מועד מועדים וחצי, עת קץ (12:4, 9), לעולם ועד (12:3), עת צרה (12:1), העת ההיא (12:1 3x), (12:7), קץ הימין, ימים אלף שלש מאות שלשים וחמשה (12:11), ימים אלף מאתים ותשעים (12:12), ימים אלף שלש מאות שלשים וחמשה (12:11), ימים אלף מאתים ותשעים (12:13).

⁹Dan 2:8, 21; 3:5, 15; 4:13, 20, 22, 29; 7:12, 25.

¹⁰Gerhard Pfandl, “Daniel’s Time of the End,” *JATS* 7.1 (Spring 1996): 149; Pfandl’s dissertation investigates two temporal expressions in the book of Daniel, *latter days* and *time of the end*. Gerhard Pfandl, “The Latter Days and the Time of the End in the Book of Daniel” (PhD diss., Andrews University, 1990).

prophetic/apocalyptic/eschatological expression, ending with the resurrection (12:2, 13).

In the Hebrew Bible, the expression **העת ההיא** appears 73 times¹¹: 18 times in the Torah, 19 times in the Former Prophets, 16 times in the Latter Prophets, and 20 times in the Writings. In the main literary genres of the Old Testament, **העת ההיא** is not present in poetry and law; it occurs only in narrative and prophetic contexts.

In his book, *Literarkritische, Formgeschichtliche und Stilkritische Untersuchungen zum Deuteronomium*, Plöger classified the occurrences of **העת ההיא** in the Hebrew Bible according to the place of its appearing in the syntax construction of the clause.¹² However, he found **העת ההיא** only 68 times in the Old Testament. Table 1 consists of 5 columns: (1) number of the occurrence, (2) the biblical reference, (3) Plöger's suggestion (with a + sign if it coincides with the current study and a – sign if not), (4) Ruiz's suggestion found in the Hebrew Bible, and (5) the reason of the difference between Plöger and Ruiz (Plöger does not consider the expressions in the *plural* [בַּעֲתֵי־הַהֵם in Dan 11:14 and 2 Chr 15:5] nor when it appears only with an article and *no preposition* ב [הַעֵת הַהִיא in Dan 12:1; Neh 6:1, and Neh 13:21]).

¹¹2x in Gen, 1x in Num, 15x in Deut, 4x in Josh, 7x in Judg, 3x in 1 Kgs, 5x in 2 Kgs, 3x in Isa, 7x in Jer, 1x in Joel, 1x in Amos, 1x in Mic, 3x in Zeph, 1x in Esth, 4x in Dan, 1x in Ezra, 3x in Neh, 2x in 1 Chr, and 9x in 2 Chr.

¹²Josef G. Plöger, *Literarkritische, Formgeschichtliche und Stilkritische Untersuchungen zum Deuteronomium*, Bonner Biblische Beiträge, Bd. 26 (Bonn: Hanstein, 1967), 219–22.

Table 1. Occurrences of העת ההיא: Comparison of Plöger/Hebrew Bible

Occurrences	Text	Plöger	Hebrew Bible	Reason of Distinction
1	Gen 21:22	+	+	
2	Gen 38:1	+	+	
3	Num 22:4	+	+	
4	Deut 1:9	+	+	
5	Deut 1:16	+	+	
6	Deut 1:18	+	+	
7	Deut 2:34	+	+	
8	Deut 3:4	+	+	
9	Deut 3:8	+	+	
10	Deut 3:12	+	+	
11	Deut 3:18	+	+	
12	Deut 3:21	+	+	
13	Deut 3:23	+	+	
14	Deut 4:14	+	+	
15	Deut 5:5	+	+	
16	Deut 9:20	+	+	
17	Deut 10:1	+	+	
18	Deut 10:8	+	+	
19	Josh 5:2	+	+	
20	Josh 6:26	+	+	
21	Josh 11:10	+	+	
22	Josh 11:21	+	+	
23	Judg 3:29	+	+	
24	Judg 4:4	+	+	
25	Judg 11:26	+	+	
26	Judg 12:6	+	+	
27	Judg 14:4	+	+	
28	Judg 21:14	+	+	
29	Judg 21:24	+	+	
30	1 Kgs 8:65	+	+	
31	1 Kgs 11:29	+	+	
32	1 Kgs 14:1	+	+	
33	2 Kgs 8:22	+	+	
34	2 Kgs 16:6	+	+	
35	2 Kgs 18:16	+	+	
36	2 Kgs 20:12	+	+	
37	2 Kgs 24:10	+	+	
38	Isa 18:7	+	+	
39	Isa 20:2	+	+	
40	Isa 39:1	+	+	
41	Jer 3:17	+	+	
42	Jer 4:11	+	+	
43	Jer 8:1	+	+	
44	Jer 31:1	+	+	
45	Jer 33:15	+	+	
46	Jer 50:4	+	+	
47	Jer 50:20	+	+	
48	Joel 4:1	+	+	

Table 1–Continued.

Occurrences	Text	Plöger	Hebrew Bible	Reason of Distinction
49	Amos 5:13	+	+	
50	Mic 3:4	+	+	
51	Zeph 1:12	+	+	
52	Zeph 3:19	+	+	
53	Zeph 3:20	+	+	
54	Esth 8:9	+	+	
55	Dan 11:14	-	+	Plural
56	Dan 12:1 (1)	+	+	
57	Dan 12:1 (2)	+	+	
58	Dan 12:1 (3)	-	+	No preposition ב
59	Ezra 8:34	+	+	
60	Neh 4:16	+	+	
61	Neh 6:1	-	+	No preposition ב
62	Neh 13:21	-	+	No preposition ב
63	1 Chr 21:28	+	+	
64	1 Chr 21:29	+	+	
65	2 Chr 7:8	+	+	
66	2 Chr 13:18	+	+	
67	2 Chr 15:5	-	+	Plural
68	2 Chr 16:7	+	+	
69	2 Chr 16:10	+	+	
70	2 Chr 21:10	+	+	
71	2 Chr 28:16	+	+	
72	2 Chr 30:3	+	+	
73	2 Chr 35:17	+	+	

Background to the Study

The temporal-semantic role of the phrase הַעֵת הַהִיא is non-specific. It does not stand by itself, but needs context. The circumstantial/temporal expression הַעֵת הַהִיא may denote duration or be a deictic element in time. הַעֵת הַהִיא consists of two elements, a determinative noun (הַעֵת) and a determinative pronoun (הַהִיא). None of these elements—define temporality. In the context of a narrative, הַעֵת הַהִיא is a deictic expression that does not indicate just any temporality, but a specific one. הַעֵת announces temporality, but it is הַהִיא that determines the *momentum* in time.

This dissertation studies the temporal-semantic role of הַעֵת הַהֵיאָה in the context of Dan 12:1. Thus, a brief view of the interpretations illustrates the diversity of opinions regarding the temporal-semantic role of הַעֵת הַהֵיאָה in the context of Dan 11:40–12:3. There are at least four ways of interpreting this temporal phrase. First, some scholars agree that הַעֵת הַהֵיאָה in Dan 12:1 is a period for the persecution, liberation, and resurrection of ethnic Israel after the actions of Antiochus Epiphanes. Thus, this venue affirms the Maccabean Thesis for the origin of the book of Daniel, understanding that the events of Dan 12:1–3 happened in the second century before Christ. For instance, Hartman and Di Lella suggested that the expression הַעֵת הַהֵיאָה “refers to the time of the miserable death of Antiochus IV, and not to some distant time in the future.”¹³ Hill affirmed that the *time of distress* describes the “enormity of the persecution of the Jews by Antiochus IV.”¹⁴

The pericope that precedes Dan 12:1 is Dan 11:40–45, and it works as the context of הַעֵת הַהֵיאָה. Scholars relate הַעֵת הַהֵיאָה to distinct parts of the prophetic narrative of

¹³Hartman and Di Lella, *The Book of Daniel*, 306; see also John E. Goldingay, *Daniel*, WBC 30 (Dallas: Word, 1998), 305–306.

¹⁴Andrew E. Hill, “Daniel,” in *Daniel–Malachi*, ed. Tremper Longman III and David E. Garland, rev. ed., EBC 8 (Grand Rapids, MI: Zondervan, 2008), 204; Robert B. Chisholm Jr., *Handbook on the Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets* (Grand Rapids, MI: Baker Academic, 2002), 327; and Nathaniel S. Folsom, *A Critical and Historical Interpretation of the Prophecies of Daniel* (New York: Crocker & Brewster, 1842), 203–04. Moreover, Schwab affirmed that the persecution of Antiochus was just a symbol of this future persecution. George M. Schwab, *Hope in the Midst of a Hostile World: The Gospel According to Daniel* (Phillipsburg, NJ: P&R, 2006), 166; see also Kenneth O. Gangel, *Daniel*, ed. Max E. Anders, Glen Martin, and Trent C. Butler, HOTC (Nashville, TN: Broadman & Holman, 2001), 320; Allan A. MacRae, *The Prophecies of Daniel* (Singapore: Christian Life, 1991), 244–45; James Luther Mays, ed. *Harper’s Bible Commentary* (San Francisco: Harper & Row, 1988), 705–706; W. Sibley Towner, *Daniel* (Atlanta, GA: John Knox, 1984), 166; J. Vernon McGee, *Thru the Bible with J. Vernon McGee* (Nashville, TN: Nelson, 1981), 603; Evis L. Carballosa, *Daniel y el reino mesiánico* (Barcelona: Portavoz Evangélico, 1979), 271; and Leon James Wood, *A Commentary on Daniel* (Grand Rapids, MI: Zondervan, 1973), 315.

Dan 11. Johann Peter Lange considered that *הַעֵת הַהִיא* does not have a vague denotation, but refers to “the time just indicated (11:45), when judgment shall overtake the impious oppressor, Antiochus Epiphanes, and when he shall come to his end.”¹⁵ On the other hand, Lederach declared that *הַעֵת הַהִיא* “connects with 11:40 and does not begin something new.”¹⁶ He concluded that *הַעֵת הַהִיא* in Dan 12:1 “refers to the end of Antiochus.”¹⁷ These scholars individually seem to emphasize specific points of time in Dan 11:40, 45.

One problem with this interpretation is that Dan 12:1–3 seems to establish a temporal frame that includes a resurrection. It is hard to explain a physical resurrection event in the time of Antiochus IV. For that reason, the proponents of this view interpret the resurrection of Dan 12 as a spiritual renovation of Israel.¹⁸

A second interpretation places *הַעֵת הַהִיא* during the period of the Herodian dynasty. According to this interpretation, Herod the Great was the king of Dan 11:36–45.

¹⁵John Peter Lange et al., *A Commentary on the Holy Scriptures: Daniel* (Bellingham, WA: Logos Bible Software, 2008), 260–261.

¹⁶Paul M. Lederach, *Daniel*, BCBC (Scottsdale, PA: Herald Press, 1994), 253.

¹⁷Lederach, *Daniel*, 253; The *Faithlife Study Bible* relates the description of Dan 12:1 to the time of the end of 8:17, 11:40, and 11:45. John D. Barry et al., eds., *Faithlife Study Bible* (Bellingham, WA: Logos Bible Software, 2012), Da 12:1.

¹⁸Gowan understands the resurrection “as a metaphorical account of the Maccabean rebellion.” Donald E. Gowan, *Daniel* (Nashville, TN: Abingdon, 2001), 151; see also Al Wolters, “Zöhar Haraqîa' (Daniel 12.3) and Halley's Comet,” *JSOT* 19.61 (1994): 118; John Joseph Collins and Adela Yarbro Collins, *Daniel: A Commentary on the Book of Daniel*, ed. Frank Moore Cross, Herm (Minneapolis, MN: Fortress Press, 1993), 133. Lindenberger believes that “‘That time’ is the time of the final battle with Antiochus and all that he symbolizes.” James M. Lindenberger, “Daniel 12:1–4,” *Int* 39 (1985): 183; see also Robert A. Anderson, *Signs and Wonders: A Commentary on the Book of Daniel* (Grand Rapids, MI: Eerdmans, 1984), 144. Kelly claimed that “the passage has no direct reference to a bodily resurrection, which simply furnishes a figure for the national revival of Israel.” William Kelly, *Notes on the Book of Daniel* (London: G. Morrish, 1800), 257.

Thus, הַעֵת הַהִיא should be a period after his death in 4 BCE.¹⁹

The third view for the expression הַעֵת הַהִיא builds a connection between the past and the future. Scholars who support this view see the persecution of the Jews by Antiochus IV as a primary fulfillment of the prophecy, but also as a type of the Antichrist's persecution against God's people in an eschatological time.²⁰

Longman considered that the Davidic king of the Psalms is related to the Messiah, and Antiochus, to the Antichrist. He argued that “the end is in the second century, but the end is also in the still-distant future.”²¹ Baldwin affirmed that the text refers to Antiochus, but “it carries the secondary idea of the end of all things.”²² Blenkinsopp proposed a semantic connection between הַעֵת הַהִיא and “the common eschatological marker in post-exilic prophecy, בְּיוֹם הַהוּא.”²³ John Joseph Collins and Adela Yarbro Collins thought of

¹⁹James E. Smith, *The Major Prophets*, Old Testament Survey Series (Joplin, MO: College Press, 1992), Da 12:1.

²⁰See Gordon D. Fee and Robert L. Hubbard Jr., eds., *The Eerdmans Companion to the Bible* (Grand Rapids, MI: Eerdmans, 2011), 451; J. Daniel Hays, *Message of the Prophets: A Survey of the Prophetic and Apocalyptic Books of the Old Testament* (Grand Rapids, MI: Zondervan, 2010), 253; James E. Rosscup, *An Exposition on Prayer in the Bible: Igniting the Fuel to Flame Our Communication with God* (Bellingham, WA: Lexham Press, 2008), 1289–90; Adele Berlin, Marc Zvi Brettler, and Michael Fishbane, eds., *The Jewish Study Bible* (New York: Oxford University Press, 2004), 1664–65; Rodney Stortz, *Daniel: The Triumph of God's Kingdom*, ed. R. Kent Hughes, PW (Wheaton, IL: Crossway, 2004), 218; David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Bible Software, 1997), 1:647; H. L. Willmington, *Willmington's Bible Handbook* (Wheaton, IL: Tyndale House, 1997), 439; Robert Jamieson, A. R. Fausset, and Gary V. Smith, *The Prophets as Preachers: An Introduction to the Hebrew Prophets* (Nashville, TN: Broadman & Holman, 1994), 296; Sinclair B. Ferguson and Lloyd J. Ogilvie, *Daniel*, PC 21 (Nashville, TN: Nelson, 1988), 224; John J. Collins, *Daniel: With an Introduction to Apocalyptic Literature*, FOTL 20 (Grand Rapids, MI: Eerdmans, 1984), 97–98; and F. F. Bruce, *New International Bible Commentary* (Grand Rapids, MI: Zondervan, 1979), 869.

²¹Tremper Longman III, *Daniel*, NIVAC (Grand Rapids, MI: Zondervan, 1999), 284.

²²Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, TOTC 23 (Downers Grove, IL: InterVarsity, 1978), 223–24.

²³Joseph Blenkinsopp, *A History of Prophecy in Israel* (Philadelphia: Westminster, 1983) 255–67.

הַעֵת הַהֵיאַ as a temporal expression with eschatological connotations.²⁴

The fourth interpretation considers הַעֵת הַהֵיאַ to be an eschatological time with no relationship to any previous event. This view has three variations. First, dispensationalist scholars consider that הַעֵת הַהֵיאַ points to a persecution of a particular eschatological time. In other words, the “Antichrist’s reign of terror.”²⁵ They may be post-tribulationist, pre-tribulationist, and mid-tribulationist, depending on the timing of the Second Coming of Christ in relation to the event of persecution. The time of tribulation could be seven or three and a half years, and its object may be Israel or the Church.²⁶

Second, another group of scholars within this fourth view sees הַעֵת הַהֵיאַ as an eschatological time of trouble without a defined span of time. During this period, the event of the general resurrection of the righteous ones occurs.²⁷

²⁴Collins and Collins, *Daniel*, 390.

²⁵Stephen R. Miller, *Daniel*, NAC 18 (Nashville, TN: Broadman & Holman, 1994), 313; see also Andrew E. Steinmann, *Daniel*, ConcC (Saint Louis, MO: Concordia, 2008), 559.

²⁶*BEB* 1, s.v. “Eschatology”; Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids, MI: Eerdmans, 1994), 136; *DBPET*, s.v. “Eschatology”; Michael F. Bird, *Evangelical Theology: A Biblical and Systematic Introduction* (Grand Rapids, MI: Zondervan, 2013), 292–94; Arnold G. Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*, rev. ed. (Tustin, CA: Ariel Ministries, 1994), 296; and C. I. Scofield, ed., *The Scofield Reference Bible* (New York: Oxford University Press, 1917), 919.

²⁷Paulien did not affirm that the resurrection of Dan 12:2 is the general resurrection; however, he seemed to support the concept. Jon Paulien, “The Resurrection and the Old Testament: A Fresh Look in Light of Recent Research,” *JATS* 24/1 (2013): 9. Stevenson, Glerup, and Oden indicated that, in Agustin’s view, there is no contradiction between the “many” and “all who are in the tombs”; thus, this is a description of the general resurrection. Kenneth Stevenson, Michael Glerup, and Thomas C. Oden, *Ezekiel, Daniel*, ACCS 13 (Downers Grove, IL: InterVarsity, 2008), 304; see also Sharon Pace, *Daniel*, SHBC (Macon, GA: Smyth & Helwys, 2008), 337; Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, ID: Pacific Press, 2007), 436; William H. Shea, *Daniel: A Reader’s Guide* (Nampa, ID: Pacific Press, 2005), 270; Mark Mangano, *Esther & Daniel*, CPNIVC Old Testament (Joplin, MO: College Press, 2001), 303; Robert S. Fyall, *Daniel*, FBC (Fearn, Tain, Ross-shire, UK: Christian Focus, 1998), 185; Torbjorn I. Joretteg, *Daniel and the Visions About the End Time* (Brushton, NY: Aspect Books, 1998), 19; René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel*, UBS Handbook Series (New York: United Bible Societies, 1994), 324; Longman III, *Daniel*, 284; Sinclair B. Ferguson, *Daniel*, CC (Waco, TX: Word, 1988), 245; G. Arthur Keough, *Let*

Finally, as a third variation of this fourth view, scholars understand that הַעֵת הַהֵיאָ is an introductory phrase for an eschatological time. That period includes a time of trouble, liberation, partial resurrection, and glorification.²⁸

Considering the relationship between Dan 11:40–45 and הַעֵת הַהֵיאָ in Dan 12:1, scholars locate it in three chronological moments: (1) in Dan 11:40 at the time of the

Daniel Speak (Washington, DC: Review and Herald, 1987), 124; Frederick A. Tatford, *Daniel and His Prophecy: Studies in the Prophecy of Daniel* (Minneapolis, MN: Klock & Klock, 1980), 215; Desmond Ford, *Daniel* (Nashville, TN: Southern, 1978), 280; Mervyn Maxwell, *God Cares* (Boise, ID: Pacific Press, 1981), 1:299; Jerome, *Jerome's Commentary on Daniel*, trans. Gleason L. Archer (Grand Rapids, MI: Baker Books, 1977), 146; G. Coleman Luck, *Daniel* (Chicago: Moody Press, 1958), 121; and Franz Dürstewald, *Die Weltreiche und Das Gottesreich nach den Weissagungen des Propheten Daniel* (Freiburg im Breisgau: Herder, 1890), 172–73. Baldwin suggested that “Jesus almost certainly has this verse in mind in Matthew 25:46 and John 5:28–29.” Baldwin, *Daniel*, 204; Iain Provan, *Daniel* (Grand Rapids, MI: Eerdmans, 2019), 43; Paul R. House, *Daniel: An Introduction and Commentary*, ed. David G. First, TOTC 23 (Downers Grove, IL: InterVarsity, 2018), 184–5; André Lacocque, *The Book of Daniel: Commentary*, trans. David Pellauer (Eugene, OR: Wipf & Stock, 2014), 242.

²⁸Doukhan analyzed the occurrences of the term רַבִּים in Dn 11:40–12:13 and understood רַבִּים in Dan 12:2 as a special eschatological group. See Jacques B. Doukhan, “From Dust to Stars: The Vision of Resurrection(s) in Daniel 12,1–3 and Its Resonance in the Book of Daniel,” in *Resurrection of the Dead: Biblical Traditions in Dialogue*, ed. Geert Van Oyen and Tom Shepherd, BETL CCIL (Leuven: Uitgeverij Peeters, 2012), 95. He also related the phrase “at that time” of Dan 12:1 with the coming of the Son of man of Dan 7. Jacques B. Doukhan, *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile* (Nampa, ID: Pacific Press, 2000), 186; see also Carlos Elías Mora, *Dios defiende a su pueblo: Comentario exegetico de Daniel 10 al 12* (Montemorelos, México: Adventus, 2012), 199–201; Ángel Manuel Rodríguez, “Dan 12: Translation and Interpretation,” unpublished manuscript, 13, quoted in Mora, 200 n. 68; Ronald R. Lambert, *Genuine New Light from Revelation and Daniel* (Brushton, NY: TEACH Services, 2009), 142; Roderick L. Yip, *Daniel's Difficulties Resolved, Revelation's Secrets Revealed* (Brushton, NY: TEACH Services, 2004), 34; Artur A. Stele, “Resurrection in Daniel 12 and Its Contribution to the Theology of the Book of Daniel” (PhD diss., Andrews University, 1996); Gerhard F. Hasel, “Resurrection in the Theology of Old Testament Apocalyptic,” *ZAW* 92 (1980): 267–84; Roy Allan Anderson, *Unfolding Daniel's Prophecies* (Mountain View, CA: Pacific Press, 1975), 175; Uriah Smith, *The Prophecies of Daniel and the Revelation* (Nashville, TN: Southern, 1944), 305–6; and Pfandl, “Daniel's Time of the End,” 144; Roger Ruiz, “La Resurrección en Daniel 12:2,” unpublished manuscript, quoted in Mora, 200 n. 67; Roger Ruiz, “Especial o general,” *Ministerio Adventista* (October 2009):15–17; Roger Ruiz, “Is the Liberation and the Resurrection of Daniel 12:1–2 One Event?” *TeoBiblica* 1.1 (May 2015): 67–87; Roger Ruiz, “La Resurrección de Daniel 12:2 en el contexto del tiempo de angustia,” in *Eventos finales: Una Exposición bíblica y contemporánea*, ed. Erick B. Jiménez, Teófilo Correa and Joel Iparraguirre (Clovis, CA: Central California Conference of Seventh-day Adventists, 2020), 43–53; Roger Ruiz, “Daniel 11:40–12:3 and 12:13: Narrative Flow and Chronological Relationships as Eschatological Indicators of Temporality,” in *Eschatology from an Adventist Perspective: Proceedings of the Fourth International Bible Conference Rome, June 11–20, 2018*, ed. Elias Brasil de Souza et al. (Silver Spring, MD: Biblical Research Institute, 2021), 55–76; Roger Ruiz, “‘Aquel tiempo’: Indicadores temporales en la escatología del libro de Daniel,” *Ministerio Adventista* (Mayo-Junio 2022): 10–15.

end,²⁹ (2) after the end of the life of the King of the North in Dan 11:45,³⁰ and (3) at the time of the events described in Dan 11:45.³¹

Problem Statement

According to the previous discussion, there is no scholarly consensus about the temporal understanding of the expression הַעֵת הַהִיא in Dan 12:1. Some scholars relate הַעֵת הַהִיא with Dan 11:40. In contrast, others argue that it refers to the end of Dan 11:45 after the death of the King of the North. Still others consider הַעֵת הַהִיא as happening in the beginning and during the events of Dan 11:45.

Consequently, הַעֵת הַהִיא, as a non-specific temporal phrase, still continues to offer an open field of research for a study on the temporality of Dan 12:1 to determine its temporal-semantic role, its extension, and the nature of events included in its temporal frame. This research seeks to bring a solution to this particular problem.

Purpose Statement

Due to the variety of views on the temporal expression הַעֵת הַהִיא in Dan 12:1,

²⁹J. Paul Tanner, *Daniel*, ed. H. Wayne House and William D. Barrick, EEC (Bellingham, WA: Lexham, 2020), 728; Hill, “Daniel,” 204; Peter A. Steveson, *Daniel* (Greenville, SC: Bob Jones University Press, 2008), 226; Ernest Lucas, *Daniel*, ed. David W. Baker and Gordon J. Wenham, ApOTC 20 (Leicester, England: Apollos, 2002), 293; Steinmann, *Daniel*, 559; Douglas J. Simpson, *The Book of Daniel*, Clear Study Series (Nashville, TN: Randall House, 2000), 107.

³⁰Shea, *Daniel*, 269; Carol A. Newsom and Brennan W. Breed, *Daniel: A Commentary*, 1st ed., OTL (Louisville, KY: Westminster John Knox, 2014), 360; P. R. Davies, *Daniel* (Sheffield: Sheffield Academic, 1998), 113.

³¹Merling Alomía, “Daniel,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 1059; Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 116; Stefanovic, *Daniel*, 438; Goldingay, *Daniel*, 306; Eugene Carpenter, “Daniel,” in *Ezekiel & Daniel* by David L. Thompson and Eugene Carpenter, ed. Philip W. Comfort, CBC 9 (Carol Stream, IL: Tyndale House Publishers, 2010), 457.

this dissertation deals with a study of הַעֵת הַהֵיאַ in its different temporal-semantic roles in the Hebrew Bible. Moreover, the investigation includes an exegetical analysis of Dan 12:1. The purpose of this study is to offer an answer to the following question: What is the temporal frame of the phrase הַעֵת הַהֵיאַ in Dan 12:1 according to the temporal indicators provided in the context of the predictive discourse of Dan 11:40–12:3?

Justification

A study on the temporal-semantic roles of הַעֵת הַהֵיאַ in the Hebrew Bible and its use in Dan 12:1 is essential for three reasons. First, there are no significant studies that focus on the semantics of temporality concerning this particular expression. Second, such an investigation contributes to understanding the temporality of eschatological contexts, and third, this study helps to define the temporality of הַעֵת הַהֵיאַ in Dan 12:1 and its relationship to other temporal expressions of Dan 12. Such an analysis could contribute to a better understanding of temporality in the prophecy of Daniel.

Scope and Delimitations

This research is a semantic study of the temporality of the expression הַעֵת הַהֵיאַ in the Hebrew Bible and its temporal frame in Dan 12:1.

The study of הַעֵת הַהֵיאַ from a diachronic approach in the Hebrew Bible does not consist of an exegetical analysis of each occurrence, but only an exploration of its temporal connotation. The synchronic approach analyzes the pericope of Dan 11:40–12:3 exegetically. However, its primary purpose is to determine the temporality of הַעֵת הַהֵיאַ in its context. This research does not offer a historical interpretation of the pericope.

The semantic analysis of the temporality of הַעֵת הַהֵיאָה in Dan 12:1 follows the Masoretic Text in its final form in the context of Dan 11:40–12:3. The study of other temporal expressions in Dan 12 is limited to their relationship with הַעֵת הַהֵיאָה. Some scholars have studied those expressions.³² In short, almost any analytical endeavors could help to clarify the temporal meaning of הַעֵת הַהֵיאָה in Dan 12:1.

This dissertation does not deal with issues of date and authorship of the book of Daniel. The sixth century BCE as the date for the book of Daniel is accepted.³³

Methodology

The methodology of this dissertation uses a combination of diachronic and synchronic approaches.³⁴ The diachronic approach is understood as the development of the temporal-semantic roles of the expression הַעֵת הַהֵיאָה through time in the Hebrew Bible according to its final form. The diachronic approach for this study does not attempt a deconstruction of the texts to look for layers of composition. The synchronic method is

³²Gerhard Pfandl, “The Time Prophecies in Daniel 12,” in *Meeting with God on the Mountains: Essays in Honor of Richard M. Davidson*, ed. Jiří Moskala (Berrien Springs, MI: Old Testament Department, Seventh-day Adventist Theological Seminary, Andrews University, 2016), 139–55; and Heinz Schadinger, *Historical Confirmation of Prophetic Periods, release 7* (Silver Spring, MD: Biblical Research Institute, 2005).

³³For an extensive discussion on the date and authorship of Daniel, see Jiří Moskala, *Kniha Daniel, a makabejská teze: Problematika autorství, jednoty, struktury a sedmdesáti týdnů knihy Daniel: příspěvek do diskuse o kanonické apokalyptice* (Orlíčky, Czech Republic: Vydavatelství HOPE, 1995).

³⁴For synchronic and diachronic methodology, see James Barr, “The Synchronic, the Diachronic and the Historical: A Triangular Relationship?” in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*, ed. Johannes C. De Moor (Leiden: Brill, 1995), 1–14; Norman Whybray, *Introduction to the Pentateuch* (Grand Rapids, MI: Eerdmans, 1995), 134–5; Ross Cole and Paul Petersen, *Hermeneutics, Intertextuality and the Contemporary Meaning of Scripture* (Adelaide: ATF, 2014); Jordan M. Scheetz, *The Concept of Canonical Intertextuality and the Book of Daniel* (Eugene, OR: Pickwick, 2011); see also Richard B. Hays, Stefan Alkier, and Leroy Andrew Huizenga, eds., *Reading the Bible Intertextually* (Waco, TX: Baylor University Press, 2009); Heerak C. Kim, *Intricately Connected: Biblical Studies, Intertextuality, and Literary Genre* (Lanham, MD: University Press of America, 2008); Sweeney, *Form and Intertextuality*, 239–61.

understood as the analysis of the temporal expression הָעֵת הַהִיא in the particular literary context of Dan 12:1, namely, Dan 11:40–12:3.

For its diachronic and synchronic approaches, the methodology of this dissertation combines elements of traditional exegesis, usually on the clause level, and text-linguistics analysis which goes beyond the boundaries of the clause. The diachronic analysis explores the immediate clauses in the context of הָעֵת הַהִיא. It studies the morpho-syntactic flow of the verbs to determine the temporal position of הָעֵת הַהִיא. On the other hand, the synchronic analysis consists of a more detailed study of the morpho-syntactic flow of the verbs in the pericope of Dan 11:40–12:3. Thus, the analysis beyond the clauses where הָעֵת הַהִיא occurs three times in Dan 12:1 helps to resolve its temporality.

Analysis Beyond the Boundaries of the Clause

Longacre and Bowling made a list of the biblical Hebrew grammars that are available today, among them, Gesenius-Kautzsch-Cowley (1910); Lambdin (1971); Joüon (1971); Waltke-O'Connor (1990); and van der Merwe, Naudé, and Kroeze (1999), and said that “without any pretensions to superior acuity than that found in our predecessors and in our contemporaries, we are suggesting that an avenue previously not taken be explored: that the Biblical Hebrew verb be examined systematically in discourse context.”³⁵

³⁵Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function Across Genres* (Dallas, TX: SIL International, 2015), 1; see also Daniel Block, *Ruth: A Discourse Analysis of the Hebrew Bible*, ZECOT 8 (Grand Rapids, MI: Zondervan, 2015), 10; C. H. J. van der Merwe, J. A. Naudé, and Jan Kroeze. *A Biblical Hebrew Reference Grammar*, 2nd ed.

Gesenius, Jouon-Muraoka, and Waltke-O'Connor generally studied phonetics, morphology, and syntax. They offered explanations of the distinct types of clauses³⁶ and their coordination.³⁷ Nevertheless, to grasp a proper understanding of the texts' semantics

(London: Bloomsbury; New York: T & T Clark, 2017), 382; Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, trans. W. G. E. Watson, JSOTSup 86 (Sheffield, England: JSOT Press, 1990), 19; David Allan Dawson, *Text-Linguistics and Biblical Hebrew*, JAARSup 177 (Sheffield, England: Sheffield Academic, 2015), 31; Robert E. Longacre, *Joseph: A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39–48* (Winona Lake, IN: Eisenbrauns, 2003), 40–54; Susan Anne Groom, *Linguistic Analysis of Biblical Hebrew* (Waynesboro, GA: Paternoster, 2003), 131–60; P. van Hecke, *From Linguistics to Hermeneutics: A Functional and Cognitive Approach to Job 12–14*, ed. K. A. D. Smelik, SSN 55 (Leiden: Brill, 2011), 7–43; Ernst R. Wendland, *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel* (Lewiston, NY: Mellen Biblical Press, 1995), 3–122; Block, *Ruth*, 10; Emmer Chacón, “A Divine Call to Relationship and a Covenantal Renewal in Deuteronomy 28:69–30:20: A Syntagmatic, Syntactic and Text-Linguistic Analysis” (PhD diss., Adventist International Institute of Advanced Studies, 2010); Galia Hatav, “(Free) Direct Discourse in Biblical Hebrew,” *HS* 41 (2000): 7–30; Adina Moshavi and Tania Notarius, eds., *Advances in Biblical Hebrew Linguistics: Data, Methods, and Analysis*, LSAWS 12 (Winona Lake, IN: Eisenbrauns, 2017); Robert D. Bergen, ed., *Biblical Hebrew and Discourse Linguistics* (Dallas, TX: Summer Institute of Linguistics, 1994); C. H. J. van der Merwe, “Some Recent Trends in Biblical Hebrew Linguistics: A Few Pointers Towards a More Comprehensive Model of Language Use,” *HS* 44 (2003): 7–24; Mats Eskhult, “Traces of Linguistic Development in Biblical Hebrew,” *HS* 46 (2005): 353–70; B. M. Rocine, *Learning Biblical Hebrew: A New Approach Using Discourse Analysis* (Macon, GA: Smyth and Helwys, 2000), 201–14. For text-linguistics analysis, see Oliver Glanz, Reinoud Oosting, and Janet W. Dyk, “Valence Patterns in Biblical Hebrew: Classical Philology and Linguistic Patterns,” *JNSL* 2.41 (2016): 31–55; Janet W. Dyk, Oliver Glanz, and Reinoud Oosting, “Analysing Valence Patterns in Biblical Hebrew: Theoretical Questions and Analytic Frameworks,” *JNSL* 1.40 (2014): 43–62; Randall Butth, “Functional Grammar, Hebrew and Aramaic: An Integrated, Textlinguistic Approach to Syntax,” in *Discourse Analysis of Biblical Literature: What It Is and What It Offers*, ed. Walter Bodine, SemeiaSt (Atlanta, GA: Scholars Press, 1995), 77–102; Walter Bodine, “Discourse Analysis of Biblical Literature: What It is and What It Offers,” in *Discourse Analysis of Biblical Literature: What It Is and What It Offers*, ed. Walter Bodine, SemeiaSt (Atlanta, GA: Scholars Press, 1995), 1–66; Cynthia L. Miller, ed., *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, LSAWS 1 (Winona Lake, IN: Eisenbrauns, 1999), 273–336; Robert Rezetko and Ian Young, *Historical Linguistics and Biblical Hebrew: Steps Toward an Integrated Approach*, ANEM 9 (Atlanta, GA: SBL Press, 2014), 59–210; Yoshinobu Endo, *The Verbal System of Classical Hebrew in the Joseph Story: An Approach from Discourse Analysis* (Assen, Netherlands: Van Gorcum, 1996), 88–90; and Elizabeth Robar, *The Verb and the Paragraph in Biblical Hebrew: A Cognitive-Linguistic Approach* (Leiden: Brill, 2015), 61–188.

³⁶See Friedrich Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch and Sir Arthur Ernest Cowley, 2nd English ed. (Oxford: Clarendon Press, 1910), 450–506; Paul Jouon and T. Muraoka, *A Grammar of Biblical Hebrew*, SubBi 14/II (Rome: Editrice Pontificio Istituto Biblio, 1991), 525–51; Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 632–46; see also Francis I. Andersen, *The Sentence in Biblical Hebrew*, JL Series Practica 231 (New York: Mouton, 1980), 24–76.

³⁷See Jouon and Muraoka, *A Grammar of Biblical Hebrew*, 607–14; and Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 647–55.

or the semantics of temporality, the clause and its limits are not enough. Heller explained that practically all the studies in biblical Hebrew in the past were at sentence/clause level due to a general linguistic idea. Lyons, a linguist, “restated Bloomfiel’s view in the dictum, ‘the sentence is largest unit of grammatical description’.”³⁸ Since James Barr incorporated linguistics into biblical studies in 1961, the way has been open to new approaches. Peters explained the difficult path between Bible studies and linguistics in these words: “Biblical scholars may be years or decades behind the linguistic trends, but they nevertheless seem to follow along at some point down the road.”³⁹ Thus, text-linguistics offers a suitable way to study the temporal-semantic role of העלת ההיא.

Text-linguistics Approaches: Summary of Methodology

Robar classified scholars’ emphasis of the analysis on the higher discourse level of the paragraph (text-linguistics) in three categories: (1) morpho-syntactic (morphological form and word order), (2) speaker orientation (narrative and direct

³⁸Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose*, HSS 55 (Winona Lake, IN: Eisenbrauns, 2004), 17; and J. Lyons, *Introduction to Theoretical Linguistics* (Cambridge, UK: Cambridge University Press, 1968), 172.

³⁹Kurtis Peters, *Hebrew Lexical Semantics and Daily Life in Ancient Israel: What’s Cooking in Biblical Hebrew*, ed. Paul Anderson and Yvonne Sherwood, BibInt 146 (Leiden: Brill, 2016), 12.

speech), and (3) foreground and background of the storyline.⁴⁰ Another classification of

⁴⁰Robar, *The Verb and the Paragraph in Biblical Hebrew*, 61. For morpho-syntactic analysis, see Leslie McFall, *Enigma of the Hebrew Verbal System* (Sheffield, England: Almond Press, 1982); JoAnna Hoyt, “Grammatical Features in Direct Speech of Kings: Time Frame, Modality, and Discourse,” (PhD diss., Dallas Theological Seminary, 2012), 4–81; David O. Moomo, “The Meaning of the Biblical Hebrew Verbal Conjugation from a Crosslinguistics Perspective” (Dlitt diss., University of Stellenbosch, 2004), 8–119; Robert D. Holmstedt, ed., *Linguistic on Biblical Hebrew*, SSSL 102 (Leiden: Brill, 2021); and Moshavi and Notarius, *Advances in Biblical Hebrew Linguistics*, 1–26, 207–32; Jan Joosten, *The Verbal System of Biblical Hebrew: A New Synthesis Elaborated on the Basis of Classical Prose*, JBS 10 (Jerusalem: Simor, 2012), 7–348; Shimeon Bar-Efrat, *Narrative Art in the Bible* (London and New York: T & T Clark International, 2004), 144; Tania Notarius, *The Verb in Archaic Biblical Poetry: A Discursive, Typological, and Historical Investigation of the Tense System*, SSSL 68, ed. A. D. Rubin and C. H. M. Versteegh (Leiden: Brill, 2013), 40; Tania Notarius, “Aspectual Markers,” *EHL*, 1:218–20; Galia Hatav, *The Semantics of Aspect and Modality: Evidence from English and Biblical Hebrew* (Amsterdam: J. Benjamins, 1997), 1–35; H el ene Dallaire, *The Syntax of Volitives in Biblical Hebrew and Amarna Canaanite Prose*, LSAWS 9 (Winona Lake, IN: Eisenbrauns, 2014), 36–164; Talmy Giv on, *Syntax: A Functional-Typological Introduction*, vol. 1 (Amsterdam: Benjamins, 2001), 285–368; John A. Cook, *Time and the Biblical Hebrew Verb: The Expression of Tense, Aspect, and Modality in Biblical Hebrew*, LSAWS 7 (Winona Lake, IN: Eisenbrauns, 2012), 46; John A. Cook, “The Semantics of Verbal Pragmatics: Clarifying the Roles of ‘Wayyiqtol’ and ‘Weqatal’ in Biblical Hebrew Prose,” *JSS* 49.2 (2004): 247–73; John A. Cook, “The Hebrew Verb: A Grammaticalization Approach,” *ZAH* 14.2 (2001): 117–43; Scott N. Callaham, *Modality and the Biblical Hebrew Infinitive Absolute*, ed. Florian C. Reiter, AKM 71 (Wiesbaden: Harrassowitz Verlag, 2014), 1–28; Ohad Cohen, *The Verbal Tense System in Late Biblical Hebrew Prose*, trans. Avi Aronsky, HSS 63 (Winona Lake, IN: Eisenbrauns, 2013), 7–50; S. R. Driver, *A Treatise on the Use of the Tenses in Hebrew and Some Other Syntactical Questions* (Grand Rapids, MI: Eerdmans, 1998), 13–164; Frank Matheus, *Text and Time: A Functional Approach to the Biblical Hebrew Verbal System*, WSW M unster Academic Series II.7 (M unster, Germany: Westf alische Wilhelms-Universit at, 2014), 11–74; Heller, *Narrative Structure and Discourse Constellations*, 1–32; Niccacci, *The Syntax of the Verb*, 17–8; John A. Cook, “Ewald and Driver on Biblical Hebrew ‘Aspect’: Anteriority and the Orientalistic Framework,” *ZAH* 9.2 (1996): 129–51; T. D. Andersen, “The Evolution of the Hebrew Verbal System,” *ZAH* 13.1 (2000): 1–66; Michael B. Shepherd, *The Verbal System of Biblical Aramaic: A Distributional Approach*, StBibLit 116 (New York: Lang, 2008); Jan-Wim Wesseli us, “The Literary Nature of the Book of Daniel and the Linguistic Character of Its Aramaic,” *AS* 3.2 (2005): 241–83; Mats Eskhult, “Verbal Syntax in Late Biblical Hebrew,” in *Diggers at the Well: Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*, ed. T. Muraoka and J. F. Elwolde (Leiden: Brill, 2000), 84–93. For analysis of word order see Tal Goldfajn, *Word Order and Time in Biblical Hebrew Narrative*, ed. J. Day et al., OTM (Oxford: Clarendon Press, 1998), 97–104; Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 694.

For speaker orientation on narrative, see Peter T. Vogt, *Interpreting the Pentateuch: An Exegetical Handbook*, ed. David M. Howard Jr., Handbooks for Old Testament Exegesis (Grand Rapids, MI: Kregel, 2009), 48; Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 2011); John H. Sailhamer, *The Pentateuch As Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992); Jean-Marc Heimerdinger, *Topic, Focus, and Foreground in Ancient Hebrew Narratives*, ed. David J. A. Clines and Philips R. Davies, JSOTSup 295 (Sheffield, England: Sheffield Academic, 1999), 42–43; Walter C. Kaiser, Jr., “Narrative,” in *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*, ed. D. Brent Sandy and Ronald L. Giese, Jr. (Nashville, TN: Broadman & Holman, 1995), 69–88.

For *vayyiqtol* as the leading verbal form of narrative, see Frederic C. Putnam, *A New Grammar of Biblical Hebrew* (Sheffield, England: Sheffield Phoenix Press, 2010), xviii; Matthew H. Patton and Frederic Clarke Putnam, *Basics of Hebrew Discourse: A Guide to Working with Hebrew Prose and Poetry*, ed. Miles V. Van Pelt (Grand Rapids, MI: Zondervan, 2019), 37; Talmy Giv on, “Biblical Hebrew as

analysis worth mentioning is the type of discourse. More recently, Longacre and Bowling proposed that the type of discourse determines the temporal interpretation of the Hebrew verb. Empirical data, not circular reasoning, leads to a conclusion.⁴¹

Although this dissertation includes the elements of text-linguistics as noted above, the main tools of the temporal-semantic analysis, according to the nature of each context, are the type of discourse (narrative and predictive discourse) and the morpho-syntactic flow of the verbal forms.

A table of the morpho-syntactic flow of the Hebrew verb in its context is one of

Diachronic Continuum,” in *Diachronic in Biblical Hebrew*, ed. Cynthia L. Miller-Naudé and Ziony Zevit, LSAWS 8 (Winona Lake, IN: Eisenbrauns, 2012), 42; Tamar Zewi, *Parenthesis in Biblical Hebrew*, ed. T. Muraoka and C. H. M. Versteegh, SSSL 50 (Leiden: Brill, 2007), 12; Tamar Zewi, “Biblical Hebrew Tenses and Saadya Gaon’s Translation of the Pentateuch,” *ANES* 46 (2009): 9; Hatav, *The Semantics of Aspect and Modality*, 56; Robar, *The Verb and the Paragraph in Biblical Hebrew*, 61; Elizabeth Robar, “WAYYIQTOL as an Unlikely Preterite,” *JSS* 58.1 (2013): 21–42; David Toshio Tsumura, “Tense and Aspect of Hebrew Verbs in 2 Samuel 7:8–16 from the Point of View of Discourse Grammar,” *VT* 60 (2010): 642; Lénart de Regt, “Hebrew Verb Forms in Prose and in Some Poetic and Prophetic Passages: Aspect, Sequentiality, Mood and Cognitive Proximity,” *JNSL* 34.1 (2008): 79; Moomo, “The Meaning of the Biblical Hebrew,” 170; Jan Joosten, “Verbal System: Biblical Hebrew,” *EHLL*, 3:922–23; Joosten, *The Verbal System of Biblical Hebrew*, 165; Cook, *Time and the Biblical Hebrew Verb*, 289; Robert D. Holmstedt, “The Relative Clause in Biblical Hebrew: A Linguistic Analysis” (PhD diss., University of Wisconsin–Madison, 2002), 155; Krzysztof J. Baranowski, “The Biblical Hebrew Wayyiqtol and the Evidence of the Amarna Letters from Canaan,” *JHebS* 16 (2016): 2, 11; Heimerdinger, *Topic, Focus, and Foreground in Ancient Hebrew Narratives*, 12.

For direct discourse, see Samuel A. Meier, *Speaking of Speaking: Marking Direct Discourse in the Hebrew Bible*, ed. J. A. Emerton et al., VTSup 46 (Leiden: Brill, 1992), 1; Hatav, “(Free) Direct Discourse,” 9.

For foreground and background in discourse, see Adina Moshavi, *Word Order in the Biblical Hebrew Finite Clause*, LSAWS 4 (Winona Lake, IN: Eisenbrauns, 2010), 27; Cook, *Time and the Biblical Hebrew Verb*, 275; Longacre, *Joseph: A Story of Divine Providence*, 62; Niccacci, *The Syntax of the Verb*, 116–17; Robar, *The Verb and the Paragraph in Biblical Hebrew*, 61–67. Moshavi, *Word Order in the Biblical Hebrew Finite Clause*, 27, 39; Groom, *Linguistic Analysis of Biblical Hebrew*, 147–51; Heller, *Narrative Structure and Discourse Constellations*, 22; and Ellen van Wolde, “Linguistic Motivation and Biblical Exegesis,” in *Narrative Syntax and the Hebrew Bible: Papers of the Tilburg Conference 1996*, ed. Ellen van Wolde, *BibInt* 29 (Leiden: Brill, 1997), 34–47. Chisholm proposed three elements in a story’s discourse structure, namely, the main line of the narrative, offline constructions, and quotations; see Robert B. Chisholm Jr., *Interpreting the Historical Books: An Exegetical Handbook*, ed. David M. Howard Jr., *Handbooks for Old Testament Exegesis* (Grand Rapids, MI: Kregel, 2006), 37; see also Bar-Efrat, *Narrative Art in the Bible*, 197–218; Heller, *Narrative Structure and Discourse Constellations*, 428–482; Bergen, *Biblical Hebrew and Discourse Linguistics*, 175–360; Dawson, *Text-Linguistics and Biblical Hebrew*, 123–53.

⁴¹See Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 45.

the tools for analyzing temporality in this dissertation. This table provides the grammatical and linguistic elements that allow flexibility in studying each text. Thus, the analysis in each context (narrative or predictive discourse) may vary.

The Table of Morpho-syntactic Flow in Narrative Discourse

The primary tool for the analysis of **בעת ההוא** in the narrative discourse (most in Former Prophets and Writings) is the table of morpho-syntactic flow. **בעת ההוא** appears highlighted in its current position according to the narrative.

The table has three columns. The first column references the text's chapter and verse in the title of the table. The second column presents the verbal form and the subject of the clause. In regard to the elements of analysis, the second column also includes

1. an introduction of the indicators of discourse analysis such as (a) word order when the expected verb-subject-object (VSO) is not present, (b) speaker orientation (narrative-direct discourse), (c) foreground-background information/main line-offline information/quotation or narrator's comments, and (d) discourse type (narrative discourse, predictive discourse, expository discourse, hortatory discourse, interrogative discourse)⁴² and

2. Hebrew verbs according to the flow of the text with the next indentation order: (a) *vayyiqtol* verb; (b) *qatal*, **אמר**, and *vayyomer*; (c) *yiqtol*, (d) infinitive, imperative, participle and nominal clauses (in English); and (e) the subject and the verb.

The third column offers the name of the verbal form and a translation of the

⁴²The classification of the discourse types follows Heller's proposal; see Heller, *Narrative Structure and Discourse Constellations*, 26.

objects or complements. The interruption of the narrative flow is due to some elements like the introduction of direct speech and narrator commentaries which use verbal or nominal forms other than the *vayyiqtol*. Thus, to understand the temporal-semantic role of הַעֵת הַהִיא in narrative discourse, it is necessary to determine the position of the temporal expression in the context of the relationship between the *vayyiqtol* verbs and the dynamic between the *vayyiqtol* verbs and the elements of discontinuity. In context, the closest *vayyiqtol* verb to הַעֵת הַהִיא generally defines its temporality.

The Table of Morpho-syntactic Flow in Predictive Discourse

The tables providing the morpho-syntactic flow of the predictive discourse mostly contain the same elements of analysis for narrative. The main distinction is the order of indentation of the verbal forms in the second column that follows the hierarchy of the predictive discourse.

Yiqtol forms and *x yiqtol* constructions are in the first position of the table, leading the predictive discourse as they appear in the text. However, *veqatal* forms appear in the second position. *Yiqtol* and *veqatal* constitute the main line in predictive discourse. Infinitive, imperative, and participle forms are generally secondary verbs that contribute to the discourse; they are in the third position. The formula אֲשֶׁר + *qatal* sometimes appears in the text, providing additional and retrospective information.

Moreover, the analysis of the texts where הַעֵת הַהִיא happens will adjust to its particular context. The aim of the semantic analysis of הַעֵת הַהִיא in its context is to establish temporality. Thus, the diachronic and synchronic study of the temporal phrase הַעֵת הַהִיא in the Hebrew Bible pursues that objective.

Synchronic Approach for the Study of הַעֲתָהּ הַזֵּה in Daniel 12:1

The purpose of this investigation is to understand the temporal-semantic role of הַעֲתָהּ הַזֵּה in Dan 12:1. Therefore, this dissertation studies Dan 11:40–12:3 in more detail in its immediate context.

Concerning the analysis of types of discourse, Longacre and Bowling affirmed that predictive discourse, “while having a *wqtl* backbone, is somewhat frequently introduced by a *yqtl* or noun-*yqtl* clause. In the case of the latter the noun phrase is customary temporal, e. g., ‘in those days,’ ‘in that day,’ or ‘in the last days.’”⁴³

Thus, there is a change from the narrative discourse (where *vayyiqtol* is the leading verbal form) to the predictive discourse (preceding a *yiqtol* or a *vav x yiqtol* construction). Patton and Putnam affirmed that “like *wayyiqtol* in narrative, *weqatal* is the most important form for non-narrative.”⁴⁴

However, as Longacre and Bowling proposed, it could be some subtype in which *yiqtol* “largely replaces the *wqtl* backbone, although the latter may occur in a few privileged places.”⁴⁵ In their analysis of Isa 24:21–23, an example “from Isaiah’s ‘little Apocalypse,’”⁴⁶ both forms (*yiqtol* and *veqatal*) are present as backbones.

The empiric discovery of the verbal forms of the morpho-syntactic flow in the literary context of הַעֲתָהּ הַזֵּה (Dan 11:40–12:4) is the safest way to authenticate its type of

⁴³Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 249.

⁴⁴They understood that the non-narrative type included the predictive discourse in Longacre’s classification, see Patton and Putnam, *Basics of Hebrew Discourse*, 77.

⁴⁵Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 227.

⁴⁶Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 234, 249.

discourse. Thus, the linguistic analysis for the temporal identification of הַעֵת הַהֵיאָ in Dan 12:1 follows, among others, the principles of the work in Longacre and Bowling.

The synchronic approach includes exegetical analysis⁴⁷ in the sphere of the clause and parts of the speech. Adverbs, prepositions, demonstrative pronouns, and other grammatical elements contribute to temporality. Moreover, the exegesis presents the relationship of הַעֵת הַהֵיאָ to other temporal phrases in Dan 12.

Brief Description of the Chapters of This Dissertation

The first chapter of this dissertation consists of an introduction explaining the purpose of this investigation and its methodology. Chapters 2 to 5 study the temporal-semantic roles of הַעֵת הַהֵיאָ in the Hebrew Bible and suggest its temporal reference according to the context in (1) the Pentateuch (chap. 2), (2) the Former Prophets (chap. 3), (3) the Latter Prophets (chap. 4), and the Writings (chap. 5).

Chapter 6 presents the temporal flow of Dan 11:40–45 as the previous context of הַעֵת הַהֵיאָ. Chapter 7 analyzes the temporality of הַעֵת הַהֵיאָ in Dan 12:1–3; including its

⁴⁷For general grammatical analysis and methods of exegesis, see John E. Goldingay, *Key Questions About Biblical Interpretation: Old Testament Answers* (Grand Rapids, MI: Baker Academic, 2011); Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation* (Grand Rapids, MI: Baker Academic, 2008); Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax*, 2nd ed. (Cambridge: Cambridge University Press, 2018); Bruce Corley, Steve Lemke, and Grant Lovejoy, eds., *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture* (Nashville, TN: Broadman & Holman, 2002); Robert L. Thomas, *Evangelical Hermeneutics: The New Versus the Old* (Grand Rapids, MI: Kregel, 2002); Mal Couch, *An Introduction to Classical Evangelical Hermeneutics: A Guide to the History and Practice of Biblical Interpretation* (Grand Rapids, MI: Kregel, 2000); Walter C. Kaiser, *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids, MI: Baker, 1998); Charles J. Scalise, *Hermeneutics as Theological Prolegomena: A Canonical Approach* (Macon, GA: Mercer University Press, 1994); Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991); Joüon and Muraoka, *A Grammar of Biblical Hebrew*; Doukhan, *Hebrew for Theologians*, 226–38; Douglas K. Stuart, *Old Testament Exegesis: A Primer for Students and Pastors* (Philadelphia: Westminster, 1984).

extension, and the events in Dan 12:1–3. Moreover, it discusses the temporal relationship of העת ההיא and other temporal expressions in Dan 12. The last chapter consists of a summary, a conclusion, and the implications of the findings.

CHAPTER II

העת ההיא: TEMPORAL-SEMANTIC ROLES IN THE TORAH

העת ההיא in the form of בעת ההוא (with a preposition ב, the incorporated definite article, and a ה instead of י as the typical morphology of the demonstrative pronoun of 3ms) occurs eighteen times in the Torah. In the book of Genesis, בעת ההוא appears in the context of the visit of Abimelech to Abraham (21:22) and at the beginning of Judah's narrative in a parenthetical material between Joseph's exile from Canaan to Egypt (38:1).

בעת ההוא does not occur in Exodus or Leviticus. In the book of Numbers, the temporal expression appears in the context of Balaam's narrative, and it refers to Balak (22:4). Nevertheless, it is in Deuteronomy where בעת ההוא occurs the most, fifteen times (1:9, 16, 18; 2:34; 3:4, 8, 12, 18, 21, 23; 4:14; 5:5; 9:20; 10:1, 8).

Analysis of the Temporality of העת ההיא in Genesis 38:1

בעת ההוא in Genesis (21:22; 38:1) and Numbers (22:4), according to its semantic analysis of temporality, creates a synchronization of a point in time between two temporal frames through an action. Since the semantic-temporal function of בעת ההוא is the same in the three contexts, due to space, Gen 38:1 is a well-selected passage. The linguistic analysis of discourse provides a better perspective of the temporal frame of העת ההיא than just a study clause level.

ויהי בעת ההוא וירד יהודה מאת אחיו ויט עד־איש עדלמי ושמו חירה

And it happened in that time that Judah went down apart from their brothers and turned aside until one Adullamite whose name was Hirah.

Sailhamer suggested that “the narrative of ch. 38 has only a loose connection with the story of Joseph. The first verse notes only that these events occurred ‘at the same time’ (*baet hahiw*; NIV ‘at that time’).”¹ Accordingly, Kissling affirmed that “the narrative has an indefinite chronological relationship (בעת ההוא, *Vayehi baet hahiw*) to the narratives about Joseph in which it is embedded.”² Klingbeil agreed: “the phrase ‘at that time’ (38:1) locates the chapter within the Joseph narrative even though it does not provide clear chronological information”³ Brin recognized the difficulty of the passage and mentioned that, throughout generations, scholars have offered multiple solutions. For example, he mentioned that Spinoza suggested that “this reference must be to some immediate time in the narrative of a different *book*.”⁴

The authors above do not present a precise chronology for בעת ההוא in Gen 38:1, but an *indefinite* one. Nevertheless, other scholars indicate a specific time for the temporal phrase. For example, Pirson placed the time of בעת ההוא “when Joseph is being

¹John H. Sailhamer, “Genesis,” in *Genesis–Leviticus*, ed. Tremper Longman III and David E. Garland, rev. ed., EBC 1 (Grand Rapids, MI: Zondervan, 2005), 277.

²Paul Kissling, *Genesis*, ed. Terry Briley and Paul Kissling, CPNIVC 2 (Joplin, MO: College Press, 2009), 438. See also Lindsay Wilson, *Joseph, Wise and Otherwise: The Intersection of Wisdom and Covenant in Genesis 37–50*, PBM (Waynesboro, GA: Paternoster, 2004), 80; and David W. Cotter, *Genesis*, Berit Olam (Collegeville, MN: Liturgical Press, 2003), 279.

³Martin G. Klingbeil, “Genesis,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 182.

⁴Gershon Brin, *The Concept of Time in the Bible and The Dead Sea Scrolls*, ed. F. García Martínez, STDJ 39 (Leiden: Brill, 2001), 43.

taken to Egypt.”⁵ On the other hand, Greidanus explained בעת ההוא as the time when Joseph was sold in Egypt and as a literary device to introduce the story of Judah’s family, leaving the story of Joseph in tension.⁶ Moreover, Harbach put the temporality of בעת ההוא “just after Joseph was sold in Egypt.”⁷ None of the authors above provided reasons to justify their asseverations.

The study of the temporality of בעת ההוא in Gen 38:1 analyzes at least four elements in the text: (1) the ויהי formula, (2) discontinuity in the narrative established by ויהי (verses 32:23–36), (3) *vav x qatal* resumptive function, and (4) location and direction: go down to Egypt.

The ויהי Formula in Genesis 38:1

For Patton and Putnam, “ויהי can introduce a temporal phrase that gives the setting for the narrative that follows. The new unit can be a paragraph, a story, or even a book.”⁸ They referred to Gen 38, saying: “The ויהי here signals a new episode in Genesis.

⁵Ron Pirson, *The Lord of the Dreams: A Semantic and Literary Analysis of Genesis 37–50*, JSOTSup 355 (London: Sheffield Academic Press, 2002), 83.

⁶Sidney Greidanus, *Preaching Christ from Genesis: Foundations for Expository Sermons* (Grand Rapids, MI: Eerdmans, 2007), 359. See also A. Speiser, *Genesis: Introduction, Translation, and Notes*, AB 1 (New Haven, CT: Yale University Press, 2008), 297.

⁷Robert C. Harbach, *Studies in the Book of Genesis* (Grandville, MI: Reformed Free, 2001), 713.

⁸Patton and Putnam, *Basics of Hebrew Discourse*, 71. For ויהי as an element of discontinuation in the discourse, see Josh Westbury and Alexander Andrason “Toward a Complex Analysis of Wayihí +T Constructions in Biblical Hebrew,” *Asian and African Studies* 27.1 (2018): 62; G. S. Ogden, “Time and the Verb in O. T. Prose,” *VT* 21 (1971): 455, 461; Dawson, *Text-Linguistics and Biblical Hebrew*, 35; Longacre, *Joseph: A Story of Divine Providence*, 64; Cook, *Time and the Biblical Hebrew Verb*, 310; Niccacci, *The Syntax of the Verb*, 48. See also Joosten, *The Verbal System of Biblical Hebrew*, 165–66; Tarsee Li, “ויהי as a Discourse Marker in Kings,” *AUSS* 44.2 (2006): 238–39.

The temporal phrase (בַּעַת הַהִיא; ‘at that time’) gives the circumstances for Judah’s action in verse 1b.”⁹

The formula וַיְהִי creates temporal frames in Gen 37 and 38.¹⁰ In Gen 37:23, it introduces the encounter of Joseph with his brothers after his trip looking for them. Thus, וַיְהִי has a temporal function expressed in the formula וַיְהִי + כֹּאֲשֶׁר + perfect.¹¹ In other words, the temporality of וַיְהִי is determined by the infinitive verb, the time of the *arriving*. This temporal frame goes until the end of chap. 37.

Genesis 38:1 introduces a new temporal frame in the narrative of Judah. However, the narrative connects the new temporality with some point of the previous temporal frame through בַּעַת הַהוּא (and it happened in that time that Judah went down apart from their brothers). In the narrative of Judah, in Gen 38:7, the function of וַיְהִי is verbal.¹² It describes the nature of the first son of Judah, namely, Er. Now, in Gen 38:24, after the sexual intercourse between Judah and Tamar, וַיְהִי provides a new temporality using the formula וַיְהִי + כֹּ + specific temporal reference (three months, enough time to see the sign of her pregnancy).

The next וַיְהִי in Gen 38:27, 28, and 29 are in the context of the birth of the twins,

⁹Patton and Putnam, *Basics of Hebrew Discourse*, 71.

¹⁰For a temporal function of וַיְהִי, see Goldfajn, *Word Order and Time in Biblical Hebrew Narrative*, 88.

¹¹Bryan L. Harmelink, *Exploring the Syntactic, Semantic, and Pragmatic Uses of וַיְהִי in Biblical Hebrew*, SIL eBook 26 (Dallas, TX: SIL International, 2011), 448–49, <https://www.sil.org/resources/publications/entry/43033>.

¹²Harmelink, *Exploring the Syntactic*.

Perez and Zerah. Genesis 38:27 introduces a new temporal frame, employing the formula וַיְהִי + תַעַת + infinitive construct. The temporality of תַעַת frames the narrative of the event of giving birth. Thus, in Gen 38, the text has four וַיְהִי, creating discontinuity and introducing temporal frames in the narrative.

Discontinuity in the Narrative Established by וַיְהִי (Gen 37:23–36)

The temporality established by וַיְהִי (verses 37:23–36) shows discontinuity.

Genesis 37:26 breaks the *vayyiqtol* chain with a direct speech introduced by *vayyomer* (*vav* consecutive form of the verb אָמַר). Judah suggests to his brothers to sell Joseph to the Ishmaelites.

In Gen 37:26, the presence of נִהַרַג (*yiqtol*), and וַכִּסִּינוּ (*veqatal*). contributes to the discontinuity of the *vayyiqtol* chain in the narrative. In the following verses, the syntactic flow shows that discontinuity as follows: (1) continuity: *vayyiqtol* chain (vv. 37:27c–30a), (2) discontinuity: *vayyomer*-direct speech = nominal clause + participle (vv. 30b–30c), (3) continuity: *vayyiqtol* chain (vv. 31–32b), (4) discontinuity: *vayyomer*-direct speech = *qatal* + imperative + nominal clause (v. 32c-f), (5) continuity: *vayyiqtol* (v. 33a), (6) discontinuity: *vayyomer*-direct speech = nominal clause + *qatal* + infinitive absolute emphatic with *qatal* (v. 33b–e), (7) continuity: *vayyiqtol* chain (vv. 34a–35b), (8) discontinuity: *vayyomer*-direct speech = *yiqtol* (v. 35c), and (9) continuity: *vayyiqtol* (v. 35c). Thus, the pattern is of narrative continuity through the *vayyiqtol* verbs and direct speech discontinuity.

Genesis 37:36 breaks the pattern of *vayyiqtol* -direct speech: *and the Midianites sold Joseph*, with another type of syntactic construction, namely, *vav x qatal*. According

to the context, the *vav x qatal* schema has a resumptive function. There is consensus among scholars concerning the use of *qatal* as breaking the continuity of the *vayyiqtol* chain in narrative contexts.¹³

Vav x qatal Resumptive Function

The narrative introduces the Ishmaelites in Gen 37:25, saying they are going toward Egypt. Joseph is forced (*hiphil*) to go to Egypt in v. 28. The narrator registered the conversation of Joseph's brothers, their actions, their conversation with their father, and his reaction (vv. 37:27–35). In v. 36, the narration returns to Joseph, using a *vav x qatal* construction.

In other words, by its location, the narrative has two scenes: Canaan and Egypt. After a brief look at Egypt/Joseph, the narrative goes back to Canaan, describing the events of Judah and Tamar (Gen 38). It then returns to Egypt/Joseph in Gen 39:1 by means of another *vav x qatal*: *and Joseph has been brought to Egypt*. Using the same syntactic construction (as in Gen 37:36) and the context confirms the resumptive function of the *vav x qatal* schema in the narrative.

Location and Direction: Go Down to Egypt

The use of the name Egypt in Gen 37:28, 36 and Gen 39:1 connects the Egypt narrative. The Egypt narrative consists of a journey (Gen 37:28) toward Egypt and a destination (Gen 37:36) at the house of Potiphar in Egypt.

¹³For instance, see Moshavi, *Word Order in the Biblical Hebrew Finite Clause*, 27; Hatav, *The Semantics of Aspect and Modality*, 6, 16, and 186; Walter Gross, "Is There Really a Compound Nominal Clause in Biblical Hebrew?" in *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, ed. Cynthia L. Miller, LSAWS 1 (Winona Lake, IN: Eisenbrauns, 1999), 42; Joosten, *The Verbal System of Biblical Hebrew*, 112.

The verb **יָרַד** connects the time of the *going down* of Joseph to Egypt (Gen 39:1) to the *going down* of Judah from his brothers (Gen 38:1). The action of *going down* in both narratives (Joseph and Judah) initiates a comparison of the experiences of the characters, their sexual temptations, and their moral character.¹⁴

The Canaan narrative (Gen 37:29–35), interrupted by the Egypt/Joseph narrative (Gen 37:36), is an example of the Egypt/Joseph narrative (Gen 37:28, 36, 39–50) interrupted by the Canaan/Judah narrative (Gen 38). From a narrative perspective, scholars see a close connection between Joseph’s and Judah’s narratives.¹⁵ However, both narratives are interconnected at a certain point in time by **בַּעַת הַהוֹאָה**. As in Gen 21:22, the temporal-semantic role of **בַּעַת הַהוֹאָה** is a synchronization of a point in time between two temporal frames presented as an action: Judah goes down. The first temporal frame is the Joseph/Egypt narrative, and the second is the Judah/Canaan narrative.

In conclusion, the time of the *going down* of Joseph refers to the *going down* of Judah. **בַּעַת הַהוֹאָה** provides the temporal connection between the two narratives.

Analysis of the Temporality of **הַעֲתָה הַהִיא in Deuteronomy**

Subsequent occurrences of **בַּעַת הַהוֹאָה** are in the book of Deuteronomy. Daniel Block suggested that the book of “Deuteronomy may be interpreted as narrative in which

¹⁴Robert Alter, *Genesis: Translation and Commentary* (New York: Norton, 1997), 217.

¹⁵See, for instance, David A. Bosworth, *The Story Within a Story in Biblical Hebrew Narrative*, ed. Mark S. Smith et al., CBQMS 45 (Washington, DC: The Catholic Biblical Association of America, 2008), 37–69; and Alter, *The Art of Biblical Narrative*, 23–59.

a series of lengthy speeches have been embedded.”¹⁶ The narrative genre (in the third person) is relatively scarce in the book of Deuteronomy. Most of its appearances are for small introductions for Moses’ direct speech in the first person as in Deut 1:1–5; 4:41–5:1; 27:1, 11; 29:1–2; 31:30; and 33:1. Block’s suggestion applies to Deut 31; 33:44–52, and chap. 34. Thus, Deuteronomy may be interpreted as lengthy speeches in which some narrative has been embedded for introductory purposes.

Thus, Deuteronomy is more like a series of sermons of instruction with historical background. Since historical information is embedded for instructional reasons, some narrative pieces are also embedded in direct speech.

The analysis of בעת ההוא in Deuteronomy looks for historical indicators in the text and the parallel passages in the Torah. In addition, when a narrative is inserted, the presence of the morpho-syntactic flow, leading by the *vayyiqtol* forms, describes the foreground of the story’s main line.

Deuteronomy 1:9

ואמר אלכם בעת ההוא לאמר לא-אוכל לבדי שאת אתכם

And I said to you at that time saying: I am not able to carry you alone.

Deuteronomy 1–3 consists of a historical context that functions as the argumentation for the instructional discourse in Deut 4:1: “And now Israel listen.” The *Shema* summarizes the whole message of the book.

¹⁶Daniel I. Block, *The Gospel According to Moses: Theological and Ethical Reflections on the Book of Deuteronomy* (Eugene, OR: Cascade Books, 2012), 7–8.

The narrator establishes the time of speech (S in the Reichenbach model)¹⁷ as “the fortieth year on the first day of the eleventh month” (Deut 1:3) when Moses addressed Israel. The place was “across the Jordan in the land of Moab” (Deut 1:5), and Moses’ speech happened after the defeat of Sihon and Og (Deut 1:4). Thus, the narrative establishes the time and the place of speech. Hamilton affirmed that the narrative of Deuteronomy was delivered “within a twenty-four-hour-span.”¹⁸

Deuteronomy 1 has an introductory narrative (vv. 1–5) and direct speech in the first person masculine singular (vv. 6–46), which is not the regular direct speech inserted in the context of a narrative when the narrator registers a conversation between two persons. It is a historical retrospection that introduces the instructional discourse in Deuteronomy. Due to the nature of the historical retrospection, Moses’ direct speech, beginning in Deut 1:6, is the foreground of the narrative. He begins with the Lord’s direct speech (Deut 1:6–8). In the middle of the main direct speech/historical retrospection, Moses introduces a secondary historical direct speech that provides context. In other words, he remembers what he said to them בַּעַת הַהוּא (Deut 1:9). Referring to בַּעַת הַהוּא in Deut 1–3; Nelson proposed that “the literary effect of this repeated formula is to urge the reader to pay attention to the temporal circumstances.”¹⁹

The Lord commanded Moses to leave Horeb and possess the land (Deut 1:6–8). In

¹⁷According to Reichenbach, a narrative refers to three moments: E = Event time (the time of the event), S = Speech time (the time of the narration), and R = Reference time (the time from which the narrator “sees” the event).

¹⁸Victor P. Hamilton, *Handbook on the Pentateuch*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 378.

¹⁹Richard Nelson, *Deuteronomy: A Commentary* (Louisville, KY: Westminster John Knox, 2002), 19.

this context, Moses' speech introduces **בעת ההוא**. Table 2 shows the morpho-syntactic flow of Deut 1:8–10.

The word order in Deut 1:8 shows the indirect object: “you” before the direct object: “the land,” emphasizing the imperatives “enter” and “possess.” The introduction of direct speech (Deut 1:9) using a *vayyomer* form and the infinitive verb of the same root **אמר** (to say), and having **בעת ההוא** between them, synchronizes the chain of imperatives of the Lord's direct speech (Deut 1:8) to Moses' direct speech temporally.

Table 2. Deuteronomy 1:8–10: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
8	Direct speech-foreground-main line-hortatory discourse ראה look	(Imperative)
	Direct speech-foreground-main line-expository discourse Word order VSIO-DO נתתי I put	(<i>qatal</i>) before you the land
	Direct speech-foreground-main line-hortatory discourse באו enter ורשו and possess נשבע which Adonai swore לתת to give	(Imperative) (Imperative) the land (<i>qatal</i>) to your fathers, to Abraham, to Isaac, to Jacob (Infinitive construct) to them, and to their offspring after them
9	Narrative-foreground-main line ואמר and I said בעת ההוא at that time לאמר saying	(<i>vayyomer</i>) to you (Infinitive construct)
	Direct speech-foreground-main line-expository discourse אוכל I am not able שאת to carry	(<i>yiqtol</i>) alone (Infinitive construct) to you
10	Word order SVO הרבה Adonai your God has multiplied and behold today you are	(<i>qatal</i>) to you (Nominal clause) as the stars of heaven in multitude

The expository discourse in v. 10 brings time to the present, making the R=S (reference time equal to the speech time in the Reichenbach model). Thus, according to this account, the temporality of *בַּעַת הַהוּא* in v. 8 refers back (R time in the Reichenbach model) to the time just before they left Horeb to go to possess the land.

From the discourse perspective, Moses presents the words of the Lord in v. 8 as a hortatory discourse. Deuteronomy 1:19 begins the response to the hortatory discourse in v. 8 with the Israelites leaving Horeb. Deuteronomy 1:10–18 narrates the election of the seventy elders. Thus, the *בַּעַת הַהוּא* in verses 9, 16, and 18 share the same temporality.

Lundbom considered *בַּעַת הַהוּא* in Deut 1:9 and 18 as an *inclusio* to show unity in the narrative of appointing the judges, recognizing that its occurrence in v. 16 helps the rhetorical structure of the verses.²⁰

Weinfeld argued that the context of Num 11 seems to be better for intertextual purposes for the Deuteronomy account.²¹ However, according to Num 10–11, the episode happened on the way to the promised land once they left Sinai. They traveled on the twentieth day of the second month of the second year (Num 10:11) from the wilderness of Sinai to the wilderness of Paran (Num 10:11). When the rabble among the people complained for meat (Num 11:4–6), Moses heard and told the Lord: “I am not able to carry all this people alone” (Num 11:14).

²⁰Jack R. Lundbom, *Deuteronomy: A Commentary* (Grand Rapids, MI: Eerdmans, 2013), 166. See also Mark E. Biddle, *Deuteronomy*, ed. Mark K. McElroy, P. Keith Gammons, and Kelley F. Land, SHBC (Macon, GA: Smyth & Helwys, 2000), 16; Patrick D. Miller, *Deuteronomy*, IBC (Louisville, KY: Westminster John Knox, 1990), 28; and Simon J. DeVries, *Yesterday, Today and Tomorrow: Time and History in the Old Testament* (Grand Rapids, MI: Eerdmans, 1975), 168.

²¹Moshe Weinfeld, *Deuteronomy 1–11: A New Translation with Introduction and Commentary*, AB 5 (New York: Double Day, 1991), 137. See also J. G. McConville, *Deuteronomy*, ApOTC 5 (Leicester, England: Apollos, 2002), 64.

There are three distinct elements between the Numbers and Deuteronomy narratives: (1) the place (Numbers situates the place of this event in Kibroth-hattaavah [Num 11:34–35], while Deuteronomy locates it on Horeb before the departing), (2) the time (the spatial distinction implies temporal difference; it is impossible to be in two places at the same time), and (3) the object of Moses' complaint (in Numbers, Moses addresses the Lord, while in Deuteronomy, Moses talks to the people).

Therefore, in analyzing the original account in Exodus, it seems that **בַּעַת הַהוּא** in Deut 1:9 refers back (R time in Reichenbach model) to the Exodus narrative while the people were still in Horeb as Deut 1:6 indicates. Thus, in the context of Deut 1:9, the **בַּעַת הַהוּא** temporal-semantic role is to synchronize an action in a temporal frame. In other words, when Israel was in Horeb, Moses spoke to the people and asked for the election of men to be judges. Green explained:

Deuteronomy 1:9–18 engages the concept of justice. This passage is framed (vv 9 and 16) by the phrase “at that time.” This expression teases the reader into noticing the temporal circumstances of Israel’s narrative history. “At that time” references an event recorded in Exod 18:13–23, and because it takes place prior to the giving of Torah at Horeb, it indicates that the concept of justice is an early concern of the community while it is still journeying through the wilderness.²²

Deuteronomy 3:12

וְאֵת־הָאָרֶץ הַזֹּאת יָרְשׁוּ בַעַת הַהוּא מֵעֲרֹעֵר אֲשֶׁר־עַל־נַחַל אַרְנוֹן וְחִצֵּי הַר־הַגִּלְעָד וְעָרֵיו נָתַתִּי לְרֵאוּבֵנִי וּלְגָדִי

So, to this land we inherited at that time, from Aroer which is by the valley of Arnon and the half of the Mount of Gilead and his cities I gave to the Reubenites and to the Gadites.

²²Stephen G. Green, *Deuteronomy: A Commentary in the Wesleyan Tradition*, NBBC (Kansas City, MO: Beacon Hill Press, 2016), 43.

Deuteronomy 3:12 functions as a recapitulation of Deut 3:8 after two parentheses in the narrative, offering commentaries with additional information that are part of the offline narrative. The first parenthesis (v. 9) mentions the Sidonian and Amorite names of Hermon, while the second (v. 11) informs about the length and width of Og's bed. Verse 10, in the middle of the parentheses, describes the cities of Og; thus, this information is to enlarge the context of v. 8.

Then after the second parenthesis (v. 11), the narrative recovers the flow by means of a similar phrase in v. 8. Table 3 presents the similarities between the first clause of vv. 8 and 12.

Table 3. First clause of Deut 3:8 and 12: Similarities and differences

Verse	Word order	Verb	Subject	Object	בעת ההוא
8	VS בעת ההוא				
8.1		ונקה (<i>vayyiqtol</i>) and we <u>took</u>			
8.2			ונקה and <u>we</u> took		
8.3					בעת ההוא
8.4				את־הארץ the land	
12	OV בעת ההוא				
12.1				ואת־הארץ הזאת so, to this land	
12.2		ירשנו (<i>qatal</i>) we <u>inherited</u>			
12.3			ירשנו <u>we</u> inherited		
12.4					בעת ההוא

Similar vocabulary between vv. 8 and 12 are the following: (1) the land and (2) בעת ההוא. The differences are in the verbs and the word order. In v. 8, the root is לקח (to take: 8.1 in the table), while in v. 12, it is ירש (to inherit: 12.2 in the table). The

recapitulation expands the semantic range of a theological expression from the human action of “taking” to the divine fulfillment of “inherit.” Another element of this semantic expansion in v. 12 is the *qatal* נתתי (I gave), which refers to what the Reubenites and the Gadites inherited.

In v. 12, the word order emphasizes the noun “land.” Whereas the “land” (v. 8) is the fourth element of the clause (8.4 in the table), it occurs (v. 12) in the first position (12.1 in the table). Moreover, בעת ההוא (v. 8) appears in the middle of the clause (8.3), while in v. 12, it is at the end (12.4).

Thus, the word order in v. 8 is verb + subject + בעת ההוא + object, but the word order in v. 12 is verb + subject + object + בעת ההוא. Because of the change in word order, the verb forms change. In v. 8, the form is a *vayyiqtol*, but in v. 12, it is a *qatal*. Although these differences make semantic changes by means of emphasis, being a recapitulation of the narrative, the temporal context of בעת ההוא in Deut 3:12 seems to be the same as its context in v. 8.

The verbs ירש (to inherit) and בעת ההוא in Deut 3:12 function as part of an adjectival phrase identifying the land in the subject of the clause. The main verb of the sentence is the *qatal* נתתי (I gave). בעת ההוא refers back to the taking and possession of the land, not to giving it. Thus, the temporal-semantic role of בעת ההוא is to make a temporal reference to the action of possessing the land after the battles and victories over Sihon and Og.

Deuteronomy 5:5

אנכי עמד בין־יהוה וביניכם בעת ההוא להגיד לכם את־דבר יהוה כי יראתם מפני האש ולא־
עליתם בהר לאמר

I was standing between the Lord and you at that time to declare to you the word of the Lord because you were afraid of the fire and did not go up in the mountain. Saying:

It seems that Deut 5:5 (except its last word: לאמר [saying]) is a parenthesis between vv. 4 and 6. The narrative may flow without the parenthesis in this way: “Face to face spoke the Lord to you in the mountain from the midst of the fire (v. 4) ... saying” (last word of v. 5). Thus, the information in v. 5 explains the mediation of Moses between God and the people.

Deuteronomy 5:2 establishes the occasion for Deut 5:5: “The Lord our God made with you a covenant in Horeb.” Then, in the expression, פנים בפנים דבר יהוה עםכם (face to face the Lord spoke with you), v. 4 clarifies that to make this covenant, God descended personally. Deuteronomy 5:5 then adds אנכי עמד בין־יהוה וביניכם בעת ההוא להגיד לכם (I was standing between the Lord and between you at that time to declare to you the word of the Lord). עמד is inserted between the two verbs, עמד (standing) and the infinitive verb להגיד (to declare), implying that the temporal expression functions as an adverbial to the action of standing and synchronizing the verb דבר (to speak) with the participle עמד (standing) as happening at the same time. Since a participle represents continuity, the temporal reference of בעת ההוא is not a specific point in time, but a durative reference. Miller suggested that “for the rest of Exodus through Numbers, the

Lord always speaks to the people through Moses.”²³

Moses was standing between God and Israel because the people feared being near God. In Exod 19:13, the Lord instructs the people to go up to the mountain. Due to the negative response of Israel, Moses stands as a mediator. The participle of the verb עמד (standing) indicates the time when God speaks to the people from Mount Sinai and the time of negotiation when the people refuse to listen to the words directly from the Lord (Deut 5:23–27). During this time, the Lord spoke and listened to the people (Deut 5:28). After this, Moses comes near to the darkness (Exod 20:21) to receive המשפטים (the judgments), and he is no longer standing physically between the Lord and the people. Thus, the temporal-semantic role בעת ההוא in Deut 5:5 refers to the standing of Moses between God and the people at the time of the delivery of the law in Sinai.²⁴

העת ההוא and Historical Retrospection in Deuteronomy

History is embedded in the Deuteronomy material, including the whole book’s structure as a historical retrospection.²⁵ Thus, Deuteronomy is an example of the use of העת ההוא. Moskala suggested three literary structures in Deuteronomy:

The book is written in a complex literary structure, and its three literary structures are linked and blended together: (1) the rhetorical structure with Moses’s three speeches; (2) the covenant structure in analogy to the six-part Hittite Suzerain-vassal Treaties with its six principal sections: preamble, historical prologue, stipulations, blessings and curses, witnesses, and special provisions of the covenant; (3) the Decalogue

²³Patrick D. Miller, “The Wilderness Journey in Deuteronomy: Style, Structure, and Theology in Deuteronomy 1–3,” *The Covenant Quarterly* 55.2–3 (May 1997): 54.

²⁴See Lundbom, *Deuteronomy*, 269.

²⁵Samuel E. Loewenstamm, “הנוסחה ‘בעת ההוא’ של הפתיחה בנאומי ספר דברים,” *גיברת לח* (1968): 99.

structure—the exposition of each of the ten commandments of God’s Ten Words in the central part of the book given to Moses on Sinai, namely elaborated in the second sermon in chapters 5–26.²⁶

Moskala and Masotti elaborated on the Hittite treaties and the covenant of the Lord with Israel.²⁷ They affirmed: “In parallel to Hittite prologues, Deuteronomy’s historiography is mainly a historical review of Israel’s past with specific emphasis on events that signal the need for the renewal of the covenant and highlight YWWH’s salvific action in history.”²⁸

Therefore, retrospective history is an essential element in Deuteronomy as a rationale of the covenant and as a motivational element to remain faithful to the Lord of the covenant. On the same page, Frey affirmed that “Deuteronomy systematizes the account of Exodus through Numbers into a manifesto calling Israel to respond to God’s grace with unreserved love and loyalty.”²⁹ Referring to *בַּעַת הַהוּא* in Deuteronomy, Brin argued for the function of historical continuity:

The phrase *בַּעַת הַהוּא* allows one to tie together various different subjects and to strengthen the feeling of a single, unified context for all the fragmentary things. Because we are speaking in our case or a speech that is presented as contemporaneous with the events, the formula no longer carries such an ‘archival’ flavor; that is, there is no great gap in time between the events and the speaker-narrator.³⁰

²⁶Jiří Moskala, “Reconsidering the Literary Structure of the Book of Deuteronomy” (Paper presented at the Exploring the Composition of the Pentateuch Conference, Andrews University, Berrien Springs, MI, April 3–5, 2016).

²⁷Jiří Moskala and Felipe A. Masotti, “The Hittite Treaty Prologue Tradition and the Literary Structure of the Book of Deuteronomy,” in *Exploring the Composition of the Pentateuch*, ed., L. S. Baker Jr., Kenneth Bergland, Felipe A. Masotti, and A. Rahel Wells, BBRSup 27 (University Park, PA: Pennsylvania State University Press, 2020), 73–94.

²⁸Moskala and Masotti, “The Hittite Treaty Prologue Tradition,” 83.

²⁹Mathilde Frey, “Deuteronomy,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 313.

³⁰Brin, *The Concept of Time in the Bible*, 43.

In other words, **בַּעַת הַהוּא** functions as a reference time and to synchronize actions and temporalities. From the perspective of Reinchenbach's tense theory, the elements in the account of Deuteronomy are (1) Moses' direct discourse = S (time of speech in front of the people), (2) the event to which Moses refers = E (time of event in the past), and (3) **בַּעַת הַהוּא** in temporal simultaneity with an event or a temporal frame = R (reference point in the past), or as a reference point in regard to temporality.

The expression **בַּעַת הַהוּא** in the book of Deuteronomy is in the context of the speech of Moses. He remembers the past and gives instructions for the future. Brin added that the phrase "strengthens the tendency or the speaker to create continuity and coherence."³¹ On the other hand, Weinfeld considered the discourse type of Moses' speeches in Deuteronomy to be hortatory.³² Christensen considered that the phrases *that time* and *today* "play a rhetorical function in the larger structure of the book of Deuteronomy as a whole. It seems to highlight in a visual sense what surely was an important aural signal to those who recited and heard this text in ancient Israel."³³

³¹Brin, *The Concept of Time in the Bible*, 44.

³²Moshe Weinfeld, "Deuteronomy, Book of: The Fifth and Last Book of the Pentateuch or Torah," ed. David Noel Freedman, *ABD* 2:173. See also Daniel I. Block, *Deuteronomy*, NIVAC (Grand Rapids, MI: Zondervan, 2012), 303.

³³Duane L. Christensen, "Prose and Poetry in the Bible: The Narrative Poetics of Deuteronomy 1:9–18," *ZAW* 97.2 (1985): 184.

In reference to the morpho-syntactic nature of the hortatory discourse, Longacre affirmed: “This discourse is defined by the predominance of command forms, i.e., imperatives and yqtl forms (and more rarely, yqtl.coh forms).”³⁴ However, when Longacre labeled the discourse type of Deuteronomy, he considered that “much of the exhortation found in Deuteronomy is given in the form of instructional rather than hortatory discourse.”³⁵ The main difference between hortatory and instructional discourse is the chain of imperatives. They are present in the hortatory and missing in Deuteronomy.

In Deuteronomy’s historical retrospection, **בַּעַת הַהוּא** appears at different moments. Table 4 illustrates the timing of **בַּעַת הַהוּא** in Moses’ direct speech. The geographical places of the episodes were (1) Horeb (1, 2, 3), (2) Kibrat-Hataavah (4), and (3) in front of Moab (5, 6, 7, 8). Although the space reference also implies temporal frames, there are short periods in the logical sequence of the narrative between each episode.

³⁴Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 30.

³⁵Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 299, 624.

Table 4. Chronological sequence of בעת ההוא in Deuteronomy

Verse	בעת ההוא						
	1	2	3	4	5	6	7
	Law in Horeb	First 40 days	Second 40 days	Defeat-Sihon	Defeat-Og	Taking lands	Giving lands
5:5	בעת ההוא						
4:14		בעת ההוא					
9:20			בעת ההוא				
10:1			בעת ההוא				
10:8			בעת ההוא				
1:9	בעת ההוא						
1:16	בעת ההוא						
1:18	בעת ההוא						
2:34				בעת ההוא			
3:4					בעת ההוא		
3:8						בעת ההוא	
3:12						בעת ההוא	
3:18							בעת ההוא
3:21							בעת ההוא
3:23							בעת ההוא

According to the previous analysis, in Deuteronomy's historical retrospection, the appearances of בעת ההוא refer to these temporal frames:

- 1) Law in Horeb: the people of Israel listened to the voice of the Lord from the mountain (Exod 20:1–17).
- 2) First 40 days: Moses went up to the mountain to receive instructions about the tabernacle and the Sabbath (Exod 24:18).
- 3) Second 40 days: Moses intercedes for the people after the golden calf episode (Exod 34:1).
- 4) Kibrat-Hattaavah: the rebellion of Israel asking for meat after leaving Sinai (Num 10:11–11:35).
- 4) Defeat of Sihon: the fortieth year of the Exodus before they entered to the promised land (Num 21:21–30; Deut 2:32–34).
- 5) Defeat of Og: the fortieth year of the Exodus, before they entered the promised land after the defeat of Sihon (Num 21:31–35; Deut 3:1–4).
- 6) Taking the lands: occurs a little after the defeat of Sihon and Og.
- 7) Giving the lands: this happens after the taking of the land from the two Amorite kings.

Summary

The occurrences of this expression, הַעֲתָה הַהִיא,³⁶ in the Torah are in Gen 21:22; 38:1; Num 22:4; and Deut 1:9, 16, 18; 2:34; 3:4, 8, 12, 18, 21, 23; 4:14; 5:5; 9:20; 10:1, 8. The passages where הַעֲתָה הַהִיא appears in Genesis and Numbers generally belong to the narrative genre. On the other hand, Deuteronomy displays the narrative genre embedded in a first-person direct speech as retrospective history. The analysis above indicates that הַעֲתָה הַהִיא has at least four temporal-semantic roles in the Torah:

1. Synchronization of a point in time between two temporal frames through an action.
2. Synchronization of an action in a temporal frame.
3. Point of reference of an action after a temporal frame.
4. Synchronization of a state in a temporal frame.

הַעֲתָה הַהִיא: Synchronization of a Point in Time Between Two Temporal Frames Through an Action

The synchronization of a point in time between two temporal frames through an action happens in Gen 21:22; 38:1; and Num 22:4. The context, at the discourse level, designates the existence of two sections in the narrative. Even though each section has its temporality, they intersect through an action-creating simultaneity. Temporalities may run along for a short or extended period. However, the duration of the action indicates the extension of temporal synchronization.

There are two temporalities in Gen 21:22. First, the time between the expulsion of

³⁶Appears as בַּעֲתָה הַהִיא.

Ishmael and his life as an adult (Gen 21:14–21). Second, the time of the dwelling of Abraham in Beersheba. While Abraham was dwelling in Beersheba, by the time of Ishmael's (בעת ההוא) wandering in the wilderness, Abimelech visits Abraham.³⁷

In Gen 38:1, the two temporalities are (1) the time of Joseph's first dwelling in Egypt (Gen 37:28, 36; 39:1–50:26) and (2) the time of Judah's dwelling in Canaan (Gen 38). בעת ההוא in Gen 38:1 introduces the Judah narrative and synchronizes it with the first part of the Joseph narrative, namely, his journey to Egypt.

In Num 22:4, the two temporalities are (1) the time of the Balaam narrative introduced by Balak's perception and opinion on the victory of Israel over the Amorites³⁸ and (2) the time of Balak's kingship. Balak's direct discourse about Israel at the beginning of Balaam's narratives occurs during the time (בעת ההוא) of the kingship of Balack.³⁹

העת ההיא: Synchronization of an Action in a Temporal Frame

The synchronization of action in a temporal frame occurs in Deut 1:9, 16, 18, 2:34; 3:4; 4:14; 9:20, and 10:1. The action is within the limits of a temporal frame but takes only a part of it. The synchronization lasts during the performance of the action. For

³⁷For distinct views of temporality of Gen 21:22, see Sailhamer, *The Pentateuch As Narrative*, 176; Kenneth A. Mathews, *Genesis 11:27–50:26*, NAC 1B (Nashville: Broadman & Holman, 2005), 275, 279; Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 298–9; Cotter, *Genesis*, 143; Speiser, *Genesis*, 155.

³⁸Gane affirmed that “according to Deuteronomy 2:9, the Lord has already commanded Moses not to disturb the Moabites or take any of their land, but poor Balak does not know this”; see Roy Gane, *Leviticus, Numbers*, NIVAC (Grand Rapids, MI: Zondervan, 2004), 690.

³⁹For the temporal semantics of בעת ההוא in Num 22:4, see Timothy R. Ashley, *The Book of Numbers*, NICOT (Grand Rapids, MI: Eerdmans, 1993), 444; Baruch A. Levine, *Numbers 21–36: A New Translation with Introduction and Commentary*, AB 4A (New Haven, CT: Yale University Press, 2008); 145 and Brin, *The Concept of Time in the Bible*, 40.

instance, Moses prays on behalf of the people for forty days (Deut 9:20), but he also prays for Aaron.

הַעֲתָה הַהוּא: Point of Reference of an Action after a Temporal Frame

The texts where the temporal-semantic role of הַעֲתָה הַהוּא is to make a point of reference of an action after a temporal frame are Deut 3:8, 12, 18, 21, 23; and 10:8. The context indicates the end of a temporal frame, and the verbal element related to הַעֲתָה הַהוּא comes right after the span of the temporality.

הַעֲתָה הַהוּא synchronizes the battles and victories over Sihon and Og that happen prior to the action of possessing the land (Deut 8:3).

הַעֲתָה הַהוּא: Synchronization of a State in a Temporal Frame

The temporal-semantic role of synchronizing a state to a temporal frame occurs in Deut 5:5. The Lord descends to Mount Sinai and delivers the law to Israel. During that time (הַעֲתָה הַהוּא), Moses stands between the Lord and the people because they are afraid to be in the presence of God.

The verb's action is a durative state that extends as long as the contextual temporal frame lasts. The difference between this case and the synchronization of a point in time between two temporal frames consists of the stative nature of the verbal term.

The temporal-semantic role of synchronization of the phrase הַעֲתָה הַהוּא in the narrative material of the Torah (Genesis, Exodus, and Numbers) is not as frequent as in the Former Prophets and the historical books of the Writings. In Genesis and Numbers,

the synchronization occurs between temporalities according to the narrative strategy of the text. In the Former Prophets, the historical synchronization is more evident.

As an element of emphasis, **העת ההוא** occurs in the Pentateuch in Num 22:4 to introduce the narrative of a new character, Balak. The discourse presents **העת ההוא** in a narrator's comments to illuminate and provide background to the narration.

CHAPTER III

הַעֵת הַהֵיֵא: TEMPORAL-SEMANTIC ROLES

IN THE FORMER PROPHETS

הַעֵת הַהֵיֵא occurs nineteen times in the Former Prophets of the Hebrew Bible: four times in Joshua (5:2; 6:26; 11:10, 21), seven times in Judges (3:29; 4:4; 11:26; 12:6; 14:4; 21:14, 24), and eight times in Kings ([1 Kgs 8:65; 11:29; 14:1], [2 Kgs 8:22; 16:6; 18:16; 20:12; 24:10]).

There is no הַעֵת הַהֵיֵא in poetry. Similarly, in legal material, general stipulations (apodictic) apply *omnis tempus*, while specific stipulations (casuistic)¹ present hypothetical situations with no specific time implication. Therefore, the absence of הַעֵת הַהֵיֵא in poetry and legal material is not unexpected.

Most of the material of the Former Prophets is in the narrative genre. Robar declared: “Fundamental to all linguistic work should be a realization that language is a temporal phenomenon, a process that flows through time.”² Narration implies a linguistic work, which has time as an essential element. Shimeon Bar-Efrat affirmed that “narrative cannot exist without time...because the characters and the incidents exist within time.”³

¹For more information about apodictic and casuistic law, see Thomas Dozeman, *Commentary on Exodus*, ECC (Grand Rapids, MI: Eerdmans, 2009), 460–62.

²Robar, *The Verb and the Paragraph in Biblical Hebrew*, 22.

³Bar-Efrat, *Narrative Art in the Bible*, 141.

Narrative is the genre of writing history. Klingbeil explained that the Old Testament authors of history are (1) very selective in the choice of details, (2) theological and God-centered, (3) unabashedly interpretive, and (4) realistic.⁴

Analysis of Texts: Temporality of הַעֵת הַהִיא

The semantics of temporality of הַעֵת הַהִיא in the Former Prophets presented four cases of the previous chapter: (1) synchronization of a point in time between two temporal frames through an action, (2) synchronization of an action in a temporal frame, (3) point of reference of an action after a temporal frame, and (4) synchronization of a state in a temporal frame. Due to the space, the analysis of temporal-semantic roles of הַעֵת הַהִיא in the Former Prophets studies briefly the passages where these cases occur and analyzes the texts where new cases appear.

הַעֵת הַהִיא: Synchronization of a Point in Time Between Two Temporal Frames Through an Action

The account in 2 Kgs 8:16 introduces Joram as the king of Judah. He “walked in the way of the kings of Israel” (2 Kgs 8:18) and, as a result, Edom revolted against Judah. Hobbs considered that the writer “begins to document the apostasy of Judah by linking the rebellion of Edom and Libna to that fact.”⁵ Edom’s revolution against Judah has two mentions in 1 Kgs 8 (vv. 8 and 22). First, it seems that 1 Kgs 8:21 presents an effort to

⁴Gerald A. Klingbeil, “Introduction to the Old Testament Historical Books,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 351–52.

⁵T. R. Hobbs, *2 Kings*, WBC 13 (Dallas, TX: Word, 1985), 104.

take Edom back. However, “although Amaziah later attacked Edom (14:7), it was never again under Judah’s control.”⁶

The second mention confirms Edom’s revolt as definitive and adds the rebellion of Libna as synchronizing two temporal elements, הַיּוֹם הַזֶּה (that day) and בַּעַת הַהֵינָא. In the Reichenbach model, הַעַת הַהֵינָא corresponds to the R (Reference Time), and הַיּוֹם הַזֶּה (that day) to the S (Speech Time). Thus, the E (Event Time) is the temporal frame described by the *vayyiqtol* chain of verbs in the narrative. Therefore, Libna revolted by the time Edom did it. Brin described the function of הַעַת הַהֵינָא in the combination of the idioms (בַּעַת הַהֵינָא and אַז [then]): “The aim of this idiom is to provide a picture of the time of Edom’s rebellion, which is indeed fixed on the basis of the word mentioned previously: אַז.”⁷ A *yiqtol* (תִּפְשַׁע) after the particle אַז⁸ describes the rebellion of Libna. Therefore, הַעַת הַהֵינָא synchronizes two temporal frames—the kingship of Joram and the rebellion of Edom using the action of the revolt of Libna.

הַעַת הַהֵינָא: Synchronization of an Action in a Temporal Frame

הַעַת הַהֵינָא in the case of synchronization of an action in a temporal frame is frequent in the Former Prophets. It occurs in Josh 5:2; 11:10; 11:21; Judg 3:29; 14:4; 21:14; 21:24; 1 Kgs 11:29; 2 Kgs 16:6; 18:16; and 24:10.

⁶Richard D. Patterson and Hermann J. Austel, “1, 2 Kings,” in *1 Samuel–2 Kings*, ed. Tremper Longman III and David E. Garland, rev. ed., EBC 3 (Grand Rapids, MI: Zondervan, 2009), 848.

⁷Brin, *The Concept of Time in the Bible*, 40.

⁸Gesenius explained the use of the *yiqtol* after אַז with the past tense: “אַז then sang Moses,” see Gesenius, *Gesenius’ Hebrew Grammar*, 314.

In Josh 5:2, הַעֲתָהּ הַהִיא introduces “a statement that God makes.”⁹ The *vayyiqtol* וַיִּמָּס in Josh 5:1, before הַעֲתָהּ הַהִיא, describes a stative situation of the kings: their heart melt. The presence of the verb הָיָה (to be) confirms the stative nature of the situation. The verbal morpho-syntactic flow of Josh 5:1–3 shows that the temporality of הַעֲתָהּ הַהִיא refers to the time when the kings of the Amorites and Canaanites were afraid about the crossing of the Israelites through the Jordan on dry land.¹⁰ Thus, הַעֲתָהּ הַהִיא in Josh 5:2 synchronizes the action of the Lord’s command to Joshua into the time of the fearing of the kings.

In the context of Josh 11:10, הַעֲתָהּ הַהִיא concerns Joshua’s return, but the antecedent of this action is the *vayyiqtol* וַיַּעַשׂ (and he did) in the clause: “And Joshua did to them.” This clause refers to the actions of Joshua against the coalition summoned by Jabin.¹¹ Therefore, הַעֲתָהּ הַהִיא synchronizes Joshua’s capture of Hazor after the battle and victory against Jabin’s coalition.

⁹Richard S. Hess, *Joshua: An Introduction and Commentary*, TOTC 6 (Downers Grove, IL: InterVarsity Press, 1996), 130. See also David M. Howard Jr., *Joshua*, NAC 5 (Nashville, TN: Broadman & Holman, 1998), 147.

¹⁰See Robert G. Boling and G. Ernest Wright, *Joshua: A New Translation with Notes and Commentary*, AB 6 (New Haven, CT: Yale University Press, 2008), 188; and Adolf L. Harstad, *Joshua*, ConcC (Saint Louis, MO: Concordia, 2004), 223.

¹¹Yigael Yadin, who excavated Hazor, affirmed that the war’s strategy in the book of Joshua, and specifically in the conquest of Hazor, consisted of sudden assaults with the character of a raid. They fought in the open field first, and only after came to the city after that. However, Bratcher and Newman agreed that “after the battle, Joshua and his men went and attacked the city of Hazor.” Hess, referring to Joshua’s victory over the coalition, expressed that “*at that time* indicates that the conquest of Hazor occurred as part of the same campaign.” The *vayyiqtol* chain seems to support Hess. See Yigael Yadin, “Military and Archeological Aspects of the Conquest of Canaan in the Book of Joshua,” *JBQ* 32.1 (January 2004): 13; Robert G. Bratcher and Barclay Moon Newman, *A Translator’s Handbook of the Book of Joshua*, UBS Handbook Series (London and New York: United Bible Societies, 1983), 158; and Hess, *Joshua: An Introduction and Commentary*, 234. For the date of the destruction of Jericho, see Douglas Petrovich, “The Dating of Hazor’s Destruction in Joshua 11 by Way of Biblical, Archaeological, and Epigraphical Evidence,” *JETS* 51 (September 2008): 489–512.

The temporality of הַעֵת הַהִיא in Josh 11:21 is determined by the expression “many days” in v. 18. Consequently, during the “many days” that Joshua was in battles against all the cities of the land, he cut off the Anakim. The inclusio in Josh 11:23 (“and Joshua took all the land”) includes the victory over the Anakim. According to the narrative, this is the last “land” he took. Thus, הַעֵת הַהִיא synchronizes the action of Joshua to cut off the Anakim with his war against the cities of the land.

The temporality of הַעֵת הַהִיא in Judg 3:29 is marked by the previous *vayyiqtol* verbs וַיִּרְדּוּ (and they went down) and וַיִּלְכְּדוּ (and they captured). In other words, at the time of the capture of Jordan’s fords, the sons of Israel smote the Moabites and subdued them. Stone suggested that הַעֵת הַהִיא “combined with the expression ‘that day’ in 3:30, seems to stress the past aspect of Israel’s stunning victory, similar to the slang expression in English ‘back in the day’.”¹² Thus, הַעֵת הַהִיא in Judg 3:29 synchronizes the action of Israel smiting the Moabites with the time of the capture of Jordan’s fords.

The narrative in Judg 14 presents Samson looking for a wife among the Philistines (v. 1). He told his parents the decision, and they tried to convince him to take a wife from his people (v. 2–3). The narrator then introduces a theological commentary and a piece of chronological information (v. 4). This additional information is “privileged knowledge”¹³ from the readers’ perspective. Thus, הַעֵת הַהִיא in the offline information in Judg 14:4 synchronizes Samson’s petition to his parents to take a

¹²Lawson G. Stone, “Judges,” in *Joshua, Judges, Ruth*, ed. Philip W. Comfort, CBC 3 (Carol Stream, IL: Tyndale House, 2012), 244.

¹³Barry G. Webb, *The Book of Judges*, NICOT (Grand Rapids, MI: Eerdmans, 2012), 366.

Philistine woman with a larger temporality, namely, the ruling of the Philistines over Israel.

In Judg 21:14, the temporality of **העת ההיא** is expressed by **ויקראו** (and they called). However, the use of **העת ההיא** is not only an adverbial temporal phrase, but also an adverbial situational phrase. In other words, in Judg 21:14, the nuance of **העת ההיא** could be at that (better) time when the sons of Israel called the Benjamites in peace, they returned. Thus, the sentence emphasizes that the time of war was over. **העת ההיא** provides a synchronization between a time of peace and the action of giving the women of Gilead to the Benjamites.

First Kings 11:29 begins with the formula **ויהי** + specific temporal reference, which is **העת ההיא** marking a temporal point in the story's main line in an epexegetical narrative. Thus, **העת ההיא** synchronizes the action of the encounter of Jeroboam with Ahijah into the temporal frame of his service to King Solomon.

העת ההיא in 2 Kgs 16:6 refers to the besiege of Rezin and Pekah to Jerusalem, and it functions as a narrative device to highlight the importance of Rezin, king of Aram. In other words, around the time of the attack against Ahaz, Rezin also recovered Elath for the Aramean. The temporal-semantic role of **העת ההיא** is the synchronization of the besiege of Judah and the recovery of Elath.

In 2 Kgs 18:16, the immediate context suggests that the temporality of **העת ההיא** refers to the time of the defeat of Lachish (2 Kgs 18:13–14) before Sennacherib sent his messengers to Hezekiah (2 Kgs 18:17–36). That is a general reference; however, **העת ההיא** also points specifically to the time of the attempt of Hezekiah to please the king of

Assyria. In other words, at that time, when Sennacherib defeated Lachish and Hezekiah gave the silver of the house of the Lord, Hezekiah also even gave him the gold on the door and the pillars.

In 2 Kgs 24:10, the course of action of Jehoiachin described by the *vayyiqtol* וַיַּעַשׂ (and he did) results in the invasion of Jerusalem in the hands of Nebuchadnezzar, which appears in the narrative by the *vayyiqtol* וַיָּבֵא (and he came). The temporality of הֵעֵת in 2 Kgs 24:10 refers to the time of the reign of Jehoiachin over Judah. Omanson confirmed: “The words **At that time**, which occur also in 2 Kgs 20:12, refer to the short period of Jehoiachin’s three-month reign.”¹⁴ הֵעֵת הַהִיא provides a synchronization between the action of the siege of Jerusalem by Nebuchadnezzar and the temporal frame of Jehoiachin’s reign.

הֵעֵת הַהִיא: Point of Reference of an Action after a Temporal Frame

The semantics of temporality of הֵעֵת הַהִיא in Josh 6:26 and 2 Kgs 20:12 presents an action as a point of reference after a temporal frame. Those are the only occurrences in the Former Prophets.

The action of Joshua in keeping Rahab and her family alive determines the temporality of הֵעֵת הַהִיא in Josh 6:26. In other words, just *after* sparing the life of Rahab and her family, Joshua made an oath. The two וַיְהִי in v. 27 introduce a narrator’s comments indicating the reason and result of the previous episode. Thus, according to the

¹⁴Roger L. Omanson and John E. Ellington, *A Handbook on 1 & 2 Kings*, ed. Paul Clarke et al., UBS Handbook Series (London and New York: United Bible Societies, 2008), 1327.

narrative, the imprecation of Joshua over Jericho had a permanent effect as the reception of Rahab's family in Israel.

In the context of Hezekiah's (2 Kgs 20:12) sickness, **העת ההיא** in the first position of the clause indicates the temporal relationship between the sign of the sun and the sending of the messengers from Babylon. Thus, the temporality of **העת ההיא** is connected with the *vayyiqtol* **וישב** (and he brought back) in v. 11. In other words, when the Lord brought back the shadow in the clock of Ahaz, Berodach-baladan sent messengers to Hezekiah. In this way, the text seems to relate the sign of the sun with the sending of the messengers. Berodach-baladan sent his messengers because he heard that Hezekiah was sick. However, he had recovered (Isa 39:1). Thus, the time of the sending of the messengers is after Hezekiah's illness. Moreover, **העת ההיא** functions as a transitional narrative device to introduce a new episode, namely, the visit of the messengers from Babylon.

העת ההיא: Synchronization of a State in a Temporal Frame

Other cases of the semantics of temporality of **העת ההיא** in the Former Prophets occur in Judg 4:4 and 1 Kgs 14:1. In that context, **העת ההיא** works as a synchronizer of a state in a temporal frame.

Referring to Deborah in Judg 4:4, Pierce suggested that, like Samuel, she had the gift of prophecy before becoming a judge in Israel.¹⁵ Judges 4:4–5 contains background information contributing to the foreground, narrating by the mean of *vayyiqtol* verbs.

¹⁵Ronald W. Pierce, "Deborah: Troublesome Woman or Woman of Valor?" *Priscilla Papers* 32.2 (2018): 3.

Although the chain of *vayyiqtol* verbs, previous to **הָעַתָּה הָיְיָ**, indicates the flow of time in the narrative, the temporality of **הָעַתָּה הָיְיָ** is not based on any *vayyiqtol*. The background (offline) information shows a stative nature by the leading of the participle **שֹׁפֵטָה** (she was judging). Thus, the participle **יֹשֶׁבֶת** continues in the same durative nuance: “she used to sit.” Therefore, **הָעַתָּה הָיְיָ** in Judg 4:4 synchronizes the state of Deborah as “been judging” Israel into the temporal frame of oppression of the sons of Israel by Jabin. Sasson considered that **הָעַתָּה הָיְיָ** “might cover some of the twenty years during which Jabin was brutalizing Israel.”¹⁶ For Bae, “the temporal delimitation ‘at that time’ in v. 4 characterizes the age of Deborah’s judging as a time of continuous political repression.”¹⁷

The context of 1 Kgs 14:1 registers that after the sign of the broken altar (1 Kgs 13:5) and the death of the man of God (1 Kgs 13:24–31), Jeroboam did not return from his evil way (1 Kgs 13:33–34). The introductory temporal phrase “after this thing” in v. 33 presents a new temporality. Verses 33 and 34 consist of a narrator’s comments that covers all the remaining time for Jeroboam’s kingdom, including his posterity’s fate. After the sign of the broken altar (1 Kgs 13:5) and the death of the man of God (1 Kgs 13:24–31), Jeroboam did not return from his evil way (1 Kgs 13:33–34).

In 1 Kgs 14:1, the time of the narrative returns to the point before the commentary. The last two *vayyiqtol* verbs in the story’s main line are in v. 33, referring to the death and burial of the man of God: (1) **וַיִּנַּח** (and he put) “and he put his body in

¹⁶Jack M. Sasson, *Judges 1–12: A New Translation with Introduction and Commentary*, AB 6D (New Haven, CT: Yale University Press, 2014), 256.

¹⁷Hee-Sook Bae, “Reconsidering Barak’s Response in Judges 4,” *Bib* 98.4 (2017): 508.

his grave” and (2) ויספדו (and they mourned) “and they mourned over him.” Although Long perceived העת ההיא as a “vague connective”¹⁸ in the narrative, it seems that the temporal expression refers to the events after the burial of the man of God. As House declared, “for the third-time prophecy impacts Jeroboam’s life.”¹⁹ In other words, at that time, after the man of God was buried, Jeroboam continued in his evil way, and his son became sick. Omanson and Ellington suggested that the temporal “reference must be to the events of chapter 13.”²⁰

Thus, the temporal-semantic role of העת ההיא in 1 Kgs 14:1 is to synchronize the temporal frame of Jeroboam’s continuity in his evil ways after the death of the man of God and the state of the sickness of his son. העת ההיא also introduces the fulfillment of the prophecy of the man of God in the Jeroboam’s posterity, his son died (1 Kgs 14:17).

In addition to the cases above, העת ההיא provides other cases of synchronization in the Former Prophets. The analysis of passages such as Judg 11:26; 12:6; and 1 Kgs 8:65 suggests at least three more cases.

Judges 11:26

בשבת ישראל בחשבון ובבנותיה ובערעור ובבנותיה ובכל־הערים אשר על־ידי ארנון שלש מאות שנה ומדוע לא־הצלתם בעת ההיא

While Israel has been dwelling in Heshbon and in its villages, and in Aroer and its villages, and in all the cities which are on the banks of the Arnon, (during) three hundred years; and why have not you recover at that time?

¹⁸Burke O. Long, *1 Kings: With an Introduction to Historical Literature*, FOTL 9 (Grand Rapids, MI: Eerdmans, 1984), 54; see also Mordechai Cogan, *1 Kings: A New Translation with Introduction and Commentary*, AB 10 (New Haven, CT: Yale University Press, 2008), 377.

¹⁹Paul R. House, *1, 2 Kings*, NAC 8 (Nashville, TN: Broadman & Holman, 1995), 191.

²⁰Omanson and Ellington, *A Handbook on 1 and 2 Kings*, 445–46.

Judges 11:26 is part of Jephthah's arguments in his claim against the king of Ammon before the battle. The message of Jephthah (Judg 11:14–27) has a historical-theological nature. He narrates Israel's history from the conquest of the land in Moses' days and claims that the Lord has given Israel that land. Verse 26 presents his last historical argument. The content of the argument includes a temporal span from the conquest of Hesbon (for example) to Jephthah's days. He affirms that the period consists of three hundred years. That could be a rounded number, but in the case of accuracy, Baker suggested that the three hundred years could go from 1407 BCE to 1107 BCE²¹ This date supposes that the Exodus occurred in 1447 BCE.

According to Exod 15:19 and Ps 136:15, the Pharaoh of the Exodus died in the Red Sea. Therefore, Shea argued that Tuthmosis III, as the Pharaoh of the Exodus, died in 1450 BCE, according to Egyptian's accounts. There is no other Pharaoh who dies between 1445 and 1450 BCE. Thus, Shea proposed 1450 BCE as the date of the Exodus.²² For that reason, Baker affirmed that "conservative scholars allow for an Exodus date between 1445 and 1450 BCE."²³ If Shea was correct, then the three hundred years, to which *הֵעֵת הַהִיא* in Judg 11:26 refers, go from 1410 to 1110 BCE. Thus, the semantics of temporality of *הֵעֵת הַהִיא* in Judg 11:26 indicates a case of synchronization of a hypothetical action within a temporal frame.

²¹L. S. Baker Jr., "A Chronology Following the Internal Timeline of the Bible," in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 115.

²²See William H. Shea, "Exodus, Date of the," *ISBE* 2:234.

²³Baker, "A Chronology," 117.

Judges 12:6

וַיֹּאמְרוּ לוֹ אִמְרָנָא שְׁבֹלֵת וַיֹּאמֶר סְבֹלֵת וְלֹא יָכִין לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל־מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפֹּל בַּעַת הַהִיא מֵאֶפְרַיִם אַרְבַּעִים וּשְׁנַיִם אֲלֶף

And they would say to him: say now Shibbolet. But if he said Sibbolet because he could not speak correctly. Then they seized him and slew him at the fords of the Jordan. And fell at that time from Ephraim forty-two thousand.

After the war of Jephthah against the Ammonites, the Ephraimites came to fight him (Judg 12:1–4). Jephthah and the Gileadites defeated the Ephraimites. Table 5 shows the morpho-syntactic flow of Judg 12:4–6, which registers the battle and its result.

Table 5. Judges 12:4–6: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Narrative-foreground-main line	
4	וַיִּקְבֹּץ then Jephthah gathered	(<i>vayyiqtol</i>) to all the men of Gilead
	וַיִּלָּחֶם and he fought	(<i>vayyiqtol</i>) against Ephraim
	וַיִּכּוּ and the men of Gilead smote	(<i>vayyiqtol</i>) to Ephraim
	Narrative-background-offline information-narrator's comments	
	וַיֹּאמְרוּ because they said	(<i>qatal</i>)
	Direct Speech-background-expository discourse	
	you are fugitives of Ephraim	(Nominal clause) O Gileadites in the midst of Ephraim (and) in the midst of Manasseh
	Narrative-foreground-main line	
5	וַיִּלְכְּדוּ then Gilead captured	(<i>vayyiqtol</i>) the fords of the Jordan to Ephraim
	Narrative-background-offline information	
	וַהֲיָה and it happened	(<i>veqatal</i>)
	וַיֹּאמְרוּ that (if) the fugitives of Ephraim said	(<i>yiqtol</i>)
	Direct speech-background-offline information	
	אֲעֻבְרָה shall I pass?	(<i>yiqtol</i>)
	Narrative-background-offline information	
	וַיֹּאמְרוּ and they would say	(<i>vayyomer</i>) to him the men of Gilead
	Direct speech-background-offline information	
	אתה אֶפְרַיִמִי? are you Ephraimite?	(Nominal clause)
	Narrative-background-offline information	
	וַיֹּאמֶר and he said	(<i>vayyomer</i>) no
6	וַיֹּאמְרוּ then they would say	(<i>vayyomer</i>) to him
	Direct speech-background-offline information-hortatory discourse	
	אֹמֵר say now	(Imperative) Shibbolet

Table 5–Continued.

Narrative-background-offline information	
וַיֹּאמֶר but (if) he said	(<i>vayyomer</i>) Sibbolet
Narrative-background-offline information-narrator’s comments	
יָכִין because he could not	(<i>yiqtol</i>)
לְדַבֵּר speak	(Infinitive construct) correctly
Narrative-background-offline information	
וַיֹּאחֲזוּ then they seized	(<i>vayyiqtol</i>) him
וַיִּשְׁחָטוּהוּ and slew him	(<i>vayyiqtol</i>)
וַיִּפֹּל then fell	(<i>vayyiqtol</i>)
בְּעֵת הַהִיא at that time	from Ephraim forty-two thousand.

The story’s main line, which flows on the *vayyiqtol* verbs, indicates the main actions in the narrative. The verb אָמַר (to say) introduces a series of direct speech in vv. 5 and 6. The *vayyiqtol* verbs (וַיִּקְבֹּץ [and he gathered], וַיִּלָּחֶם [and he fought], and וַיִּכּוּ [and they smote]) lead the foreground narrative (v. 4 and the first verb of v. 5). The chain of *vayyiqtol* is interrupted by וַהֲיִה, which semantically corresponds to וַיְהִי. Thus, וַהֲיִה functions as the proper introduction of a new segment, which ends with the fate of the Ephraimites who did not pronounce the word “Shibbolet” correctly. Barredo affirmed that

la forma וַהֲיִה contrasta con la anterior, aunque intenta favorecer una coherencia dentro del texto e impedir que cese la comunicación, al mismo tiempo que se de paso a un nuevo episodio de diálogo.²⁴

Hendel seemed to indicate that הֲעֵת הַהִיא refers only to the episode of the pronunciation of Shibbolet.²⁵ However, after the וַהֲיִה section, the narrator makes a brief

²⁴Miguel Álvarez Barredo, “Aspectos Sintácticos de Jueces 10,1–12,15.” *Anton* 77.2 (April 2002): 227.

²⁵Ronald S. Hendel, “Sibilants and Šibbōlet (Judges 12:6),” *BASOR* 301 (February 1996): 72.

commentary by means of a *vayyiqtol*: “And fell (ויפל) at that time forty-two thousand.”

This commentary makes it possible that ויפל (and he fell) refers to the time, including the beginning of the narrative in v. 4.

It seems that in Judg 12:6, the temporality of העת ההיא does not refer only to the result of the phonetic test, but also to the whole narrative of the battle. In other words, forty-two thousand men fell at the time of the battle of Jephthah and the Gileadites against Ephraim.

1 Kings 8:65

ויעש שלמה בעת־ההיא את־החג וכל־ישראל עמו קהל גדול מלבוא חמת עד־נחל מצרים לפני
יהוה אלהינו שבעת ימים ושבעת ימים ארבעה עשר יום

And Solomon celebrated at that time the feast and all Israel with him before the Lord our God seven days and seven days, fourteen days.

After the prayer at the dedication of the temple (1 Kgs 8:12–61), Solomon offered sacrifice before the Lord (1 Kgs 8:62–63). The last clause (in v. 63) summarizes the actions: “So, the king and all the sons of Israel dedicated the house of the Lord.” Solomon consecrated the middle of the court in front of the house of the Lord (1 Kgs 8:64). Finally, Solomon celebrated the feast for seven additional days, fourteen in total, and sent the people who returned to their tents with joy (1 Kgs 8:65–66). Table 6 portrays the morpho-syntactic flow of 1 Kgs 8:64–66.

Solomon’s dedication prayer finishes with the temporal phrase, “as at this day” (1 Kgs 8:61). The first clause of 1 Kgs 8:64 regarding the consecration of the court begins with another temporal phrase, “on that day.” Thus, temporality is explicit in the cultic narrative, namely, the day of the dedication.

Table 6. 1 Kings 8:64–66: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Narrative-background-offline information	
64	<p>וְקִדְּשׁ on that day, the king consecrated that was before the house of the Lord וְעָשָׂה because he did there because the altar of bronze that was before the Lord מִזְבֵּחַ כֶּסֶל was small to hold</p>	<p>(<i>qatal</i>) the middle of the court (Nominal clause) (<i>qatal</i>) the burn offering, the grain offering, and the fat of the offering of peace (nominal clause) (Infinitive construct) the burn offering, the grain offering, and the fat of the offering of peace</p>
	Narrative foreground-main line	
	Word order VsxO	
65	<p>וַיַּעֲשׂוּ and Solomon celebrated בַּעַת הַהֵיחָדָשׁ at that time</p>	<p>(<i>vayyiqtol</i>) the feast, and all Israel with him before the Lord our God seven days, and seven days, fourteen days</p>
	Narrative-background-offline information	
66	<p>וַיִּשְׁלַח and on the eighth day he sent the people away</p>	<p>(<i>qatal</i>)</p>
	Narrative-foreground-main line	
	<p>וַיְבָרְכוּ and they blessed the king וַיֵּלְכוּ and they went</p>	<p>(<i>vayyiqtol</i>) (<i>vayyiqtol</i>) to their tents rejoicing and glad of heart</p>
	Narrative-background-offline information	
	<p>וַעֲשֵׂה for all the goodness that the Lord did</p>	<p>(<i>qatal</i>) to David, his servant, and to Israel, his people</p>

However, the word order of the first clause (verb + subject + הַעֲשֵׂה הַהֵיחָדָשׁ + object) in 1 Kgs 8:65 not only breaks the regular order to emphasize the temporal element, but also prepares the reader for an unexpected celebration (fourteen days) and the conclusion of the episode (the joyful departure of the people in v. 66). הַעֲשֵׂה הַהֵיחָדָשׁ in 1 Kgs 8:65 refers not only to the time of the “Feast of Sukkoth, the festival of the tabernacles”²⁶ (1 Kgs

²⁶Cogan, *1 Kings*, 289. See also Omanson and Ellington, *A Handbook on 1 & 2 Kings*, 298; and Patterson and Austel, “1, 2 Kings,” 712.

8:2), but also to the time of the dedication of the temple. In other words, at that time, when King Solomon and the people of Israel dedicated the temple, they also celebrated the Feast of Booths.

Summary

The nineteen texts where **הַעֲתָה הַהִיא** appears in the Former Prophets of the Hebrew Bible generally have the characteristics of a narrative genre. **הַעֲתָה הַהִיא** does not display various temporal-semantic roles in the narrative texts of the Torah (in Genesis and Numbers). However, the narrators in the Former Prophets did intend to tell history.

The passages under study belong to the narrative genre since they present features such as the following:

1. The main line of the foreground in the narrative, led by *vayyiqtol* verbal forms
2. The sequential flow of events
3. Macro-syntactic indicators (use of **וַיְהִי**, *inclusio*, etc.)
4. *Qatal* and other verbal forms to indicate a discontinuity in the narrative flow
5. Offline information and narrator's comments to illuminate the context
6. Word order changes to emphasize and highlight some syntactic elements in the narrative
7. Transition indicators to present a new section in the narrative

All the elements above, portrayed in the tables of morpho-syntactic flow, enrich the understanding of the temporal-semantic role of **הַעֲתָה הַהִיא** in the Former Prophets.

The morpho-syntactic flow of the verbal forms has been the primary tool for the analysis of temporality. The temporal antecedent of **הַעֲתָה הַהִיא** generally consists of the

last verb or verbs in the *vayyiqtol* chain, which represent the temporal flow and provide the context for synchronization. The narrative's contextual information provides temporality, defined as a span in the temporal flow. When the analysis identifies a temporal frame, then the next step is to find how **העת ההיא** relates to that temporality. Thus, the contextual information of the narrative determines the temporal-semantic role of **העת ההיא**.

The temporal-semantic roles of **העת ההיא** in the Former Prophets present at least five categories in terms of temporal synchronization: (1) a point in time between two temporal frames through an action (2 Kgs 8:22), (2) action in a temporal frame (Josh 5:2; 11:10; 11:21; Judg 3:29; 12:6; 14:4; 21:14, 24; 1 Kgs 11:29; 2 Kgs 16:16; 18:16; 24:10), (3) action after a temporal frame (Josh 6:26, 2 Kgs 20:12), (4) a state in a temporal frame (Judg 4:4; 1 Kgs 14:1), (5) two temporal frames in consecutive order (1 Kgs 8:65), and (6) a hypothetical action to a temporal frame (Judg 11:26).

The temporal-semantic role of **העת ההיא** obeys the intention of the narrator to anchor special events (active verbs) or states (stative verbs or nominal clauses) to referential temporalities with more recognition in history. In addition, the temporal synchronization of **העת ההיא** contributes to a natural and coherent flow of biblical historical events.

העת ההיא not only helps in the chronological development of the narrative, but also adds a semantic value to the narrative. For example, in Judg 21:24, the expression **העת ההיא** is also adverbial. It describes the situation of Israel "in those days" (Judg 21:25). In addition, **העת ההיא** has an epexegetical function in 1 Kgs 11:29, explaining the

situation of Jeroboam as Solomon's adversary.

העת ההיא sometimes points out the singularity of a person or a place in a particular temporality, for instance, Deborah, as a judge and prophetess in Israel in times of tribulation (Judg 4:4), Rezin as king of Aram (2 Kgs 16:16), or the importance of Hazor in the strategy of the conquest (Josh 11:10).

Moreover, העת ההיא appears as a narrative device to finish or begin a section in the narrative. העת ההיא refers to Joshua's military campaign which ends with the conquest of Hazor (Josh 11:10) or the destruction of the Anakim (Josh 11:21).

העת ההיא precedes the initiation of a new episode. For example, the siege of Jerusalem and the exile (2 Kgs 24:10). The semantic role of העת ההיא defining a temporality contributes to understanding divine providence's acting in the life of individuals for the sake of His people against His enemies like the case of Samson (Judg 14:4).

In conclusion, the temporal expression העת ההיא contributes to the narrative of the Former Prophets of the Hebrew Bible with a temporal reference to its chronological flow and with contextual information that illuminates the meaning of history.

CHAPTER IV

העת ההיא: TEMPORAL-SEMANTIC ROLES

IN THE LATTER PROPHETS

העת ההיא occurs sixteen times in the Former Prophets of the Hebrew Bible. As the study above suggests, the semantic role of העת ההיא is to be a temporal synchronizer in the historical narratives of the Hebrew Bible. From the perspective of the Reichenbach's Tense Theory, in the narrative, העת ההיא connects S (time of the narrator's speech) with E (time of the event) generally in a historical relationship where E is anterior to S ($E < S$). Thus, E is mostly in the realm of the past.

Two passages from the Latter Prophets, where העת ההיא occurs, are historical and display the relationship $E < S$ as in the narrative genre.¹ However, in the other fourteen texts, the S/E relationship changes. E is usually posterior to S ($E > S$), which puts E in the realm of the future with respect to S.² Thus, העת ההיא points to a future temporality of the event from the time of the prophet, thus being the main feature of the prophetic material.

¹Isa 20:2; 39:1.

²For a presentation of the Reichenbach's Tense Theory, see Hans Reichenbach, *Elements of Symbolic Logic* (London: Collier-Macmillan, 1947), 287–98.

העת ההיא Analysis of Texts: Temporality of

This chapter analyzes the role of העת ההיא in the context of the narrative and the prophecy of the Latter Prophets, beginning with the book of Isaiah.

Isaiah 18:7

בעת ההיא יובל־שי ליהוה צבאות עם ממשך ומורט ומעם נורא מן־הוא והלאה גוי ק־קו
ומבוסה אשר בזאו נהרים ארצו אל־מקום שם־יהוה צבאות הר־ציון

At that time a gift will be brought from the tall and polish people, and from a feared people, from here and far away, nation powerful and oppressive, whose land the rivers divided. (A gift will be brought) to the place of the Name of the Lord of the hosts, to the mount of Zion.

Isaiah 18 presents the oracle about Cush of Ethiopia (v. 1). Table 7 shows the morpho-syntactic flow of Isa 8:6–7:

Table 7. Isaiah 8:6–7: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
6	יֵעֲזְבוּ they will be left	(<i>yiqtol</i>) together to the birds of the mountain and to the beasts of the earth
	וְקִץ and will spend the summer over him (them) the birds (VOS)	(<i>veqatal</i>)
	וְתִהְיֶה and all the beasts of the earth over him (them) will spend the winter	(<i>vav x yiqtol</i>)
7	בְּעֵת הַהִיא at that time	
	יֹבֵל will be brought a gift	(<i>x yiqtol</i>) to the Lord of hosts
	מִמֶּשֶׁךְ (from ellipsis) a people drawn out	(Participle)
	וּמֹרֵט and polish	(Participle)
	וְנֹרָא and from people feared	(Participle) from here and far away, nation powerful and oppressive
	בְּזֹאֵר whose land the rivers divided (VOS)	(<i>qatal</i>) (commentary)
	(יֹבֵל will be brought a gift)	(Verbal ellipsis) to the place of the Name of the Lord of hosts, (to) the mount of Zion

Scholars have at least three possible views about this oracle. First, the Cushites sent ambassadors to Jerusalem to ask for an alliance against Assyria. The prophets rejected them and sent them back home. Second, Egypt sent the ambassadors to Cush.³ Third, the Israelites wanted to establish an alliance with the Cushites.⁴ Whatever the interpretation is, the description of the people in v. 2 is similar to its description in v. 7. **הָיָא הָעַתְּ הַהִיא** introduces a new reality after the problem: the power and oppressive people will come to worship in Jerusalem. About the long expression, “to/from a nation tall and smooth, to/from a people feared near and far, a nation mighty and conquering, whose land the rivers divide,” Ogden and Sterk pointed out that its repetition in vv. 2 and 7 “serves as an *inclusio* for the whole section, binding it together.”⁵

The *yiqtol* verbs **יֵעָזְבוּ** (they will be left) and **יָבֹל** (it will be brought) lead the predictive discourse in vv. 6 and 7. As is usual, the *veqatal* **וְקָץ** (and it will spend) in v. 6 follows the *yiqtol* **יֵעָזְבוּ** (they will be left). Verse 6 is poetry; the unusual VOS word order for narrative is usual in poetry.

Although the second *yiqtol* **תִּחְרֹף** (it will spend) in v. 6 is structurally parallel to the *veqatal* **וְקָץ** (and it will spend), it seems that the intention of the prophet is to form a chiasm in the following forms—*yiqtol* - *veqatal* - *yiqtol* (**יֵעָזְבוּ**, **וְקָץ**, and **תִּחְרֹף**)—emphasizing the action of the birds, namely, to spend the summer. The figure of a bird

³For the first and the second view, see Graham S. Ogden and Jan Sterk, *A Handbook on Isaiah*, ed. David Slager, UBS Handbook Series (Reading, UK: United Bible Societies, 2011), 1:508.

⁴Bertil Wiklander, “Isaiah,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 862.

⁵Ogden and Sterk, *A Handbook on Isaiah*, 1:508.

over one corpse is more accurate for the semantic range of *be left* than a beast over them, and the summer fits better with the same semantic field than the winter.

Verse 7 begins with *בעת ההיא*, followed by the *yiqtol* *יובל* (it will be brought). An ellipsis is common in poetry; thus, there are two of them. First, the preposition *מן* in the phrase “[from] a people drawn out.” Second, the *yiqtol* *יובל* (it will be brought) is expected at the end of the verse before the phrase “to the place of the Name of the Lord.”

Although the stem of the *yiqtol* verbs in vv. 6 and 7 suggests continuity on a predictive discourse (both are passive: *niphal* and *pual*), *בעת ההיא* in v. 7 begins a new episode, namely, the gift for the Lord by the Ethiopians. The scene of v. 7 seems to happen after the conflict in a peaceful environment.

Verses 3–6 amplify the vision and contain cosmic overtones. The expression “all the inhabitants of the world and dwellers of earth” (v. 3) goes beyond the local reference of Ethiopia and suggest universal scopes. The coming of the Ethiopians to Jerusalem, bringing a gift to the Lord, is part of the worldwide future kingdom in the language of the prophets.⁶ Therefore, the semantic role of *העת ההיא* in the context of Isa 18:7 is to move the focus to an eschatological era.

The syntactic flow of Isa 18:5–6 shows that *yiqtol* is the leading verb in the predictive discourse, followed by *veqatal*. *בעת ההיא* is part of a x *yiqtol* schema.

⁶See Richard Davidson, “Interpreting Old Testament Prophecy,” in *Understanding Scripture: An Adventist Approach*, ed. George W. Reid (Silver Spring, MD: Biblical Research Institute, 2005), 193–95.

Isaiah 20:2

בעת ההיא דבר יהוה ביד ישעיהו בן־אמוץ לאמר לך ופתחת השק מעל מתניך ונעלך תחליץ
מעל רגליך ויעש כן הלך ערום ויחף

At that time the Lord spoke by the hand of Isaiah son of Amoz saying: Go and you will lose the sackcloth from over your waists and take off your sandals from over your feet. And he did so, going naked and barefoot.

The oracles of Isa 18 and 19 concern Ethiopia and Egypt; now Isa 20 consists of an oracle for both nations. Table 8 shows the morpho-syntactic flow of Isa 20:1–2.

Table 8. Isaiah 20:1–2: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
1	בא In the year of the coming of Tartan	(Infinitive construct) to Ashdod
	בשלח in the sending to him of Sargón	(Infinitive construct) king of Assyria
	וילחם and he fought	(<i>vayyiqtol</i>) against Ashdod
	וילכדה and he captured her	(<i>vayyiqtol</i>)
2	בעת ההיא at that time	
	דבר the Lord spoke	(<i>qatal</i>) by the hand of Isaiah son of Amoz
	לאמר saying	(Infinitive construct)
	לך Go	(Imperative)
	ופתחת and you will lose	(<i>veqatal</i>) the sackcloth from over your waists
	ותחליץ and your sandals you will take off (OVS)	(<i>vav x yiqtol</i>) from over your feet
	ויעש and he did	(<i>vayyiqtol</i>) so
	הלך going	(Infinitive absolute) naked and barefoot

The prophetic formula “the Lord spoke by the hand of Isaiah” introduces the divine direct speech. Isa 20 begins (v. 1) with an introduction of temporal reference, the year of the capture of Ashdod by Assyria (712–711 BCE).⁷ The historical introduction of

⁷John E. Goldingay, *Isaiah*, ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, UBCS (Grand Rapids, MI: Baker, 2012), 122; see also Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary*, AB 19 (New Haven, CT: Yale University Press, 2008), 322; and Ivan D. Friesen, *Isaiah*, BCBC (Scottsdale, PA and Waterloo, ON: Herald Press, 2009), 135.

the oracle makes the genre of vv. 1 and 2 a narrative text, and the *vayyiqtol*s are the leading verbs in the account. The narrative story main line shows two episodes. First, the *vayyiqtol* verbs וילחם (and he fought) and וילכדה (and he captured her, v. 1) describe the actions of the commander-in-chief introduced temporally by infinitives. Second, the *vayyiqtol* ויעש (and he did) corresponds to the action of the prophet in response to the instructions of the Lord by imperatives and *veqatal* and *yiqtol* verbs.

Verse 1 describes a temporal span, one year, specifically, the year of the coming of Tartan. The syntactic construction of the first clause (preposition ב + X + infinitive construct) and second clause (preposition ב + infinitive construct) indicates a precise time. The temporal reference, “the year of,” is defined by the infinitive verbs with two events—the “coming” and the “sending.” In that year, two events happened that were described by the two *vayyiqtol* verbs וילחם (and he fought) and וילכדה (and he captured her). Thus, in verse 2, בעת ההיא, which also begins with the preposition ב, refers to the year described by the infinitive. In other words, at that time, in the year that Sargon sent his commander-in-chief to Ashdod, and he came and captured the city, the Lord spoke through Isaiah.

Therefore, the two episodes, the actions of the Tartan (fighting and capturing) and the speaking of the Lord to Isaiah, belong to the same temporal frame: the year of the coming. Isaiah 20:2 has no story line, as is usual to narrative, because of the attachment of the *vayyiqtol* verbs to the temporal definition provided by the infinitive verbs. Thus, the verse describes the order from the Lord to Isaiah and the response of the prophet in a temporal frame: the year of the coming of the chief commander sent by Sargon. The

semantic role of הַעֵת הַהִיא in Isa 20:2 is to synchronize the temporality of the coming of the Tartan to the Word of the Lord to Isaiah, expressed by the *qatal* לָבַר הַהִיא. The *qatal* also provides the assurance of the opportune divine intervention in times of crisis.

Isaiah 39:1

בעת ההוא שלח מרדך בל־בִּלְאֲדָן בֶּן־בִּלְאֲדָן מֶלֶךְ־בָּבֶל סְפָרִים וּמִנְחָה אֶל־חִזְקִיָּהוּ וַיִּשְׁמַע כִּי חָלָה וַיִּחְזַק

At that time Merodach-Baladan, son of Baladan, king of Babylon sent letters and a gift to Hezekiah, for he heard that had been sick and he recovered.

Isaiah 38 narrates the sickness of Hezekiah (vv. 1–8). A piece of poetry of gratitude interrupts the narrative (vv. 9–20), which is retaken in the last verses of the chapter (21–22). Table 9 presents the morpho-syntactic flow of Isa 38:21–39:1.

Table 9. Isaiah 38:21–39:1: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
38:21	וַיֹּאמֶר and Isaiah said יִשְׂאוּ let them take וַיִּמְרְחוּ and let them apply וַיְחִי and may he live	(<i>vayyomer</i>) (<i>yiqtol</i> -jussive in meaning) cake of figs (<i>veyiqtol</i> -jussive in meaning) over the ulcer (<i>veyiqtol</i> -jussive)
39:22	וַיֹּאמֶר and Hezekiah said what is the sign אֵעֲלֶה that I will go up	(<i>vayyomer</i>) (Nominal clause) (<i>yiqtol</i>) to the house of the Lord
39:1	בְּעֵת הַהִיא at that time שָׁלַח sent Merodach-baladan, son of Baladan, king of Babylon וַיִּשְׁמַע for he heard חָלָה that he had been sick וַיִּחְזַק and he recovered	(<i>qatal</i>) letters and a gift to Hezekiah (<i>vayyiqtol</i>) (<i>qatal</i>) (<i>vayyiqtol</i>)

Isaiah 39 begins a new episode in the narrative of Hezekiah's illness and his recovery. Isaiah 38 interweaves narrative and poetry. However, v. 8 leaves the narrative in *casus pendens* until v. 21, where the narrator intentionally returns to the topic of the healing and the sign of vv. 5–8. Thus, after the poetry, the narrative continues. That is the reason for the dynamic translation: “Isaiah had said” in v. 21 and “Hezekiah had said” in v. 22.

Isaiah 39:1 explains that Hezekiah had recovered from his illness. Therefore, the temporality of *בעת ההיא* in Isa 39:2 refers to the time after the outcome of the *vayyomer* verbs in Isa 38:21–22, meaning the healing of Hezekiah. In other words, at that time, after Hezekiah was healed, Merodach-Baladan sent letters. *בעת ההיא* is temporally connected by the last actions of the previous episode and, at the same time, begins a new episode. Walton affirmed that “Merodach-Baladan was a leader who was twice able to make himself king of Babylon in defiance of the Assyrians: from 721–710 and from 705–703.”⁸ Accordingly, referring to the healing and recovery of Hezekiah, Wiklander indicated that “these events took place before 701 B. C. (date of Sennacherib's invasion of Judah), when Merodach/Marduk-Baladan was still king of Babylon after his rebellion in 705 B. C.”⁹

The semantic role of *העת ההיא* in Isa 39:1 is to make a point of reference for the sending of Merodach-Baladan's letters after the temporality of the Hezekiah's sickness and healing.

⁸John N. Oswalt, *Isaiah*, NIVAC (Grand Rapids, MI: Zondervan, 2003), 435.

⁹Wiklander “Isaiah,” 874. See also Bryan E. Beyer, *Encountering the Book of Isaiah: A Historical and Theological Survey*, ed. Walter A. Elwell and Eugene H. Merrill, EBS (Grand Rapids, MI: Baker Academic, 2007), 151.

Jeremiah 3:17

בעת ההיא יקראו לירושלם כסא יהוה ונקוו אליה כל־הגוים לשם יהוה לירושלם ולא־ילכו עוד אחרי שררות לבם הרע

At that time, they will name Jerusalem “Throne of the Lord,” and all the nations will gather to it, for the Name of the Lord to Jerusalem, and they will walk no more after the stubbornness of their evil heart

In Jer 3:6–11, the Lord compares the rebellion of Israel and Judah with marriage infidelity. After the exhortation to Judah to return (vv. 12–14a), the Lord promises some actions of restoration as a result of their obedience to the appeal: (1) I will take you, (2) I will bring you to Zion (v. 14 b–c), and (3) I will give you shepherds (v. 15). Then, the prophecy describes a new era, “in those days”: (1) the people will be multiplied (2) and they will not remember the ark of the Lord (v. 16). Table 10 shows the morpho-syntactic flow of Jer 3:16–18.

Table 10. Jeremiah 3:16–18: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
16	והיה and it will happen	(<i>veqatal</i>)
	תרבו that you will be multiplied	(<i>x yiqtol</i>)
	ופריתם and you will be fruitful	(<i>veqatal</i>) in the land <i>in those days</i> , declaration of the Lord.
	יאמרו they will say no more	(<i>x yiqtol</i> - אמר) “ark of the covenant of the Lord”
	יעלה and it will not go up	(<i>vav x yiqtol</i>) on your heart
	יזכרו and they will not remember	(<i>vav x yiqtol</i>) it
	יפקדו and they will not miss	(<i>vav x yiqtol</i>) (it)
17	יעשה and it will not be done	(<i>vav x yiqtol</i>) again
	בעת ההיא at that time	
	יקראו they will name	(<i>x yiqtol</i>) to Jerusalem, the Throne of the Lord
	ונקוו and will gather to her all the nations (VOS)	(<i>veqatal</i>) for the Name of the Lord to Jerusalem
18	ילכו and they will walk no more	(<i>vav x yiqtol</i>) after the stubbornness of their evil heart
	ילכו <i>in those days</i> , the house of Judah will go	(<i>x yiqtol</i>) with the house of Israel
	ויבאו and they will come	(<i>veyiqtol</i>) together from the land of the North to the land
	הנחלתִי which I caused to inherit	(<i>qatal</i>) to their fathers

The function of *veqatal* וְהָיָה for predictive discourse is semantically equivalent to the *wayehi* וַיְהִי for narrative. Thus, וְהָיָה segments the predictive discourse to a new scene.

The *yiqtol* is the leading verbal form as appears in the chain, whether as *x yiqtol*, *vav x yiqtol*, or *veyiqtol*. Verse 16 has six *yiqtol* verbs: (תִּרְבוּ) [you will be multiplied], יֹאמְרוּ [they will say], יַעֲלֶה [he will go up], יִזְכְּרוּ [he will remember], יִפְקְדוּ [he will miss], and יַעֲשֶׂה [he will do]). Verse 17 has two *yiqtol* verbs: יִקְרְאוּ (they will call) and יֵלְכוּ (they will walk). Verse 18 has one *yiqtol* יֵלְכוּ (he will go) and one *veyiqtol* וַיָּבֵאוּ (and they will come). However, the negative formula לֹא + *yiqtol* does not move the temporality; it only describes a non-possible scenario. Moreover, it seems that the *veqatal* form follows and complements the actions of the *yiqtol* verbs as in v. 17 (multiply and fruitful) and in v. 17 (call and gather).

The phrase “in those days” in vv. 16 and 18 creates an *inclusio* providing temporal reference to the discourse that consists of an era. Thus, the temporality of בַּעֲתֵי בְּהָיָה refers to the expression *those days*, but also begins a new episode in the era.

The exile in the “land of the North” (v. 18) ends, and Israel and Judah return to the promised land. The prophecy seems to indicate a local fulfilment in the near future. However, verse 17 suggests a universal time frame: they will call Jerusalem “throne of the Lord,” and “all the nations will gather” to it, to (in) the Name of the Lord to Jerusalem. Thus, the prophecy also looks for a distant and eschatological future after the

exile. Lalleman proposed that “this vision of the future has an international character.”¹⁰

Brown added that the expressions “in those days” and “at that time” “refer to a time of glorious restoration of messianic proportions, with Israel and Judah united together in the service of the Lord.”¹¹

Jeremiah 4:11

בעת ההיא יאמר לעם־הזה ולירושלם רוח צה שפיים במדבר דרך בת־עמי לוא לזרות ולוא להבר

At that time, it will be said to this people and to Jerusalem: there is a dry wind from the heights in the wilderness on the way of the daughter of my people, not to winnow and not to purify.

Jeremiah 4:3–18 is a prophecy to Judah and Jerusalem combining the future destiny of the people and the city if they do not return to the Lord. The prophet uses predictive discourse interweaving future events, lamentation, and exhortation: exhortation (vv. 3–6b), future event (vv. 6b–7), exhortation (v. 8), future event (v. 9), lamentation (v. 10), future event (vv. 11–13b), lamentation (v. 13c), exhortation (v. 14), future event (vv. 15–17), exhortation (v. 18), lamentation (vv. 19–21), exhortation (v. 22), future event (vv. 23–29), exhortation (v. 30), and lamentation (v. 31). Table 11 presents the morpho-syntactic flow of Jer 4:9–11.

The future events of vv. 9 and 11–13b have temporal phrases in their introduction: *ביום־ההוא* in v. 9 and *בעת ההיא* in v. 11. It seems that “that day” and “at that time” refer to the same event, namely, the coming of the enemy. Brown suggested that the temporal

¹⁰Hetty Lalleman, *Jeremiah and Lamentation: An Introduction and Commentary*, ed. David G. Firth, TOTC 21 (Nottingham, England: InterVarsity Press, 2013), 88.

¹¹Michael L. Brown, “Jeremiah,” in *Jeremiah–Ezekiel*, ed. Tremper Longman III and David E. Garland, rev. ed., EBC 7 (Grand Rapids, MI: Zondervan, 2010), 112.

Table 11. Jeremiah 4:9–11: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
9	וְהָיָה and it will happen	(<i>veqatal</i>) in that day, declaration of the Lord
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>yiqtol</i>)
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>veqatal</i>)
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>vav x yiqtol</i>)
10	וַאֲמַר and I said	(<i>vayyiqtol</i> אָמַר) Ah, Adonai the Lord!
	וַאֲמַר וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(infinitive absolute-Qatal) to this people and to Jerusalem
	וַאֲמַר וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(Infinitive construct)
	וַאֲמַר וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>x yiqtol</i>) for you
11	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>veqatal</i>) until the soul
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(<i>x yiqtol</i> אָמַר) to this people and to Jerusalem
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(Nominal clause) from the heights of the wilderness on the way of the daughter of my people
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(Infinitive construct)
	וְהָיָה לְהַרְבֵּה לְבָבֵי מְלָכִים וּלְבָבֵי נְסִיכֵי מְלָכִים וְהָיָה לְהַרְבֵּה לְבָבֵי כֹהֲנֵי אֶרֶץ יִשְׂרָאֵל וְהָיָה לְהַרְבֵּה לְבָבֵי נְבִיִּים וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה וְהָיָה לְהַרְבֵּה לְבָבֵי יְהוָה	(Infinitive construct)

expression join vv. 9 and 11 in referring to a judgment in the future.¹² Similarly, Lundbom considered that the phrase *at that time* is “an introductory phrase characteristic of the prose, balancing ‘in that day’ beginning v. 9.”¹³ Verses 1–6 announce the coming of the “evil from the North” (v. 6), a “lion” (v. 7) on its journey approaching Jerusalem; thus, *בְּיוֹם הַהוּא* in v. 9 seems to be the day of the arrival to the city.

On the other hand, *בְּעַת הַהִיא* describes the journey of the enemy as a “dry wind”¹⁴

¹²Brown, “Jeremiah,” 128.

¹³Jack R. Lundbom, *Jeremiah 1–20: A New Translation with Introduction and Commentary*, AB 21A (New Haven, CT: Yale University Press, 2008), 343.

¹⁴Sirocco is a hot dry wind from the dessert that carried away the grain and the chaff. See Steven Voth, “Jeremiah,” in *Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel* by Steven M. Voth, Paul W. Ferris, Daniel Bodi, Ernest C. Lucas, and David W. Baker, ed. John H. Walton, ZIBBC 4 (Grand Rapids, MI: Zondervan, 2009), 247.

(v. 11), “like eagles” (v. 13) coming from the wilderness (the East). These two images (lion and eagles) and two geographical points (North and East) could well represent Babylon. Moreover, the spatial information seems to be journey (vv. 6–8), arrival (v. 9), and journey (vv. 11–13b). It seems that the phrase “in that day” describes the arrival, and “at that time” portrays the journey. Thus, בעת ההיא in Jer 4:11 introduces a new episode in the predictive discourse, referring to the journey of the Babylonians from Mesopotamia to Jerusalem to destroy the city in 586 BCE. The local places like Judah and Jerusalem (vv. 3, 5, 11), Zion (v. 6), and Dan and Ephraim (v. 15) confirm a local dimension of the prophecy, that is, Israel.

Jeremiah 8:1

בעת ההיא נאם־יהוה ויצִיא [יוציאו] את־עצמות מלכי־יהודה ואת־עצמות־שריו ואת־עצמות
הכהנים ואת עצמות הנביאים ואת עצמות יושבי־ירושלם מקבריהם

At that time, declaration of the Lord, they will bring out the bones of the kings of Judah and the bones of its princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem from their graves.

Jeremiah 8:1–3 contains the prophecy of the bones being taken out from their graves. The previous section presents the oracle of the Valley of Slaughter (Jer 7:32–33) and the stopping of joy for Jerusalem (Jer 7:34). That prophecy comes as a consequence of the evil done in Tophet where the people of Jerusalem burned their sons and daughters to their idols in the fire (Jer 7:30–31). Table 12 shows the morpho-syntactic flow of Jer 7:32–8:3.

Lundbom classified Jer 7:30–8:3 in three oracles: (1) Oracle I (7:30–31),

Table 12. Jeremiah 7:32–8:2: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
7:32	באים therefore, behold, days are coming ואמר and it will not be said any more ויקברו and they will be buried because there is no place	(Participle) declaration of the Lord (<i>vav x yiqtol</i>) “Topheth” and neither “Valley of the son of Hinnom, but “Slaughter” (<i>veqatal</i>) in Topheth (Nominal clause)
7:33	והיתה and the bodies of this people will be and there will be no one מחריד who makes (them be) frighten away	(<i>veqatal</i>) as food to the birds of the heavens and to the beast of the earth (Nominal clause) (Participle)
7:34	והשבתי and I will make to cease	(<i>veqatal</i>) from the cities of Judah, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride
8:1	תהיה because for waste will be (OVS) בעת ההיא at that time ויציאו and they will bring out	(<i>x yiqtol</i>) the land declaration of the Lord (<i>veyiqtol</i>) the bones of the kings of Judah and the bones of its princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem from their graves
8:2	ושטחום and they will spread them אהבום which they loved them עבדום and which they served them הלכו and which they went after them דרשום and which they asked for them השתחוו and which they bowed down יאספו they will not be gathered יקברו and they will not be buried יהיו as dung on the face of the earth they will be (OVS)	(<i>veqatal</i>) to the sun and to the moon and to all the host of heavens (<i>qatal</i>) (<i>qatal</i>) (<i>qatal</i>) (<i>qatal</i>) (<i>qatal</i>) for themselves (<i>x yiqtol</i>) (<i>vav x yiqtol</i>) (<i>yiqtol</i>)
8:3	ונבחר and it will be preferred הנשארים to all the remnants that remains הנשארים in all the places that Remains הדחתים to which I have driven them	(<i>veqatal</i>) the death rather than life (Participle) from this evil family (Participle) (<i>qatal</i>) declaration of the Lord

(2) Oracle II (7:32–34), and (3) Oracle III (8:1–3).¹⁵ The morpho-syntactic flow of Oracles II and III illustrates the way that a predictive discourse behaves. First, the *yiqtol* initiates the future narrative, and introduces and sometimes closes the micro narrative (as *תהיה* in 7:34 and *יהיו* in 8:2). *יאמר* (he will say) in 7:32 and *ויציאו* (and they will bring out)¹⁶ in 8:1 introduce the oracle. In predictive discourse, the *yiqtol* seems to have a similar function of the *qatal*. *Yiqtol* appears also in negative clauses in Jer 8:2—(*יאספו*) [they will be gathered] and *יקברו* [they will be buried]); however, it does not create temporal alteration.

Second, the *veqatal* describes consecutive actions in the future, most of them in the scene frame introduced by the *yiqtol*. In Jer 7:32–34, the valley called (*יאמר*) “of Slaughter” consists of dead people who will not be buried (*וקברו*), bodies that will be as food to the birds (*והיתה*), and joy that will be ceased (*והשבתי*). Therefore, in predictive discourse, *veqatal* seems to have a similar function of the *vayyiqtol*. *Yiqtol* and *veqatal* move time forward in the possible future. It seems that in classical prophecy, the temporal frame of the future is indefinite.

Third, the *qatal* provides additional information and comments to illuminate the predictive discourse. Jeremiah 8:2 has five relative clauses (*אשר* + *qatal*) which offer additional information about the sun, the moon and the host of heavens. In Jer 8:3 the *אשר* + *qatal* adds information about a place. Consequently, *qatal* breaks the temporal main line of the predictive discourse. Fourth, other forms, such as the participle, are

¹⁵Lundbom, *Jeremiah 1–20*, 493.

¹⁶This verb is a *veyiqtol*, not a *vayyiqtol*.

peripherals, which describe the subjects or objects in the discourse. Therefore, according to Jer 7:32–8:3, the morpho-syntactic pattern of the predictive discourse is *yiqtol - veqatal -qatal*-other forms.

Jeremiah 7:32–33 and 8:1–2 have semantic similarities: (1) no graves for bodies and bones, (2) heavens and earth, and (3) temporal references. Jeremiah 7:32–33 shows the bodies as food for the birds of heaven and for the beasts of earth, while in 8:1–2, the bones are spreading in the sun, the moon, and the hosts of heaven and are as dung on the face of the earth. In addition, both texts begin with temporal phrases: ימים באים (days are coming, Jer 7:32) and בעת ההיא (Jer 8:1). Moreover, the use of the verb היה referring to the bodies and bones indicates correspondence. Therefore, it seems that בעת ההיא in Jer 8:1 refers to same temporality of ימים באים (days are coming) in Jer 7:32, indicating future time as the stative verb היה implies. Allen considered that בעת ההיא is a supplementary formula that “introduces an oracle that announces a further shocking event, the widespread desecration of graves.”¹⁷ Wiklander affirmed that “this drastic message paints a picture of the complete annihilation of Judah.”¹⁸ According to Mackay, “the Assyrians certainly, and the Babylonians probably, behaved in the way described here against vassals whom they considered had broken their covenant engagements with them.”¹⁹ If this is true, then, Jeremiah depicts the future state of calamity of Jerusalem

¹⁷Leslie C. Allen, *Jeremiah: A Commentary*, ed. William P. Brown, Carol A. Newson, and David L. Petersen, OTL (Louisville, KY and London: Westminster John Knox, 2008), 104.

¹⁸Bertil Wiklander, “Jeremiah,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 922.

¹⁹John L. Mackay, *Jeremiah: An Introduction and Commentary*, MC (Fearn, Tain, Ross-shire, UK: Mentor, 2004), 1:326.

and foresees the Babylonian invasion in 586 BCE.

Jeremiah 31:1

בעת ההיא נא־מִיְהוָה אֱהִיָּה לְכָל מִשְׁפְּחוֹת יִשְׂרָאֵל וְהֵמָּה יִהְיוּ לִי לְעָם

At that time, declaration of the Lord, I will be for God to all the families of Israel, and they will be to me for people.

Keown, Scalise, and Smothers labeled Jer 30:1–31:40 as the book of consolation.²⁰ The temporal expressions in the book of consolation are יָמִים בָּאִים (days are coming [Jer 30:3; 31:27, 31, 38]), עֵת־צָרָה (time of trouble, Jer 30:7), בְּיוֹם הַהוּא (in that day, Jer 30:8), אַחֲרֵית הַיָּמִים (latter days, Jer 30:24), בְּעֵת הַהִיא (Jer 31:1), יִשְׁׁיּוֹם (there is a day, Jer 31:6), אַז (then, Jer 31:13), בְּיָמִים הָהֵם (in those days, Jer 31:29), and אַחֲרֵי הַיָּמִים הָהֵם (after those days, Jer 31:33). Each expression has its theme. Table 13 portrays the temporal expressions and their themes in Jeremiah’s book of consolation.

Temporal expressions in the book of consolation are connected with promises that sometimes refer to an era with the terms יָמִים (days), עֵת (time), and אַז (then), but also to a specific day as in בְּיוֹם הַהוּא and יִשְׁׁיּוֹם (there is a day). The general theme is returning from exile and a new era. Sweeney proposed that Jeremiah was originally supporting Josiah’s effort to return the northern kingdom under the leading of David.²¹

²⁰Gerald L. Keown, Pamela J. Scalise, and Thomas G. Smothers, *Jeremiah 26–52*, WBC 27 (Dallas, TX: Nelson, 1995), 82.

²¹Marvin A. Sweeney, “Jeremiah 30–31 and King Josiah’s Program of National Restoration and Religious Reform.” *ZAW* 108.4 (1996): 569–83.

Table 13. Consolation book in Jeremiah: Temporal expressions and their themes

Verse	Temporal expression	Theme
30:3	ימים באים	Restoration and returning to the land
30:7	עת־צרה	Salvation from trouble
30:8	ביום ההוא	Liberation
30:24	אחרית הימים	Understanding-discernment
31:1	בעת ההיא	The Lord, God of Israel, His people
31:6	ישׁׁיום	Calling to go to Zion
31:13	אז	Joy
31:27	ימים באים	The Lord will sow Israel and Judah
31:29	בימים ההם	Children will not suffer consequences of their fathers' deeds
31:31	ימים באים	A new covenant
31:33	אחרי הימים	A covenant: law in people's heart
31:38	ימים באים	The city will be built

Israel, as the people of the Lord, appears in Jer 30:3, 20, and 22. Specifically, the expression ואנכי אהיה לכם לאלהים (and I will be to you for God, Jer 30:22) is in parallel with אהיה לאלהים לכל משפחות ישראל (I will be for God to all the families of Israel, Jer 31:1). Thus, בעת ההיא in Jer 31:1 foresees the fulfilment of one of the promises of chap. 30, Israel will be the eschatological people of the Lord. Consequently, the temporality of בעת ההיא in Jer 31:1 refers to the future, returning from exile (538, 440 BCE), but also, to the eschatological era.

Jeremiah 33:15

בימים ההם ובעת ההיא אצמיח לדוד צמח צדקה ועשה משפט וצדקה בארץ

In those days and at that time I will make to sprout to David a righteous Branch and he will do justice and righteousness in the land.

Jeremiah 33 consists of oracles of salvation and restoration. The Lord speaks to Jeremiah the second time while the prophet is still in prison (v. 1). The prophecy assures (1) healing, restitution, pardon, and joy (vv. 4–9); (2) joy and restitution (vv. 10–11);

(3) peace in all the cities (vv. 12–13); (4) the root of David will rise (vv. 14–16); (5) David and the Levites will remain (vv. 17–18); and (6) the certainty of the covenant with David and the Levites (vv. 19–26).

Table 14 presents the morpho-syntactic flow of Jer 33:14–16.

Table 14. Jeremiah 33:14–16: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
14	<p>בָּאִים Behold days are coming</p> <p>וְהִקְמַתִּי and I will confirm</p> <p>דְּבַרְתִּי which I spoke</p>	<p>(Participle) declaration of the Lord</p> <p>(<i>veqatal</i>) the good word</p> <p>(<i>qatal</i>) to the house of Israel and on the house of Judah</p>
15	<p>in those days and בְּעֵת הַהִיא at that time</p> <p>אֶצְמִיחַ I will make to sprout</p> <p>וְעָשָׂה and He will do</p>	<p>(Double temporal indicators)</p> <p>(<i>vav x yiqtol</i>) to David a righteous Branch</p> <p>(<i>veqatal</i>) justice and righteousness in the earth</p>
16	<p>תּוֹשַׁע in those days Judah will be saved</p> <p>תְּשׁוּבֹן and Jerusalem will dwell</p> <p>and this is</p> <p>יְקַרְא which he will proclaim</p>	<p>(<i>yiqtol</i>)</p> <p>(<i>vav x yiqtol</i>) in safety</p> <p>(Nominal clause)</p> <p>(<i>vav x yiqtol</i>) to her: The Lord our righteousness</p>

The parallel text in Jer 23:5–8 situates the prophecy temporally to the return of the land of the north. Goldingay suggested that the Davidic king is a *branch* in the sense of a renovation after the exile when the tree (the people) has been felled. He argued that “Yahweh can make a branch grow even from a tree that has been felled. This ‘branch’ will be a king who lives up to the job description. It will bring the blessing for the people that good leadership is supposed to bring.”²² Angel discussed the fulfillment of the Davidic promises in 2 Sam 7 from the perspective of Ps 89 and Jeremiah. He concluded that “Jeremiah prophetically interprets Nathan’s prophecy to mean that God’s covenant

²²John E. Goldingay, *The Theology of Jeremiah: The Book, the Man, the Message* (Westmont, IL: InterVarsity, 2021), 136.

with the Davidic dynasty is eternal, even if there is cessation in the monarchy.”²³

The promise about the Branch of David in vv. 14–16 is the only section in Jer 33 that contains temporal phrases: (1) ימים באים (days are coming, v. 14), (2) בימים ההם (those days, vv. 15 and 16), and (3) בעת ההיא (v. 15). It seems that the temporal nuances of these phrases go from the general to the particular, even when none of them is specific. Brin suggested that the double usage of the temporal formula “is intended to indicate a greater span of time, referring to a more distant, eschatological future or, possibly, the doubling is a stylistic technique characteristic of Jeremiah used to refer to the Eschaton.”²⁴

Verse 14 is an introduction announcing the confirmation of the “good word” to Israel and Judah. In v. 15, the *yiqtol* אצמייה (I will make to sprout) and the *veqatal* ועשה (and he will do) have a consequential and temporal relationship. First, Yahweh will make a branch sprout, and afterwards, the branch will make justice and righteousness. Thus, the syntactic relationship *yiqtol* - *veqatal* is confirmed in the predictive discourse. Verse 16 again introduces a temporal phrase and describes what will happen during those days with three *yiqtol* verbs that do not seem to have a sequential or temporal development.

Among the promises of salvation and restoration, the messianic promise of the Branch of David is determined by three temporal phrases, including בעת ההיא. Thus, בעת ההיא in Jer 33:15 refers to a future and messianic era, an age of righteousness and safety.

²³Hayyim Angel, “The Eternal Davidic Covenant in II Samuel Chapter 7 and Its Later Manifestations in the Bible,” *JBQ* 44.2 (April 2016): 89.

²⁴Brin, *The Concept of Time in the Bible*, 48.

Jeremiah 50:4

בימים ההמה ובעת ההיא נאמ־יהוה יבאו בני־ישראל המה ובני־יהודה יחדו הלוך ובכו ילכו
ואת־יהוה אלהיהם יבקשו

In those days and at that time, declaration of the Lord, the sons of Israel will come, they and the sons of Judah together they will go walking and weeping, and to the Lord their God they will seek.

The main subject of Jer 50–51 is the judgment against Babylon. However, chap. 50 alternates messages to Israel, Babylon, and the enemy of Babylon. Wiklander divided Jer 50 in (1) introduction (1–3), (2) message to Israel (4–10), (3) message to Babylon (11–13), (4) message to the enemy of Babylon (14–16), (5) message to Israel (17), (6) message to Babylon (18), (7) message to Israel (19–20), (8) message to the enemy of Babylon (21–23), (9) message to Babylon (24–25), (10) message to the enemy of Babylon (26–30), (11) message to Babylon (31–32), (12) message to Israel (33–34), and (13) message to Babylon (35–46).²⁵ The predictive discourse in Jer 50:2–5 combines the *yiqtol* and the *qatal* as prophetic perfect.²⁶ Table 15 presents its morpho-syntactic flow.

In vv. 2 and 3a, after the imperative אִמְרוּ, a chain of *qatal* verbs follows which forms the structure: capture – shame/broken/shame/broken – gone up. The *yiqtol* verbs יִשִׁית (he will put) and יִהְיֶה (it will be) continue the discourse with the same pragmatic temporality of the *qatal* verbs.

The personification of the nation in v. 3a and b (a *nation* has gone up, *he* will put) demonstrates the continuity in the actions from *qatal* to *yiqtol* in the same temporal nuance. The next *qatal* verbs in v. 3 (נָדוּ [he has flown] and הִלְכוּ [they have gone]) are

²⁵Wiklander, “Jeremiah,” 957.

²⁶For prophetic perfect, see Joosten, *The Verbal System of Biblical Hebrew*, 207–8.

Table 15. Jeremiah 50:3–5: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
2	הגידו Declare	(Imperative) among nations
	והשמיעו and proclaim	(Imperative)
	ושאו and lift up	(Imperative) a banner
	השמיעו proclaim	(Imperative)
	תכחדו do not hide	(x <i>yiqtol</i>)
	אמרו say	(Imperative אמר)
	נלכדה Babylon has been captured	(<i>qatal</i>)
	הבישו Bel has been put to shame	(<i>qatal</i>)
	הת Marduk has been broken	(<i>qatal</i>)
	הבישו her images have been put to shame	(<i>qatal</i>)
	חתו her idols have been broken	(<i>qatal</i>)
3	עלה because a nation has gone up	(<i>qatal</i>) against her from the North
	ישית he will put	(x <i>yiqtol</i>) her land to desolation
	יהיה and it will not be	(<i>vav</i> x <i>yiqtol</i>)
	יושב inhabitant	(Participle) in her
	נוד from man and even the beast has flown	(<i>qatal</i>)
4	הלכו they have gone away	(<i>qatal</i>)
	in those days and בעת ההיא at that time	(Double temporal indicators) declaration of the Lord
	יבאו the sons of Israel will come	(<i>yiqtol</i>)
	ילכו ובכו הלוך they and the sons of Judah together they will go walking and weeping (SVO)	(Emphatic infinitive - הלך + בכה + <i>yiqtol</i>)
	יבקשו and to the Lord their God they will seek (OVS)	(<i>vav</i> x <i>yiqtol</i>)
5	ישאלו Zion they will ask for the way (OVS)	(x <i>yiqtol</i>)
	their faces will be toward it	(Nominal clause)
	באו come	(Imperative)
	ונלוו and you will join	(<i>veqatal</i>) to the Lord (in) an everlasting covenant
	תשכח never will be forgotten	(x <i>yiqtol</i>)

the consequences of the previous desolation (*yiqtol*s). In other words, the leading verb is the *yiqtol*; the *qatal* is a secondary verb in the predictive discourse.

The temporal phrases בימים ההם (in those days) and בעת ההיא are equivalent; however, it seems that בעת ההיא is more specific. It places a new temporality for the next

yiqtol verbs, but also obtains its temporal nature from the previous *yiqtol* verbs, namely, **יִשִּׁית** (he will put) and **יִהְיֶה** (it will be).

Referring to Jer 50:45, Thompson affirmed that “there is strong parallelism throughout these verses and good reason to regard them as poetic.”²⁷ In poetry, *yiqtol* verbs describe events but do not move the time forward.

Therefore, the phrase **בַּעַת הַהֵיאָ** announces a future era and its temporality in Jer 50:4 refers to the time when a nation will make Babylon desolate and there will not be any inhabitant in it. Brown considered **בַּעַת הַהֵיאָ** as a historical time when the Israelite and Judean return to their land. However, he pointed out that “elsewhere we have noted that the reference to Israel and Judah together points to a final, eschatological fulfillment.”²⁸ The beginning of the fulfillment of this prophecy was in 539 BCE with the fall of Babylon by the Persians.

Jeremiah 50:20

בִּימֵי הַהֵם וּבַעַת הַהֵיאָ נִאֲמָרְיָהוּהָ יִבְקֹשׁ אֶת־עוֹן יִשְׂרָאֵל וְאֵינְנוּ וְאֶת־חַטָּאת יְהוּדָה וְלֹא תִמְצָאִינָהּ כִּי אֶסְלַח לְאִשְׁרֵי אֲשִׁאִיר

In those days, and at that time, declaration of the Lord, the iniquity of Israel will be sought, and there will be not, and the sins of Judah will not be found, because I will forgive to who I will make to remain.

Jeremiah 50:20 is part of the oracle of judgment against Babylon. Jeremiah 50:17–20 portrays Israel as a people coming back to their grazing place and being forgiven. Table 16 presents the morpho-syntactic flow of Jer 50:17–20.

²⁷J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids, MI: Eerdmans, 1980), 773.

²⁸Brown, “Jeremiah,” 534.

Table 16. Jeremiah 50:17–20: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
17	פזורה a scattered flock is Israel	(<i>qatal</i> + nominal clause)
	לדחוי lions have driven away	(<i>qatal</i>)
	אכלו first, the king of Assyria has devoured him	(<i>qatal</i>)
	עצמו and finally, Nebuchadnezzar, king of Babylon has broken his bones	(<i>qatal</i>)
18	אמר therefore, thus have said the Lord	(<i>qatal</i>) of the hosts, God of Israel
	פקד behold, I am visiting	(Participle) to the king of Babylon and to his land
19	פקדתי as I have visited	(<i>qatal</i>) to the king of Assyria
	ושבתי and I will restore	(<i>veqatal</i>) Israel to his pasture
	ורעה and he will graze	(<i>veqatal</i>) on Carmel and on Bashan
20	תשבע and in the mouth of Ephraim and in Gilead he will satisfy	(<i>vav x yiqtol</i>) his soul
	באלה הימים and בעת ההיא at that time	(Double temporal indicators) declaration of the Lord
	יבקש the iniquity of Israel will be sought and there will be not	(<i>yiqtol</i>) (Nominal clause)
	תמצאנה and the sins of Judah will not be found	(<i>vav x yiqtol</i>)
	אסלה because I will forgive	(<i>x yiqtol</i>)
	אשאיר to who I will make to remain	(<i>x yiqtol</i>)

Jeremiah 50:17–20 offers a transition from *qatal* to *veqatal* and from *veqatal* to *yiqtol*. From the temporal perspective, v. 17 is in the past. The combination of the participle and the *qatal* of the verb פקד (he visits) makes the transition from past to present. The *veqatal* introduce the future, and the *yiqtol* confirms it.

The previous and the following verbs concerning בימים ההם (in those days) and בעת ההיא are *yiqtols* as the leading forms in predictive discourse. Thus, the temporality of בעת ההיא in Jer 50:20 corresponds to the era when Israel will be satisfied with the grazing places of Ephraim and Gilead. The nominal clause “there will be not” (v. 20) confirms the state of the era. Chisholm affirmed that “the Babylonians justified their cruel

treatment of the exiles by pointing out that God’s people had sinned against the Lord (v. 7b).”²⁹ The fulfilment of this oracle was in the returning of Judah in 539 BCE. Referring to the events of the fall of Babylon and the relative peaceful taking of the city, Chisholm commented that “the language is undoubtedly stylized and exaggerated. For dramatic effect the prophets sometimes used such stereotypical language to describe the divine judgment of a city or nation.”³⁰ On the other hand, Kidner explained that the historical gradual destruction of Babylon was due to the conditional nature of the prophecy (Jer 18:7–8). He added: “It is at least possible that the humbling of Nebuchadnezzar, culminating in his testimony in Daniel 4:34–37, opened the door to mercy of 539.”³¹

Joel 4:1

כי הנה בימים ההמה ובעת ההיא אשר אשוב [אשיב] את־שבות יהודה וירושלם

For, behold in those days and at that time when I will turn back the prosperity of Judah and Jerusalem.

Joel 3:1 (MT) indicates the time of the pouring of the Spirit of the Lord with the phrase “after this”. Brasil de Sousa labeled the pericope of Joel 2:28–3:21 as “the eschatological Day of the Lord.” He presented three sections: (1) description of promises (2:28–32), (2) description of the judgment (3:1–15), and (3) description of the blessings (3:18–21).³² Hadjev considered that בַּעַת הַהֵיאָ in Joel 4:1 (MT) “establishes a link with

²⁹Chisholm, *Handbook on the Prophets*, 214.

³⁰Chisholm, *Handbook on the Prophets*, 213.

³¹Derek Kidner, *Jeremiah*, KCC (Downers Grove, IL: IVP Academic, 2014), 149. See also Leslie C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, NICOT (Grand Rapids, MI: Eerdmans, 1976), 108.

³²Elias Brasil de Sousa, “Joel,” in *ABC*, ed. Ángel Manuel Rodríguez et al. (Berrien Springs, MI: Andrews University Press, 2020), 1084.

2:28–32 (MT 3:1–5).³³ He also affirmed that “we have another brief glimpse into the future.”³⁴ Similarly, Patterson argued that “the introductory formula affirms the temporal setting of the prophecy by linking it to the projected future promises that immediately precede it.”³⁵ He added that the formula “‘in those days and at that time’ occurs elsewhere only in Jeremiah (Jer 33:15; 50:4).”³⁶ Table 17 presents the morpho-syntactic flow of Joel 4:1–3.

Table 17. Joel 4:1–3: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
1	For behold in those days and בַּעַת הַהֵיאָ at that time וְאָשׁוּב when I will turn back	(Double temporal indicators) (<i>yiqtol</i>) the prosperity of Judah and Jerusalem
2	וְקִבַּצְתִּי and I will gather וְהוֹרַדְתִּים and I will make them to go down וְנִשְׁפַטְתִּי and I will have judgment פְּזָרוּ whom they have scattered (OVS) חֶלְקוֹ and to my land they have divided (OVS)	(<i>veqatal</i>) all the nations (<i>veqatal</i>) to the valley of Jehoshaphat (<i>veqatal</i>) with them there concerning my people and my inheritance Israel (<i>qatal</i>) among the nations (<i>qatal</i>) to the king of Assyria
3	וַיִּזְרוּ and to my people, they cast lots (OVS) וַיִּתְּנוּ and they traded מָכְרוּ and to the girl they sold וַיִּשְׁתּוּ that they may drink	(<i>qatal</i>) (<i>vayyiqtol</i>) the child for a harlot (<i>qatal</i>) for wine (<i>vayyiqtol</i>)

³³Tchavdar S. Hadjiev, *Joel and Amos: An Introduction and Commentary* (Westmont, IL: InterVarsity Press, 2020), 48–49.

³⁴Hadjiev, *Joel and Amos*.

³⁵Richard D. Patterson, “Joel,” in *Minor Prophets: Hosea–Malachi*, ed. by Philip W. Comfort, CBC 10 (Carol Stream, IL: Tyndale House, 2008), 137.

³⁶Patterson, “Joel.”

From a syntactic perspective, the conjunction כִּי connects Joel 4:1 with the context. Joel 4:1–3 (MT) displays the expected pattern of a predictive discourse with one *yiqtol* verb אָשׁוּב (I will turn back), which precedes three *veqatal* verbs (וְקִבַּצְתִּי [I will gather], וְהוֹרַדְתִּים [I will make them go down], and וְנִשְׁפַּטְתִּי [I will have judgment]), followed by three *qatal* verbs (פָּזְרוּ [they have scattered], חָלְקוּ [they have divided], יָדוּ [they cast lots]). בעַת הַהִיא, the demonstrative pronoun, and the *yiqtol* verb create a formula that establishes temporality. The actions of the *veqatal* verbs describe the judgment that occurs in the temporal frame of the previous syntactic arrangement.

Micah 3:4³⁷

אִז יִזְעֻקוּ אֱלֹהִים וְלֹא יֵעֲנֶה אוֹתָם וַיִּסְתֵּר פְּנֵיו מֵהֵם בְּעַת הַהִיא כֹּאֲשֶׁר הִרְעוּ מַעַלְלֵיהֶם

Then they will cry to the Lord, but He will not answer to them, and he will hide his face from them in that time because they have done evil deeds.

Micah denounces the evil of the leaders: the heads and rulers of Jacob and Israel (1:1). Due to their wrong deeds, the Lord will not answer when they cry. The temporality of the *yiqtol* יִזְעֻקוּ (they will cry out) is not specific. The adverbial particle אִז only points out the possibility of the crying. However, the *yiqtol* verbs, one negative and one positive (וְלֹא יֵעֲנֶה [and he will not answer] and וַיִּסְתֵּר [and he will hide]), affirm the Lord's attitude to those who love evil (אֲהַבֵי רָעָה). Table 18 shows the morpho-syntactic flow of Mic 3:2–4.

³⁷Amos 5:13 is a gnomic declaration and it does not have a temporal semantic connotation.

Table 18. Micah 3:2–4: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
2	שנאי who hate	(Participle) good
	ואהבי and love	(Participle) evil
	גזלי who tare off	(Participle) their skin from them and their flesh from their bones
3	אכלו and who eat	(<i>qatal</i>) the flesh of my people
	הפשיטו and the skin from them they strip off (OVS)	(<i>qatal</i>)
	פצחו and to their bones they break (OVS)	(<i>qatal</i>)
	ופרשו and they spread (them) out	(<i>qatal</i>) (them) as for pot, and as for the mist of the caldron
4	יזעקו Then they will cry out	(<i>yiqtol</i>) to the Lord
	יענה and he will not answer	(<i>yiqtol</i>) to them
	ויסתר and he will hide	(<i>veyiqtol</i>) my face from them
	בעת ההיא at that time	
	הרעו because they have done (OVS)	(<i>qatal</i>) evil deeds

The participles (שנאי [the haters], אהבי [the lovers], גזלי [the ones who tare off]) describe the continued condition of the evil doers (v. 2). Micah uses three *qatal* verbs—(אכלו [they ate], הפשיטו [they stripped off], פרשו [they broke])—as evidence of the nature of the evil ones. Then, as a consequence, בעת ההיא defines the adverb as a specific time, at that time, assuring the certainty of what was only a possibility. The description of the future is done by means of *yiqtol* verbs. Interestingly, there is no *veqatal* verb. The syntactic use of the forms is consistent with the type of discourse: (1) the participle describes the present, (2) the *qatal* shows the past condition without a main line of narrative as in a chain of *vayyiqtol*, and (3) the *yiqtol* presents the predictive discourse.

The two temporal expressions in Mic 3:4 are אז (then) and בעת ההיא. On the one hand, Andersen and Freedman believed that “both the adverb and its parallel *in that time*

(v 4bA) do not seem to have a point of reference in this unit.”³⁸ On the other hand, Barker affirmed that “‘then’ and ‘at that time’ refer to the time of divine judgment.”³⁹

The temporality in Mic 3:4 probably refers to the exile in the future. The phrase “I will hide my face from them” has a parallel in Ezek 39:23–24, where the Lord hid His face (וַאֲסַתֵּר פָּנַי) from the rebellious people, sending them to the exile.

Allen suggested that “the term *cry out* is a technical one for appeal to a judge for help against victimization.”⁴⁰ Hill added that “ironically, the prophet saw a certain poetic justice in the judges who had brought distress on others now crying out in distress for help from God.”⁴¹

Zephaniah 1:12

וְהָיָה בְעֵת הַהִיא אֲחַפֵּשׂ אֶת־יְרוּשָׁלַם בְּנֵרוֹת וּפְקַדְתִּי עַל־הָאֲנָשִׁים הַקְּפָאִים עַל־שְׁמֵרֵיהֶם הָאֲמָרִים
בְּלִבָּם לֹא־יִיטִיב יְהוָה וְלֹא יִרַע

And it will be, at that time, I will search Jerusalem with candles. And I will visit the men who are congealed on their lees, who says in their hearts, the Lord will not do good nor bad.

According to the introduction of his book (1:1), Zephaniah writes in the days of Josiah, before 609 BCE. Table 19 presents the morpho-syntactic flow of Zeph 1:8–12.

The noun “day” occurs in singular fourteen times in Zeph (vv. 7, 8, 9, 10, 14, 15, 16, 18). The first mention of the term *day* is in the expression “the day of the Lord” in the

³⁸Francis I. Andersen and David Noel Freedman, *Micah: A New Translation with Introduction and Commentary*, AB 24E (New Haven, CT: Yale University Press, 2008), 355.

³⁹Kenneth L. Baker, *Micah, Nahum, Habakkuk, Zephaniah*, NAC 20 (Nashville, TN: Broadman and Holman, 1999), 76.

⁴⁰Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 308.

⁴¹Andrew E. Hill, “Micah,” in *Minor Prophets: Hosea–Malachi* by Richard D. Patterson and Andrew E. Hill, ed. Philip W. Comfort, CBC 10 (Carol Stream, IL: Tyndale House, 2008), 317.

Table 19. Zephaniah 1:8–12: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
8	והיה and it will come ופקדתי and I will visit הלבשים and to all who wear	(<i>veqatal</i>) in the day of the Lord’s sacrifice (<i>veqatal</i>) to the princes, and to the sons of the king (Participle) foreign attire
9	ופקדתי and I will visit הדולג to all who leap הממלאים who fill	(<i>veqatal</i>) (Participle) on the threshold in that day (Participle) the house of his masters <i>with</i> violence and deceit
10	והיה and it will be	(<i>veqatal</i>) in that day, declaration of the Lord, voice of a cry from the Fish Gate, and a wail from the Second, and a great crash from the hills
11	הילילו wail ישבי oh inhabitants of נדמה for has been silenced נכרתו has been cut off	(Imperative) (Participle) the hollow place (<i>qatal</i>) all the people of Canaan (<i>qatal</i>) all who carry silver
12	והיה and it will be בעת ההיא at that time אחפש I will search ופקדתי and I will visit הקפאים who are congealed האמרים who says ייטיב the Lord will not do good ירע nor bad	(<i>veqatal</i>) (<i>yiqtol</i>) Jerusalem with candles (<i>veqatal</i>) the men (Participle) on their lees (Participle) in their hearts (<i>yiqtol</i>) (<i>yiqtol</i>)

context of judgment (v. 7). Thus, בעת ההיא in v. 12 refers to “that day” in v. 10.

In predictive discourse, the expression והיה (*veqatal*) is parallel to ויהי (*vayyiqtol*) in the narrative.⁴² והיה occurs four times in Zeph 1 (vv. 8, 10, 12, 13). In three of these four times, והיה precedes a temporal formula, making a temporal frame for the events described by the verbal forms of the future (*veqatal* and *yiqtol*).

Sweeney pointed out that the temporal expressions in Zeph 1 are not necessarily eschatological: “It simply points to a future time regardless of whether it is

⁴²Patton and Putnam, *Basics of Hebrew Discourse*, 81.

eschatological. Such eschatological scenarios can only be justified by the context in which the temporal formulae function.”⁴³ Bentley considered that “Zephaniah’s message is that, before long, the Babylonians will come and drag people from their houses and wherever they try to hide from the invading forces.”⁴⁴

Zephaniah 3:19–20

הנני עשה את-כל-מעניך בעת ההיא והושעתי את-הצלעה והנדחה אקבץ ושמתי לתהלה ולשם
בכל-הארץ בשתם
בעת ההיא אביא אתכם ובעת קבצי אתכם כִּי־אתן אתכם לשם ולתהלה בכל עמי הארץ בשובי
את-שבותיכם לעיניכם אמר יהוה

Behold, I am dealing with all your oppressors, at that time, and I will save the lame and the outcast I will gather, and I will put them *and* their shame for praise and renown in all the earth.

At that time, I will bring you and in the time of my gathering of you, because I will put you for renown and for praise among all the peoples of the earth in my turning back of your fortunes before your eyes, said the Lord.

Zephaniah 3 portrays salvation in a future era. Table 20 shows the morpho-syntactic flow of Zeph 3:16–20.

The judgment of the rebellious city (Zeph 3:1–5) includes the nations and the kingdoms of the earth (vv. 6–8). However, the scene changes with the introduction of temporal phrases that announce a better future: (1) בעת ההיא (purified lips, v. 9), (2) ביום ההוא (no more shame, v. 11), (3) ביום ההוא (no more fear, v. 16), (4) בעת ההיא (dealing with the oppressors, v. 19), and (4) בעת ההיא (be brought back, v. 20). *Yiqtol* forms are predominant in the predictive discourse of Zeph 3:16–20. The morpho-

⁴³Marvin A. Sweeney, *Zephaniah: A Commentary*, ed. Paul D. Hanson, Herm (Minneapolis, MN: Fortress Press, 2003), 93.

⁴⁴Michael Bentley, *Opening Up Zephaniah*, OUC (Leominster, UK: Day One, 2003), 33.

Table 20. Zephaniah 3:16–20: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
16	יֵאמֵר in that day it will be said	(<i>yiqtol</i>) to Jerusalem
	אִירָאִי do not fear	(<i>yiqtol</i>) oh Zion
	פִּנּוּ do not let be weak	(<i>yiqtol</i>) your hands
17	יְשִׁיעַ Adonai your God in your mist	(<i>yiqtol</i>)
	מִיָּמִינֵי He will save (SVO)	
	יִשְׂמַח He will rejoice	(<i>yiqtol</i>) over you with gladness
	יִהְיֶה שָׁמֵט He will be quiet	(<i>yiqtol</i>) in his love
18	יִגִּיל He will exult	(<i>yiqtol</i>) over you with shouts of joy
	נוֹגֵי the afflicted	(Participle) from long time
	אֶסְפְּתִי I will gather (OVS)	(<i>yiqtol</i>)
19	הָיָה from you they have been (OVS)	(<i>qatal</i>) a burden over her was a reproach
	עֹשֶׂה behold, I am dealing	(Participle)
	מֵעֹשֵׂי with all your oppressors	(Participle)
	בְּעֵת הַהִיא at that time	
	וְהוֹשַׁעְתִּי and I will save	(<i>veqatal</i>)
	הַצִּלְעָה the lame	(Participle)
	וְהַנִּדְחָה and the outcast	(Participle)
	אֶקְבֹּץ I will gather (OVS)	(<i>yiqtol</i>)
	וְשָׂמָתִים and I will put	(<i>veqatal</i>) them <i>and</i> their shame for praise and renown in all the earth
20	בְּעֵת הַהִיא at that time	
	אֶבְיִא I will bring	(<i>yiqtol</i>) you
	קִבְצִי and in the time of my gathering of	(Infinitive) you
	אֶתֵּן I will put	(<i>yiqtol</i>) for renown and for praise among all the peoples of the earth
	בְּשׁוּבִי in my turning back of	(Infinitive) your fortunes before your eyes
	אָמַר said the Lord	(<i>qatal</i>)

syntactic flow changes to *veqatal* when **בְּעֵת הַהִיא** appears at the end of the clause (v. 19); thus, *veqatal* initiates a new clause. On one hand, it seems that *yiqtol* does not emphasize a temporal sequence but a logical one. On the other hand, *veqatal* in v. 19 **וְהוֹשַׁעְתִּי** (I will save) contributes to a logical and temporal sequence after the action of the participle **עֹשֶׂה** (I am dealing). Participles generally show temporality in the present, but in this case, they are framed in the future by **בְּעֵת הַהִיא**.

The mention of Jerusalem in Zeph 3:9–20 is clear with the phrases בַּת־פוֹצִי (daughter the of dispersed ones, v. 10), בַּת־צִיּוֹן (daughter of Zion, v. 14), and בַּת יְרוּשָׁלַם (daughter of Jerusalem, v. 14). The prophecy also includes יִשְׂרָאֵל (Israel, v. 13). Thus, the prophecy of restoration seems to point to a future time after the exile.

Nevertheless, the mention of *peoples* in v. 9 includes other nations in the new era. Robertson suggested that Zephaniah closes his book with a “scene of cosmic scope. The earth shall be reconstituted in the glorious new order achieved by a return to the land on a proportion never before realized.”⁴⁵ Bruckner added that “what is promised to Jerusalem cannot be fulfilled by any human devising. The promise points beyond us to our hope in Yahweh’s re-creation of heaven and earth.”⁴⁶ For Berlin, in the last section of Zephaniah “all of the main ‘characters’—God, Israel, and the nations—who earlier were bringing judgment or suffering destruction are here joined together in benevolence in this vision of comfort. The creation which was to have been swept away is reaffirmed.”⁴⁷

Summary

The analysis above suggests that thirteen (of the sixteen) texts where הַעֵת הַהִיא occurs in the Latter Prophets of the Hebrew Bible are in the context of what Longacre and Bowling called “predictive discourse.”⁴⁸ One passage is in poetry as a gnomic

⁴⁵O. Palmer Robertson, *The Books of Nahum, Habakkuk and Zephaniah*, NICOT (Grand Rapids, MI: Eerdmans, 1990), 347.

⁴⁶James Bruckner, *Jonah, Nahum, Habakkuk, Zephaniah*, NIVAC (Grand Rapids, MI: Zondervan, 2004), 336.

⁴⁷Adele Berlin, *Zephaniah: A New Translation with Introduction and Commentary*, AB 25A (New Haven, CT: Yale University Press, 2008), 148.

⁴⁸Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 6.

expression with no temporally semantic term (Amos 5:13), and the other two passages (Isa 20:2 and 39:1) show the characteristics of narrative.

The textual evidence presents a pattern in the morpho-syntactic schema at the discourse level, where the leading verb is *yiqtol*, followed by *veqatal*. The tables of analysis, which describe and provide the morpho-syntactic flow of the verbal forms, mostly contain the same exploration elements for the previous chapter's narrative material. The main distinction in the prophetic texts that show an E>S relationship is the nature and order of the verbal forms.

Yiqtol forms and x *yiqtol* constructions appear in the first position of the table, leading the predictive discourse as they appear in the text. *Veqatal* forms appear in the second position. Thus, *yiqtol* and *veqatal* constitute the predictive discourse's main line. Infinitive, imperative, and participle forms are generally secondary verbal forms that contribute to the discourse, but sometimes the formula אֲשֶׁר + *qatal* appears in the text, providing additional, retrospective information. Therefore, the textual data confirms that the predictive discourse is the principal linguistic feature in the analysis of the discourse of the passages where הֵעֵת הַהִיא appears in the Latter Prophets.

In terms of temporality, the semantic roles of הֵעֵת הַהִיא in the Latter Prophets can be labeled in at least six categories. Two classifications are in the temporal perspective E<S in the realm of the past (narrative): (1) synchronization of action in a temporality (Isa 20:2) and (2) point of reference of action after a temporality (Isa 39:1). In addition, four categories are in the temporal perspective E>S in the realm of the future (prophecy): (1) predictive discourse referring to a near future fulfillment (Jer 4:11; 8:1; 50:20; Mic 3:4; Zeph 1:2), (2) predictive discourse referring to the messianic/eschatological era

(Jer 33:15), (3) predictive discourse referring to a restoration/eschatological era (Isa 18:7; Jer 3:17; Joel 4:1; Zeph 3:19–20), and (4) predictive discourse referring to a combination of a near future fulfillment and an eschatological era (Jer 31:3; 50:4).

The semantic roles of **העת ההיא** in the Latter Prophets reveal that prophecy is more than a general reference to the future. In the prophetic texts, **העת ההיא** may indicate near future or far (messianic-restoration/eschatological) future.

העת ההיא, in the prophecy of near-future fulfillment, anticipates judgment or restoration. Regarding the prediction of judgment, the texts present (1) the invasion of Jerusalem by enemy forces like the Babylonians coming from Mesopotamia in the figure of a wind (Jer 4:11), (2) the desecration of the sepulchers of the kings of Judah (Jer 8:1), and (3) the punishment of the men who do not expect judgment (Zeph 1:12). On the prediction of restoration, the passage shows the forgiveness of the sin of Israel and Judah and the judgment against Babylon (Jer 50:20).

העת ההיא appears in Jer 33:15 as part of the prophecy of far future fulfillment. The text announces the coming of the Davidic Messiah as the Branch of righteousness in an eschatological time. The relationship of Messiah-**העת ההיא** here is unique in the Latter Prophets.

In the far future, **העת ההיא** also anticipates eschatology by

1. the coming of foreign people to worship in Jerusalem (Isa 18:7);
2. the localization of the throne of the Lord in Jerusalem, where all nations will be gathered (Jer 3:17);
3. the return of Judah from captivity with signs in the heavens (Joel 4:1, 15); and

4. the assigning of a new name of the people of God among other peoples of the world (Zeph 3:19–20).

Therefore, the temporal references of **העת ההיא** to the future (near or far) in the Latter Prophets indicate a relative designation. In other words, the predictive discourse in the texts does not determine a sequential or chronological flow. **העת ההיא** is not a point of reference in the course of the “sweeping”⁴⁹ of the temporal movement. Instead, it is a temporal jump from the prophet’s time to the near or far future situation.

In conclusion, the semantic roles of **העת ההיא** in the Latter Prophets of the Hebrew Bible deal with the past (two instances) and the future (thirteen times). Regarding the future, the predictive discourse shows at least two spheres: (1) near-future fulfillment and (2) far-future fulfillment. Within the far-future fulfillment sphere, the prophecy presents (1) messianic eschatological fulfillment and (2) restoration as eschatological fulfillment.

⁴⁹Davidson, “Biblical Principles for Interpreting Old Testament Apocalyptic Prophecy,” 51–52.

CHAPTER V

הַעֵת הַהֵיאָ: TEMPORAL-SEMANTIC ROLES IN THE WRITINGS

הַעֵת הַהֵיאָ occurs sixteen times in the Writings of the Hebrew Bible, once in Esther (8:9), once in Ezra (8:34), three times in Nehemiah (4:16; 6:1; 13:21), and eleven times in Chronicles (1 Chr 21:28, 29; 2 Chr 7:8; 13:18; 15:5; 16:7; 16:10; 21:10; 28:16; 30:3; 35:17). הַעֵת הַהֵיאָ does not appear in Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Lamentations. Most of these books are poetry. Notarius indicated that “the temporal interpretation of verbal statements in a poetic text is possible as in other type of discourse,”¹ but the nature of poetry precludes the concept of time as a story mainline with past, present, and future and exhibiting time in a more general or stative way.² Therefore, הַעֵת הַהֵיאָ in the Writings occurs as a temporal synchronizer in the flow of narratives. Thus, the analysis is similar to the Former Prophets.

Analysis of Texts: Temporality of הַעֵת הַהֵיאָ

The semantics of temporality of הַעֵת הַהֵיאָ in the Writings presents five cases

¹Tania Notarius, “Temporality and Atemporality in the Language of Biblical Poetry,” *JSS* 56.2 (2011): 275.

²The use of *vayyiqtol* in poetry, indicating a subgenre called *narrative poem*, is temporally marked. However, it is a deviation of the main feature in poetry, namely, parallelism where the time is generally static. See Cook, *Time and the Biblical Hebrew Verb*, 298–304; and Hatav, *The Semantics of Aspect and Modality*, 24.

studied in the previous chapter: (1) synchronization of a point in time between two temporal frames through an action, (2) synchronization of an action in a temporal frame, (3) point of reference of an action after a temporal frame, (4) synchronization of a state in a temporal frame, and (5) synchronization of two temporal frames in consecutive order. As in chap. 3, the temporal-semantic analysis of הָעֵת הַהִיא in the Writings studies briefly the passages where the cases above occur and analyze the texts where new cases appear.

הָעֵת הַהִיא: Synchronization of a Point in Time Between Two Temporal Frames Through an Action

In 1 Chr 21:29 (in Hebrew), the connecting verb on a semantic level with the theme of *sacrifice* is the *vayyiqtol* וַיִּזְבַּח (v. 28). Thus, the temporality of הָעֵת הַהִיא in 1 Chr 21:29 refers to the time of the action of *sacrificing* having David as a subject. In other words, at that time, when David offered sacrifice on the threshing floor of Ornan, the tabernacle and the altar of the burnt offering were in Gibeon. DeVries affirmed that הָעֵת הַהִיא in 1 Chr 21:29 indicates “the simple fact of the coexistence of Gibeon sanctuary.”³ The narrator’s comments put this verse in a parenthesis. Thus, הָעֵת הַהִיא serves to highlight the argument in preparation for the subsequent narrative, namely, the preparation of material for the house of the Lord (1 Chr 22). The two temporal frames are (1) time offering sacrifices in Gibeon and (2) new time offering sacrifices on the threshing floor of Ornan. The point of time that synchronizes the two temporal frames is the first time that David offered sacrifices on the threshing floor of Ornan. This action is the rationale for the new place of adoration in the future, namely, Jerusalem.

³Simon J. DeVries, *1 and 2 Chronicles*, FOTL 11 (Grand Rapids, MI: Eerdmans, 1986), 180.

העת ההיא: Synchronization of an Action in a Temporal Frame

In Neh 4:15, two elements define the temporality of העת ההיא in v. 16. First, the verbal forms: the participle עשׂים ([we] labored) and the infinitive construct מעלות (from the going up of), and second, the limitation of the temporal expression “from that day” in Neh 4:10.

In other words, at that time, when the people were working and holding spears from dawn to sunset, Nehemiah gave instructions to stay at night in Jerusalem. העת ההיא, then, synchronizes the action of instructing to the temporality of the building of the wall and emphasizes the condition of working in the middle of a hostile situation.

In 2 Chr 13:18, העת ההיא synchronizes the time result of the war between Abijah and Jeroboam II. The word order of the first clause in v. 17 emphasizes the victory of Judah over Israel. The *niphal-vayyiqtol* ויכנעו in v. 18 (and they were subdued) summarizes all the actions of the other *vayyiqtol* verbs in the narrative. Pratt evaluated the narrative-background-offline information-narrator’s comments in v. 18c, saying: “in order to make his assessment of this event perfectly clear, the Chronicler added an authorial comment. Judah won the battle because they relied on the Lord, the God of their fathers.” It seems that the purpose of ויכנעו (they were subdued) in combination with בעת ההיא is to summarize and provide a temporality to conclude the narrative. In other words, when Abijah struck Jeroboam, Israel was subdued, and that situation continued all the days of Abijah, including the time of the death of Jeroboam II (2 Chr 13:20).

In 2 Chr 16, the expression העת ההיא creates an *inclusio* beginning in v. 7 and ending in v. 10. Thus, the pericope deals with the interaction between Hanani and Asa.

The last two *vayyiqtol* verbs before the first **העת ההיא** are **וישאו** (and they carried) and **ויבן** (and they built). Consequently, the temporality of **בעת ההיא** in 2 Chr 16:7 refers to the time of the building of Geba and Mizpah, while the temporality of **העת ההיא** in 2 Chr 16:10 refers to the time after the two *vayyiqtol* verbs **ויכעס** (and he was angry) and **ויתנהו** (and he put him) when Asa was angry and put Hanani in prison. However, both temporal expressions occur in the thirty-sixth year of the reign of Asa in 890 BCE (2 Chr 16:1). The inclusion of **העת ההיא** also functions as a rhetorical device to open and close the conclusion of a narrative.

In the context of 2 Chr 28:16, the Chronicler describes the evil kingship of Ahaz (2 Chr 28:1–4). As a result, the Lord gave him into the hands of many kings (vv. 5–7), including the king of Israel, who took captives from Judah. Obed, the prophet, warned the people of Israel about the captives of Judah and the need to let them return (vv. 9–11).

2 Chronicles 28:15 displays ten *vayyiqtol* verbs: **ויקמו** [and they arose], **ויחזיקו** [and they took], **וילבשו** [and they clothed them], **וינעלו** [and they gave them sandals], **ויאכלו** [and they fed them], **וישקו** [and they gave them to drink] **ויסכו** [and they anointed them], **וינהלו** [and they led], **ויביאו** [and they brought them], and **וישובו** [and they returned them]). The verbs build a solid main line in the foreground of the narrative, focusing, in detail, the attention of the reader on the captives from Judah. Seven of the ten have pronominal suffixes of the third masculine plural. According to this morpho-syntactic flow, the temporal-semantic role of **העת ההיא** in 2 Chr 28:16 synchronizes Ahaz's action of asking for help from the Assyrians with the temporal frame of the captives returning to Judah.

העת ההיא: Point of Reference of an Action after a Temporal Frame

In the context of Ezra 8:34, Artaxerxes issued the decree to send Ezra to Jerusalem (Ezra 7). Ezra weighed the gold and the silver before his departure and charged the carriers to do the same once they arrived in Jerusalem (Ezra 8:24–30). After the trip, they fulfilled Ezra's instructions. The *vayyiqtol* verbs that precede העת ההיא are ונבוא (and we came), ונשב (and we stayed), and ויכתב (it was written). However, there are three days between ונבוא (and we came) and ויכתב (it was written). The temporality of העת ההיא in Ezra 8:32 refers to the writing of the affirmation that all the gold and silver was weighed and everything was complete. The narrative dates the journey of Ezra from Babylon to Jerusalem in the seventh year of Artaxerxes (Ezra 7:7–8). Owusu-Antwi convincingly concluded: “The implication is that the seventh year of Artaxerxes I in the reckoning of Ezra is dated to 457 B.C.”⁴ העת ההיא places the weighing and writing down of all the treasures after a temporal frame, namely, the journey from Babylon to Jerusalem.

העת ההיא: Synchronization of a State in a Temporal Frame

In the context of 2 Chr 15:5, chap. 14 describes the good reign of Asa (vv. 1–8), his war against the Ethiopians, and his victory (vv. 9–15). After this war, Azariah encountered Asa and told him a message of exhortation to keep trusting God (2 Chr 15:1–7). In a direct speech (Azariah to Asa), the narrator used a few *vayyiqtol* verbs for

⁴Brempong Owusu-Antwi, “An Investigation of the Chronology of Daniel 9:24–27” (PhD diss., Andrews University, 1993), 335; see the whole discussion, pp. 327–36.

historical retrospection: (וישב [but he returned], ויבקשוהו [and they sought him], וימצאו [he was found], and וכרתו [they were crushed]). Moreover, he describes a stative situation with the reiterative presence of nominal clauses and participles. בעתים ההם in 2 Chr 15:5 occurs in the middle of the negative nominal clauses describing the condition (state) of a temporal frame when there was no involvement of the true God, no teaching priest, no law, nor peace (probably the time of the Judges).

העת ההיא: Synchronization of Two Temporal Frames in a Consecutive Order

In the context of 2 Chr 7:8, the chain of *vayyiqtol* verbs in vv. 7–9 (ויקדש [and he consecrated], ויעש [and he celebrated], and ויעשו [and they celebrated]) is interrupted by a nominal clause and *qatal* verbs which are in the offline information, thus providing additional information. In this way, the expression העת ההיא appears between two *vayyiqtol* of the verb עשה (to celebrate).⁵ The period of celebration of the king and the people coincides. Therefore, the temporality of בעת ההיא in 2 Chr 7:8 refers to the consecration of the middle of the court as ויקדש (and he consecrated) indicates. העת ההיא synchronizes this celebration with what follows, namely, the feast of the tabernacles (2 Chr 5:3).

In 2 Chr 30:3, the text explains why they had not celebrated the feast at the right time: (1) there were not enough sanctified priests and (2) the people had not been gathered in Jerusalem. Two *vayyiqtol* verbs describe the actions of Hezekiah concerning

⁵In 2 Chr 7:7–10, the verb עשה appears six times.

the celebration of the Passover in vv. 1 and 2 (וייעץ and וישלח). The *qatal* and infinitive construct verbs provide background information. Thus, from a linguistic perspective, v. 3 is an offline information commentary (with *qatal* and infinitive construct). The celebration of the Passover was not possible *at the time* in the right time. Thus, העת ההיא synchronizes two consecutive temporal frames: (1) the regular time to celebrate the Passover in the first month and (2) the second month when Hezekiah celebrated the feast.

Esther 8:9

ויקראו ספרי־המלך בעת־ההיא בחדש השלישי הוא־חדש סיון בשלושה ועשרים בו ויכתב ככל־אשר־צוה מרדכי אל־היהודים ואל האחשדרפנים־והפחות ושרי המדינות אשר מהדו ועד־כוש שבע ועשרים ומאה מדינה מדינה ומדינה ככתבה ועם ועם כלשנו ואל־היהודים ככתבם וכלשונם

And the scribes of the king were called at that time in the third month, this is the month of Sivan, at the twenty-third of the month. And it was written according all that Mordecai commanded to the Jews and to the satraps, and the governors and the princes of the provinces which were from India and even unto Ethiopia, a hundred and twenty-seven provinces, every province according to its writing, and every people according to its tongue.

Haman's conspiracy put the life of the Jews in danger (Esth 3:8–15). Due to the non-revocation nature of the law of Persia (Esth 8:8), Ahasuerus gave the authorization to write and send letters to all his kingdom to allow the Jews to defend themselves from their enemies (Esth 8:8–11). Table 21 presents the morpho-syntactic flow of Esth 8:8–10.

Two indicators define the temporality of העת ההיא in Esth 8:9. First, the *vayyiqtol* ויקראו (and they were called) precedes the temporal expression, and the verb is modified at the same time by the verbal form. Second, the narrator uses a double temporal technique providing the exact date to which העת ההיא refers: *the third month, this is the month of Sivan, at the twenty-third of the month*. Brin considered that “the use of the

Table 21. Esther 8:8–10: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Direct speech-foreground-hortatory discourse	
8	<p>כתבו and you write according what is good</p> <p>והתמו and seal</p>	<p>(Imperative) to the Jews (Nominal clause) in your eyes in the name of the king (Imperative) with the ring of the king</p>
	Direct speech-foreground-expository discourse	
	<p>נכתב because the writing that is written</p> <p>ונהתמו and sealed</p> <p>להשיב it is not revoked</p>	<p>(Participle) in the name of the king (Infinitive absolute) with the ring of the king (Infinitive construct)</p>
	Narrative-foreground-main line	
9	<p>ויקראו and the scribes of the king were called בעת ההיא at that time</p>	<p>(<i>vayyiqtol</i>) on the third month</p>
	Narrative-background-offline information- narrator's comments	
	<p>this is the month of Sivan</p>	<p>(Nominal clause) at the twenty-third of the month</p>
	Narrative-foreground-main line	
	<p>ויכתב and it was written</p>	<p>(<i>vayyiqtol</i>)</p>
	Narrative-background-offline information	
	<p>צוה according all Mordecai commanded which were</p>	<p>(<i>qatal</i>) to the Jews and to the satraps and the governors and the princes of the provinces (Nominal clause) from India and even unto Ethiopia, a hundred and twenty-seven provinces, every province according to its writing and every people according to its tongue</p>
	Narrative-foreground-main line	
10	<p>ויכתב and he wrote</p> <p>ויחתם and he sealed</p> <p>וישלח and he sent</p> <p>הרצים couriers on horses</p> <p>רכבי riders of</p>	<p>(<i>vayyiqtol</i>) in the name of the king Ahasuerus (<i>vayyiqtol</i>) with the ring of the king (<i>vayyiqtol</i>) in the hand of (Participle) (Participle) the dromedary, the mules, and the sons of mares</p>

formula ‘at that time’ should have been adequate to designate the time of the act described here.”⁶ Berlin dated this day as June 25 and affirmed that “this decree was 70 days after Haman’s first decree (3:12).”⁷ Accordingly, Tomasino said, “This is, May–June.”⁸ Matthews, Chavalas, and Walton suggested that “Sivan 23 fell in the month of June in 474 B.C.”⁹

The mention of the exact date amid the chain of *vayyiqtol* verbs (ויקראו [and they were called], ויכתב [and he wrote], ויהתם [and he sealed], and וישלח [and he sent]) indicates that העת ההיא is more than a temporal reference. Its semantic role is to synchronize the calling to the scribes with the day of June 25th, 474 BCE and also to emphasize the new order and its urgency.

Nehemiah 6:1

ויהי כאשר נשמע לסנבלט וטוביה ולגשם הערבי וליתר איבינו כי בניתי את-החומה ולא-נותר בה פרץ גם עדהעת ההיא דלתות לא-העמדתי בשערים

And it happened that when it was heard by Sanballat, Tobiah and by Geshem the Arab and by the rest of our enemies that I had rebuilt the wall, and there was no breach in it, although until that time I had not set up the doors in the gates

Nehemiah 6 is about Nehemiah’s enemies and their plots against him. The chapter’s introduction (v. 1) provides background information for understanding the

⁶Brin, *The Concept of Time in the Bible*, 40.

⁷Adele Berlin, *Esther*, JPSBC (Philadelphia: Jewish Publication Society of America, 2001), 76. See also Gary V. Smith, *Ezra-Nehemiah and Esther*, CBC 5 (Carol Stream, IL: Tyndale House, 2010), 275.

⁸Anthony Tomasino, “Esther,” in *1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther*, ed. John Walton, ZIBBC 3 (Grand Rapids, MI: Zondervan, 2009), 498.

⁹Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), Esth 8:9.

narrative. Table 22 shows the morpho-syntactic flow of Neh 6:1–2.

Nehemiah 6:1 begins with a ויהי (and it happened), which creates a new segment in the narrative and introduces a new scene. The *qatal* verbs (נשמע [it was heard], בניתי [I had rebuilt], נותר [it was left], and העמדתי [it had set up]) provide additional information. “Sanballat” is the main subject of the verbs נשמע (it was heard) and וישלח (and he sent).

Table 22. Nehemiah 6:1–2: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Narrative-foreground-main line	
1	ויהי and it happened	(<i>vayehi</i>)
	Narrative-background-offline information	
	נשמע that when it was heard by Sanballat, Tobiah and by Geshem, the Arab and by the rest of our enemies	(<i>qatal</i>)
	בניתי that I had rebuilt	(<i>qatal</i>) the wall
	נותר and it was not left	(<i>qatal</i>) a breach in it
	although, until העת ההיא that time	
	Word order OSV	
	העמדתי doors I had not set up	(<i>qatal</i>) in the gates
	Narrative-foreground-main line	
2	וישלח Sanballat and Geshem sent	(<i>vayyiqtol</i>) to me a message
	לאמר saying	(infinitive construct)
	Direct speech-foreground-hortatory discourse	
	לכה come	(Imperative)
	ונועדה let us meet	(<i>veyiqtol</i>) together in the villages in the plain of Ono
	Narrative-background-offline information	
	השבים and they were plotting	(Participle)
	לעשות to do	(Infinitive construct) to me evil

The conjunction כִּי introduces what Sanballat heard as background information. The narrative uses the *qatal* verbs בְּנִיתִי (I had rebuilt) and נֹתַר (it was left). However, two grammatical features produce parenthetical information inside the offline information. First, the conjunction גַּם (also) provides the introduction of clarification in an expegetical clause. Second, OSV word order emphasizes the lack of doors in the wall. Smith affirmed that “this final clause was added to show that the city was not completely safe from all danger. Since the task of hanging the doors in 3:3, 6 etc., was still in progress, the enemies of Yehud decided to make a final, dramatic attempt to stop the work before it would be too late.”¹⁰ Loken considered that “this would prove to be the final stage of the project.”¹¹ The doors were finally installed (Neh 7:1). The particle of negation לֹא modifies the verb הִעֲמַדְתִּי (it had set up), marking limits to the previous *qatal* verbs (בְּנִיתִי [I had rebuilt] and נֹתַר [it was left]). The adverb עַד (until) plus הֵעֵת הָהִיא adds the temporal element to the exception: the temporality is defined by נִשְׁמַע (it was heard), which is the first *qatal* verb in the new segment.

Thus, the temporality of the construction עַד + הֵעֵת הָהִיא in Neh 6:1 refers to the period before the hearing of Sanballat heard. In other words, until the time that Sanballat heard about the rebuilding of the wall, the gates had no doors.

¹⁰Smith, *Ezra-Nehemiah and Esther*, 148–49.

¹¹Israel Loken, *Ezra and Nehemiah*, EEC (Bellingham, WA: Lexham Press, 2011), Neh 6:1.

Nehemiah 13:21

ואעידה בהם ואמרה אליהם מדוע אתם לנים נגד החומה אם־תשנו יד אֲשֶׁלַח בכם מן־העת
ההיא לא־באו בשבת

And I testified against them and said to them: Why are you passing the night in front of the wall? If you repeat it, a hand I will send against you. From that time, they did not come on the Sabbath.

After the journey to Babylon, Nehemiah came back to Jerusalem (probably between 430 to 425 BCE) and made some reforms in (1) the house of the Lord and concerning Tobiah's room (vv. 8–9), (2) the portion of the Levites (vv. 10–14), and (3) the Sabbath (vv. 15–20). Table 23 shows the verbal morpho-syntactic flow of Neh 13:21–22.

Nehemiah 13:21–22 has two direct speeches introduced by **ואמרה** (and I said). The *vayyiqtol* **ואעידה** (and I testified) precedes the first **ואמרה** (and I said) as the leading verb. In other words, Nehemiah *testified* by *saying*. Fenshan labeled Nehemiah's admonition to the people of Jerusalem as a *rib*.¹² The verb **עוד** (to testify) also has a judicial connotation. The second **ואמרה** (and I said) introduces the instructions for the Levites and does not have a verb that precedes it. In the context of Sabbath reforms, Nehemiah gave a warning. The narrative creates a construction of conditionality (introduced by the particle **אם**) by using the *yiqtol* verbs **תשנו** (you will repeat, [in the protasis]) and **אשלח** (I will send [in the apodoses]).

¹²F. Charles Fenshan, *The Books of Ezra and Nehemiah*, NICOT (Grand Rapids, MI: Eerdmans, 1982), 264.

Table 23. Nehemiah 13:21–22: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Narrative-foreground-main line	
21	וְאָעִידָהּ and I testified	(<i>vayyiqtol</i>) against them
	וְאָמַרְתִּי and I said	(<i>vayyiqtol</i> אָמַר) to them
	Direct speech-foreground-interrogative discourse	
	לָנִיִּם why are you passing the night	(Participle) in front of the wall
	Direct-speech-foreground-predictive discourse	
	תִּשְׁנוּ if you repeat it	(<i>iqtol</i>)
	אֶשְׁלַח a hand I will send	(<i>iqtol</i>) against you
	Narrative-background-offline information	
	מִן הַיָּמִים הַהֵוא that time	
	בָּאוּ they did not come	(<i>qatal</i>) on the Sabbath
22	וְאָמַרְתִּי and I said	(<i>vayyiqtol</i> אָמַר) to the Levites
	Direct speech-foreground-predictive discourse	
	יִהְיֶה that they should be	(<i>iqtol</i>)
	מְטַהַרִּים clean	(Participle)
	וּבָאִים and come	(Participle)
	שֹׁמְרֵי as gate keepers	(Participle)
	לְקַדְּשׁ to sanctify	(Infinitive construct) the day of the Sabbath
	Direct speech-foreground-expository discourse	
	זְכֹרָה for this also remember	(Imperative) to me, O my God
	וְחַוֶּסָה and have pity	(Imperative) on me according your great mercy

The preposition מִן (from) joined to הַיָּמִים הַהֵוא by a *maqfef* describes temporal limitation (*terminus a quo*) for the absence of the people in front of the wall on Sabbath. In other words, from the time of Nehemiah’s warning, the sellers did not come on Sabbath. Thus, the temporality of הַיָּמִים הַהֵוא in Neh 13:21 refers to the action of the *vayyiqtol* וְאָעִידָהּ (and I testified) and the followed period. Noss and Thomas explained,

“Nehemiah introduces the result of this threat with the temporal phrase **From that time on.**”¹³

1 Chronicles 21:28

בעת ההיא בראות דויד כִּי־עָנָהוּ יְהוָה בְּגֵרֶן אֲרֹנָן הַיְבוּסִי וַיִּזְבַּח שָׁם
וּמִשְׁכַּן יְהוָה אֲשֶׁר־עָשָׂה מֹשֶׁה בַּמִּדְבָּר וּמִזְבַּח הָעוֹלָה בַּעַת הַהִיא בַּבַּמָּה בְּגִבְעוֹן

At that time, when David saw that the Lord answered him on the threshing floor of Ornan the Jebusite, then he sacrificed there.

The sequence of events of the narrative in 1 Chr 21 before the first **הַעַת הַהִיא** goes like this: (1) David’s order to number Israel (vv. 1–2); (2) God struck Israel (v. 7); (3) the angel of Lord ordered to set up an altar to the Lord in the threshing floor of Ornan the Jebusite (v. 18); (4) David bought the place, built an altar, and called to the Lord (v. 26); and (5) the Lord commanded the angel to put his sword back in its sheath (v. 27).

Boda indicated that this narrative in 1 Chr 21 portrays “David’s role in the preparations for building the Temple.”¹⁴ Accordingly, Hill stated that “the Chronicler adds a conclusion to this story to demonstrate the God-ordained continuity between worship centered in the Mosaic tabernacle (located in Gibeon) and the future temple of Yahweh in Jerusalem.”¹⁵ On the other hand, Selman saw it as a “theological supplement.”¹⁶ Table 24 presents the morpho-syntactic flow of 1 Chr 21:26–30.

¹³Philip A. Noss and Kenneth J. Thomas, *A Handbook on Ezra and Nehemiah*, ed. Paul Clarke et al., UBS Handbook Series (London: United Bible Societies, 2005), 551.

¹⁴Mark J. Boda, *1–2 Chronicles*, ed. Philip W. Comfort, CBC 5a (Carol Stream, IL: Tyndale House, 2010), 178.

¹⁵Andrew E. Hill, *1 & 2 Chronicles*, NIVAC (Grand Rapids, MI: Zondervan, 2003), 295.

¹⁶Martin J. Selman, *1 Chronicles: An Introduction and Commentary*, TOTC 10 (Downers Grove, IL: InterVarsity Press, 1994), 219.

Table 24. 1 Chronicles 21:26–30: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
Narrative-foreground-main line		
26	וַיִּבֶן then David built there וַיַּעַל and he offered וַיִּקְרָא and he called וַיַּעֲנֵהוּ and He answered him	(<i>vayyiqtol</i>) an altar to the Lord (<i>vayyiqtol</i>) burn offerings and peace offerings (<i>vayyiqtol</i>) to the Lord (<i>vayyiqtol</i>) by fire from heaven over the altar of the burn offering
27	וַיֹּאמֶר and the Lord said וַיִּשֶׁב and he put	(Vayyomer) to the angel (<i>vayyiqtol</i>) his sword back in its sheath
28	בַּעַת הַהֵיאָה at that time בְּרֹאֵת when David saw	(<i>vayyiqtol</i>) (infinitive construct)
Narrative-background-offline information		
	וַיַּעֲנֵהוּ that the Lord answered him	(<i>qatal</i>) on the threshing floor of Ornan the Jebusite
Narrative-foreground-main line		
	וַיִּזְבַּח then he sacrificed	(<i>vayyiqtol</i>) there
Narrative-background-offline information-narrator's comments		
29	וַעֲשֵׂה and the tabernacle of the Lord which Moses had made בַּעַת הַהֵיאָה at that time were	(<i>qatal</i>) in the wilderness and the altar of the burnt offering (Nominal clause) in the high place in Gibeon
30	יָכַל and David could not לָלֶכֶת go לִדְרֹשׁ to inquire נִבְעַת because he was afraid	(<i>qatal</i>) (Infinitive construct) before it (Infinitive construct) to God (<i>qatal</i>) before the sword of the angel of the Lord

The chain of *vayyiqtol* verbs (וַיִּבֶן [and he built], וַיַּעַל [and he offered], and וַיִּקְרָא [and he called]) in the actions of David (v. 26) is followed by the answer of the Lord (וַיַּעֲנֵהוּ [and he answered to him]) by fire and in a direct speech to the angel (only the introduction with the verb וַיֹּאמֶר). Commenting on this text, Brin said: “We even find a double use of the idiom בַּעַת הַהֵיאָה in 1 Chr 21:28–29, to describe two different matters

that occurred simultaneously.”¹⁷ Accordingly, DeVries suggested that בעת ההיא in 1 Chr 21:28 emphasizes “the fact that what David was about to decide occurred in the same time (or the same situation) as he was building of the Jerusalem altar.”¹⁸ The repetition of the verb ענה (to answer; vv. 26 and 28) and its association with בראות (when he saw) provides a more authentic temporality for בעת ההיא. In other words, the infinitive construct בראות (when he saw) indicates that the temporality of העת ההיא in 1 Chr 21:28 refers to the timing of the action of *answering*, having “the Lord” as a subject. After the infinitive construct בראות (when he saw) and the *qatal* ענהו (he answered to him), the *vayyiqtol* ויזבח (then he sacrificed) reassumes the main line and seems to inaugurate a new situation regarding the place for the sacrifices.

2 Chronicles 16:7, 10

(v. 7) ובעת ההיא בא חנני הראה אל־אסא מלך יהודה ויאמר אליו בהשענך על־מלך ארם ולא נשענת עלייהוה אלהיך על־כן נמלט חיל מלך־ארם מידך

(v. 7) And at that time Hanani, the seer came to Asa, king of Judah and he said to him: because of your leaning on the king of Aram and you did not lean on the Lord your God, therefore, has escaped the army of the king of Aram from your hand

(v. 10) ויכעס אסא אל־הראה ויתנהו בית המהפכת כי־בזעף עמו על־זאת וירצץ אסא מן־העם בעת ההיא

(v. 10) And Asa was angry with the seer and he put him in the house of the prison, because he was in a rage with him on this. And Asa oppressed (some) of the people at that time.

¹⁷Brin, *The Concept of Time in the Bible*, 40.

¹⁸DeVries, *1 and 2 Chronicles*, 180.

2 Chronicles 16 registers a period of spiritual weakness of Asa, king of Judah. Although, Boda affirmed that “in the 36th year of his 41-year reign, Asa faced an intimidating foe: King Baasha of the northern kingdom.”¹⁹ Table 25 presents the morpho-syntactic flow of 2 Chr 16:6–10.

Thiele opposed this appreciation, dating that year as 890 BCE and explaining that “this was thirty-six years after the beginning of the nation of Israel.”²⁰ Otherwise, Baasha “at that time had already been dead ten years.”²¹

Asa cried for help to Ben-Hadad, king of Aram, who came against Israel (vv. 1–6). Hanani, the seer, reprovved Asah’s behavior (vv. 7–9). The king got angry and put Hanani in prison. Hill stated that “Asa’s response to Hanani constitutes the first incident of royal persecution of a prophet of God recorded in the Old Testament (16:10).”²² Asa also oppressed some of the people of Israel (v. 10). The episode of Hanani’s rebuke to Asa’s actions and his reaction toward the seer and the people is omitted in the synoptic passage (1Kgs 15:17–22). In 1 Kgs 15, after the construction of Mizpah, comes the standard and concluding formula for the end of a reign (vv. 23 and 24).

It is only in 2 Chr 16:7–10 that Hanani confronts the king. Pratt saw Hanani’s rebuke in three parts: “It begins with an accusation (16:7), a reminder of past blessings (16:8–9a), and an accusation and sentencing (16:9b).”²³ The expression אֲשֶׁר הָיָה לְעַמּוֹתָא creates

¹⁹Boda, *1–2 Chronicles*, 309.

²⁰Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, new rev. ed. (Grand Rapids, MI: Kregel, 1983), 217.

²¹Thiele, *The Mysterious Numbers*, 217.

²²Hill, *1 & 2 Chronicles*, 475.

²³Richard L. Pratt Jr., *1 and 2 Chronicles*, MC (Fearn, Tain, Ross-shire, UK: Mentor, 2006), 435.

Table 25. 2 Chronicles 16:6–10: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
	Narrative-background-offline information Word order SVO	
6	לָקַח and the king Asa took Narrative-foreground-main line וַיִּשְׂאוּ and they carried Narrative-background-offline information בְּנֵה which Baasha had been building Narrative-foreground-main line וַיִּבֶן and he built Narrative-background-offline information	(<i>qatal</i>) all Judah (<i>vayyiqtol</i>) the stones of Ramah and its wood (<i>qatal</i>) (<i>vayyiqtol</i>) with it Geba and Mizpah
7	וּבַעַת הַהִיא at that time בֵּא Hanani, the seer came Narrative-foreground-main line וַיֹּאמֶר and he said Direct speech-foreground-expository discourse בְּהִשְׁעֲנֶךָ because of your leaning Direct-speech-foreground-narrative discourse וְלֹשְׁעַנְתָּ and you did not lean וַנִּמְלֹט therefore, has escaped Direct speech-foreground-interrogative discourse	(<i>qatal</i>) to Asa, king of Judah (<i>vayyomer</i>) to him (Infinitive construct) on the king of Aram (<i>qatal</i>) on the Lord, your God (<i>qatal</i>) the army of the king of Aram from your hand
8	הֵיוּ were not the Ethiopians Direct speech-foreground-expository discourse וּבְהִשְׁעֲנֶךָ and because your leaning Direct speech-foreground-interrogative discourse נָתַתָּם Did He give them Direct speech-foreground-expository discourse	(<i>qatal</i>) and the Lubim a numerous army with chariots and horsemen very numerous? (Infinitive construct) on the Lord (<i>qatal</i>) in your hand?
9	מִשְׂטוֹת because the eyes of the Lord go to and fro לְהַתְּחַזֵּק to show Himself strong the ones whose heart is perfect Direct speech-foreground-narrative discourse נִסְכַּלְתָּ you have acted foolishly Direct speech-foreground-predictive discourse because from now on there will be Narrative-foreground-main line	(Participle) in all the earth (Infinitive construct) with (Nominal clause) toward Him (<i>qatal</i>) on this (Nominal clause וְיִ) war with you
10	וַיִּכְעַס and Asa was angry וַיִּתְּנֵהוּ and he put him Narrative-background-offline information because he was in a rage Narrative-foreground-main line וַיִּרְצֹץ and Asa oppressed וּבַעַת הַהִיא at that time	(<i>vayyiqtol</i>) with the seer (<i>vayyiqtol</i>) in the house of the prison (Nominal clause) with him on this (<i>vayyiqtol</i>) some of the people

an inclusio beginning with v. 7 and ending with v. 10. Thus, the pericope deals with the interaction between Hanani and Asa. The last two *vayyiqtol* verbs before the first הֵעֵתָהּ are וישאוּ (and they carried) and ויבִּנוּ (and they built). Consequently, the temporality of בעֵת הָהֵיאָה in 2 Chr 16:7 refers to the time of the building of Geba and Mizpah. On the other hand, the temporality of הֵעֵתָהּ הָהֵיאָה in 2 Chr 16:10 refers to the time after the two *vayyiqtol* verbs ויכעס and ויתנהוּ when Asa was angry and put Hanani in prison. However, both temporal expressions occur in the thirty-sixth year of the reign of Asa in 890 BCE (2 Chr 16:1). The inclusio of הֵעֵתָהּ הָהֵיאָה also functions as a rhetorical device to open and close the conclusion of a narrative.

Summary

The cases of temporal synchronization of הֵעֵתָהּ הָהֵיאָה in the Writings are (1) a point in time between temporal frames through an action (1 Chr 21:29 in Hebrew), (2) an action in a temporal frame (Esth 8:9; Neh 4:16; 2 Chr 13:18; 16:7; 28:16), (3) a point of reference of action after a temporal frame (Ezra 8:34; 2 Chr 16:10), (4) a state in a temporal frame (2 Chr 15:15), (5) two temporalities in consecutive order (2 Chr 7:8; 30:3), (6) an action and an exact date (Esth 8:9), (7) a state to a temporal frame through a posterior action (Neh 16:1), (8) an action before a temporal frame (Neh 13:21), and (9) a temporal frame to an action (1 Chr 21:28 in Hebrew).

In the Writings, הֵעֵתָהּ הָהֵיאָה seems to function to emphasize a particular situation in the temporality, adding a semantic nuance to the narrative. Thus, the contextual information around הֵעֵתָהּ הָהֵיאָה highlights (1) fidelity (Ezra 8:34), (2) hostility and danger

(Neh 4:16; 6:1), (3) result of a warning (Neh 13:21), (4) reason for a new beginning (1 Chr 21:28–29), (5) special celebrations (2 Chr 7:8; 30:3; 35:17), (6) result of transgression (2 Chr 13:18; 15:5; 16:7; 28:16, 20–21), and (7) royal persecution against a prophet (2 Chr 16:10).

CHAPTER VI

הַעֵת הַהֵיאָ: TEMPORALITY OF DANIEL 11:40–45

AS THE PRECEDING CONTEXT¹

Chapters 2 (Pentateuch), 3 (Former Prophets), 4 (Latter Prophets), and 5 (Writings) of this dissertation analyze the temporal-semantic roles of הַעֵת הַהֵיאָ in the narrative and the classical prophecy of the Hebrew Bible. The temporal expression that precedes הַעֵת הַהֵיאָ (Dan 12:1) in the predictive discourse is עַתְּ קָץ (Dan 11:40). Therefore, the study of the temporality of Dan 11:40–45 is essential to the understanding of הַעֵת הַהֵיאָ.²

עַתְּ קָץ in Daniel 11:40–45: Contextual Temporality of הַעֵת הַהֵיאָ

The prophetic section of the book of Daniel contains four prophetic lines:³

¹Much of the material of chaps. 6 and 7 of this dissertation has already been published; however, there are some changes and additional information here for a better understanding of the subject; see Ruiz, “La Resurrección en Daniel 12:2,” quoted in Mora, 200 n. 67; Ruiz, “Especial o general,” 15–17; Ruiz, “Liberation and Resurrection,” 67–87; Ruiz, “Resurrección de Daniel en el contexto,” 43–53; Ruiz, “Daniel 11:40–12:3 and 12:13,” 55–76; Ruiz, “Aquel tiempo,” 10–15.

²Due to the nature of this chapter, there is no translation of the Hebrew terms except in necessary cases. In the process of the exegetical analysis a translation will be suggested according to the proper argumentation.

³These “lines” are stretches of time. See Gerhard Pfandl, *Time Prophecies in Daniel 12*, Biblical Research Institute, Release 5 (Silver Spring, MD: Biblical Research Institute, 2005), 1–3; see also Shea, *Daniel*, 15.

(1) chap. 2, (2) chap. 7, (3) chaps. 8–9, and (4) chaps. 10–12. Pfandl explained:

We may say that Daniel 2, 7, 8, and 10–12 are parallel prophecies which cover roughly the same period. They begin either in the time of the Babylonians or the Persians and reach to the time of the end when the everlasting kingdom breaks into history. The stone in Daniel 2, the judgment in Daniel 7, and the resurrection in Daniel 12, clearly point to the apocalyptic end of history.⁴

The fourth prophetic line includes (1) an introduction (Dan 10:1–11:1), (2) a predictive discourse and its epilogue (Dan 11:2–12:4),⁵ and (3) a section of questions and answers and its epilogue (Dan 12:5–13).⁶ The introduction provides the literary context for the predictive discourse. The predictive discourse contains a narration that goes along a temporal period. The parallels between Dan 8 and Dan 11 are recognized by Daniel scholars and provide valuable information for discussing the predictive discourse of Dan 11:2–12:3.⁷ The section of questions and answers is based on the information of the predictive discourse.

וְהָיָה הַיּוֹם הַהוּא in Dan 12:1 appears in the predictive discourse (Dan 11:2–12:3); however, the expression קָץ יָמָיו in Dan 11:40 defines its previous temporal context.⁸ Thus, the pericope of Dan 11:40–12:3 is the last part of the predictive discourse of the

⁴Pfandl, “Daniel’s Time of the End,” 147.

⁵Dan 12:4 is the epilogue.

⁶Dan 12:13 is the epilogue.

⁷For the parallels between Dan 8 and Dan 11, see Jacques B. Doukhan, *Daniel 11 Decoded: An Exegetical, Historical, and Theological Study* (Berrien Springs, MI: Andrews University Press, 2019), 28–30; Stefanovic, *Daniel*, 396; and Martin T. Pröbstle, “A Linguistic Analysis of Daniel 8:11, 12,” *JATS* 7.1 (Spring 1996): 86.

⁸In his article in *JATS*, Pfandl suggested that this expression refers back to Dan 11:40. In the footnote, Pfandl expanded the reference to all the events that occur in Daniel 11:40–45; see Pfandl, “Daniel’s Time of the End,” 143 n. 16. However, in his most recent book, Pfandl proposed that the division of Dan 12 is unfortunate and that “that time” refers to the events of the previous verses; see Gerhard Pfandl, *Daniel: God’s Beloved Prophet* (Silver Spring, MD: Biblical Research Institute, 2020), 182. This dissertation proposes that the temporality of וְהָיָה הַיּוֹם הַהוּא does not initiate simultaneously with the קָץ יָמָיו.

fourth prophetic line of the book of Daniel that contains two temporal expressions, עת קץ and העת ההיא.

עת קץ and Its Prepositions in the Daniel 8:17; 11:35; and 12:4, 9

Among Adventist scholars, Gerhard Pfandl's dissertation is the most comprehensive study about עת קץ. He concluded that this temporal phrase "seems to be a technical term standing for the eschaton."⁹ This expression appears five times in the Hebrew Bible (only in Daniel 8:17; 11:35, 40; 12:4, 9).

According to the syntax, עת קץ occurs as the object of a preposition in all the instances in Daniel. The temporality of עת קץ is affected by the semantics of the prepositional phrases to which it belongs. In all of these occurrences, the prepositional phrases function as time adverbials. Goldfajn referred to the importance of time adverbials:

An important issue, closely related to what we have been discussing, is the role of the time adverbials, which may include single adverbs, prepositional phrases, and subordinate clauses (introduced by conjunctions or relative pronouns), in determining temporal relations. Time adverbials specify intervals in relation to which events and states can be located, and they may have the temporal values of anteriority, simultaneity, and posteriority.¹⁰

The instances of עת קץ as part of a prepositional phrase in Daniel are as follows:

(1) in 8:17 (לעת־קץ), (2) in 11:35 (עד־עת קץ), (3) in 11:40 (בעת קץ), (4) in 12:4

(עד־עת קץ), and (5) in 12:9 (עד־עת קץ). With עת קץ, the preposition ל (to, for) appears

⁹See Pfandl, "The Latter Days and the Time of the End," 431; Pfandl, "Daniel's Time of the End," 149.

¹⁰Goldfajn, *Word Order and Time in Biblical Hebrew Narrative*, 63.

only once (8:17), **עד** (until) occurs three times (11:35, 12:4, 12:9), and **ב** (in, at) occurs in the text once (11:40). Waltke and O'Connor formulated a question: "What is the *meaning* of the relationship between the noun that the preposition governs and the clause in which the prepositional phrase occurs?"¹¹ Therefore, the analysis of the semantic relationship of the prepositions that precede **עת קץ** according to the context in Daniel helps to understand temporality. The distinction between the temporal nuance as the semantic contribution of the prepositions to **עת קץ** is crucial for the temporality of Dan 11:40–45 as the preceding context of the expression **העת ההיא** in Dan 12:1.

עת קץ with the Preposition ל in Daniel 8:17

The preposition **ל** appears with temporal expressions in Dan 8:17 and 8:26. The comparison between the two passages points out that the preposition refers to the extension of temporality. On the one hand, in 8:17, the celestial being explains to Daniel that the **חזון** (vision) is **לעת-קץ** (for the time of the end). On the other hand, 8:26 states that the **חזון** (vision) is **לימים רבים** (for many days).

The use of the term **חזון** in conjunction with the word **ימים** suggests that a long period of time is intended. Thus, in 8:17, the temporality for the fulfillment of the vision goes forward, reaching the time of the end. Hill suggested that "the expression refers to the end of the persecution of Israel by the 'small horn' of the vision."¹² The use of **לימים**

¹¹Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 190.

¹²Hill, "Daniel," 152.

has the same connotation in Dan 10:14, where the *הזון* is also *לימים*, but the interpreter relates it to *באחרית הימים* (in the latter days), thus extending the temporality of *לימים* to the future.

Another example of *לימים* referring to a far future is Ezek 12:27. The house of Israel says that the *הזון* is *רבים לימים* (for many days) and *לעתים רחוקות* (for distant times). In addition, the phrase *לימים רבים* in Dan 8:26 is in a temporal parallel with the expression *לעת־קץ* of Dan 8:17, pointing out the temporal extension of the vision to the time of the end. In both cases (Dan 8:17; 8:26), after the imperative (understand and conceal, respectively), the conjunction *כי* introduces a causal clause and describes the temporality of the vision.

The syntactic construction *כי + ל + temporal expression* occurs four times in the book of Daniel: in 8:17 as *כי לעת־קץ*, in 8:19 as *כי למועד קץ*, in 8:26 as *כי לימים רבים*, and in 12:7 as *כי למועד מועדים וחצי*. In the context of a predictive discourse, the syntax suggests that after *כי* and before the temporal phrase beginning with *ל*, the verb *to be* is needed. Thus, the construction *כי + ל + temporal expression* indicates a nominal clause: *because it is for* or *that is for*. The use of the verb in Dan 8:19 in the relative clause (*אשר־יהיה באחרית הזעם*) and its ellipsis in the temporal phrase (*כי למועד קץ*) seems to confirm the point. Therefore, the syntactic construction implies that *ל* has the connotation of indication and the object of the preposition specifies the nature of the time span to which the preposition refers.

Van der Merwe, Naudé, and Kroeze said that the preposition “*ל*” combines with

constructions that refers to temporal frames of limited duration.”¹³ Consequently, Arnold and Choi explained that “the temporal ל also functions to indicate movement toward a moment in time.”¹⁴ Hartman and Di Lella considered that Dan 8:17 was concerned with the duration of the persecution.¹⁵ Moreover, Collins affirmed that “Daniel 8:17, 19 play on the terms *hazon*, *moed*, and *qes* to suggest that the vision is for ‘the time of the end.’”¹⁶

עד־עַתָּה with the Preposition עַד in Daniel 12:4 and 9

The epilogue of the fourth prophetic line in Dan 12:4 has two imperative verbs. The two orders concern Daniel who had to conceal the words and seal the book. These actions determine the end of the prophecy. Waltke and O’Connor affirmed that one of the temporal meanings of the preposition עַד occurs when “the sense is durative, referring to the time during which an event takes place.”¹⁷ In addition, van der Merwe et al. suggested that “the preposition profiles an event along a stretch of time that reaches ‘up to’ a terminal point *y*.”¹⁸ Thus, the temporal expression עַד־עַתָּה קַץ defines the duration of the state of the words and the book during a period. The object of the preposition explains

¹³Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 356.

¹⁴Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 124.

¹⁵Hartman and Di Lella, *The Book of Daniel*, 236–7.

¹⁶Collins, *Daniel*, 87.

¹⁷Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 215.

¹⁸Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 370.

the *terminus ad quem* of that period; the words and the book would be concealed and sealed *until* the time of the end.

The section of questions and answers in Dan 12:5–12 consists of two questions and two answers. The first question is from one of the celestial beings to the Man dressed in linen (Dan 12:5–6); the second question is virtually the same as the first, but now it is Daniel who asks (Dan 12:8). He does not understand the answer to the first question and asks for more explanation.¹⁹ The answer to Daniel’s question (Dan 12:9) begins with the same content of the epilogue (Dan 12:4); however, there is a change in the conjugation of the verbs. In Dan 12:4, the verbs **סַתֵּם** and **סַתְּמֵם** are imperatives, whereas the same verbs in 12:9 are passive participles. Once the orders are given in the epilogue (12:4), the Man dressed in linen, using passive participles, affirms that the words are already concealed and sealed (12:9). In this instance, the participle expresses a durative state in time. In other words, the commandments to Daniel were obeyed. Dallaire stated that the imperative is “a direct command that requires immediate attention.”²⁰ For that reason, Dan 12:9 initiates with a hortatory expression: “Go, Daniel!” The order in Dan 12:4 precludes Daniel from asking for further information, but he is not aware of that. In addition, the conjunction **כִּי** introduces the causal clause *the words are concealed and sealed* and express the reason for the exhortation.

Therefore, the similarity of Dan 12:4 and Dan 12:9 in their terminology explains that Dan 12:9 is only a reminder of the previous instruction in 12:4. Now, the preposition

¹⁹See Doukhan, *Secrets of Daniel*, 186–87.

²⁰Dallaire, *The Syntax of Volitives in Biblical Hebrew*, 45.

עד preceding עת קץ in Dan 12:4 and 9 produces a gap in time and points out *until* the time of the end. Sinclair indicated that the preposition עד with a temporal noun “acts as an adverbial of duration.”²¹ In addition, Arnold and Choi affirmed that the temporal connotation of preposition עד “indicates the duration of an action.”²² Thus, the words will be concealed and sealed *until* that time. Table 26 compares the vocabulary of Dan 12:4 and 9.

Table 26. Daniel 12:4 and 9: Similar elements

עד־עת קץ	וחתם	סתם	דניאל	ואתה	Dan 12:4
עד־עת קץ	וחתמים	סתמים	דניאל	ויאמר לך	Dan 12:9

Daniel 11:35 and Its Relationship with the Temporality of עת קץ

Daniel 11:35 provides information about the beginning of עת קץ. From a temporal perspective, that information is essential to understand העת ההיא in Dan 12:1 because the time flows from עת קץ to העת ההיא in the predictive discourse.

The phrase עד־עת קץ in Dan 11:35 marks the end of a period of testing for the wise. Doukhan quoted Dan 11:35 to relate the cause of this period of testing to the same power of Dan 7:25.²³ In addition, Pfandl related Dan 11:33 and on with the persecution of

²¹Cameron Sinclair, “Are Nominal Clauses a Distinct Clausal Type?” in *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, ed. Cynthia Miller, LSAWS 1 (Winona, IN: Eisenbrauns, 1999), 69.

²²Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 133.

²³Doukhan, *Daniel: The Vision of the End*, 79.

the 1260 years and suggested that the phrase in Dan 12:7 (cf. Dan 7:25) refers to the same period.²⁴ The three infinitive construct verbs preceded by the preposition ל (לברר, לצרוף, ללבן) described the process of the *yiqtol* יכשלו as the main verb of the clause. Thus, the syntactic arrangement allows the connotation of purpose of the infinitive verbs; in other words, they will stumble *in order to*. Edit Doron affirmed that “infinitival clauses also function as complements.”²⁵ Therefore, that is the case of Dan 11:35, where the infinitive construct forms “serve as *verbal complements*, supplying a verb to ‘complete’ the main finite verb.”²⁶ The antecedent of the phrase בהם refers to the previous verses as the cause of the *stumbling* of the wise. Thus, the infinitive construct verbs have a passive nature. The wise will stumble in order to be refined, purified, and whitened. Newsom and Breed suggested that “these three verbs are used again in 12:10 (in passive forms: ‘purified, made white, refined’) to establish a contrast between the righteous and the wicked.”²⁷ The use of the forms in *hitpael* and *niphal* in Dan 12:10 for the same verbal roots of the infinitive construct in Dan 11:35 not only describes the same temporal context, but also makes possible the interpretation of the infinitive verbs as passive ones.

The action of the imperfect (יכשלו) continues (עד־עת קץ) until the time of the end, which is an important appointed time (מועד) in the book of Daniel. The time of the end begins when the process of refining, purifying, and whitening ends. Thus, Dan 11:35

²⁴Pfandl, *Daniel: God’s Beloved Prophet*, 172, 184; see also Stefanovic, *Daniel*, 420.

²⁵Edit Doron, “The Infinitive in Biblical Hebrew,” in *Linguistic on Biblical Hebrew*, ed. Robert D. Holmstedt, SSSL 102 (Leiden: Brill, 2021), 156.

²⁶Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 606.

²⁷Newsom and Breed, *Daniel*, 353.

points out the beginning of the time of the end.

The fourth prophetic line of Daniel announces the period of persecution and testing of the מַשְׁכִּילִים three times: first, in the predictive discourse (11:33–35). From a temporal perspective, the testing will be long, for יָמִים (days, v. 33), and will last עַד־קֵץ עַתָּה (until the time of the end, v. 35). Although the discourse does not mention the number of days, it affirms that the days will have an end, the time of the end. The word יָמִים appears again in Dan 12:11–12, where it seems to have relationship, in part, to the same period of the persecution of Dan 11:33–35. Second, the answer to the first question from one of the men on the shore of the river in 12:7 connects the finalization of the shattering of the power of the holy people with the period of time, times, and a half time. Pfandl related Dan 11:33 with Dan 12:7 as referring to “the same persecution.”²⁸

And third, the answer to the second question from Daniel in Dan 12:10, although it does not make any temporal reference, is connected linguistically by the same Hebrew roots with the period of testing in Dan 11:33–35. Moreover, the temporal expressions in the context of Dan 12:10 in vv. 11 and 12 (1290 and 1335 days) have the temporal antecedent of the יָמִים in 11:33, referring to the same period of persecution and not to another. Stefanovic sustained that “verses 32–34 describe the great persecution of the saints also described in Daniel 7:25 and 12:7.”²⁹ Table 27 illustrates the temporal and linguistic connections of Dan 11:33–35 and 12:7, 10–12.

²⁸Pfandl, *Daniel: God's Beloved Prophet*, 172.

²⁹Stefanovic, *Daniel*, 420.

Table 27. Dan 11:33–35 and 12:7, 10–12: Temporal and linguistic connections

Biblical Reference	Dan 11:33	Dan 11:35	Dan 12:7	Dan 12:10	Dan 12:11–12
Temporal Reference	ימים	עד־עת קץ	למועד מועדים והצי		ימים
Linguistic Reference		צרף ברר לבן		ברר לבן צרף	

עת קץ is the temporal expression that precedes העת ההיא in the predictive discourse (Dan 11:40–12:1). The previous analysis shows that the prepositions ל and עד preceding the expression עת קץ produce a gap in time and make a reference to the time of the end for a far future from the narrative perspective. In other words, in Dan 8:17; 11:35; 12:4, and 9, עת קץ is not part of the narrative of events, but only a temporal reference for the future. However, as the analysis below implies, the preposition כ indicates a continuous flow of time in the narrative, from עת קץ (Dan 11:40) to עת ההיא (Dan 12:1). Thus, the analysis of the preposition כ contributes to understanding the temporality of העת ההיא.

The preceding narrative context of העת ההיא is Dan 11:40–45. An exegetical analysis of ובעת קץ based on the Hebrew grammar and the morpho-syntactic flow of the main verbal forms of the predictive discourse may help to clarify the meaning of its temporality.

Temporal Expression ובעת קץ in Daniel 11:40

The temporal expression ובעת קץ consists of a conjunction ו, the preposition כ,

and the temporal phrase *לַעֲתָ קָץ*. As a *terminus technicus*³⁰ in Daniel, *לַעֲתָ קָץ* refers to a specific period of time preceding *הָעֵת הַהִיא* of Dan 12:1. The following analysis briefly studies each of its grammatical elements.

וּבַעֲתָ קָץ in Daniel 11:40: The Adversative *Vav*

The king of Dan 11:36 is the subject of ten *yiqtol* verbs and three *veqatal*. The predictive discourse describes his actions as fulfilling his will. He seems to have an unstoppable power that leads all his efforts to have success in everything.

However, in Dan 11:40, the King of the South is against him. The circumstances change for the King of the North in the first sentence of verse 40. Muraoka named this type of sentence *adversative*,³¹ which can be expressed by a simple *vav*. The connotation of the *vav* should express the change of the narrative with adversative terms such as *however, but, or nevertheless*. Thus, the adversative *vav* preceding *וּבַעֲתָ קָץ* in Dan 11:40 begins a new stage in the narrative of the predictive discourse and prepares the scenario for a new temporal frame. In addition, the *vav* introduces “not only a new stage, but more importantly ‘adversative.’ A state that opposes the preceding course”³² of events.³³

³⁰See Doukhan, *Daniel 11 Decoded*, 200; and Pfandl, “The Latter Days and the Time of the End,” 431.

³¹Joüion and Muraoka, *A Grammar of Biblical Hebrew*, 602; see also Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Bellingham, WA: Lexham Press, 2013), adversative.

³²Jacques B. Doukhan, personal communication, February 9, 2023. See also pp. 141, 142 of this dissertation.

³³The adversative *vav* at the beginning of Dan 11:40 introduces an opposing element in the narrative. At this stage of the text, there is no opposition (from Dan 11:31 onward) for the activities of the king of the North. Nevertheless, at the beginning of the *וּבַעֲתָ קָץ* (Dan 11:40), the king of the South is an opponent who is equally matched in the conflict against the king of the North.

ב in Daniel 11:40: Temporal

The preposition ב that precedes עת קץ represents an important distinction between Dan 11:40 and the texts analyzed previously (Dan 8:17; 11:35; 12:4, 9). The analysis of the preposition ב in Dan 11:40 provides the initiation of a temporal frame for the time of the end and, consequently, it contributes to the understanding of העת ההיא in the temporal flow of the whole pericope, including Dan 12:1.

The preposition ב is the second most common in biblical Hebrew. Waltke and O'Connor declared that "used temporally, *b* may mark an actual time in, at, or when."³⁴

Therefore, only in Dan 11:40 does עת קץ introduce and establish the temporal frame for events in the prophetic narrative flow of the fourth prophetic line of Daniel. Moreover, the preposition ב not only introduces a new temporal frame, but also marks its beginning at a specific point in time.

Thus, in Dan 11:40, עת קץ is not only the definition of a period, but also the initiation of a new temporal and sequential narrative in the predictive discourse. Time flows from the first verb and continues until the next temporal frame in Dan 12:1, namely, העת ההיא. There is a spatial-temporal sequence in the events of Dan 11:40–45.

ב in Daniel 11:40: Construct Noun and Definition

In Dan 11:40, the preposition ב appears in its simple form and it is not marked as having an incorporated article. Nevertheless, the construct relationship between the words

³⁴Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 196.

in עת קץ adds definition to the expression. One of the types of construct relationship that van der Merwe, Naudé, and Kroeze proposed is *entity-duration of time*.³⁵ The expression עת קץ fits in that type; the construct noun עת is the entity, while the absolute noun קץ defines the duration of time. Consequently, the construct relationship עת קץ in Dan 11:40 does not refer to a relative time, but to a specific one. The repetition of the expression (4 x = 11:35, 11:40; 12:4, 9) in the fourth prophetic line of Daniel and the construct relationship of its terms provide singularity. Moreover, the preposition ב provides the temporal location of the time of the end at a specific point in the narrative. Thus, עת קץ is a defined period with a specific beginning in time.

עת קץ in Daniel 11:40 and Its Relationship with the First *Yiqtol*

The preposition ב, the specific temporal nature of עת קץ, and the first verb mark the beginning *momentum* of the time of the end in Dan 11:40. Waltke and O'Connor established that the preposition ב marks “an action simultaneous to that of the main verb.”³⁶

Generally, the temporality of a relative expression finds its beginning in the previous main verb in the flow of the narrative. However, a well-known (5x in Daniel), definite and specific temporal expression such as עת קץ locates its initiation in the main verb that follows; in the case of Dan 11:40, it is the *yiqtol* יתנגח. Thus, the timing of

³⁵Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 228.

³⁶Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 196.

יִתְנַגַּח is simultaneous and constitutes the temporal spark to initiate עַתְּ קִץ. In other words, the event of the *goring* of the King of the South is the sign that the time of the end has begun.³⁷

קִץ וְבֵעַתָּה in Daniel 11:40: Verbal Morpho-syntax Flow of the Predictive Discourse Compared with Daniel 8 and 9

The characteristics of the morpho-syntactic flow seem to indicate that Dan 11:40–12:3 belongs linguistically to the predictive discourse text type. Thus, there is a temporal relationship between עַתְּ קִץ and הַעֵת הַהִיא. Moreover, the discussion of the type of discourse where both expressions appear is relevant for understanding their temporal references.

Niccacci classified textual information into two types: narrative and direct discourse.³⁸ On the other hand, Heller recognized the distinction between narrative and direct discourse, saying that authors use direct discourse “occasionally to relate past events, in other cases to predict or plan the future, in still other cases to explain universal truths or to declare immediate relationships or actions.”³⁹ However, based on Longacre, Heller proposed six types of discourses, including narrative among them.⁴⁰ Thus, Longacre and Heller improved Niccacci’s linguistic perspective.

Chapters 2, 3, and 5 of this dissertation confirmed that *vayyiqtol* is the main

³⁷The temporal reference preceding the verb finds its timing in the verbal action.

³⁸Niccacci, *The Syntax of the Verb*, 29.

³⁹Heller, *Narrative Structure and Discourse Constellations*, 457.

⁴⁰Heller, *Narrative Structure and Discourse Constellations*, 25–6.

verbal form for narrative. Longacre and Bowling considered that *yiqtol* and *veqatal* are the leading verb forms for prophecy as predictive discourse.⁴¹ Joosten indicated that “YIQTOL is indeed used regularly in predictive clauses.”⁴² However, he observed that the morpho-syntactic sequence *yiqtol* and *veyiqtol* also appear in the predictive discourse: “the interactions between the two forms can be observed in numerous predictive or procedural passages.”⁴³ In addition, the *veyiqtol* (*w^e* + non-volitive YIQTOL, as Joosten labeled it) appears more in the Late Biblical Hebrew (60x) than in Classical Biblical Hebrew (22x). Joosten pointed out examples in Dan 8:12; 9:25; 11:4–7, 10, 11, 15–19, 22, 25, 28, 30, 36, 40, 42, 45; 12:4, 10, 12, 13.⁴⁴

From a linguistic perspective, Dan 11:40–12:3 (as the following pages present) behaves as a predictive discourse where the flow of events advances in time. Thus, the events of Dan 11:40 are not the same as Dan 11:45; neither are those events simultaneous.

Predictive discourse is not only a feature of the Hebrew of Dan 11:2–12:3. It also occurs in the section of the explanation of Dan 8 and 9. For instance, Dan 8:23–25 exhibits this sequence: (1) ובאחרית מלכותם כהתם הפשעים יעמד (then at the end of their kingdom, when the transgressions are completed, he will stand up) as a *vav x yiqtol* construction in v. 23, (2) ועצם (and he will be mighty) as a *veqatal* in v. 24, (3) ונפלאות יישיחית (and he will destroy wonderfully) as the first *vav x yiqtol* construction in v. 24, (4)

⁴¹Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 6.

⁴²Joosten, *The Verbal System of Biblical Hebrew*, 267.

⁴³Joosten, *The Verbal System of Biblical Hebrew*, 397.

⁴⁴Joosten, *The Verbal System of Biblical Hebrew*, 310.

והצליח ועשה והשחית (and he will prosper, and he will make, and he will destroy) as three *veqatals* that develop the action of the *yiqtol* ישחית in v. 24, (5) והצליח (and he will prosper) as a *veqatal* in v. 25, and (6) the morpho-syntactic flow in v. 25 continues with four *vav x yiqtol* constructions (ובלבו יגדיל [and in his heart, he will magnify], ובשלוה ישחית [and in the tranquility, he will destroy], ועל שר שרים יעמד [and against the Prince of the princes, he will stand up], and ובאפס יד ישבר [but without hand, he will be broken]). Thus, the sequence and the occurrence of *yiqtol*s and *veqatal*s confirm the existence of predictive discourse in the explanation of Dan 8.

The same is true in Dan 9; however, the distinction between the predictive discourse of Dan 8 and 9 consists of the presence of some temporal phrases within the syntactic structures in Dan 9. Daniel 9:26–27 displays *yiqtol*s and one *veqatal*: (1) ואחרי כרת השבעים ששים ושנים יכרת (and after sixty-two weeks he will be cut) is a *vav x yiqtol*, (2) והקדש ישחית (and the sanctuary will be destroyed) is a *vav x yiqtol*, (3) והגביר (and he will make firm) is a *veqatal*, (4) וחצי השבוע ישבית (and at the middle of the week he will cease) is a *vav x yiqtol*, and (5) ונחרצה תתך (and what is decreed, he will pour) is a *vav x yiqtol*. Therefore, the predictive discourse is a common feature of the prophecy in Daniel.

Coming back to Dan 11, from all the occurrences of עת קץ in the fourth prophetic line of Daniel (11:35, 40; 12:4, 9), only Dan 11:40 initiates and follows the proper narration of the predictive discourse. The predictive discourse narrates future events in the flow of time. Thus, in this the type of discourse, time does not go back, it always goes forward. In addition, events do not repeat following a timeline. This feature of the

predictive discourse contributes to label Dan 11 as an apocalyptic text. Unlike classical prophecy, apocalyptic prophecy does not make a temporal jump, but runs along time in a consistent way. Doukhan rightly affirmed:

Yet the regular advance from the time of Greece and Persia (11:1–4) to the time of the end (11:40–45) suggests a historical, chronological progression and calls for an interpretation that covers the course of history until the time of end. This feature protects against either a strictly “idealist” interpretation, which reads only ideas in the text, or against a strictly “preterist” interpretation, which concerns only the past or the present of the biblical author.⁴⁵

Table 28 presents עת קץ in the fourth prophetic line in Daniel and its relationship with the flow of events.

Table 28. עת קץ in the fourth prophetic line in Daniel (10–12)

Introduction (10:1–11:2a)	Predictive Discourse (11:2b-12:3)	Epilogue (12:4)	Explanation (12:5–13)
No עת קץ No flow of events	עד־עת קץ (11:35) No flow of events (11:35) בעת קץ (11:40) Flow of events (11:40)	עד־עת קץ No flow of events	עד־עת קץ (12:9) No flow of events

In this table, the first column shows the introduction of the predictive discourse in the fourth prophetic line in Daniel with no עת קץ and no flow of events. The second column displays the predictive discourse (Dan 11:2b–12:3). The only expression that implies a flow of events is בעת קץ (Dan 11:40). The third and fourth columns indicate that there is no flow of events in עד־עת קץ of the epilogue (Dan 12:4).

⁴⁵Doukhan, *Daniel 11 Decoded*, 67.

קץ ובעת קץ in Daniel 11:40: The Beginning of a New Pericope

The textual indicators in Dan 11:40 support the beginning of a new pericope. First, the subject of the clause **קץ ובעת קץ יתנגח עמו מלך הנגב** is the King of the South. Even though the King of the South is a secondary character in the narrative (as shown below), there is a change of the subject from the king in Dan 11:36 to the King of the South.

Second, the context describes a scenario of conflict. The king in Dan 11:36–39 is acting with enough liberty to do his will without any opposition, but in Dan 11:40, he appears as an antagonist. The prepositional phrases in **עמו יתנגח** and **עליו וישתער** confirm the opposition. The 3ms pronominal suffixes in each expression refer to one of the participants in the battle. At least at this stage of the narrative, the King of the North has an enemy that stops his previous path of success.

Third, in Dan 11:39, the Hebrew word **אדמה** for *land* appears, whereas in the narrative of Dan 11:40–45, the word **ארץ** occurs. **אדמה** is a more general term from a semantic perspective; however, **ארץ** is specific (it appears three times, once in the singular and twice in the plural). The distinction between a specific **ארץ** and the plural **ארצות** implies places to pass on a journey. Thus, the difference in the Hebrew word for land between Dan 11:39 and Dan 11:40 shows a different scenario in the predictive narrative.

Fourth, **קץ ובעת קץ** implies the establishment of a new temporality. The previous temporal reference (Dan 11:35) indicates that the time of the end will come after the tribulation of the wise. Now, in the predictive discourse of Dan 11:40 and on, the time of

the end has come. All the events from Dan 11:40 to 12:3 are part of the new temporality, namely, the time of the end. However, in Dan 12:1, as shown below, a new temporality arises, in parallel with the time of the end. Thus, עת קץ seems to include all the events that happen until the next temporal expression, namely, העת ההיא (Dan 12:1).

עת קץ and Its Narrative Flow in Daniel 11:40–45

After the temporal introduction of ובעת קץ, Dan 11:40 begins its narrative with the attack of the King of the South against the King of the North. As the above analysis proposes, the King of the North is the subject of the previous context. In verse 36, the account calls him only “the king.”

The King of the South Comes Against the King of the North in Daniel 11:40

Daniel 12:1 explains the battle of Michael to deliver the people of Daniel. Daniel 11:40–45 presents the last section of the war between the King of the North and the King of the South. The nature of this conflict illuminates the context for the comprehension of the fight in העת ההיא.

The expression יתנגח עמו מלך הנגב (the King of the South will collide with him) has a marked emphasis on the object. The regular word order in Hebrew is VSO; however, this clause presents it as VOS. Although the King of the South is the subject, in the syntax construction, the appearance of the object עמו before the subject indicates that the narrative continues highlighting the person of the King of the North (the king, according to v. 36).

The stem of יתנגח is *hithpael*, and it precedes the prepositional phrase עמו.

Although *יתנגה עמו* could be rendered as *he will join in combat with him*,⁴⁶ meaning reciprocity in the attack, Dan 11 portrays the war between the King of the North and the King of the South; hence, the conflict between them is not a new element in the scenario. Doukhan considered that Dan 11:40–43 “constitutes the last step of the North-South conflict.”⁴⁷ The following reasons from the contextual analysis of *יתנגה עמו* suggest that the expression describes only the first action in a long, last battle. First, in the context of the conflict, the subject of the clause identifies that the initiator/aggressor is the King of the South. Referring to Dan 11:40, Gane explained: “Here at the end of the chapter, the King of the South initiates hostilities by engaging in warfare (goring/thrusting, i.e., aggressive military action) with ‘him’ (v. 40).”⁴⁸

Second, the morpho-syntactic pattern of the predictive discourse in the sequence *yiqtol-veqatal* indicates that the battle initiates with the first *yiqtol* and continues with the following verbs in *yiqtol* and *veqatal*. The King of the North reacts to the attack of the King of the South making a storm (וִישַׁתְעַר). Pfandl described the struggle between the King of the South and the King of the North as going beyond Dan 11:40:

The predicates in both sentences are action verbs: ‘to thrust against,’ ‘to storm upon,’ reflecting the fierce battle that is raging between these two opponents. The victor is obviously the King of the North who overruns countries (vs. 40c) and passes on ‘into the glorious land’ (vs. 41). The verses following describe his success until, in vs. 45, he meets his end.⁴⁹

⁴⁶CDCH, s.v. נגה.

⁴⁷Doukhan, *Daniel 11 Decoded*, 200.

⁴⁸Roy Gane, “Religious-Political Papacy and Islamic Power in Daniel 11,” *DavarLogos* 2 (2020): 53.

⁴⁹Pfandl, “The Latter Days and the Time of the End,” 426.

The following four verbs after the *veyiqtol* וַיִּשְׁתַּעַר are in *veqatal* form (וּבֵא, וְשָׁטַף, וַעֲבַר, and וּבֵא). According to the hierarchy of the verbs in the predictive discourse (*viqtol/veqatal*), these four verbs (enter, overflow, pass, and enter) are unfolding the main action of the *veyiqtol* “make storm,” which is the reaction of the King of the North to the attack of the King of the South.⁵⁰ A complete assault in Dan 11:10 includes a journey to the stronghold of the enemy. Along the way, the aggressor *comes*, *overflows*, and *passes* (וּבֵא, וְשָׁטַף, וַעֲבַר), which are the same verbs in Dan 11:40. These actions confirm that in his travel to the South, the King of the North is reacting to the attack of the South.

Third, the King of the South is not present when the King of the North performs his first actions (וּבֵא, וְשָׁטַף, וַעֲבַר) in reaction to his attack. The narrative establishes that the final goal of the reaction of the King of the North is Egypt, the King of the South (Dan 11:42, 43); however, the first actions of the King of the North portray a journey to the South to reach the land of Egypt. Thus, although the verb יִתְנַגֵּה could imply reciprocity, the narrative does not appear to show an immediate exchange of hostile actions. It takes time for the reaction of the King of the North, and while he is traveling, the King of the South is absent. The narrative seems to indicate that the King of the South returns to his land after a brief attack. These “goings” and “returnings” are common in the account of the conflict (Dan 11:9, 26).

The conflict between the King of the North and the King of the South is not yet resolved in Dan 11:40, and the battle continues until Dan 11:43. As mentioned above, the temporality of the verb יִתְנַגֵּה is simultaneous with the beginning of the עַתָּה קִץ and

⁵⁰Heller, *Narrative Structure and Discourse Constellations*, 464.

constitutes the temporal sign to initiate the period. Nevertheless, time continues its flow during the עת קץ. The engagement (נגח) was initiated by the King of the South; however, it is during the time of the end, and traveling through the land (i.e., geographically) to the South that the King of the North responds (vv. 40–43). Doukhan explained the Hebrew verb יתנגח in this way:

Note, however, that the Hebrew verb *yitnagakh*, “shall attack,” suggests a temporary effect. The verb *nagakh*, “push,” “thrust” or “gore” means that the attack is not fatal and implies that the King of the North is only wounded and will recover later. (see 11:40b)⁵¹

Fourth, although the prepositional word עמו can mean immediate reciprocity, in hostile contexts, that connotation is not always possible. In the Semitic context, the preposition עמ refers to an attack that does not receive an immediate answer. In Dan 7:21, the little horn makes war. The context of the expression עמ־קד־ישׁין demands the connotation: *against the saints*. The saints do not respond to the aggression; on the contrary, the little horn prevails against them. Thus, in Daniel’s hostile context, the preposition עמ does not always imply an immediate, reciprocal action.

In the Hebrew of the second temple, the preposition עמ describes the battle of Saul against the Hagarites, who did not have any opportunity for victory (1 Chr 5:10, 19, 20). In 2 Chr 27:5, Jotham makes war עמ (against) the sons of Amon, and he defeats them. Therefore, in the context of war, the preposition עמ does not always represent a struggle between equals in force; one of the fighters would not have the strength to resist at the time of the battle and is defeated. In the context of conflict, Dan 11:11 describes

⁵¹Doukhan, *Daniel 11 Decoded*, 203.

the battle of the King of the South *with* the King of the North using the preposition עַם twice and having a winner in the battle: וּנְלַחֵם עִמּוֹ עַם-מֶלֶךְ הַצָּפוֹן. Thus, the preposition עַם only introduces the scenario of conflict; it is the context that describes the result. In the case of Dan 11:40, the King of the North receives the attack, and his reaction happens when the King of the South is already in Egypt.

Fifth, the reflexivity feature of *hithpael* and *niphal* is used in the Old Testament to describe war.⁵² Schwarzwald agreed with Doron and Arad, saying “that *nif'al* carries reflexive, inchoative or middle voice connotations in many of its occurrences, and in this respect *nif'al* is quite similar to the meaning of *hitpa'el*.”⁵³

The reflexive stems portray the commitment and the willingness of the participant in the confrontation. The *niphal* stem is present even if it is a unilateral action or when the initiator will fail (Dan 11:25). In Dan 11:40, the King of the North reacts to the attack of the King of the South with a *hithpael* (וַיִּשְׁתַּעַר), which is natural in a war context and does not mean that the conflict is even.

Sixth, the distinction between the prepositions (עַל and עִם) indicates the result of the battles. In Dan 11:40, the King of the North receives the attacks and is not defeated forever by the King of the South, having the possibility of a future response (Dan 11:40–43). Whereas the King of the South, who attacks first, does not respond to the attack of the King of the North.

⁵²For instance, the verb לַחֵם appears in *nifal* with the connotation of *fight, wage war, and enter battle*; see *CDCH*, s.v. לַחֵם.

⁵³Ora (Rodrigue) Schwarzwald, “The Special Status of *Nif'al* in Hebrew,” in *Current Issues in Generative Hebrew Linguistics*, ed. Sharon Armon-Lotem and Susan Rothstein, *Linguistik Aktuell/Linguistics Today* 134 (Amsterdam: John Benjamins, 2008), 72.

Seventh, the semantic load of the *hithpael* יתנגח in Dan 11:40 intensifies the temporal semantic development of the character King of the South. This will be studied in more detail below.

The predictive discourse in Dan 11:40–45 shows events that happen during the flow of time. A semantic study of temporality is fundamental for the understanding of the predictive discourse in Dan 11:40–45 since עת קץ provides the temporal frame for events in time. Nevertheless, a proper analysis of temporality in predictive discourse includes semantics (clause level) and linguistics (discourse level).⁵⁴

The discussion of the temporality of Dan 11:40–12:13 (עת קץ, העת ההיא) will follow the next steps: (1) identification of the main and secondary characters, (2) a linguistic analysis of the morpho-syntactic pattern of the verbs, and (3) an analysis of other parts of speech besides verbs that contribute to temporality, such as vocabulary expressing a time-space correlation.

יתנגח and יישתער as Verbs of the King of the North in Dan 11:40: Semantics in the Time of the End

The conflict in the time of the end (Dan 11:40–45) precedes the liberation by Michael in העת ההיא. Thus, the semantic study of the verbs in the reaction of the King of the North is relevant to the topic of this dissertation at this stage.

The connotation of the *hithpael* יתנגח in Dan 11:40 seems to resemble a semantic

⁵⁴For different approaches to analyze temporality and verbal valence, see Dyk, Glanz, and Oosting, “Analysing Valence Patterns in Biblical Hebrew, 43–62; Cohen, *The Verbal Tense System*; Jan Joosten, *The Verbal System of Biblical Hebrew*; Cook, *Time and the Biblical Hebrew Verb*; Moshavi, *Word Order in the Biblical Hebrew Finite Clause*; Cook, “The Semantics of Verbal Pragmatics,” 247–73; Cook, “The Hebrew Verb,” 117–43; and Andersen, “The Evolution of the Hebrew Verbal System,” 1–66.

connotation of the symbols in the vision of Dan 8. The root **כגג** has a primary meaning of *push* or *gore*.⁵⁵ The verb **כגג** has at least two connotations in the Hebrew Bible. In a diachronic point of view, **כגג** experiences a semantic development from literalism to symbolism: first, in the book of Exodus, **כגג** is literally describing an ox that gores (21:28, 31, 32). Second, besides the literal meaning, **כגג** functions as (1) a figure of speech which stands for something else, (2) a simile to predict war and conquer (Deut 33:17), (3) a metaphor in a symbolic action to predict victory (1 Kgs 22:11; 2 Chr 18:10), (4) symbol of victory in the Psalms (Ps 44:5), and (5) a symbol of the oppression of the bad shepherds (Ezek 34:21). Thus, **כגג** is literal in the narrative genre and a figure of speech in wisdom and classical prophecy. In Daniel, the apocalyptic prophecy uses **כגג** embedded in the predictive discourse as a symbol of conflict (Dan 8:4; 11:40).

Consequently, the *hithpael* and the prepositional phrase in **עמו יתנגח עמו** go into a deeper stage of symbolism than the goring of the beasts in Dan 8. The diachronic semantic development of the Scriptures prepares the scenario to consider and interpret the action of goring in Dan 8:4 and 11:40 as being symbolic. Daniel 8:4 differs from 11:40 in that chap. 8 begins with beasts, while the predictive discourse in 11:40 is about kings. However, as in Dan 8, the narrative presents the beasts of the same nature symbolizing political powers; the *hithpael* verb in Dan 11:40 unifies the nature of the powers in conflict as being symbolic (notice that the King of the North also reacts with a *hithpael*).

⁵⁵CDCH, s.v. **כגג**.

Thus, the symbolic nature of the predictive discourse has an emphasis on the *hithpael* verb.

Moreover, the narrative anticipates a distinction of temporality. The last temporal phrase in the predictive discourse before עת קץ (11:40) is מועד (11:35). In Dan 11:27, the narrative anticipates that the time has not yet come: a time of spiritual war, including the persecution of the wise. This is not a description of a political war. The term מועד predicts a spiritual war with physical expressions, namely, persecution. When this time of persecution ends, עת קץ begins. Thus, the spiritual war continues and ends with the intervention of Michael (12:1).

On the other hand, the *hithpael* in וישתער is not only a reaction. It also presents a level of symbolism. In the Hebrew Bible, the only subject for שער is the Lord (Ps 50:3; 58:10); thus, שער is a “divine verb.” The King of the North, as the subject in Dan 11:40, applies the divine prerogative to himself where the symbolism is on a deeper level. The first level of symbolism is the king representing something. The second level is the king going as an ox. The third level is the ox causing a storm as God. Therefore, in the context of Dan 11:40, the *hithpael* stem emphasizes symbolism.

The King of the North: Main Subject in Daniel 11:40–45

As explained below, the main subject of Dan 11:40–45 is the King of the North who defeats the King of the South. However, his last objective in the war is the glorious and holy mountain. That aggression is resolved in העת ההיא of Dan 12:1. This discussion is relevant to understanding the events during העת ההיא.

Daniel 11:40 presents two subjects, the King of the South and the King of the North: וישתער עליו מלך הצפון ובעת קץ יתנגח עמו מלך הנגב. This verse presents the last mention of the King of the South and the king of North in the prophecy. However, the interaction between these two powers does not end here; it continues. All the verbs in the front line of the narrative in Dan 11:40–45 have a 3ms person as their subject, and their subject is the King of the North. Table 29 illustrates this idea. Moreover, a remarkable feature of this narrative is its use of 3ms pronominal suffixes, all of them having the King of the North as their antecedent. Table 30 illustrates this point.

Table 29. King of the North and 3ms verbs in Daniel 11:40–45

Verse 40	Verse 41	Verse 42	Verse 43	Verse 44	Verse 45
וישתער	ובא	וישלח	ומשל	ויצא	ויטע
ובא					ובא
ושטף					
ועבר					

Table 30. King of the North—3ms pronominal suffixes in Daniel 11:40–45

Verse 40	Verse 41	Verse 42	Verse 43	Verse 44	Verse 45
עליו	מידו	ידו	במצעדיו	יבהלהו	אפדנו
					קצו
					לו

The King of the North is the main character of Dan 11:40–45 and does not change in the narrative until the end—that is, his end (קצו). On the other hand, the most important of the secondary characters, the King of the South (as a title), is poly-semantic. In other words, throughout the narrative, the characteristics of the King of the South are not the same. This suggests a symbolic nature of the character of the king of South in Dan

11:40–45 as discussed below.⁵⁶ Other secondary characters in the narrative are רבות (many), אלה (these, 11:41), לבים (Lybians) and כשׂים (Ethiopians, in a nominal clause, 11:43), שמעות (news, 11:44), and אײן (nobody, in a nominal clause, 11:45). Table 31 illustrates this movement.

Table 31. Subjects in Daniel 11:40–45

Verse	Verse 40	Verse 41	Verse 42	Verse 43	Verse 44	Verse 45
Subjects	king South	king North	king North	king North	News of east and north	king North
	king North	Many	Land of Egypt	Lybians and Ethiopians	king North	Nobody
Verbal Scene	king South collides	These king North enter in the lands	king North reaches out hand	king North rules	News disturbs	king North goes to the end
	king North storms	Many stumble	Egypt does not escape	Lybians and Ethiopians after his steps	king North goes out	Nobody helps
Temporal Movement	Attack → reaction	These scape Enter → Stumble escape	Reach out → Not escape	Rules → Follow	Disturbs → Go out	Go → Help

From a temporal perspective, the main character can interact with a secondary character only at one point in time. Any action and reaction of the characters imply temporal movement.

Verbal Morphology and Syntax as Temporal Indicator in Daniel 11:40–45

The predictive discourse of the time of the end (Dan 11:40–12:3) features *vav x*

⁵⁶For a discussion of the poly-semantic title of the king of the South, see pp. 166–171 of this dissertation.

yiqtol constructions in Dan 11:40 (with the expression עָתָה קָץ) and in Dan 12:1 (with the expression הִנֵּה הַהִיאָה). Thus, the analysis of the verbal morphology of Dan 11:40–45 is important to the study of Dan 12:1.

Daniel 11:40–45 displays three types of active-finite verb constructions according to morphology and syntax: 1) *vav* x *yiqtol*, 2) *veyiqtol*, and 3) *veqatal*. These morphological constructions follow the regular initial position of the *vav* in the Hebrew clause.⁵⁷ These grammatical features are present in the whole narrative (Dan 11:2b–12:3). The analysis of the morpho-syntactic arrangement of Dan 11:40–45 helps to make a description of temporality. Each one of the constructions contributes to the narrative in a particular way.

Veyiqtol appears three times and *veqatal*, seven times. Cook suggested that “it is theoretically problematic to claim that temporal succession is determined solely by a particular verbal conjugation.”⁵⁸ However, in a specific context like Dan 11:2–45, the repetition of conjugation, a syntactic verbal construction, and other temporal indicators could form a pattern at a linguistic level (beyond the sentence), which may be correlated with the temporal flow of the narrative. It is necessary to evaluate the empirical data that the text provides to conclude whether temporality is affected by the verbal forms. Table 32 shows the morphological pattern of the verb in Dan 11:40–45.

Veyiqtol and *veqatal* are the morphological constructions that describe the actions

⁵⁷For a discussion about the *vav* as the possessor of the initial position in the syntactic arrangements of the Hebrew clause, see Wonjun Joo, *Descendo in Crescendo: The Quantitative-Structural Analysis of the Verbal Clause in the Biblical Hebrew*, Arbeiten zu Text und Sprache im Alten Testament 87 (St. Ottilien, Germany: EOS Verlag, 2009), 46–53.

⁵⁸Cook, “The Semantics of Verbal Pragmatics,” 257.

Table 32. Morphological pattern of the verb in Daniel 11:40–45

Verse 40	Verse 41	Verse 42	Verse 43	Verse 44	Verse 45
<i>vav x yiqtol</i>	<i>veqatal</i>	<i>veyiqtol</i>	<i>veqatal</i>	<i>vav x yiqtol</i>	<i>veyiqtol</i>
<i>veyiqtol</i>	<i>vav x yiqtol</i>	<i>vav x yiqtol</i>		<i>veqatal</i>	<i>veqatal</i>
<i>veqatal</i>	<i>vav x yiqtol</i>				
<i>veqatal</i>					
<i>veqatal</i>					

of the King of the North in Dan 11:40–45. This fact is singular since the King of the North is the main character in the narrative. Thus, Dan 11:40–45 describes the activities of the King of the North in a progressive temporality toward the future. In the narration, having the King of the North as the subject of the main verb in the predictive discourse (*viqtol*); the *veqatals* imply complementary activities as Table 33 shows.

Table 33. *Veyiqtol* and *veqatal* in Daniel 11:40–45, actions of the King of the North

Verse 40	וַיִּשְׁתַּעַר and he will storm (<i>veyiqtol</i>) וַיָּבֵא and he will enter (<i>veqatal</i>) וַיִּשְׁטַף and he will overflow (<i>veqatal</i>) וַיַּעֲבֹר and he will enter (<i>veqatal</i>)
Verse 41	וַיָּבֵא and he will enter (<i>veqatal</i>)
Verse 42	וַיִּשְׁלַח and he will stretch out (<i>veyiqtol</i>)
Verse 43	וַיִּמְשֵׁל and he will rule (<i>veqatal</i>)
Verse 44	וַיֵּצֵא and he will go out (<i>veqatal</i>)
Verse 45	וַיִּטַע and he will plant (<i>veyiqtol</i>) וַיָּבֵא and he will enter (<i>veqatal</i>)

On the other hand, *vav x yiqtol* describes the active actions of secondary characters. The combined sequence *viqtols- veqatal* is not present in the secondary characters' narrative as it is in Table 34. The morpho-syntactic general pattern of the active-finite verbs in Dan 11:40–45 follows this order: *viqtol (vav x yiqtol/veyiqtol)/ veqatal* (illustrated in Table 35).

Table 34. Actions of secondary characters in Daniel 11:40–45

Verse 40	ובעת קץ יתנגח עמו מלך הנגב (<i>vav x yiqtol</i>) and at the end time the <i>King of the South</i> will collide with him
Verse 41	ורבות יכשלו (<i>vav x yiqtol</i>) and <i>many</i> will stumble ואלה ימלטו מידו (<i>vav x yiqtol</i>) and <i>these</i> will escape from his hand
Verse 42	וארץ מצרים לא תהיה לפליטה (<i>vav x yiqtol</i>) and the land of Egypt will not be for escape
Verse 44	ושמעות יבהלהו (<i>vav x yiqtol</i>) but <i>news</i> will dismay him

Table 35. Daniel 11:40–45: Morpho-syntactic pattern of the active-finite verbs

Verse	Secondary Character <i>vav x yiqtol</i>	King of the North <i>veqatal</i>	King of the North <i>veyiqtol</i>	King of the North <i>veqatal</i>
40	ובעת קץ יתנגח		וישתער	ובא ושטרף ועבר
41	ורבות יכשלו ואלה ימלטו			ובא
42	וארץ מצרים לא תהיה		וישלה	
43				ומשל
44	ושמעות יבהלהו			
45		וַיִּצְאֹ + (2x Inf)	וַיִּצְאֹ + (2x Inf)	ויטע
				ובא

Vav x Yiqtol

Dan 11:40–45 begins with a *vav x yiqtol*. As previously mentioned, the subjects of all *vav x yiqtol* constructions are secondary characters in the narrative. The King of the North is not a subject of a *vav x yiqtol*. There are five *vav x yiqtol* in Dan 11:40–45 (vv. 40, 41 [2x], 42, and 44).

The first and the fifth (vv. 40 and 44) create a new scene in the narrative. The first *vav x yiqtol* (וּבְעֵת קֵץ יִתְנַגֵּחַ, *at the time of the end he will collide*) provides the temporal frame for the whole pericope—namely, וּבְעֵת קֵץ. In the initial action, the King of the South collides with the King of the North. The emphasis of the construction is on the *x* section as the temporal element. This *vav x yiqtol* creates a new scene in a new temporal frame: the time of the end. The verb נָגַח describes a solid attack of the King of the South against the King of the North by using the image of a goring ox (Exod 21:28). The predictive discourse does not give additional details. The attack is the spark that ignites the reaction of the King of the North, the main character in the narrative. Therefore, from a temporal view, the first *vav x yiqtol* is a specific point in time, the first action within a temporal frame—namely, the time of the end. In other words, this attack is the first sign of the *time of the end* from the Dan 11 perspective.

The fifth *vav x yiqtol* (וּשְׂמֵעוֹת יִבְהִלְהוּ, *but news will dismay him*, Dan 11:44) also begins a new scene. Once the King of the North governs over the economy of Egypt, there is some *news* that scares him. Therefore, the scenario changes. In some way, the King of the North relates the *news* to Israel, and he (the King of the North) goes out of Egypt.

Therefore, the first (וּבְעֵת קֵץ יִתְנַגֵּחַ) and the fifth (וּשְׂמֵעוֹת יִבְהִלְהוּ) *vav x yiqtol*

contribute to the temporality of Dan 11:40–45 indicating the beginning of the time span and providing the most critical change in the course of actions of the King of the North. They also divide the temporality of Dan 11:40–45 into two scenes which begin with two actions: (1) the attack of the King of the South to the King of the North and (2) the news from East and North. The narrative flow contains the reaction of the King of the North to these new scenes. This fact is also found in the spatial movement of the King of the North, indicated by the verbs of motion “to enter” (2x in the first scene, vv. 40 and 41) and “go out” (v. 44). Table 36 illustrates this point.

Table 36. Two main scenes in Daniel 11:40–45

Temporality in Dan 11:40–45: Two scenes	New Scenes Secondary Characters <i>vav x yiqtol</i>	King of the North Main Character <i>veyiqtol</i>	Translation
Temporal frame/ Scene 1 Attack of the King of the South (1) Actions of the King of the North	ובעת קץ יתנגח עמו מלך הנגב		And in the time of the end the King of the South will collide with him
		וישתער	And he will storm
		וישלה	And he will reach out
Scene 2 News (2) Actions of the King of the North	ושמעות יבהלהו		But news will dismay him
		ויצא	And he will go out
		ויטע	And he will plant

The two scenes in Dan 11:40–45 present similar elements in their narration (see Table 37). The similitude between the elements of the scenes is evident. First, the introductions begin with an adversative *vav*, which means a radical change of situation,

something unexpected. In Dan 11:40, the attack of the King of the South in the midst of the narrative of the arrogance of the King of the North is a surprise. Likewise, in Dan 11:44, the news from the East and the North dismays him in the middle of his rule of Egypt.

Table 37. Similar elements in the two main scenes of Daniel 11:40–45

Element	Scene 1: Dan 11:40–43	Scene 2: Daniel 11:44–45
Adversative <i>vav</i> (40, 44)	ובעת קץ יתנגח עמו מלך הנגב	ושמעות יבהלהו
Glorious (41, 45)	ובא בארץ הצבי	להר־צבי־קדש
Nominal clause (43, 45)	ולבים וכשים במצעדיו	ואין עוזר לו

Second, in both scenes (Dan 11:41, 45), the King of the North interacts with the *glorious* land/mountain. In the first scene, he only causes the provinces of the glorious land to stumble. However, in the second scene, he plants his palatial tents to destroy the glorious mountain.

Third, at the end of scenes, the author prefers a nominal clause to describe their end or resolutions, which slows down the narrative. In the first scene, the Libyans and Ethiopians follow the steps of the King of the North; that is a demonstration of his success and leadership. Nevertheless, in the second scene, there is nobody to help him, which is evidence of his denigration.

In a distributional approach to text-linguistic,⁵⁹ *emphasis* classifies the foreground

⁵⁹The distributional approach to text linguistics classifies texts in three categories: (1) speech attitude, (2) speech perspective, and (3) emphasis. For more information about the distributional approach to text linguistics, see James A. Lesley, Jr., “The Distinctions of a Text-Linguistic Model Against the Tense/Aspect Model of the Clause Level of the Minor Prophets” (PhD diss., Southeastern Baptist Theological Seminary, 2010), 91–97.

and the background information. The analysis of the *vav x yiqtol* in Dan 11:40–45 shows that the first (יִתְנַגַּח עִמּוֹ מֶלֶךְ הַנִּגְבִּי, *the King of the South will collide with him*) and the fifth (וְשִׂמְעוֹת יִבְהַלְהוּ, *but news will dismay him*) offer foreground information, thus creating new scenes in the narrative. On the other hand, the second (יִכְשְׁלוּ וְרַבּוֹת, *and many will stumble*), the third (וְאֵלֶּה יִמְלִטוּ מִיָּדוֹ, *and these will escape from his power*), and the fourth (וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפָלִיטָה, *the land of Egypt will not be for escape*) are part of the background information. They provide the reactions of the secondary characters (*many, these, and the land of Egypt*) to the actions of the King of the North. In the case of the second and third, they are also contrasting: *many* stumble, but *these* escape. Furthermore, the actions of v. 41 seem to be simultaneous; while *many* stumble, *these* will escape. Therefore, both actions share the same temporal span. The fourth *vav x yiqtol* describes the fate of the land of Egypt in contrast with Moab, Edom, and Ammon. The predictive discourse affirms that Egypt will not be for escape. In other words, the surrounding nations will not look to Egypt as a place to escape.

Yiqtol/Veyiqtol and *Veqatal* Relationship in Daniel 11:40–45

The elaboration of the two scenes introduced by *vav x yiqtol* is developed by *veyiqtol* and *veqatal* forms. The *veyiqtol* forms represent central actions, while *veqatal* are subordinated actions.

Joosten classified Daniel as Late Biblical Hebrew. He considers that even though *veyiqtol* is spurious in Classical Hebrew, in Late Biblical Hebrew it represents the usual syntax. Moreover, he noticed that “the most impressive example of this is Dan 11 with 25

cases.”⁶⁰ He categorized *veyiqtol* as predictive,⁶¹ that is, predictive narrative.

While *vav x yiqtol* describes new scenes and background information, the *veyiqtol* seems to be the description of the foreground information of the central actions of the main character in the narrative. As illustrated in Table 36, *veyiqtol* verbs in Dan 11:40–45 are exclusive to the King of the North and function as reactions to the first (the attack of the King of the South) and last (the news) *vav x yiqtol* situations.

At least one *veqatal* verb, and sometimes a chain of them, appears after a *Yiqtol/veyiqtol*. Lesly suggested that “*weqatal* plays a subordinate role in the communication process in speech perspective and foreground in emphasis as indicated by future expression. The *weqatal* does not initiate an autonomous narrative.”⁶² Endo, referring to the *Yiqtol-veqatal* arrangement, argued that in future contexts, the sequence is “the prefix conjugation followed by the suffix conjugation(s).”⁶³ In a diachronic view of the Hebrew verbal forms, Joosten argued:

Historically, classical WAYYIQTOL will be replaced in Later Hebrew by $w^e + \text{QATAL}$. This replacement is complete in mishnaic Hebrew. The transition from the older system to the later one can be observed in the Bible. Indeed, the older books show few cases of by $w^e + \text{QATAL}$, while in the later books, starting with 2 Kings and Jeremiah, the uses increases.⁶⁴

⁶⁰Joosten mentions three cases in Dan 11 (vv. 40, 42, and 45). See Joosten, *The Verbal System of Biblical Hebrew*, 399. Daniel 11:22 shows an example of verbal ellipsis; if that is considered, then the predictive discourse of Dan 11 has 25 cases.

⁶¹Joosten, *The Verbal System of Biblical Hebrew*, 398; see also Tania Notarius, “Prospective *Weqatal* in Biblical Hebrew: Dohious Cases or Unidentified Category?” *JNSL* 34.1 (2008), 40.

⁶²Lesley, “The Distinctions of a Text-Linguistic Model,” 99.

⁶³Endo, *The Verbal System of Classical Hebrew*, 141.

⁶⁴Joosten, *The Verbal System of Biblical Hebrew*, 224.

The flow of the actions of the King of the North following the relationship between the *yiqtol/veyiqtol* and *veqatal* verbs in the first and second scenes helps to understand the temporal movement. In the first scene (Dan 11:40–43), the reactions of the King of the North consist of two *veyiqtols* (וישלה and וישתער). The first *veyiqtol* (וישתער) is followed by four *veqatals* (ובא, ושטף, ועבר, and ובא). The King of the North's action of *storm* implies a chain of actions marked by *veqatal*. In other words, in order to fulfill the action indicated by the *veyiqtol*, a sequence of *veqatal* actions is needed.⁶⁵ Although Kahn considered that the comparison of *yiqtol/veqatal* is rare, which is common in Dan 11:2–12:3, she is right in her observation about the sequential actions in a future context of this morpho-syntactic construction:

Weqatals are attested only rarely in comparison with *yiqtols* in contexts when the future action concerned represents a logical or temporal continuation of a previous one. This relative infrequency may indicate that the authors chose to use *weqatals* only when they wanted specifically to highlight the sequential character or certain future actions, in contrast to the many instances when did not consider this aspect important.⁶⁶

In Dan 11:40–43 the sequence *veyiqtol* (וישתער) + *veqatals* (ובא, ושטף, ועבר, and ובא) expands the foreground information, maintains the temporal flow, but also slows it down. An example of this is the repetition of ובא in the chain of four *veqatal* (vv. 40 and 41). The first action of ובא refers to one location, while the second corresponds to another place. Movement in location also implies temporal movement. Cohen affirmed that *chronological succession* occurs in situations where “verbs depicting a general action

⁶⁵As previously discussed in the morpho-syntactic pattern of the predictive discourse; see page 100.

⁶⁶Lily Okalani Kahn, *The Verbal System in Late Enlightenment Hebrew*, ed. A. D. Rubin et al., SSSL 55 (Leiden: Brill, 2009), 193.

[are] followed by a string of actions which basically expands upon the former.”⁶⁷

The second *veyiqtol* (וישלח) has only one *veqatal* (ומשל). Thus, the action of *ruling* is the complete fulfillment of the action of *reaching out* the hand.

The second scene (Dan 11:44–45) consists of two pairs of *yiqtol* (*veyiqtol*)/*veqatal* structures. First, the *yiqtol* יבהלהו precedes the *veqatal* ויצא (Dan 11:44). Thus, as a consequence of his dismay, the King of the North will go out to destroy and exterminate. Second, the *veyiqtol* ויטע precedes the *veqatal* ובא (Dan 11:45). The result of the action of *planting* is to *arrive* at his end.

Time and Space Correlation as Temporal Indicator in Daniel 11:40–45

The glorious and holy mountain (Dan 11:45) is, among others, a location in the predictive discourse that end at העת ההיא (Dan 12:1). Therefore, the discussion of the time and space correlation as a temporal indicator in Dan 11:40–45 is relevant to the understanding of the end of the conflict at העת ההיא.

Two fundamental elements in the narrative of Dan 11:40–45 are the locative vocabulary and the verbs of motion. In reaction to the King of the South’s attack, the King of the North initiates a journey down to the South. According to the principle of *ordo naturalis* in narration,⁶⁸ the temporal flow is a necessity when one goes from site A to site B. Therefore, the correlation between time and space becomes a temporal

⁶⁷Cohen, *The Verbal Tense System*, 197.

⁶⁸Cook, “The Semantics of Verbal Pragmatics,” 251.

indicator. The locative movement of the King of the North implies temporal movement. This is illustrated in Table 38.

On the way to Egypt, the word *land* in the singular and plural determinates the spatial movement of the King of the North. The sequence is the lands, Glorious Land (Edom, Moab, and Amon as points of reference), the lands, and the land of Egypt (Lybia and Ethiopia as points of reference).

Table 38. Locative and temporal movement in Dan 11:40–45

Verb	Verse 40 enter	Verse 41 Enter	Verse 42 reach out	Verse 43	Verse 44 go out
Place	the lands	Glorious Land	the lands	Egypt	between seas holy mountain
Verb	Pass			in his steps	
Place	(the lands)	Edom Moab Amon	land of Egypt	Lybia Ethiopia	
Temporal movement	→ Yes	→ Yes	→ Yes	No	→ Yes

The spatial trajectory of the King of the North has three movements according to the locative elements: (1) enter lands—enter Glorious Land, (2) reach out lands—Egypt, and (3) go out from Egypt—between the seas and the Holy Mountain.⁶⁹

⁶⁹In the Hebrew of the second temple, the term *בין ימים להר צבִי־קדשׁ* expresses, with the prepositions *ל* + *בין*, the spatial concept of “between.” In the Hebrew of the first temple the regular combination is *בין* + *בין*. The translation “between,” on pages 180 and following, obeys this syntactic arrangement. However, the translation “in front of” (pp. 183, 224) and “against” (pp. 182, 252, 260) are based on the contextual information of the previous verbs and the geographical information.

First Movement: Enter Lands/Enter the Glorious Land (Daniel 11:40–41)

The verb בוא appears twice (Dan 11:40, 41) in the first movement. Both times, the subject is the King of the North. However, the first time he enters in the בארצות (plural), but the second time he enters בארץ הצב (a specific land). Between the first and the second בוא, the text presents two verbs, ועבר and ושטף. The narrative could use בוא once, but its repetition in the first and last place in a chain of *veqatal* indicates slow motion and a change of locative context from a general to the specific—namely, from the lands to the Glorious Land.

Second Movement: Reach Out Lands/Egypt (Daniel 11:42–43)

The next location is again the lands. There is a change of the verb from בוא to שלח. The verb בוא appears twelve times in the predictive narrative of Dan 11:2–12:3; most of them imply invasion in the context of a conflict (Dan 11:7, 9, 10, 15, 21, 29, 30, 40, 41).

The noun בארצות is the object of two different verbs. In Dan 11:40, the expression is ובא בארצות (and he will enter in the lands), but in Dan 11:42, the narrative changes to וישלח ידו בארצות (and he will stretch out his hand [power] against the lands). Although the two verbs are connected to the land/s, there is a semantic distinction. שלח implies a peculiarity. First, in a geographical sense, the ארצות (lands) in Dan 11:42 are nearer to Egypt, the final objective of the King of the North's attack. Thus, the expression of power (י) is more intense indicating the action of the King of the North in his

approaching to the land of Egypt. Second, in the phrase “Egypt will not be for escape,” the text expresses some relationship between these lands and Egypt. In times past, Egypt had been a refuge in time of crisis (Isa 30). Therefore, the extension of the power of the King of the North against the lands will preclude them from going toward Egypt as a place to escape. Therefore, whereas בוא is Dan 11:40 is an indicator of general invasion, שלח in Dan 11:42 focuses the invasion on a specific objective: Egypt and the countries around.

The spatial vocabulary follows the same pattern as the first movement, from general to specific—namely, the lands and the land of Egypt. However, there is a difference. The second movement does not repeat the verb of motion. While בוא appears twice in the first movement, שלח occurs once. This dissimilarity implies that the second movement is faster than the first and that the Glorious Land is stronger than Egypt. Even Edom, Moab, and Amon are in a better position than Egypt with respect to the attack of the King of the North; they escape from the hand of the King of the North. However, when he reaches out his hand, the land of Egypt does not escape.

At this juncture, it bears noting that the reference to Edom, Moab, and Ammon is in comparison to Libya and Ethiopia. To be sure, the lands that surround the Glorious Land and Egypt have reactions to the presence of the King of the North. Edom, Moab, and Ammon escape from his hand, but Libya and Ethiopia follow his steps.

The verb מלט describes the action of Edom, Moab, and Amon, and this is a Niphal finite verb. Nevertheless, the narrative uses a nominal clause and prepositional phrase (במצעדיו) to describe the action of the Libyans and Ethiopians, which implies

passivity and willingness. Egypt does not fight against the King of the North, and the Libyans and Ethiopians are willing to follow his steps. This suggests that diplomacy is the way of conquest instead of military power.

King of the South Elsewhere in Daniel 11

The phrase “King of the South” appears seven times in Dan 11 (vv. 5, 6, 9, 11, 14, 25, and 40). In the first part of the predictive discourse (11:5–11), the King of the South is the protagonist of the narrative; he is strong (11:5), his daughter goes to the North to make an alliance (11:6), and one of her roots invades the North, taking captives to Egypt (11:7–9). He fights back against the King of the North (11:11).

The King of the South receives attacks (11:15, 25) and tries to make an evil association; however, the time for that has not yet come (11:27). At the time of the end, the Libyans and the Ethiopians (belonging to the kingdom of the South) willingly follow the steps of the King of the North. That is an alliance between the South and the North. Now, the expression “King of the South” in Dan 11 consists of a poly-semantic title.

King of the South: Poly-semantic Title

In the preceding context of the expression **הַעֵת הַהִיא**, the conflict between the King of the South and the King of the North provides the scenario for the events in Dan 12:1–3. The nature of the King of the South is relevant to the discussion of **הַעֵת הַהִיא**.

Even in the last part of the predictive discourse (Dan 11:40–45), the narrative expresses an important change in the nature of the King of the South. First, Egypt, at the end of the narrative, is weak. The syntax construction is evidence of his transformation. At the beginning (11:40), his actions are described with the active verb in 3ms **יִתְנַגַּח** (he

will gore). Nevertheless, in the end, the power that represents the King of the South is a place that became a direct object (Dan 11:42, 43) and is described negatively with the stative verb **היה**. In other words, the King of the South may be seen from a different perspective at the end of v. 43. At the beginning, he is strong (he attacks the King of the North), and his name is the King of the South. At the end, he is weak and cannot be for escape; he is passive, and his name is Egypt.

The text does not say that Egypt will not escape; it says that it will not be a place to go in order to escape. Thus, at the end of its days, Egypt is described as a powerless entity that is incapable of protecting others as in the past (Gen 12:10; 42:1–3; 46:6). It seems that the king of South/Egypt of Dan 11:40–43 is a reversal of Egypt/the king of South of Dan 11:6–8. Table 39 illustrates this reversal.

The comparison in Table 39 shows equality in some cases; nevertheless, there are more significant changes in the nature of the King of the South. The following summarizes the changes.

Table 39. King of the South/Egypt reversal in Daniel 11:6–8 and 40–43

Similitudes and Reversal	Daniel 11:6–8	Daniel 11:40–43
Temporality	ולקץ שנים	ובעת קץ
Name	מלך־הנגב	מלך הנגב
Weak/Strong	לא־תעצר כוח הזרוע	יתנגח
Name	מצרים	מצרים
Strong/Weak	והחזיק	לא תהיה לפליטה
Economy	כלי חמדתם	ובכל חמדות
Economy	כסף וזהב	הזהב והכסף

1. The temporal frame change (as discussed previously).
2. The name changes from “King of the South” to “Egypt.”
3. The verbs of the subject “King of the South” indicate weakness in 11:6–8 and strength in 11:40.
4. The syntactic construction of the subject “Egypt” shows strength in 11:6–8 and weakness in 11:43.
5. The mention of the conquest indicates economic hegemony.

Thus, one variation in the temporal semantic encoding development of the phrase “King of the South” is his weakness at his end. In other words, the King of the South in Dan 11:43 is not a strong military power capable of resisting the attacks of the King of the North. The predictive discourse describes him as a passive entity that does not offer resistance and allows his riches to be taken and the people in his borders to follow the King of the North willingly. The King of the South initiates the attack against the North (11:40). Nonetheless, his power is annulled (11:43).

The parallelism between Dan 11:6–8 and Dan 11:40–43 concerning the King of the South/Egypt may implicate that (1) in the time of the end, the King of the South could not be only one entity; (2) at the beginning, it is a military power with power to attack the enemy; and (3) at the end, it is a helpless economy power with no military defense.

Second, the King of the South does not have any relationship with God. The King of the North (as previously studied) consists of a religious power according to Dan 11:36–39. However, the King of the South is never related to the word “God” in the narrative. Table 40 expresses this difference.

Table 40. King of the South: Unreligious power in comparison with the King of the North

Verse	King of the South	King of the North
11:8		אלהים
11:36		אל
11:36		אלים
11:37		אלהים
11:37		אלה
11:38		אלה
11:38		אלה
11:39		אלה

It is worth noting that the word for “God” or “god” appears eight times in relation to the King of the North in Dan 11, but not even once concerning the King of the South. Historically, Egypt has gods (Exod 12:12), but in Dan 11, the King of the South is intentionally not related to any god.

Moreover, the booty that the King of the South takes from the King of the North includes “their gods” (11:8). Nevertheless, the conquest of the North to the King of the South, even though it includes similar things, does not include any god. Table 41 portrays this distinction.

Table 41. Booty/conquest taken from the King of the South/North

	Daniel 11:8 Taken from the King of the North	Daniel 11:43 Taken from the King of the South
Religion	אלהים	
Economy	כלי חמדתם	ובכל חמדות
Economy	כסף	כסף
Economy	וזהב	זהב

The unreligious nature of the King of the South is evident from the beginning of the narrative. However, it is intensified in comparison to the King of the North in the final verses of the predictive discourse.

Third, the temporal semantic encoding in Dan 11 suggests that the “King of the North” and “King of the South” are semantically parallel designations sharing the same range in terms of meaning. In other words, if the nature of the King of the North is symbolic, the same occurs with the nature of the King of the South.

The temporal semantic encoding parallel principle also applies to any other designation with a similar semantic range. Once the narrative develops the new code, it affects other semantic comparable terminology. For instance, the fortress in Dan 11:31 as a place is not the military headquarters of any king, but the headquarters of the Prince of the army. The same happens with the geographical designation as the glorious land, the glorious and holy mountain, Egypt, Edom, and Moab. Those places do not represent their geographical locations.

Third Movement: Go Out, Between the Seas and the Holy Mountain (Daniel 11:44–45)

When the King of the North departs from Egypt, the word *land* does not appear. It seems that the geographical designation of *lands* includes the entire geographical area surrounding the places that appear by name. Once the King of the North reaches Egypt, there is no more *land* to conquer except the Holy Mountain. The movement is from Egypt to a point between the seas and the Holy Mountain. After this, the movement stops, and the King of the North came to his end. The last mention of the King of the North is grammatically expressed by a nominal clause, וַאִין עֹזֶר לוֹ, which implies weakness.

According to Doukhan, a similar semantic range is found in these phrases: (1) לֹא בִיָּדֶיךָ (Dan 2:45) and (2) אֵין לוֹ (Dan 9:26).⁷⁰ In addition, a synonymous terminology (with a finite verb) appears in Dan 8:25, namely, וּבִאֲפֶסֶד יָד יִשָּׁבֵר. The connotation of the expressions above indicates a level of passivity and an irreversible and final situation. Thus, the King of the North comes to his end in a hopeless and passive condition. The situation is contrary and extreme in comparison to the activity shown in the previous verses where the King of the North was the subject and main protagonist of the predictive discourse.

Spatial Movements of the King of the North in Daniel 11:40–45

In Dan 11:40–45, as the preceding context of הֵעֵת הִהִיא, space has a direct relationship with the temporal flow. The spatial movements of the King of the North indicates the flow of time from עַת קִץ to הֵעֵת הִהִיא.

The spatial-temporal movement of the King of the North implies that his conquering journey is expansive in geographical terms. Before he came to Egypt, the *lands* will be ruled by him; once he is in Egypt, the surrounding powers will follow him. Table 42 presents the correlation between the morpho-syntactic pattern and the spatial movements in Dan 11:40–45.

⁷⁰Jacques B. Doukhan, personal communication, February 10, 2023.

Table 42. Morpho-syntactic pattern and spatial movements in Daniel 11:40–45

Verse	Secondary Character <i>vav x yiqtol</i>	King of the North <i>veqatal</i>	King of the North <i>veyiqtol</i>	Location	King of the North <i>veqatal</i>	Location
40	ובעת קץ יתנגח		וישתער		ובא	בארצות
41					ושטף ועבר ובא	בארץ הצבי
42	ורבות יכשלו ואלה ימלטו וארץ מצרים לא תהיה		וישלה	בארצות וארץ מצרים		
43					ומשל	
44	ושמעות יבהלהו					
45		ויצא	ויטע	בין ימים להרר־צבי־ קדש		ובא

Spatial movement contributes to temporality. The sequence of the *veqatal* verbs of the King of the North is *enter*, *pass*, *enter*, *reach out*, and *go out*. Thus, there is a fast movement (*enter*), followed by a slower motion (*pass*) because he is overflowing the lands, followed by another fast movement (*enter*) the Glorious Land. Although there is no other verb for *passing*, the escape of Edom, Moab, and Amon suggests slow motion. Then there is another fast movement from the Glorious Land to the lands (*reach out*). The parallel terminology of *lands* of Dan 11:40 suggests that the action of *reaching out* his hand in v. 42 demonstrates his purpose—to rule over the King of the South (Egypt) and his bordering nations. The action of *ruling* over the precious things of Egypt and the

surrounding nations' following in *his steps* suggest another slowing down in the narrative. In Dan 11:43, **ולבים וכשׂים במצעדיו** (the Libyans and the Ethiopians are in his steps), supporting the King of the North.

However, from a temporal perspective, the nominal clause serves as a piece of background information. Endo affirmed that “the nominal clause can be considered as a non-sequential form.”⁷¹ In other words, the importance of the nominal clause is to describe the event, not to push the time forward.

Finally, the news from the East and North causes him to be dismayed. The narrative seems to speed up the movement with the *veyiqtol* **ויצא** (he went out) and the two infinitive verbs **להשמיד ולהחרים** (destroy and annihilates), describing its final destination at the Holy Mountain where he goes to his end.

Summary

The following points summarize the temporality of Dan 11:40–45 as the previous context of **העת ההיא** in Dan 12:1.

1. **עת קץ** in Daniel 11:40 as a temporal expression precedes **העת ההיא**. Moreover, **עת קץ** defines the temporality of Dan 11:40–45 that describes the last activities of the King of the North in a continuous temporal flow. In other words, **עת קץ** is not static; it has a dynamic movement leading to the end.

⁷¹Endo, *The Verbal System of Classical Hebrew*, 142.

2. According to Dan 11:35 (cf. 12:7, 10), the time of the end begins when the process of refining, purifying, and whitening ends. Thus, Dan 11:35 points out the beginning of the time of the end.

3. The adversative *vav* in Dan 11:40 begins a new stage in the narrative of the predictive discourse and prepares the scenario for a new temporal frame.

4. The use of the preposition **ב** in Dan 11:40, instead of **ל** (8:17; 11:35) or **עד** (12:4 and 12:9), makes a temporal specification. The preposition **ב** not only introduces a new temporal frame, but also marks its beginning at a precise point in time.

5. The timing of **יִתְנַגֵּה** in Dan 11:40 is simultaneous with the preposition **ב** and constitutes the temporal spark to initiate **עַתָּה קִץ**. In other words, the going of the King of the South is a sign of the beginning of **עַתָּה קִץ**.

6. According to the verbal morpho-syntactic flow, Dan 11:40–12:3 is a predictive discourse (also occurring in chaps. 8 and 9) where the flow of events advances in time. Thus, the events of Dan 11:40 are not the same as Dan 11:45; neither are those events simultaneous.

7. The textual indicators (new subject, new stage of conflict, new location, and new temporality) support the beginning of a new pericope in Dan 11:40 about the time of the end.

8. The contextual analysis of **יִתְנַגֵּה עִמּוֹ** suggests that the expression describes the first action in the last battle between the King of the North with the King of the South. Thus, after a brief attack, the King of the South leaves the scene. The King of the North

reacts with another *hithpael* verb וישתער, which, according to the following *veqatal* verbs, takes time to be realized.

9. In a conflict context, the word עמו (preposition + 3ms pronominal suffix) does not always mean a reciprocal attack of equal forces (cf. 1 Chr 5:10, 19, 20; 2 Chr 27:5; Dan 11:11). Thus, the winner of the transient attack at the beginning of the time of the end in Dan 11:40 is the King of the South.

10. Although the first subject in Dan 11:40 is the King of the South, the main character in Dan 11:40–45 is the King of the North. The King of the South is a secondary character.

11. The verbal morpho-syntactic flow in Dan 11:40–43 suggests that the narration of the conflict takes time from its beginning to its end.

12. *Vav x yiqtol* forms in Dan 11:40–45 provide scenes and background information. There are two scenes in the text which begin with two actions. The King of the South attacks the King of the North. Furthermore, the latter listens to the news from the East and North.

13. *Veyiqtol* and *veqatal* forms describe the reactions of the King of the North, the main character in the narrative. They provide the narrative description of each scene with sequential actions.

14. *Veqatal* forms represent subordinate actions and the sequential fulfillment of the main verbs. The detailed information slows down the narrative from a temporal perspective. When the text shows a chain of *veqatal*, temporality becomes longer.

15. The verbal morpho-syntactic arrangement of the narrative seems to show variation in the temporal flow, in some cases speeding up the temporal movement and, on

other occasions, slowing down temporality and the flow of events.

16. The first scene (one *yiqtol*, two *veyiqtols*, and five *veqatals*) is longer than the second scene (one *yiqtol*, one *veyiqtol*, and two *veqatals*). The first scene (see point 12) is longer than the second scene.

17. Daniel 11:43 describes a voluntary submission. The King of the South does not respond to the attack of the King of the North. Moreover, the people in proximity obediently follow the King of the North.

CHAPTER VII

העת ההיא: TEMPORALITY OF DANIEL 12:1–3

AS IMMEDIATE CONTEXT

Chapter 7 studies the temporal-semantic role of the expression **העת ההיא** in Dan 12:1. It includes three sections: (1) its temporal relationship with Dan 11:40–45, (2) the extension of its temporal frame, and (3) its relationship with other temporal expressions in Dan 12.

העת ההיא in Daniel 12:1: Its Temporal Beginning in Relation to Daniel 11:40–45

Andersen declared: “A paragraph or episode often begins with a marginal time reference, realized as a prepositional phrase, or infinitival construction or a clause.”¹ He describes that beginning as *clauses circumstantial to time margins*. Dan 11:40 and 12:1 initiate new episodes beginning with those temporal prepositional phrases. Since **עת קץ** of Dan 11:40 is the temporal expression that precedes **העת ההיא** in Dan 12:1, it should be a relationship between them in terms of temporality. In the temporal frame of the fourth prophetic line of Daniel, **עת קץ** and **העת ההיא** predict the last events of the prophecy. Therefore, both temporal expressions are eschatological by nature. Brin affirmed that “it

¹Andersen, *The Sentence in Biblical Hebrew*, 86.

is clear from the context and contents of the verse that one is speaking of the Eschaton, and certainly not of the past.”²

However, what is the temporal relationship between עת קץ and העת ההיא?

Furthermore, what is the temporal point for the beginning of העת ההיא? The analysis of the morpho-syntactic pattern of the verbs beyond the clause (in a text-linguistic level) of Dan 11:2–12:3 is a crucial tool to determine the temporality of העת ההיא. According to the sequence of the verbal forms and their analysis below, Dan 11:2–12:3 seems to be a predictive discourse.

The Predictive Discourse

Heller affirmed that the predictive discourse “is based upon *YIQTOL* clauses with *WeQATAL* clauses serving as the continuing form. In addition to these, verbless and participial clauses perform roles of providing off-line commentary within predictive speeches.”³ Thus, he differentiated the narrative between the main-line from the off-line status. Table 43 presents Heller’s discourse constellation of predictive discourse.

Table 43. Heller’s discourse constellation of predictive discourse

Primary Verbal/Clausal Forms	<i>yiqtol</i> <i>veqatal</i>	Basic future Continuative Future
Secondary Verbal/Clausal Forms	Verbless היה Verbal Incomplete Participial	Off-line status Off-line status Off-line status Off-line status

²Brin, *The Concept of Time in the Bible*, 45.

³Heller, *Narrative Structure and Discourse Constellations*, 464.

On the other hand, after an introductory presentation of *yiqtol* as the main verbal form of predictive discourse,⁴ Longacre and Bowling affirmed that this type of discourse, “while having a wqtl backbone, is somewhat frequently introduced by a yqtl or non-yqtl clause.”⁵ The previous declarations are not contradictory, but supplementary.⁶ Thus, Heller, Longacre, and Bowling agreed on the *yiqtol* and *veqatal* as the primary verbal forms of the predictive discourse.

Cohen, commenting on the *veqatal* verbal form to express future events, declared that “the most of the relevant occurrences are in the book of Daniel, especially its eleventh chapter. Over the course of this book, *weqatal* forms appear within the framework of a prophetic future.”⁷ He found 63 *veqatals* in Dan 11 alone.⁸ Thus, according to Cohen, Daniel 11 has the features of what Longacre/Bowling and Heller called predictive discourse from a linguistic perspective.

Daniel 11 contains 163 clauses: 58 *yiqtols*, 26 *veyiqtols* (94 *yiqtol* clauses in total), 64 *veqatals*, 6 *qatals*, 2 participles, and 7 nominals. Table 44 presents the statistics of the type of clauses in Dan 11.

Yiqtol is the leading verbal form in Dan 11 with 52% of the clauses (84 occurrences including *yiqtol* and *veyiqtol* forms). *Yiqtol* never takes the first position in the clause; instead, it is preceded by (1) *vav* in *veyiqtol* forms (26 occurrences),

⁴Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 6.

⁵Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 249.

⁶The interaction between *yiqtol* and *veqatal* in the textual morpho-syntactic organization does or does not authenticate the argument.

⁷Cohen, *The Verbal Tense System*, 199.

⁸Cohen, *The Verbal Tense System*, 194. The author of this dissertation found 64 occurrences.

Table 44. Daniel 11: Distribution of the clauses according to its type

Type of clause	Occurrences	Percentage*
<i>yiqtol</i>	58	36%
<i>veyiqtol</i>	26	16%
<i>veqatal</i>	64	40%
<i>qatal</i>	6	4%
Participle	2	1%
Nominal clause	7	3%
Total	163	100%

*Aproximation

(2) *vav* in *vav x yiqtol* syntactic constructions (49 occurrences), (3) an X element⁹ (Dan 11:4, 18, 24, 25, 29, 37), (4) an infinitive construct (Dan 11:4, 23, 34), (5) a participle (Dan 11:26, 32 [2x], 33, 35), and (6) *qatal* (Dan 11:38–39).

Vav x yiqtol is the preferred syntactic construction of the predictive discourse of Dan 11 (from a total of 84 *yiqtols*, 49 are in *vav x yiqtol* construction). Thus, *vav x yiqtol* represents 58.3% of the *yiqtols* in the narrative. *Veqatal*, occurring 64 times, is the second preferred verbal form in Dan 11. Therefore, the conclusions of Heller and Longacre/Bowling about *yiqtol* and *veqatal* forms concerning the predictive discourse are valid in Dan 11. Cohen maintained that Dan 11 presents “a high level of certainty, for the prophet expresses his own self-confidence that his words will come to fruition.”¹⁰ Thus, based on the findings in Dan 11, one can affirm that Dan 11 represents an excellent example of a predictive discourse.

Moreover, being *yiqtol* and *veqatal*, the verbs that occur more in the predictive discourse of Dan 11, the relationship between *yiqtol/veyiqtol* and *veqatal* in Dan 11:40–

⁹Like כִּי (Dan 11:4, 25, 37), בְּלֵתִי (Dan 11:18), כִּי (Dan 11:24), and לֵ (Dan 11:29).

¹⁰Cohen, *The Verbal Tense System*, 199.

45 happens along the whole predictive discourse of Dan 11:2–12:3.

*Yiqtol/Veyiqtol and Veqatal: Relationship
in Daniel 11:2–39*

The predictive discourse generally displays a *yiqtol* verb followed by a *veqatal*. The *yiqtol* indicates an action that leads the narrative to other actions expressed by one or more *veqatal* forms. The next passages provide examples of the *yiqtol/veyiqtol* and *veqatal* relationship.

Dan 11:5, a *veyiqtol* (and he will be strong) is followed by a *veqatal* (and he will rule). The *veqatal* is the consequence of the *veyiqtol*.

A *yiqtol* (they will stir themselves) precedes the chain of *veqatals* in Dan 11:10 (and they will gather, and he certainly will come, and he will overflow, and he will pass). The *hithpael yiqtol* initiates the succession, and the *veqatal* forms show its effect. Something similar happens in Dan 11:11; the *veyiqtol* (he will be infuriated himself) initiates the subject to a chain of *veqatal* actions (and he will go out, and he will fight [2x], and he will cause to stand).

The cause-effect element is sometimes adversative. In Dan 11:14, a *yiqtol* (they will arise themselves) with an Hifil infinitive construct (to establish) has the result expressed by a *veqatal* (but they will stumble). The same occurs in Dan 11:19, where the *veyiqtol* (and he will turn) is followed by two *veqatals* (but he will stumble and he will fall).

In Dan 11:23, the action of the *yiqtol* (he will make) is explained in two *veqatals* (and he will go up, and he will be strong). The *veqatal* (and he will make) is the result of

the *yiqtol* (he will come) in Dan 11:24. The effect of the *yiqtol* (he will overflow) is the *veqatal* (and they will fall) in Dan 11:26.

Daniel 11:30 presents a chain of *veqatals* (and they will come, and he will be pained, and he will return, and he will be enraged, and he will make [2x]) as the result of a negative *yiqtol* of a stative verb (and the first will not be like the last one). In Dan 11:31, the *yiqtol* (they will stand) provokes the *veqatals* (and they profane, and they will take away, and they will put). As a result of the *yiqtol* (they will be strong), the *veqatal* (they will make) is possible in Dan 11:32. Daniel 11:33 shows another adversative relationship where the *yiqtol* (they will make understand) is contrasting with the *veqatal* (but they will stumble). Finally, the *yiqtol* (he will multiply honor) is articulated by the *veqatal* (and he will make them rule) in Dan 11:39.

Cohen affirmed chronological succession as “one of the principal functions of the *weqatal* consecutive form”¹¹ and presents Dan 11:6–9 as an example. He added, “*Weqatal* does not always push the reference time forward along the time axis.”¹² Consequently, the context makes the distinction between chronological and non-chronological succession in a chain of *veqatal* forms. As an example of non-chronological succession, Cohen used Dan 11:31 and explained that the verbs are “depicting a general action that is followed by a string of actions, which basically expands upon the former”; he added that “the elimination of the regular offering and the introduction of the ‘appalling abomination’ in Daniel 11:31 supply details of the

¹¹Cohen, *The Verbal Tense System*, 195.

¹²Cohen, *The Verbal Tense System*, 196.

Temple's desecration."¹³ Therefore, in Dan 11, there are some instances where time does not move forward. Nevertheless, there is, indeed, an element of cause-effect in the *yiqtol/veqatal* relationship.

Yiqtol/Veyiqtol and *Veqatal* in Dan 11:45: Its
Relationship with the Time of Daniel 12:1

The previous analysis of Dan 11 reveals that *veyiqtol* is generally the main verb of its predictive discourse, and *veqatal* displays the consequence of the *yiqtol* action. In this linguistic context, what would be the best option for a temporal definition of ובעת ההיא in Dan 12:1? In other words, to what *time* (עת) does the demonstrative pronoun *that* (היא) refer? This is crucial for this investigation. In order to provide a proper answer to this question, it is necessary to study the temporal relationship of ובעת ההיא in its context. The morpho-syntactic flow in Dan 11:45–12:1 offers a linguistic response. Table 45 portrays the morpho-syntactic flow of Dan 11:44–12:1.

Five clauses in Dan 11:44–45 precede the first ובעת ההיא in Dan 12:1. Table 45 shows those clauses in the following sequence: *vav x yiqtol*, *veqatal*, *veyiqtol*, *veqatal*, and nominal. As the usual pattern in Dan 11, *yiqtol/veyiqtol* forms lead the discourse, while *veqatal* forms react as a consequence of the *yiqtol*'s action. Table 45 portrays two cause-effect elements in the *yiqtol/veyiqtol* and *veqatal* relationship.

¹³Cohen, *The Verbal Tense System*, 197.

Table 45. Daniel 11:44–12:1: Morpho-syntactic flow

Verse	Flow: verbs and nominal clause	Forms of the verb and complements
11:44	יבהלהו but news will dismay him ויצא and he will go out	(<i>vav x yiqtol</i>) from the East and from the North (<i>veqatal</i>) with great wrath to destroy and eliminate many
11:45	ויטע and he will plant ובא but he will come and nobody will be	(<i>veyiqtol</i>) his palatial tents between the seas and the glorious holy mountain (<i>veqatal</i>) until his end (Nominal clause) a help for him
12:1	ובעת ההיא but at that time יעמד will stand Michael והיתה and it will be time of trouble נהיתה which had not been העת ההיא until that time ובעת ההיא but at that time ימלט will be liberated	(<i>vav x yiqtol</i>) the great prince, the one who stands over the sons of your people (<i>veqatal</i>) (<i>qatal</i>) from (the time) of being nation (<i>vav x yiqtol</i>) your people, all who is found written in the book

Note: The second column shows *yiqtol* and *veyiqtol* at the merge, *veqatal* at the first indentation and other syntactic constructions at the second indentation. ובעת ההיא is also at the merge for illustration purposes.

First, the *yiqtol* יבהלהו (they will dismay him) precedes the *veqatal* ויצא (and he will go out). Two infinitive construct verbs indicate the purpose of the *veqatal*: להשמיד (to destroy) and ולהחרים (and to eliminate). The object of the infinitive construct verbs is רבים (many). Thus, the reaction of the King of the North to the news is to go out.

Second, the last *veyiqtol* in Dan 11 is ויטע (and he will plant), followed by the *veqatal* ובא (and he will come). Therefore, the result of the action of planting is the act of coming. The last clause of Dan 11 is nominal (and nobody will be a help for him). The last verbal forms in Dan 11 are ויטע and ובא. The following verb in the context is the *yiqtol* יעמד (Dan 12:1), and that is temporally conditioned by ובעת ההיא. Michael will stand at that time.

According to the context, the morpho-syntactic flow and the *yiqtol/veyiqtol*

sequence, the temporality that **וּבַעַת הַהִיא** refers to, is the *veyiqtol* **וַיִּטַע** (and he will plant).

This is possible for the following reasons.

First, the main line of the predictive discourse in Dan 11:45–12:1 follows the flow of the *yiqtol*s forms (**וַיִּטַע** and **יֵעָמֵד**).

Second, the *veqatal* **וּבֵא** (and he will come) and the nominal clause **וְאֵין עֹזֵר לוֹ** (and there is not a helper for him) are only the consequences of the *veyiqtol* **וַיִּטַע** (and he will plant). The last action of the King of the North is to plant his tents to exterminate many.

Third, the verb **בֹּא** occurs twenty times in Dan 11; most refer to a spatial movement with the connotation *come* or *enter*. However, the prepositional phrase **עַד־קִצּוֹ** functions as an adverbial of existence. In other words, the semantics of the verb **בֹּא** in the expression **וּבֵא עַד־קִצּוֹ** is not spatial, but existential with the connotation of the cessation of life.

Fourth, **וּבֵא עַד־קִצּוֹ**, from a discourse structure perspective, is a comment and not an actual narrative of an event. Although the discourse presents it as an action of the King of the North, it is pragmatically not a voluntary action. The expression **כְּרִצּוֹנוֹ** (according to his will) in Dan 11:3, 6, and 36 demonstrates the desire of the conquering power.

Although Dan 11:36 refers to the King of the North doing his will, the expression **עַד־קִצּוֹ** **וּבֵא** is not according to his desires. Thus, **וּבֵא עַד־קִצּוֹ** is a comment on the effect of doing the *veyiqtol* **וַיִּטַע**.

Fifth, the last nominal clause in Dan 11, **וְאֵין עֹזֵר לוֹ** (and there is not a helper for

him), shows the King of the North as a passive element. In opposition to the previous context where the King of the North is the leading character, he is not the subject of the last nominal clause. The non-existence particle **יֵאָמַר** (nobody, nothing) is the subject. Therefore, the passivity of the leading power through the predictive discourse of Dan 11:40–45 and the non-existence of help for him reveal a consequence of his last action, namely, planting his tents to destroy.

Sixth, the verb **עָמַד** (to stand) generally appears in a fighting context in Dan 11. The power that *stands* is the power that wins the battle and rules; the fighter that does not *stand* is the one that is defeated (Dan 11:3, 4, 6, 8, 11, 16, 17, 20, 25). Accordingly, the verb **עָמַד** implies a conflict. Michael stands (Dan 12:1) to liberate the people of Daniel. The scene demands a fight for liberation. The only possibility for a conflict in Dan 12:1 is to have an opponent for Michael. If the King of the North is not present in Dan 12:1, there is no battle. The context requires an antecedent action for the conflict, and according to the verbal morpho-syntactic flow of the predictive discourse, the *veyiqtol* **וַיִּטַע** (and he will plant), referring to the King of the North, provides that action. Hence, when the King of the North plants his tents against the holy mountain, Michael stands against him to liberate the people.

Seventh, the **עַתַּת צָרָה** (time of trouble) from which the people are liberated implies tension. The people are the passive subject of a *nifal* verb in the context of a test. The only possibility for such a scenario is the presence of an aggressor power. The King of the North is the enemy of the holy mountain (Dan 11:45). In addition, the King of the North goes out to destroy and eliminate **רַבִּים** (many). Doukhan considered that there is

enough evidence to understand רבים as a technical term referring to the saved ones in the eschatological context.¹⁴ If that is correct, then the plan of extermination of the King of the North against Daniel's people is the cause of the time of trouble for them. Therefore, the King of the North is present in the time of trouble of Dan 12:1.

Finally, Cohen argued for a non-chronological succession as one of the functions of the *veqatal* form. Thus, the *veqatal* only develops the action of the *yiqtol* as a consequence:

“Another exception to the signification of chronological succession in our corpus is verbs depicting a general action that is followed by a string of actions, which basically expands upon the former.”¹⁵

The *veqatal* וּבֵא (and he will come) in Dan 11:45 shows a context of a non-chronological succession, but only the repercussions of the act of planting at the beginning of the verse. Consequently, the timing of וּבֵעַת הַהִיא (but at that time) includes the action of Michael in the *yiqtol* (will stand) and the action of the King of the North in the *veyiqtol* וַיִּטַע (and he will plant). In other words, Michael reacts to the action of the King of the North. וּבֵעַת הַהִיא (but at that the time), when the King of the North menaces the life of Daniel's people (planting his tents in front of the holy mountain), Michael stands to liberate them.

Pfandl explained:

“That time” is the time period just mentioned in the preceding verses. The chapter division at this point is unfortunate for the vision of chapter 11 ends 12:4 not in

¹⁴Doukhan, “From Dust to Stars,” 92–94.

¹⁵Cohen, *The Verbal Tense System*, 197.

11:45. The first three verses of chapter 12 describe the end of the conflict which is discussed at length in chapter 11.¹⁶

Hardy agreed:

In the case of 12:1–3 those added verses contribute a scene in which Michael dramatically intervenes to prevent the destruction of God’s people, and in so doing brings an end to the power that had oppressed them. The villain’s sudden downfall is a result (in 11:45) that testifies eloquently to its supernatural cause (in 12:1), the two verses describe one event from different perspectives.¹⁷

וּבַעַת הַהִיא in Daniel 12:1: Extension of Its Temporal Frame

Morphologically, וּבַעַת הַהִיא consists of a disjunctive *vav*, the preposition ׀ with an incorporated definite article, the noun עַת, and the demonstrative pronoun הַהִיא. This construction refers to a specific point in time, *that time*.¹⁸ Zewi affirmed that the expression וּבַעַת הַהִיא belongs to parenthetical phrases “consisted of special types of narrative time co-ordinates whose role was to fill a gap in time.”¹⁹

The temporal parenthesis initiates with a *vav*. Waltke-O’Connor explained that an “interclausal *vav* before a non-verb constituent has a disjunctive role.”²⁰ The expression וּבַעַת הַהִיא יַעֲמֵד (Dan 12:1), as a *vav x yiqtol* syntactic construction, has a temporal phrase as the *x* element. Thus, the *vav* in the clause is a disjunctive *vav*.

Moreover, van der Merwe, Naudé, and Kroeze affirmed that one of the semantic

¹⁶Pfandl, *Daniel: God’s Beloved Prophet*, 182.

¹⁷Frank M. Hardy, “An Historical Perspective on Daniel 11” (MA thesis, Andrews University, 1983), 159.

¹⁸“At that time” in Dan 12:1 functions as an adverbial temporal expression equivalent to a deictic adverb.

¹⁹Zewi, *Parenthesis in Biblical Hebrew*, 173.

²⁰Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 650.

relationships of the *vav* occurs when “the content of the clause with ׀ is contrasted with that of the other (frequent).”²¹ They suggested the translation of this ׀ as *but*. Thus, the ׀ in Dan 12:1 is adversative because it joins a contrasted content. The King of the North is trying to destroy (Dan 11:44–45), but Michael delivers from the time of trouble (Dan 12:1). It implies that the presence of Michael changes the scenario completely. The standing up of Michael put an end to the existence and all the activities of the King of the North.

The preposition ך in ובעת ההיא (Dan 12:1) has the same temporal role as in the expression קץ ובעת קץ in Dan 11:40. However, they differ from a temporal semantic perspective. While the preposition ך in Dan 11:40 points out the well-known technical term קץ ועת in the book of Daniel (8:17; 11:35, 40; 12:4, 9), the preposition ך in ובעת ההיא (Dan 12:1) needs the contextual narrative to place its temporality. ך (in, at) in Dan 12:1 has a merging effect in the flow of the predictive discourse introducing a new temporal frame within another. In addition, the preposition ך has an incorporated article defining the time; it is not *any* time, it is *the* time. The fact that the expression ובעת ההיא appears twice in Dan 12:1 with the preposition ך emphasizes the definition of time. In addition to the definite article, the demonstrative pronoun ההיא provides a deictic element to the temporal phrase. The fact that the demonstrative pronoun appears three times in Dan 12:1 shows emphasis on the specificity of the time.

Regarding temporal predictive discourse, Dan 12:1 is the most expressive verse of

²¹Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 423.

the Hebrew Scriptures. The Hebrew word עת appears four times in it.²² Three of the four appearances of עת consist of the expression העת ההיא—two with the preposition ב and one without it. The other עת is part of the phrase עת צרה. Table 46 explains the microstructure of Dan 12:1 based on its temporal expressions.

Table 46. עת in the microstructure of Daniel 12:1

Quiasm		References
A	ובעת ההיא	12:1
B	עת צרה (time of trouble)	12:1
B'	העת ההיא	12:1
A'	ובעת ההיא	12:1

עת is the key word in this chiasm. There is a slight distinction between A, A' and B. A and A' have the conjunction, the preposition, and the definite article. B' has just the article. However, A, A' and B are similar. In the center of the chiasm, B makes a meaningful difference and applies a new nuance to the temporal expressions.

Structurally, B corresponds to B'. B' העת ההיא, which is literally translated as *that time*, refers to עת צרה (time of trouble). The structure of the verse shows a temporal frame described as the *time of trouble*. עת צרה plays a role of definition for all the temporal expressions in Dan 12:1. The syntactic structure of the pericope will give more information about the singularity of עת צרה as a decoding phrase relating to the temporal expressions in Dan 12:1.

²²It has the same occurrences of עת (4x) in each verse of Eccl 3:1–8, which is in poetic context.

Adding the temporal phrase עת קץ (time of end) to the diagram, the chiasm is enlarged. A and A' can be seen as the *inclusio* that delimits the last part of the vision in the fourth prophetic line of Daniel. This argument is illustrated in Table 47.

The structure in the context suggests that ובעת ההיא (at that time, Dan 12:1) refers to עת קץ (time of the end, Dan 11:40), but not to all. The expression *at that time* (12:1) is a part of the *time of the end*, not all of the *time of the end*. Temporarily framed, the context allows the expression *at that time* as the final part of the *time of the end*.

Table 47. *Inclusio* in the last section of Daniel's visions

Quiasm		References
A	עת קץ	11:40
B	ובעת ההיא	12:1
C	עת צרה	12:1
C'	העת ההיא	12:1
B'	ובעת ההיא	12:1
A'	עת קץ	12:4

Note. Although the expression “time of the end” appears once more in Dan 12:9, this *inclusio* closes the vision of the fourth prophetic line in the book. Enrique Báez suggested that *inclusio*.²³

The first and the third העת ההיא have a significant distinction from the second. The preceded preposition in the second העת ההיא is עד. In other words, the preposition עד makes the second העת ההיא an expression of temporal reference, not a deictic mark of time in the predictive discourse. On the other hand, the first and the second עת ההיא,

²³Enrique Báez, Research Professor of the Theology Department in Dominican Republic Adventist University, personal communication, July 14, 2010.

using the preposition ב, are constituent parts in the flow of the discourse pointing out a specific temporal point.

In addition, the preposition ב functions as a temporal anchor that holds the temporal phrase to the verbal form. In the case of the first הָעֵת הַהִיא, ב is attached to the *yiqtol* יַעֲמֹד (he will stand); however, ב joins the third הָעֵת הַהִיא with the *yiqtol* יִמְלֹט (he will be liberated) in terms of temporality. Consequently, Dan 12:1 establishes the expression הָעֵת הַהִיא as a temporal reference in two respects. First, it is an element of comparison (which had not been from [the time] of being a nation until that time). And second, it functions as a deictic element in the temporal flow of the prophetic discourse (at that time, Michael will stand—at that time, they will be liberated). Table 48 illustrates this point.

Table 48. Prepositions and temporality of הָעֵת הַהִיא in Daniel 12:1

Occurrence	Demonstrative pronoun	Noun	Preposition	Conjunction	Preposition	Time	Temporality
First	הָהִיא	עַת	ב	ו		Flows	Deictic
Second	הָהִיא	עַת			עַד		Reference
Third	הָהִיא	עַת	ב	ו		Flows	Deictic

Therefore, הָעֵת הַהִיא introduces a new temporal span, and it is the last expression of temporality in the predictive discourse of the fourth prophetic line of Daniel (Dan 10–12) before the section of questions and answers (Dan 12:5–12).²⁴ In other words,

²⁴The 1290 and 1335 days (Dan 11:11–12) are the two temporal periods in the section of questions and answers.

according to the structure of the fourth prophetic line, **הַעֵת הַהִיא** is the last prophetic period in Daniel's prophecy.

Thematically speaking, the events of Dan 12:1–3 are eschatological in nature. The presence of **הַעֵת הַהִיא** three times in Dan 12:1 is unusual in the book of Daniel and the prophetic genre. Thus, in an eschatological context, its multiple occurrences are meaningful not only because of the repetition itself, but also for their impact on the definition of the temporal sense. **הַעֵת הַהִיא** then includes the entire temporal sense of the very last moments in the prophecy of the book of Daniel. The repetition is intentional for emphasis and intensity. Nevertheless, **הַעֵת הַהִיא** has no definition in itself because it is a relative expression.

The evidence of the temporal frame in Dan 12:1, defined as the time of trouble, leads to the following query: Are the events described in vv. 2 and 3 included in the same temporal frame? The answer to this question requires studying the syntactic structure of this passage. Textual evidence supports the perception of Dan 12:1–3 as a unity. The temporal frame of Dan 12:1–3 finds its base in five arguments: (1) the *vav x yiqtol* pattern, (2) an additional information construction, (3) some grammatical links in the narrative, (4) the main character change in the narrative, and (5) a distinction in terms of the resurrection theme.

Vav x Yiqtol Construction Pattern in Daniel 12:1–3

Yiqtol and *veqatal*, as the leading verbal forms of the predictive discourse in Dan 12:1–3, create a pattern. Verse one has two *vav x yiqtol* constructions interrupted by a *veqatal*.

As previously mentioned, *vav x yiqtol* is the preferred syntactic construction of the predictive discourse of Dan 11 with 49 occurrences. For instance, the predictive discourse in Dan 11:6 contains four *vav x yiqtol* constructions to describe events:

1. ולקץ שנים יתחברו (and for the end of the years, they will form an alliance)
2. ובת מלך הנגב תבוא אל מלך הצפון לעשות מישורים (and the daughter of the King of the South will come to the King of the North to carry out a peaceful arrangement)
3. ולא תעצר כוח הזרוע (but she will not retain her position of power)
4. ולא יעמד זרעו (and he will not remain with his power)

The first *vav x yiqtol* construction has the temporal phrase קץ שנים (end of the years) as the x-element introducing the events described by the next *vav x yiqtol*s. In Dan 12:1–3 the same syntactic pattern occurs.

The first *vav x yiqtol* in Dan 12 is ובעת ההיא יעמד (but in that time, he will stand), consisting of a ו, an x element: בעת ההיא and the *yiqtol* יעמד. The second *vav x yiqtol* is ובת ההיא ימלט (but at that time, they will be liberated), which has a ו, an x element: בעת ההיא and the *yiqtol* ימלט. The discourse shows the *veqatal* והיתה עת צרה (and it will be a time of trouble), interrupting the flow of the *vav x yiqtol* constructions.

Verse two has one *vav x yiqtol*: ורבים מישני אדמת־עפר יקיצו (and many from the sleepers of the earth of dust will awake), which contains a ו, an x element: רבים מישני אדמת־עפר and the *yiqtol* יקיצו. Moreover, v. 3 has one *vav x yiqtol*: והמשכלים יזהרו (and wise will shine), consisting of a ו, an x element: המשכלים and the *yiqtol* יזהרו. Table 49 shows this pattern.

Table 49. Daniel 12:1–3: *Vav x yiqtol/veqatal* syntactic construction pattern

Reference	Name	Verbal Form	X Element	Conjunction
Dan 12:1	<i>vav x yiqtol</i>	יעמד	בעת ההיא	ו
Dan 12:1	<i>veqatal</i>	היתה		ו
Dan 12:1	<i>vav x yiqtol</i>	ימלט	בעת ההיא	ו
Dan 12:2	<i>vav x yiqtol</i>	יקיצו	רבים מישני אדמת־עפר	ו
Dan 12:3	<i>vav x yiqtol</i>	יזהרו	המשכלים	ו

These syntactic constructions show a definite pattern that forms the structure and gives the perception of narrative unity. *Vav x yiqtol* is a frequent construction in Dan 11.

Daniel 12:1–3 and Dan 11:14 have similar elements. Daniel 11:4 contains two *vav x yiqtol* constructions: (1) ובעתים ההם רבים יעמדו על מלך הנגב (now in those times many will rise against the King of the South) and (2) ובני פריצי עמך ינשאו להעמיד חזון (but the violent ones of your people will lift to make the vision stand up, but they will fall). The x element of the *vav x yiqtol* construction is the temporal phrase עתים ההם (those times). Table 50 illustrates the similarity between Dan 12:1 and 11:14.

Table 50. Similarity between Daniel 12:1 and 11:14

Reference	<i>yiqtol</i>	X Element	Conjunction
Daniel 12:1	יעמד	בעת ההיא	ו
Daniel 11:14	יעמדו	ובעתים ההם רבים	ו
Daniel 12:1	ימלט עמך	בעת ההיא	ו
Daniel 11:14	ינשאו	בני פריצי עמך	ו

The similarities of these verses are (1) the *vav x yiqtol* syntactic construction, (2) the same temporal phrase (12:1 in the singular and 11:14 in the plural), (3) the expression עמך, and (4) the verb לעמד. The iterative usage of the *vav x yiqtol* in the prophetic

narrative of the book of Daniel identifies this syntactic construction as a feature of the predictive discourse.

The *veqatal* that interrupts the chain of *vav x yiqtol* is not part of the main line of the discourse. According to Niccacci,²⁵ while the structure of *vav x yiqtol* is for narrative, *veqatal* is for comment. In other words, there is no structural break in the *vav x yiqtol* sequence. The antecedent of the *veqatal* והיתה (and there will be) is this standing up of Michael under בעת ההיא. Then, עת צרה (time of trouble) is a comment that provides more information about בעת ההיא, the timing for the standing of Michael. This comment has an explanatory phrase: אשר לא־נהיתה מהיות גוי עד העת ההיא (which had not been from [the time] of being a nation until that time). Thus, the *veqatal* comment structure and the negative result clause strengthen the central position of עת צרה (time of trouble) as the apex of the chiasm and as the expression defining the time frame of Dan 12:1–3.

Tania Notarius, Hebrew professor at the Hebrew University of Jerusalem, suggested that the *veqatal* contributes to עת צרה (time of trouble) as the definition of העת ההיא (that time) in Dan 12:1–3. Moreover, she considered the expression “time of trouble” as the temporal definition of the whole pericope.²⁶

Cohen agreed with this affirmation: “An additional example of *weqatal* form that does not advance its R-time is found in Daniel 12:1.”²⁷ Fassberg concluded his discussion

²⁵Alviero Niccacci, *Sintaxis del Hebreo Bíblico* (Navarra, España: Verbo Divino, 2002), 73–74.

²⁶Tania Notarius, Professor of Biblical Hebrew, Hebrew University of Jerusalem, interview by author, Jerusalem, June 17, 2012.

²⁷Cohen, *The Verbal Tense System*, 197.

by pointing out a syntactic feature in the word order where the verb *היה* appears: “If the verb functions as an independent verb of existence, it is not clause-initial, in contrast to when it functions as a copula.”²⁸ Thus, in Dan 12:1, the verb functions as a verb of existence, which contributes to identifying the period. In other words, all instances of *that time* in Dan 12:1 refers to *the time of trouble*. Table 51 illustrates the reason for the presence of *veqatal* in Dan 12:1.

Table 51. *Veqatal* among *vav x yiqtol* in Daniel 12:1

Verse	1	1	2	3
<i>vav x yiqtol</i>	<i>vav x yiqtol</i>	<i>vav x yiqtol</i>	<i>vav x yiqtol</i>	<i>vav x yiqtol</i>
Comment:	<i>veqatal</i>			
Temporal definition				
<i>vav x yiqtol</i>	<i>vav x yiqtol</i>			

Cohen’s commentary on Dan 12:1 added an interesting view to the *veqatal* form:

The verse opens with adverb “*ובעת ההיא*” which constitutes the sentence’s reference time. The verb “*יעמד*” follows on the heels of “*בעת ההיא*” and refers to the later as its R-time. “*והיתה*” engenders a new reference time, which changes the speaker’s perspective from Michael’s actions to a general description of the period, rather than referring to a later time.²⁹

Thus, according to Niccacci, Notarius, and Cohen, the *veqatal והיתה* (and it will be) defines what is *העת ההיא* (that time) in Dan 12:1 as the period that receives the name of *עת צרה* (the time of trouble).

The *vav x yiqtol* construction emphasizes the x element. In v. 1, the remarkable

²⁸Steven E. Fassberg, “Shifts in Word Order in the Hebrew of the Second Temple Period,” in *The Hebrew of the Dead Sea Scrolls and of Other Contemporary Sources*, ed. Steven E. Fassberg et al., STDJ 108 (Leiden: Brill, 2013), 72.

²⁹Cohen, *The Verbal Tense System*, 197.

element is *time*, especially *that time*. As mentioned above, there are four occurrences of the word *time* in Dan 12:1. Two in *vav x yiqtol* clauses, one in *veqatal* as the definition of the period, and one in the clause of commentary introduced by *veqatal*.

A relative clause introduced by אֲשֶׁר explains *the time of trouble*. According to vv. 4, 24, 36, and 39, the regular syntactic construction of a relative clause in the predictive discourse of Dan 11 shows a *qatal* form after אֲשֶׁר. Thus, the relative clause does not advance in time; it only describes the nature of *that time*, namely, the *time of trouble*.

The time of trouble is the temporal frame for the other two *vav x yiqtol* constructions in vv. 2 and 3. The sequence of the constructions suggests that the following *qiqtol* verbs (יִקְיִצּוּ and יִקְיִצּוּ) share the same time frame of v. 1. The equality of the structures of the verbs in vv. 1–3 shows a consistent time frame. Trying to put v. 2 or 3 in a different frame violates the evident unity in the linguistic structures of verbs. In the flow of discourse, the chain of *vav x yiqtol* in Dan 12:1–3 allows only one temporal frame where the events expressed by a *qiqtol* verb happen, namely, הַעֵת הַהִיא (that time). The first הַעֵת הַהִיא announces the standing up of Michael. The second clarifies the time of trouble, which is the name that identifies הַעֵת הַהִיא (that time). Finally, the third includes (1) the liberation of the people (יִמְלֹט, 12:1), (2) the awaking of the sleepers (יִקְיִצּוּ, 12:2), and (3) the shinning of the wise (יִזְהָרוּ, 12:3).

Explanatory Phrases: A Rhetorical Unifying Device

The grammatical subjects of the first and third *vav x yiqtol* constructions contain an explanatory phrase; it gives additional information. The grammatical object of the second construction has the same grammatical device. These explanatory phrases can be called *apposition*. Waltke-O'Connor explained:

An appositional phrase is thus a sequence of nouns (or noun phrases) with the same syntactic function and agreement and with comparable reference. Sometimes the term apposition is used to refer to the whole of an appositional phrase; we, however, use it to describe the second (and later) terms.³⁰

The first apposition explains who Michael is, *the great prince who is standing up for the sons of your people* (Dan 12:1). The second apposition clarifies the persons that belong to the people of Daniel, *all who are found written in the book* (Dan 12:1).

Other explanatory phrases are not in apposition but provide additional information. The expression “*time of trouble*” has the relative clause *which had not been from [the time] of being a nation* (Dan 12:1). In Dan 12:2, the word *many* precedes the construct chain: *from the sleepers of the earth of dust* (Dan 12:2).

Additional information is a rhetorical device that a writer uses to make the narrative *visual*. This device creates a connection in the narrative. Additional information in Dan 12:1–2 connects the temporal frame of the resurrection with the time of trouble in v. 1. Thus, the pericope is united not only by appositional phrases, but also by explanatory phrases. The translation below in Table 52 provides an illustration of how appositional phrases and additional information unite Dan 12:1–2.

³⁰Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 226.

Table 52. Apposition/additional information in Daniel 12:1–2

Daniel 12:1	Temporality	Subject	Apposition/ Additional Information
	But at that time	Michael will stand up	the great Prince Who is standing up for the sons of your people that never has been from (the time) that any nation has been
	and there will be time of trouble		
	until that time but at that time	your people will be liberated and many... will awake	everyone who is found written in the book of the sleepers of the dust of the ground to everlasting life to shame to everlasting contempt
Daniel 12:2		Some	

Grammatical Links in the Narrative

Daniel 12:1–3 is poetry in a particular apocalyptic gender, which displays many word pairs that creates parallels adding beauty to the structure of the discourse. Doukhan affirmed the poetic nature of this passage.³¹

The repetition of demonstrative pronouns, prepositions, adverbs, and other grammatical particles gives this pericope unity and symmetry. Daniel 12:2 is formed by one main clause containing two prepositional phrases introduced by the demonstrative pronoun *אלה*. This particle has a distributional function and forms the first pair of words that begin to weave an interesting net of connections between the clauses of the passage. The combination of demonstrative pronouns, prepositions, and adverbs forms parallel clauses. This construction is at the same time connected with v. 3, where the same preposition with the same adverb appears. Table 53 illustrates this argument.

³¹Doukhan, “From Dust to Stars,” 86; see also Donn W. Leatherman, “Adventist Interpretation of Daniel 10–12: A Diagnosis and Prescription,” *JATS* 7.1 (1996): 130, 133.

Table 53. Grammatical links in Daniel 12:2–3

Verse	Adverb	Prepositional Phrase	Prep.	Demonst.	Subject
Daniel 12:2	עולם	חיי	ל	אלה	
		חרפות	ל	אלה	
	עולם	דראון	ל		
Daniel 12:3		זהר הרקיע		כ	והמשכלים יזהרו
		כוכבים		כ	ומצדיקי הרבים
	עולם ועד		ל		

The preposition ל occurs four times in Dan 12:2–3. This preposition, combined with an adverb of time, creates a phrase of result, which is a crucial syntactic construction in Dan 12:2–3: (1) לחיי עולם (to eternal life), (2) לחרפות לדראון עולם (to shame, to eternal contempt), and (3) לעולם ועד (to eternity and ever).

Moreover, in the context, these phrases add a sense of retribution to the prophetic narrative. The adverb עולם adds important information about the final destination in the eschatological moment. It defines the reward for the righteous and the wicked.

Even though the preposition כ occurs only in Dan 12:3, it adds beauty to the syntactic construction of the pericope, creating two comparative phrases. The grammatical elements and their relationship within the predictive discourse indicate that Dan 12:1–3 is a unity. If that is correct, then all the events of the pericope are in the same temporal frame known as the *time of trouble*. Table 54 illustrates this point in English.

The participles connect Dan 12:1 to Dan 12:3. The prepositions and the adverbs links Dan 12:2 to Dan 12:3.

Table 54. Grammatical links in Daniel 12:2–3 (English)

Verse	Participles	Prepositions	Adverbs
Daniel 12:1	Who is standing up who is found written		
Daniel 12:2		to to shame to	everlasting life everlasting contempt
Daniel 12:3	the wise who lead many to righteousness	like the brightness of the sky like the stars for	ever and ever

The Main Character Changes in the Narrative

The section of the fourth prophetic line that begins with the *time of the end* in Dan 11:40 and ends with *that time* in Dan 12:1–3 displays two main characters in the narrative. These protagonists are the King of the North and Michael. Daniel 11:40–45 presents the last attempts of the supremacy of the King of the North and his helpless end, while Dan 12:1–3 presents an additional character: Michael. His arising is associated with events that occur in the same temporal scenario. This scenario remains in the narrative until another character appears. Then Dan 11:40–45 describes recent activities and the end of the King of the North, while Dan 12:1–3 describes Michael’s activities and the following events.

The predictive discourse ends with an epilogue (Dan 12:4) where another character appears, the prophet himself.³² Daniel talks, sees, asks questions, and receives answers. The best linguistic evidence of Daniel as the main character in this section is the

³²Paul L. Redditt, “Calculating the ‘Times’: Daniel 12:5–13,” *Perspectives in Religious Studies* 25.4 (1998): 376.

occurrence of the 2ms personal pronoun אַתָּה. This pronoun appears at the beginning of Dan 12:4 and 13. Although the narrative does not explain in Dan 12:13 who the antecedent of this pronoun is, Dan 12:4 added the name דַּנְיָאֵל. Table 55 portrays changes in the main characters in Dan 11:40–12:4.

Table 55. Character changes in Daniel 11:40–12:4

Reference	Character	Activity	Temporal Frame
11:40–45	The King of the North	Last actions and end	Time of the end
12:1–3	Michael	Raising and events	Time of trouble
12:4, 13	Daniel	Asking and destiny	End of the Days

In Table 55, the temporal frame of each character dominates the whole section. The section on the King of the North is limited to עַתְּ קֵץ (the time of the end), and Michael's section is limited to הַעֵת הַהִיא (that time) for which עַתְּ צָרָה (the time of trouble) is its definition. The temporal frame for Daniel is not defined in a specific way but extends until the *end of the days*. There are two reasons why Daniel's section is distinct: first, Dan 12:4 functions as the epilogue of the predictive discourse in the fourth prophetic line, and therefore, it does not fit in the flow of the narrative. Second, Dan 12:5–13 explains the previous predictive discourse (11:2–12:3) of the fourth prophetic line in the book, and that is why that section is not in a definite time frame as the predictive discourse. In other words, time does not flow in Dan 12:5–13.

Consequently, the characters of the narrative discourse of Dan 11:40–12:3 suggest that Dan 12:1–3 is a unit sharing the same time frame, namely the *time of trouble*, which is the time for the action of Michael.

העת ההיא in Daniel 12:1–3: Events

Although this dissertation focuses on temporality, time includes events. Doukhan stated that “time is life itself; it is the place where events happen... in Hebrew though, time is bound up with events.”³³ In his commentary on Eccl 3:1, he added, “The introductory phrase, ‘To everything [*kol*] there is a season, a time for everything’ (3:1), refers to every event that make up our life.”³⁴ Boman concurred, affirming that for the ancient Semites, “time is determined by its content. Time is the notion of the occurrence; it is the stream of events.”³⁵ In addition, Brin suggested that

the phrase בעת ההוא allows one to tie together various different subjects and to strengthen the feeling of a single, unified context for all the fragmentary things. Because we are speaking in our case or a speech that is presented as contemporaneous with the events, the formula no longer carries such an ‘archival’ flavor; that is, there is no great gap in time between the events and the speaker-narrator.³⁶

In other words, בעת ההוא functions as a reference time to synchronize events. The following discussion describes the events of Dan 12:1–3 from a temporal perspective.³⁷ העת ההיא is the temporal description of the last part of the predictive discourse of the fourth prophetic line of the book of Daniel. *At that time*, in the *time of trouble* happen various events: (1) the standing of Michael (Dan 12:1), (2) the liberation of those who are

³³Jacques B. Doukhan, *Ecclesiastes: All is Vanity* (Nampa, ID: Pacific Press, 2006), 38.

³⁴Jacques B. Doukhan, “Ecclesiastes,” in *Psalms, Proverbs, Ecclesiastes, Song of Songs*, ed. Jacques B. Doukhan, SDAIBC 6 (Nampa, ID: Pacific Press; Hagerstown, MD: Review and Herald, 2022), 971.

³⁵Thorleif Boman, *Hebrew Thought Compared with Greek*, trans. Jules L. Moreau, The Library of History and Doctrine (London: SCM Press, 1960), 139.

³⁶Brin, *The Concept of Time in the Bible*, 43.

³⁷For a study on the nature of the events in Dan 12:1, see Alponso Tarigan, “The Eschatological Time of Trouble of Daniel 12:1: An Intertextual Analysis and Theological Implications” (PhD diss., Adventist International Institute of Advanced Studies, 2014), 141–99.

written in the book (Dan 12:1), (3) the resurrection (Dan 12:2), and (4) the shining of the wise (Dan 12:3). In the below discussion, these events do not follow the order of above. The analysis studies the timing of the liberation in Dan 12:1 and the shining of the wise in Dan 12:3.

The Standing of Michael: The *Yiqtol* עֲמַד and the Participle עֹמֵד

Michael's description "connects 12:1–4 with chaps. 10–11, since he was first introduced in 10:13."³⁸ In Dan 10, Michael helps in the opposition of the prince of Persia (10:13) He is the prince of Daniel's people (10:21). Now in Dan 12:1, Michael is again identified with the people of Daniel.

The distinction between Dan 10:13, 21, and 12:1 is that chapter 10 registers some sporadic interventions of Michael; however, Dan 12:1 presents Michael in a permanent activity: עֹמֵד עַל־בְּנֵי עַמְךָ (the one who stands over the sons of your people). The participle עֹמֵד implies an enduring action through time. Waltke and O'Connor, quoting Driver, affirmed that "the participle is the form which indicates continued action."³⁹ Furthermore, the article ה before the participle עֹמֵד implies a definition in the identification. In other words, Michael, and no other, is the one who stands over Israel.

From a temporal perspective, the root עֲמַד in Dan 12:1 shows two distinct temporal frames: the *yiqtol* and the participle. The *yiqtol* עֲמַד occurs in the specific time of the temporal phrase בְּעֵת הַהֵיאָל; nevertheless, the participle עֹמֵד is not attached to a

³⁸Tanner, *Daniel*, 178.

³⁹Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 613.

particular moment in time, but a present continuity along time. The people of Daniel, whenever they live, have the permanent protection of Michael who stands (the last standing in the predictive discourse) to deliver his people in the time of trouble.

From a literary perspective, the *yiqtol* יעמד is part of the main line of the predictive discourse. Therefore, יעמד has a temporal beginning, and its repercussions continue until the end of its temporal frame, namely, העת ההיא. יעמד contributes to the temporal flow of the narrative in Dan 12:1.

On the other hand, the participle עמד is part of an epexegetical commentary clarifying the nature of Michael, who is, in addition to *the great prince, the one who stands over the sons of your people*. The comment adds information to the character, but time does not go forward. Thus, the participle breaks the temporal continuity of the future pointed out by the *yiqtol* and remains off the main line of the narrative in the predictive discourse. Table 56 illustrates this point.

Table 56. Temporal perspective of the *Yiqtol* and participle of עמד in Daniel 12:1

<i>yiqtol</i>				בעת ההיא in יעמד	Temporal definition
Participle	----- עמד	----- עמד	----- עמד	----- עמד	Permanent Present

The Liberation: The *Yiqtol* ימלט

The *yiqtol* ימלט describes the next event in העת ההיא. After defining the singularity of the time of trouble, liberation follows. The temporal principle of *ordo naturalis* indicates that liberation comes after trouble. Consequently, Michael delivers the

people from the time of trouble. The liberation will follow the standing of Michael, which triggers the time of trouble.

Therefore, the morpho-syntactic flow of the first two *vav x yiqtol* constructions (but at that time Michael will stand... and at that time will be liberated your people) in Dan 12:1 implies not only temporal continuity, but also consecutive actions.

Some scholars suggest that the liberation in Dan 12:1 and the resurrection in Dan 12:2 are the same event. However, a brief semantic analysis of the use of the root מלט can illuminate the distinction between the liberation and the resurrection.

Gesenius defined מלט as *to make smooth, slip away, to escape, to deliver (piel), to rescue (hifil), to be delivered (nifal), and to escape*.⁴⁰ In his *Etymological Dictionary*,⁴¹ Ernest Klein affirmed that according to the Targum and Arab *malisIa*, מלט describes the action of *slipped away, escaped*. He added some derivate terms: מלורט *delivery, salvation* (post-biblical Hebrew), מליטה *deliverance, escape* (modern Hebrew), and המלטה *rescue, escape* (medieval Hebrew).

The root מלט appears 94 times in the Hebrew Bible. None of them carries the connotation of *resurrection*. Instead, this verb has the connotation of *escape* from the danger of death. Thus, מלט is never used to describe someone who is already dead, but it is used *to escape* before dying. The subjects of מלט always remain alive.

Carr, in the *Theological Wordbook of the Old Testament* referring to מלט,

⁴⁰HALOT, s.v. “מלט.”

⁴¹CEDHL, s.v. “מלט.”

affirmed that “the most prominent facet of meaning is of deliverance or escape from the threat of death, either at the hands of a personal enemy (1 Sam 19:11; 23:11), a national enemy (2 Sam 19:10), or by sickness (Psa 107:20).”⁴² This root in *nifal* has the connotation of *deliverance*. However, this meaning is never used in the sense of resurrection.

The only text that apparently has that meaning is Ps 89:49: “What man can live and not see death, or save (מִלַּט) himself from the power of the grave? Selah.” The synonymous parallel expression of *save (מִלַּט) himself from the power of the grave* in the poetry of the Psalm is *live and not see death*; in other words, it implies to remain alive.

The following texts illustrate the connotation of מִלַּט as an act of liberation. The angels hurried Lot and his family, saying: “*flee (מִלַּט) for your lives*” (Gen 19:17). When referring to Ehud and his army, the narrative observes: “At that time, they struck down about ten thousand Moabites, all vigorous and strong; not a man escaped” (מִלַּט) (Judg 3:29).

When Saul tried to kill David with his spear, the text adds: “That night David made good his escape” (מִלַּט; 1 Sam 19:10). “After his wife’s warning, David escaped: So Michal let David down through a window, and he fled and escaped” (מִלַּט; 1 Sam 19:12). Nathan advised Bathsheba: “Now then, let me advise you how you can save [מִלַּט] your own life and the life of your son Solomon” (1 Kgs 1:12).

Mordecai answered Esther: “Do not think that because you are in the king’s

⁴²G. Lloyd Carr, “מִלַּט,” in *TWOT*, 507.

house, you alone of all the Jews will escape” (מלט; Esth 4:13). Jeremiah warned Zedekiah: “If you will not surrender to the officers of the king of Babylon, this city will be given into the hands of the Babylonians, and they will burn it down; you yourself will not escape [מלט] from them” (Jer 38:18). Talking about evils doers, the Jews said in the days of Malachi: “they put God to the test, they get away [מלט] with it.” (Mal 3:15).

The predictive discourse in Dan 11:41, referring to the power of the King of the North, expresses that Edom, Moab, and the leaders of Ammon will be delivered (מלט) from his hand. This (Dan 11:41) is the nearest context of the occurrence of מלט in Dan 12:1. The verb כנעל means *to stumble* rather than *to fall*. Therefore, the text describes the escaping of Edom, Moab, and Ammon from the hand of the King of the North. None of the texts above ascribe the connotation of *resurrection* to the verb מלט.

The King of the North went out with anger to destroy and exterminate (Dan 11:44); this is the nearest threat of death in the context and becomes the time of trouble for Daniel’s people. Thus, they are not delivered from the grave once they are dead. They are delivered and escape from extermination. The connotation of מלט implies to escape from death and remain alive.

The arguments above indicate that the liberation (Dan 12:1) and the resurrection (Dan 12:2) are different events. The effect of the liberation is to preserve the life of those in danger of death by the menace of the King of the North. In the immediate context, Moab, Edom, and Ammon escape (מלט) from his power (Dan 11:41). Thus, Dan 12:1c says: “But at that time, your people will be liberated [alive, preserved from dying], all who are found written in the book.”

The Liberation and the Resurrection in Daniel 12:1–2

Cohen affirmed that Dan 12:1 וְהָיְתָה represents a general description of the period.⁴³ In other words, after the standing up of Michael, which triggers the *veqatal* וְהָיְתָה as a state (the time of trouble), all the events in Dan 12:1–3 happen in the *time of trouble*.

The concept of *trouble* and *liberation* in the context of Dan 12:1 does not refer to dead people. The language is vivid, and the dead cannot experience any trouble from which they need to be delivered. Instead, only the people who are alive may experience trouble. The verb *to be* (הָיָה), occurring twice in Dan 12:1, denotes the *existence* of time and people. It does not seem possible to relate these phrases with *dead* people; the selection of the vocabulary implies *living* people. The main feature of the time of trouble is described with a difficult phrase in Hebrew: לֹא־נִהְיְתָה מֵהַיּוֹת גּוֹי *never has been from* (the time) *that any nation has been* (literal translation). Thus, the existence of a time of trouble requires the existence of a nation. There is no trouble without people. Thus, the dead are not part of the people who experience trouble.

In Dan 12:2, those who rise *to shame, to eternal contempt*, are not part of the ones *whose names were found written in the book* (Dan 12:1). Accordingly, the use of the quantitative vocabulary (רַבִּים and כָּל) suggests a change of the character in the narration. This is emphasized by the nature of the partitive and distributing sense of רַבִּים. Moreover, the governing verb of Dan 12:2 is קִיֵּץ and the purpose of the action of this

⁴³Cohen, *The Verbal Tense System*, 197.

verb (expressed by the preposition ל) have positive and negative connotations. In other words, the result of קיצ has as much intensity in the reward of the righteous as in the fate of the wicked. The repeated demonstrative pronoun (אלה) expresses this equality in intensity. On the other hand, the verb מלט in Dan 12:1 does not have a prepositional phrase of purpose, nor a negative connotation with regard to its object. Syntactically, it is not plausible to consider the action expressed by קיצ equal to the action expressed by מלט in the context of Dan 12:1–2.

The Sleepers and the Wise of Daniel 12:2–3

The sleepers in Dan 12:2 and the wise in Dan 12:3 are distinct people for the following reasons. First, a description of the subjects occurs before the *yiqtol* form: (1) the sleepers *of the earth of the dust* (Dan 12:2), (2) the wise are (by ellipsis of the verb)⁴⁴ *the ones that justify many* (Dan 12:3). Thus, before the effect of the action of the verb, they have specific characteristics. While some are sleeping, others are justifying many. Table 57 illustrates this point.

Table 57. Description of the subjects on Daniel 12:2–3

Text	Subject	Description
Dan 12:2	the sleepers	of the earth of dust
Dan 12:3	the wise	the ones that justify many

⁴⁴According to Dan 12:3, the wise will shine like the sky, and the ones that justify many (will shine) to eternity and ever. The ellipsis has been labeled as an *incomplete parallelism*. However, recently, specialists refer to it as *gapping*. One of the most common cases of ellipsis in Biblical Hebrew consists of the finite verb as in Dan 12:3. For other cases of ellipsis in Biblical Hebrew, see Robert D. Holmstedt, “Investigating Ellipsis in Biblical Hebrew,” in *Linguistic on Biblical Hebrew*, ed. Robert D. Holmstedt, SLL 102 (Leiden: Brill, 2021), 84–102.

Second, the effect of the *yiqtol* in both groups of Dan 12:2–3 has two eternal purposes. The result phrase referring to the resurrected in Dan 12:2 distributes them into two groups: להי עולם (to eternal life) and להרפות לזראון עולם (to shame, to eternal contempt). On the other hand, there is only one resulting phrase relating to the wise who justify the many: לעולם ועד (to eternity and ever). Table 58 portrays the resulting phrases.

Table 58. Result phrases in Dan 12:2–3

Text	Subject	Resulting Phrases
Dan 12:2	the sleepers	these להי עולם (to eternal life) these להרפות (to shame)
Dan 12:3	the wise	לזראון עולם (to eternal contempt) לעולם ועד (to eternity and ever)

The mention of an eternal destination in vv. 2 and 3 is new in Dan 12. This feature adds an eschatological element to the predictive discourse. The people of Daniel are liberated because they are in the book. However, they do not yet have an eternal destination. The resulting phrase (for eternity) for them has yet to be granted.

Third, Dan 11:33 associates the *wise of the people* who *make many understand* to a time of persecution through the verb כשל. This context of trouble is intensified by the use of the same verb (כשל) at the beginning of Dan 11:34. Commenting on Dan 11:33–34, Meier affirmed that “the resumption of a preceding verb (re-formed as a construct infinitive in a subordinate clause) in order to introduce the next sequence in the narrative

is a peculiar feature of Daniel and can not be generalized to the rest of the Bible.”⁴⁵

In a similar description, in 12:1, the *people of Daniel* experience the *time of trouble*. In other words, Dan 11:33 and 12:1 refer to the same historical people of Daniel in different temporal frames and periods of testing. However, Dan 11:33 and Dan 12:3 provide information that relates the *people of Daniel* with the *many*. In Dan 11:33, *the wise of your people* (referring to Daniel) make (*hifil*) understand *many*, while in Dan 12:3, the wise justify (*hifil*) *many*. Thus, based on a comparison between Dan 11:33 and Dan 12:1 and 3, the liberated in v. 1 are the wise in v. 3. Daniel 11:33 contains the complete information (wise, your people, who make many understand, will stumble).

On the other hand, Dan 12:1 and 3 have similar information but in two portions: (1) time of trouble, your people in 12:1 and (2) the wise, who makes justify many in verse 3. The historical people of Daniel, who are the wise, are liberated in v. 1 and shine forever in v. 3. Table 59 compares Dan 11:33 and Dan 12:1, 3.

Table 59. Comparison between Daniel 11:33 and Daniel 12:1, 3

Text					
Dan 11:33	wise	of your people	who make understand	many	stumble
Dan 12:1		your people			trouble
Dan 12:3	wise		who make justify	many	

Fourth, the use of the participle in Dan 12:1 (both passive) הנמצא כתוב (be found written) and in Dan 12:3 (both *hifil*) המשכלים (the wise) and ומצדיקי (who make justify) seems to confirm the identification of one group. The temporal feature of a continuous

⁴⁵Meier, *Speaking of Speaking*, 55.

present of the participle in Dan 12:1 and 3 fits as the proper verbal form for the description of the people who are alive, providing knowledge for many to be justified, experiencing the time of trouble, being liberated, and finally, shining to eternity.

Thus, the passive participles in Dan 12:1 (be found/written) are the consequence of the active participles in Dan 12:3 (the wise/who make justify). In other words, sharing wisdom (Dan 11:33; 12:3) is a continuous activity of the people who are found in the book (Dan 12:1).

From a temporal perspective, the semantic combination of the passive participles in Dan 12:1 (be found written) refers to a specific point in time. They are not only written; they have been found written. The terminology implies research that corresponds well to a judicial scene. The reference of a book relates to the scene of judgment in Dan 7:10.

On the other hand, the vocabulary of Dan 12:2 does not use a participle to describe the sleepers. Table 60 portrays the participle and the noun in Dan 12:1c–3.

Table 60. Participle verbal form and noun in Dan 12:1c–3

Text	Noun	Participle	Translation
Dan 12:1	עמך	הנמצא כתוב	your people/be found/written
Dan 12:2	ישני		sleepers of
Dan 12:3		המשכלים מצדיקי	the wise/who make justify

The Resurrection of Daniel 12:2: A Narrative Interlude

Since the description of time implies the flow of events in it, the temporal frame of העת ההיא (Dan 12:1) includes a resurrection (Dan 12:2). Thus, the fabric of the temporality of העת ההיא consists not only of liberation (Dan 12:1), but also of

resurrection (Dan 12:2). Moreover, the event of resurrection contributes to label הַעֵת הַסֵּוֹף as an eschatological time.

Referring to Dan 10–12 as the *longest unit* in the book, Collins declared: “This long revelation builds up to the announcement of resurrection, which is the last substantive revelation in the book. It is also the most distinctive revelation of Daniel.”⁴⁶

Scholars perceive at least three views on the resurrection in Dan 12:2:⁴⁷ First, an interpretation of this text would suggest that Dan 12:2 describes the spiritual resurrection of Israel. The presupposition for this reading is that the majority of interpreters assume that there is a reference to Antiochus Epiphanes in the final verses of Dan 11. Scholars who support this opinion do not recognize any eschatological language in the text. They assume the concept of a “bodily resurrection” as being something alien to the Hebrew religion. Thus, for them, the resurrection in Dan 12:2 is only a metaphor for the revival of Israel.⁴⁸

The second interpretation recognizes an eschatological resurrection in Dan 12:2. However, this resurrection is elaborated in Evangelical Dispensationalist terminology. The supporters of Dispensationalism interpreted a resurrection in the context of an expected persecution of the Jewish people.⁴⁹

The third interpretation argues that the resurrection of Dan 12:2 is the first and

⁴⁶Collins, *Daniel*, 103.

⁴⁷For an extensive literature review on this topic, see Stele, “Resurrection in Daniel 12,” 8–77.

⁴⁸See Anderson, *Signs and Wonders*, 144; Wolters, “Zōhar Haraqia’,” 118; Lindenberger, “Daniel 12:1–4,” 183; Gowan, *Daniel*, 151; and Kelly, *Notes on the Book of Daniel*, 257.

⁴⁹Wood, *A Commentary on Daniel*, 315; Carballosa, *Daniel y el reino mesiánico*, 271; MacRae, *The Prophecies of Daniel*, 244–45; Gangel, *Daniel*, 320; Schwab, *Hope in the Mist of a Hostile World*, 166; and Tanner, *Daniel*, 738.

general resurrection, meaning the resurrection of the righteous.⁵⁰

A fourth interpretation suggests that in this resurrection, some of the righteous and some of the wicked arise simultaneously. It is interpreted as a partial and special event and occurs before the general resurrection.⁵¹

The analysis above suggests that the narrative in the predictive discourse of Dan 12:1 and 3 refers to the same people. However, a distinct subject is introduced by Dan 12:2, namely, the sleepers. This is an essential detail in the narrative; the resurrection occurs between the liberation and the shining. The liberation, the resurrection, and the shining occur in the same temporal frame (at that time). Nevertheless, the narrative allows the possibility of a temporal progression between the first and the last event. It seems natural that the ones who shine (Dan 12:3) are the ones who have been previously liberated (Dan 12:1).

Now, the resurrection as a narrative interlude between the liberation and the shining presents three possibilities: (1) temporal simultaneity with the liberation, (2) temporal continuation after the liberation before the shining, and (3) temporal

⁵⁰Ford, *Daniel*, 280; Maxwell, *God Cares*, 1:299; Keough, *Let Daniel Speak*, 124; Lucas, *Daniel*, 305; Iain M. Duguid, *Daniel*, ed. Richard D. Philip, Graham Ryken, and Iain M. Duguid, REC (Phillipsburg, NJ: P & R, 2008), 206–7; Steinmann, *Daniel*, 560; Steveson, *Daniel*, 229; Shea, *Daniel*, 270; Stefanovic, *Daniel*, 436; and Paulien, “The Resurrection and the Old Testament,” 9; although he does not affirm that the resurrection of Dan 12:2 is the general resurrection, he seems to support the concept.

⁵¹See, for instance, Smith, *The Prophecies of Daniel and the Revelation*, 305–6; Hasel, “Resurrection in the Theology,” 267–84; Anderson, *Unfolding Daniel’s Prophecies*, 175; Pfandl, “Daniel’s Time of the End,” 144; Mora, *Dios defiende a su pueblo*, 199–201; Rodríguez, “Dan 12: Translation and Interpretation,” 13; Ruiz, “Especial o general,” 15–17; Ruiz, “Liberation and Resurrection,” 67–87; Ruiz, “Resurrección de Daniel en el contexto,” 43–53; Ruiz, “Daniel 11:40–12:3 and 12:13,” 55–76; Ruiz, “‘Aquel tiempo,’” 10–15; Lambert, *Genuine New Light from Revelation and Daniel*, 142; Yip, *Daniel’s Difficulties Resolved*, 34; Doukhan, “From Dust to Stars,” 85–98; Alomía, “Daniel,” 1059; Stele, “Resurrection in Daniel 12,” 263–64; Tarigan, “The Eschatological Time of Trouble of Daniel 12:1,” 91; Hotma S. P. Silitonga, “Continuity and Change in World Rulers: A Comparative Study and Evaluation of Seventh-day Adventist Interpretations of Daniel 11” (PhD diss., Adventist International Institutes of Advanced Studies, 2001); and Roy Gane, “Methodology for Interpretation of Daniel 11:2–12:3,” *JATS* 27.1–2 (2016): 294–343.

simultaneity with the shining. The related temporal terminology of eternal results of the sleepers and the wise (עולם) indicates temporal similarity in the events.

The everlasting reward not yet granted in v. 1 is a reality in v. 3. The liberation precedes the shining and reveals the nature of its lasting results. In other words, in terms of temporality, Dan 12:1 shows Daniel's people's last and complete liberation. However, the liberation's everlasting (עולם) result has its effect on the shining of the wise in Dan 12:3.

Daniel 12:1 presents the final outcome of the struggle between the King of the North and Michael, indicating its temporal frame (העת ההיא) and the resolution of the conflict as the liberation of Daniel's people. On the other hand, although Dan 12:2–3 shares the same temporal frame (העת ההיא) as Dan 12:1, the consequences of the actions last beyond (העת ההיא) reaching eternity (עולם).

According to the flow of the narrative, the resurrection of Dan 12:2 happens before the shining of the wise in Dan 12:3. The subject of the resurrection in Dan 12:2 are the רבים, which seems to be distinct from the liberated of Dan 12:1 and the wise in Dan 12:3. As the analysis above suggests, the verb מלט indicates a liberation from the danger of death. That precludes the liberated from being the ones who arise. Moreover, the eternal reward of the wise is to shine forever (עולם), but the רבים who rise in Dan 12:2 divides into a group that will have eternal (עולם) shame. In other words, there is an opposing result between a part of the רבים (12:1) and המשכלים (12:3).

Readings of the רבים in Daniel 12:2

The resurrection of Dan 12:2 constitutes part of the climactic events that occur in העת ההיא and concern a particular group, namely, רבים. Therefore, the identification of רבים in Dan 12:2 is relevant to the understanding of the nature of the temporality of העת ההיא.

There are at least three readings concerning the word רבים in Dan 12:2: (1), רבים as “multitudes” without theological connotations, (2) רבים as an adjective in a partitive-distributive construction, and (3) רבים with special theological connotations.

The *New International Version* (NIV)⁵² renders רבים as “multitudes,” while the *English Young’s Literal Translation of the Holy Bible* (YLT)⁵³ translates it as “the multitude.” Both versions interpret רבים as a noun. The term “multitude” is a possible translation for the word רבים. Nevertheless, the context must determine the meaning. This interpretation also requires a grammatical explanation of מִישְׁנֵי אֲדַמְת־עֶפֶר and, especially, an interpretation of the preposition מִן.

The NIV, ESV, NASB, NKJV, and NRSV interpret מִן as *who*. According to Waltke-O’Connor,⁵⁴ there are many uses of the preposition מִן: for example (1) spatial, (2) temporal, (3) material marker, (4) authority, (5) indicating the cause (i.e., causality)

⁵²*The New International Version* (Grand Rapids: Zondervan, 2011), Daniel 12:2.

⁵³Robert Young, *Young’s Literal Translation of the Holy Bible* (Oxford: Benediction Classics, 2012), Daniel 12:2.

⁵⁴Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 212–14.

(6) agent, (7) partitive marker, (8) comparative/superlative, and (9) indicating negativity. The NIV does not consider any of these possible usages when translating the expression for *who*. This interpretation requires an equivalence of terms, and the preposition מן needs to be interpreted as *consisting of*. Although the expression מִישׁוּנֵי אֲדַמַת־עֶפְרַיִם adds information regarding רַבִּים, the preposition מן does not make an equivalence of both expressions in order to use *who*. According to Jouon, the cases in which this preposition has the meaning of *consisting of* (totum pro toto) appear as מִכָּל or מֵאִשֶׁר, and that is not the case here.⁵⁵ Therefore, in the context of Dan 12:2, the usage of מן as a relative *who* is improbable.

YLT adds the definite article *the*, which does not appear in Hebrew. The definition in this pericope is crucial. An article defines the uniqueness of a term in a particular sense within a context. Gesenius affirmed that the cases of noun determination could be (1) itself determination (proper name), (2) as a prefixed article, (3) a determinate genitive in a construct relationship, and (4) in union with a pronominal suffix. The determination can function in just one of these ways. Not one of these cases is found here.

רַבִּים has a definite article in v. 3 (הַרַבִּים); however, the article is omitted רַבִּים in v. 2. Could this detail imply that there is a distinction in meaning? The distinction in definition also makes a distinction in meaning. The term רַבִּים in v. 2, seems to have an adjectival function, meaning *many*, while הַרַבִּים in v. 3, a substantive function, meaning

⁵⁵Jouon and Muraoka, *A Grammar of Biblical Hebrew*, 460; see also Gesenius, *Gesenius' Hebrew Grammar*, 401.

the multitude. Verse 3 also introduces a new element in the pericope, a distinct group of persons. On the other hand, in Dan 12:2, מִישְׁנֵי אֲדָמָתָהּ (מישני אדמתה), but הַרְבִּים in Dan 12:3, it does not. Thus, the context indicates that these two רְבִים represent two distinct groups.

In Dan 12:2, רְבִים works as an adjective in a partitive-distributive construction. This verse contains three clauses, one main clause and two subordinate clauses. The main clause has רְבִים as its subject. The phrase that follows the subject is *from* (preposition מִן) *sleepers of earth of dust*. This phrase is a construct chain preceded by the preposition מִן. The construct chain creates a relationship between the words *sleepers, earth, and dust*. The text literally reads *sleepers of earth of dust* or *sleepers of earthly dust*, explaining that the *sleepers* are dead. The same terminology appears in Isa 26:19 (*that dwell in dust*).

The syntactic arrangement is unusual from a linguistic perspective. Biblical Hebrew follows the linguistic pattern VSO, but Dan 12:2 has an SVO pattern with an emphasis on the subject. The *atnach* marks the first part of the verse and indicates that what follows is a commentary of the first clause.

Now, it is vital to notice the usage of the preposition מִן. This word can be translated as *from*, and according to the Waltke-O'Connor, the preposition מִן may have a partitive sense.⁵⁶ Gerhard Pfandl⁵⁷ echoed Hasel's opinion by arguing that in this

⁵⁶Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 213; see also Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 130–31 and van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 362.

⁵⁷Pfandl, "Daniel's Time of the End," 144.

particular case, the preposition מן is partitive.⁵⁸ Collins affirmed that “the preposition מן indicates that רבים must be taken in a partitive sense. Daniel does not envisage universal resurrection.”⁵⁹ In other words, this indicates a subgroup, a *part of* the totality. Figuratively speaking, a *piece of the* cake.

Daniel 12:2 combines the quantitative sense of the word *many* and the partitive preposition *from* (מן), showing a syntactic construction that indicates a part of the whole. Thus, from a syntactic perspective, מן + רבים has both a quantitative and partitive meaning, as Pfandl indicated.⁶⁰ Hasel pointed out that Esth 8:17 is the only OT passage with the same sentence construction. However, the partitive use of the preposition מן with the adjective רבים also occurs in Ezra 3:12. The syntactic construction shows ו + רבים + מן in these three passages: Esth 8:17; Ezra 3:12; and Dan 12:1. Table 61 illustrates this point.

Table 61. Syntactic construction מן + רבים in Esther 8:17; Ezra 3:12 and Dan 12:2

Text	Conjunction	Adjective	Preposition	Noun
Esther 8:17	ו	רבים	מן	עמי
Ezra 3:12	ו	רבים	מן	הכהנים
Daniel 12:2	ו	רבים	מן	מישני

⁵⁸Hasel, “Resurrection in the Theology,” 267–84.

⁵⁹Collins and Collins, *Daniel*, 392.

⁶⁰Pfandl, “Daniel’s Time of the End,” 144.

In Esth 8:17, only a part and not all the people of the land became Jews. Thus, the preposition מן has a partitive sense: “And in every province, and in every city, whithersoever the king’s commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many (רבים) of (מן) the people of the land became Jews; for the fear of the Jews fell upon them.”

Similarly, in Ezra 3:12, only a part of the people wept. In contrast, others shouted aloud for joy: “But many (רבים) of (מן) the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.” Again, the *many* are not *all*.

From a syntactic perspective, the first clause of Dan 12:2 shows that רבים is the subject; these רבים do not include מישני אדמת־עפר, but מישני אדמת־עפר includes רבים. The syntactic construction excludes מישני אדמת־עפר from the subject of יקיצו; however, יקיצו defines the action of רבים. In other words, *the many* that *awake* are a distinct group of the *sleepers of the earth of the dust*. Not all of the *sleepers* awake, only *many* do.

The demonstrative pronoun אלה marks two subordinate clauses and introduces each one. The demonstrative pronoun means literally *these*, but it could be translated into English as *some* and *others*. Waltke-O’Connor explained that “in all cases where languages with two sets of demonstratives use a contrasting pair (e.g., English ‘We talked of this and that’), Hebrew uses only זה.”⁶¹ That is the same case for אלה in *some* and

⁶¹Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 308.

others. Each subordinate clause indicates an *eternal* destination for those involved, *some to eternal life* and *some to shame and everlasting contempt* (Dan 12:2); this parallel construction creates an antithesis. Krasovec included Dan 12:2b in his *comprehensive list of units of antithesis in the Hebrew Bible*.⁶²

The combination אלה + preposition... ואלה + preposition creates a distributional formula. This formula is illustrated in various texts: (1) Josh 8:22, with the preposition מן in a spatial connotation ויהיו לישראל בתוך אלה מזה ואלה מזה (they were in the midst of Israel, *some* on this side, and *some* on that side); (2) 2 Sam 2:13, with the preposition על: וישבו אלה עליהברכה מזה ואלה עליהברכה מזה (and they sat down, the one on *the one* side of the pool, and *the other* on the other side of the pool); (3) Ps 20:8. with the preposition ב: אלה ברכב ואלה בסוסים (some people trust in chariots, *others* in horses); and (4) Dan 12:2, with the preposition ל: אלה לחיי עולם ואלה לחרפות לדראון עולם: ל (some to everlasting life, and *others* to shame, to everlasting contempt).

The interpretation of רבים as an adjective with a partitive מן shows that in Dan 12:2, the *all* are *those who sleep in the dust of the earth*, while *many* are part of this all. The demonstrative pronoun appearing twice distributes the *many* into two groups, and the purpose preposition ל indicates the fate of the groups: resurrection to everlasting life or everlasting shame. Therefore, the text has a partitive-distributive sense of purpose. The text focuses on the resurrection, and the results show that the good ones and the wicked ones will awake simultaneously.

⁶²Joze Krazovec, *Antithetic Structure in Biblical Hebrew Poetry*, ed. J. A. Emerton et al., VTSup 35 (Leiden: Brill, 1984), 127.

This construction does not allow the distribution of a group other than the subject of the verb, namely, רבים. The syntactic arrangement does not include *the sleepers* as the subject, nor the ones *found written in the books* from the preceding verse. The two subordinate clauses introduced by the demonstrative pronoun אלה respond to the action of the main verb of the main clause. Thus, to the question: What is the purpose for awakening *many*? אלה and ל indicate that in Dan 12:2, *many* are divided into two groups, and each group has an eternal fate.

The third reading of רבים in Dan 12:2 emphasizes an eschatological meaning of the term. Analyzing the occurrences of רבים in Dan 11:40–12:13, Doukhan established the contextual connotation of the word by studying its idiomatic usage. He presented five lines of argument concerning רבים:

1. A positive connotation in the eschatological context of Dan 11:40–12:1
2. A reference to the righteous, the wise, the saved ones
3. A sense of universality
4. An eschatological term
5. Both: all the righteous of all times, with special attention to the eschatological remnant.

Doukhan added an element towards understanding the resurrection in Dan 12:2 by discussing the idiomatic usage of רבים. Now the question remains, could it be a combination of two concepts of רבים in Dan 12, namely, רבים as an adjective and רבים as a substantive? Could the term be read as *many* and as *multitude*? Doukhan demonstrated that there is enough evidence to understand רבים as a technical term,

referring to the saved ones in the eschatological context. Nevertheless, רבים also refers to a group that will awake in an eschatological moment. The distribution in Dan 12:2 suggests that the emphasis is on the saved ones, but it also includes some of the wicked. The term רבים may refer to a special resurrection where a *portion* of the saved multitude in the eschatological context will awake, including a *portion* of the wicked.

In Dan 11:40–12:13, רבים refers to the righteous of the eschatological time. רבים has “an ambiguous meaning; it has universalistic overtones; it includes ‘all’ the righteous, yet, it is still partial; it concerns only ‘many.’”⁶³ On the other hand, Collins explained that “the resurrection is not universal. It is the destiny of the very good and the very bad, who are raised for reward and punishment respectively.”⁶⁴

העת ההיא in Daniel 12:1: Relationship with Other Temporal Expressions in Daniel 12

At the end of the predictive discourse, Daniel received the instruction to seal the book (Dan 12:4). The prophetic narrative ends with the victory of Michael, the liberation of the people of Daniel, the resurrection, and the shining of the wise (Dan 12:1–3).

The literary function of Dan 12:4 consists of an epilogue of the prophetic narrative for the following reasons. First, the morpho-syntactic flow of the predictive discourse stops in Dan 12:3 with יזהרו, which is the last *yiqtol* in the narrative. Thus, from a temporal perspective, the shining of the wise is the last event in the temporal frame of העת ההיא.

⁶³Doukhan, “From Dust to Stars,” 95.

⁶⁴John J. Collins, *Apocalypticism in the Dead Sea Scrolls* (London: Routledge, 1997), 112.

Second, the type of discourse changes in Dan 12:4 from a predictive to a hortatory discourse. This difference is evident in the changing of the primary verbal forms from *yiqtol* in the previous verse (יִזְהַרְרוּ) to imperative (חַתְּמוּ, סַתְּמוּ).

Third, although the celestial being (Dan 10:18) keeps talking, the grammatical subject of the imperative verbs in 12:4 is Daniel. His name is introduced by a disjunctive *vav* and a 2ms personal pronoun for emphasis. The last time the celestial being refers to Daniel is in Dan 10:12, the introductory section (Dan 10:1–11:2a) of the predictive discourse (Dan 11:2b–12:13). Thus, the name of Daniel in 12:4 represents a new section in the literary structure of the pericope.

Fourth, the instruction of the hortatory discourse includes temporality. The closing and the sealing of the imperative verbal forms are temporally restricted. The preposition *עַד* and the expression *עַתָּה קִץ* refer back to a specific time in the predictive discourse, namely, Dan 11:40.

Fifth, the hortatory discourse includes an explanation of a specific detail of the *עַתָּה קִץ*: the increasing of knowledge. The explanation occurs in a small section of predictive discourse with two *yiqtol* verbal forms (תִּרְבֶּה and יִשְׁטַטֹּט).

The celestial being stops his discourse in Dan 12:4, which Daniel introduced with the *wayiqtol* וַיֹּאמֶר (Dan 10:20). Thus, in Dan 10:20–12:4, the discourse is in the first person by the celestial being, ending with the epilogue.

However, a new narrator appears in Dan 12:5: אֲנִי דָנִיֵּאל (I, Daniel). The first verb of the narrative discourse is a *qatal* with a conjunctive *vav*: וַרְאִיתִי (and I saw). The combination of the subject Daniel and the verb *to see* refer back to the beginning of the

vision (Dan 10:5, 7, 8) where Daniel sees. Moreover, the expression וראיתי אני דניאל appears verbatim in Dan 10:7 and Dan 12:5. Therefore, the rest of the text in Dan 12 will make reference to the previous narrative. In other words, Dan 12:5–13 explains, expands, and clarifies the predictive discourse of Dan 11:2b–12:3. The analysis of the temporal expressions in Dan 12:5–13 depends on the specific place of the temporal flow that the predictive discourse in Dan 11:2b–12:3 points out. Beside העת ההיא (12:1), the temporal expressions of Dan 12 are (1) עת קץ (12:4, 9), (2) מועד מועדים וחצי (12:7), (3) ימים אלף (12:11), (4) ימים אלף שלש מאות שלשים וחמשה (12:12), and (5) קץ הימין (12:13). The following analysis studies the temporal relationship of העת ההיא with the expressions above.

העת ההיא in Daniel 12:1: Relationship with עת קץ of Daniel 12:4 and 12:9

העת ההיא in Dan 12:1 appears after עת קץ in Dan 11:40. However, in Dan 12, העת ההיא occurs twice more (Dan 12:4, and Dan 12:9). Thus, the nature of the relationship between העת ההיא and עת קץ is crucial for the understanding of the temporality of those expressions.

The analysis of the prepositions preceding עת קץ in the book of Daniel⁶⁵ indicates that only Dan 11:40 points out the temporal place of the beginning of the time of the end. The predictive discourse of Dan 11:2b–12:3 implies temporal flow, which goes forward by the mean of *yiqtol* and *veqatal* verbal forms.

⁶⁵See pages 125–38 of this dissertation.

The predictive discourse presents many actions of the King of the North between the beginning of עת קץ (Dan 11:40) and the appearing of העת ההיא (Dan 12:1). Those actions represent the flow of the preceding temporal context of העת ההיא. The actions in the time from עת קץ (Dan 11:40) to העת ההיא (12:1) are

1. reaction to the attack of the King of the South (11:40),
2. raveling through the lands to the glorious land (11:40–41),
3. liberation of Edom, Moab, and Amon (11:41),
4. traveling through the lands toward Egypt (11:42),
5. ruling over the economy of Egypt (11:43),
6. being followed by the Libyans and the Ethiopians (11:43),
7. being dismayed by the news from the East and the North (11:44),
8. going out to destroy (11:44),
9. planting his tents in front of the Holy Mountain (11:45), and
10. going to his end with no help (11:45).

עת קץ in Dan 12:4 and Dan 12:9 does not represent an advance in the temporal flow; it only refers to the narrative initiated by עת קץ in Dan 11:40. In other words, עת קץ in Dan 11:40 is unique in the sense that it is the only one of the five occurrences (Dan 8:17; 11:35; 11:40; 12:4; and 12:9) that presents the flow of events. Therefore, from a temporal perspective, the relationship between עת קץ (Dan 11:40) and העת ההיא (Dan 12:1) is posteriority and simultaneity, where העת ההיא is posterior to עת קץ, and העת ההיא becomes simultaneous to עת קץ. Figure 1 expresses this temporal relationship.

עַת קָץ in Dan 12:4 and 12:9 referring to Dan 11:40

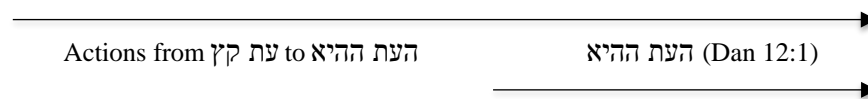


Figure 1. הַעֲתָה הַהִיא in Daniel 12:1: Relationship with עַת קָץ of Daniel 12:4 and 12:9.

The longer line above represents the temporal flow of עַת קָץ beginning in Dan 11:40. The shorter line shows the flow of הַעֲתָה הַהִיא. Therefore, from a temporal point of view, הַעֲתָה הַהִיא begins after עַת קָץ and is also simultaneous to it.

Types of Discourse in Daniel 12:4–13

Understanding the temporal relationship of הַעֲתָה הַהִיא to the expressions of time in Dan 12:4–13 is vital to the proper interpretation of temporality in the last chapter of the book of Daniel. Dan 12:4–13 consists of various types of discourses. Table 62 provides the classification of the discourses, along with a translation of the text.

Thus, the flow of the narrative consists of these types of discourses: (1) hortatory (Dan 12:4ab), (2) predictive (Dan 12:4cd), (3) narrative (Dan 12:5–6a), (4) interrogative (Dan 12:6b), (5) predictive (Dan 12:7d), (6) narrative (Dan 12:8ab), (7) interrogative (Dan 12:8b), (8) narrative (Dan 12:9a), (9) hortatory (Dan 12:9b), (10) predictive (Dan 12:10–12), (11) hortatory (Dan 12:13a), and (12) predictive (Dan 12:3b).

Table 62. Types of discourses in Daniel 12:5–15

Reference	Type of Discourse	Translation
Daniel 12:4ab	Hortatory Discourse	And you Daniel conceal the words and seal the book
Daniel 12:4cd	Predictive Discourse	Many will go to and fro and the knowledge will increase
Daniel 12:5–6a	Narrative Report (first person)	Then I, Daniel saw and behold there were two others standing, one here at the bank of the river, and one there at the (other) bank of the river
Daniel 12:6a	Narrative Direct Speech Intro	And he said to the Man dressed in linen, who was on the waters of the river
Daniel 12:6b	Interrogative (Direct Speech)	until when the end of the wonders?
Daniel 12:7a-c	Narrative Report (first person)	And I heard to the Man dressed in linen, who was on the waters of the river. And He raised his right (hand) and his left (hand) toward the heavens, and He swore for One Who lives forever
Daniel 12:7d	Predictive discourse	that (will be) for time, times and a half. And as the fulfilment of the shattering of the power of the holy people all these (things) will be completed
Daniel 12:8a	Narrative Report (first person)	and I heard, but I did not understand
Daniel 12:8b	Narrative Direct Speech Intro	and I said
Daniel 12:8c	Interrogative (Direct Speech)	my Lord, what (will be) the end of these (things)?
Daniel 12:9a	Narrative Direct Speech Intro	And he said
Daniel 12:9b	Hortatory Discourse (Direct Speech)	Go Daniel because the words are concealed and sealed until the time of the end
Daniel 12:10–12	Predictive Discourse	Many will be refined, purified, and whitened, however the wicked will behave wickedly, and none of them will discern. But the wise will discern. And from the time that the continue is taken away and to prepare the abomination that desolates (will be) one thousand two hundred ninety days. Happy (be) the one who waits and reach to a thousand three hundred thirty-five days
Daniel 12:13a	Hortatory Discourse	But you go until the end
Daniel 12:13bc	Predictive Discourse	and you will rest and stand up for your reward at the end of the days

The classification above obeys the types of verbs or pronouns that lead the clauses in Dan 12:4–13 as follows: (1) narrative–*vayyiqtol*, (2) hortatory–*imperative*, (3) interrogative–*interrogative pronouns*, and (4) predictive–*yiqtol/veyiqtol/veqatal*. The narrative discourse explains the scenario (place—bank of the river), introduces the characters (Man dressed in linen, two others, Daniel), their actions (raising of hands, standing) and the direct speeches (*vayyomer*). The hortatory discourse provides

instruction to Daniel (conceal, seal, go). The interrogative discourse demands an explanation about a specific section of what has already been told. The predictive discourse is the literary device to respond to the questions of the interrogative discourse.

Connections Between the Question and the Answer in Dan 12:6–7

The linguistic connections between Dan 12:6 and 7 demonstrate the relationship of question/answer of these verses. Daniel 12:6 and 7 show the same or synonymous terminology in the words/expressions: (1) Man dressed in linen, (2) who, (3) on the bank of the river, (4) until/for (temporal prepositions), and (5) end of/finishing of. Table 63 portrays this concept.

Table 63. Linguistic connections between Dan 12:6 and 7

Text	Character	Relative Pronoun	Place	Prepositional Phrase	Synonymous Terminology
Daniel 12:6	Man dressed in linen	Who	on the bank of the river	<i>until</i> when	End of
Daniel 12:7	Man dressed in linen	Who	on the bank of the river	<i>for</i> time, times and a hald	Finishing of

In addition, the Man dressed in linen “swore for One Who lives *forever*.” The reason for this action is to make the answer trustful. In other words, the One Who lives *forever* has the authority over *time* (מֵעוֹלָם over מוֹעֵד) and over the future. The authority over eternity covers the authority over time. The Man dressed in linen invokes the temporal authority in order to respond. Thus, the temporal element is the key connection between the question and the answer.

Connection Between the Answer of Dan 12:7 and the Question of Dan 12:8

Daniel's question (Dan 12:8) is an expanded version of the one of the two men standing at each side of the river (Dan 12:5–6). First, the answer for the question of the man (Dan 12:7) ends with the plural demonstrative pronoun *these* (אלה): “all *these* (things) will be completed.” Daniel uses the same pronoun (אלה) to formulate his question. The natural antecedent of this pronoun is the answer provided in Dan 12:7. Daniel's question is based on (אלה). Thus, Daniel is not only asking about the “end of the wonders” (Dan 12:6), but also for the “end of these.” In this context, “these” includes all the details of the answer in Dan 12:7. He asks for clarification because he does not understand the answer, although he already heard it (Dan 12:8).

Second, the first verb of Dan 12:7 and 12:8 is the same one referring to Daniel's hearing. The only distinction is the syntactic construction. In Dan 12:7, the Hebrew shows וַאֲשַׁמַע (vayyiqtol), while Dan 12:8 uses the expression וַאֲנִי שָׁמַעְתִּי (vav + 1cs personal pronoun + qatal). Semantically, both expressions are equivalent. The addition of the 1cs personal pronoun may emphasize and anticipate the participation of Daniel in the discussion (“and I [Daniel] heard”). Thus, the question of Daniel came from his effort to understand the answer. As in Dan 7:19–20, Daniel wants to know more about what he saw; in Dan 12:8, he needs more information about what he heard.

Third, Daniel heard (עַמְּשׁ x2) the Man dressed in linen (Dan 12:7–8). The introduction of Daniel’s question is “my Lord” (Dan 12:8). Since there is no other person speaking in the scene, Daniel must be addressing the Man dressed in linen as “my Lord.” Thus, the Man dressed in linen responds to two questions; the first in Dan 12:7 and the second in Dan 12:10–12.

Connection Between Dan 12:6–7 and Dan 12:8–12

The consideration of the types of discourse in Dan 12:4–13 provides a whole picture of the last section of the chapter. The text is no longer presenting a predictive discourse as in Dan 11:2–12:3. Table 64 provides a flow of the types of discourse in Dan 12:4–13.

There are four sections of predictive discourses in Dan 12:4–13. The first (Dan 12:4cd) and the fourth (Dan 12:13bc) are connected with hortatory discourses (Dan 12:4ab and Dan 12:13a). These hortatory discourses begin with the expression “and you” (וְאַתָּה). The second and the third predictive discourses (Dan 12:7b and Dan 12:10–12) are the answers to the interrogative discourses (Dan 12:6b and Dan 12:8c).

Table 64. Flow of types of discourse in Daniel 12:4–13

Text	Hortatory	Narrative	Interrogative	Predictive
Daniel 12:4ab	And you Daniel conceal the words and seal the book			
Daniel 12:4cd				Many will go to and fro and the knowledge will increase
Daniel 12:5–6a		Then I, Daniel saw and behold there were two others standing, one here at the bank of the river, and one there at the (other) bank of the river. And he said to the man dressed in linen, who was on the waters of the river		
Daniel 12:6b			until when the end of the wonders?	
Daniel 12:7a-c		And I heard to the man dressed in linen, who was on the waters of the river. And he raised his right (hand) and his left (hand) toward the heavens, and he swore for One Who lives forever		
Daniel 12:7d				that (will be) for time, times and a half. And as the fulfilment of the shattering of the power of the holy people all these (things) will be completed
Daniel 12:8ab		and I heard, but I did not understand. and I said		
Daniel 12:8c			my Lord, what (will be) the end of these (things)?	
Daniel 12:9a Daniel 12:9b	Go Daniel because the words are closed and sealed until the time of the end	And he said		

Table 64—Continued.

Daniel 12:10–12	<p>Many will be refined, purified, and whitened, however the wicked will behave wickedly, and none of them will discern. But the wise will discern.</p> <p>And from the time that the continue is taken away and to prepare the abomination that desolates (will be) one thousand two hundred ninety days. Happy (be) the one who waits and reach to a thousand three hundred thirty-five days</p>
Daniel 12:13a	But you go until the end
Daniel 12:13bc	and you will rest and stand up for your reward at the end of the days

In Dan 7:16–22, Daniel asks a question about the vision. In Dan 8:13, a saint does the same regarding the actions of the little horn. Thus, a question after a presentation is usual in the book of Daniel. The center of the content of Dan 12:4–12 consists of two questions: (1) until when is the end of the wonders? (Dan 12:6b) and (2) my Lord, what [will be] the end of these [things]? (Dan 12:8b). Thus, the interrogative discourses are the key for the explanation of the predictive discourses. All the other types of discourses (narrative and hortatory) revolve around this center, namely, questions (interrogative discourse) and answers (predictive discourse).

The two answers respond respectively to the questions. This is possible for the

following reasons: First, the questions refer to temporality (until when? and what will be the end?). Second, due to the temporal nature of the questions, both answers are enlarged upon in predictive discourses (*yiqtol/veyiqtol/veqatal*). Third, the answers are formulated in temporal prepositional phrases corresponding to the questions. The first temporal question (Dan 12:6b) “until when the end” (עַד מַתִּי קֵץ) is responded to (Dan 12:7d) with the preposition “by” (בְּ) + temporal expression. The second temporal question (Dan 12:8c) “what (will be) the end” (מַה אֶחָרִית) is answered (Dan 12:11) with the preposition “from” (מִן) + infinitive construct + temporal expression. This answer is expanded by additional information (Dan 12:12), including the preposition “to” (עַד) + temporal expression. Thus, the temporal questions have temporal answers. The temporal terminology between questions and answers (first question/second predictive discourse and second question/third predictive discourse) excludes other semantic relationships than the one described above. Table 65 illustrates this point.

Table 65. Temporal semantic correspondence of the questions and answers in Dan 12

Text	Temporal Question	Text	Temporal Answer
Daniel 12:6b	Until when the end?	Daniel 12:7d	for + time, times and a half
Daniel 12:8c	what (will be) the end?	Daniel 12:11	from + to prepare + one thousand two hundred ninety days
		Daniel 12:12	to + thousand three hundred thirty-five days

At this point, it is important to remember that the key for the connection between the first and the second temporal question is the demonstrative pronoun “these.” Daniel uses it to resume the answer of the Man dressed in linen and to formulate his question.

Thus, there is evidence to say that the first question is related to the second one.

Fourth, in a similar context (Dan 8:13–14), in response to the question “until when,” the answer has a prepositional phrase + with a number + a verbal form of a predictive discourse (*veqatal*).

Fifth, the question in Dan 12:6 is about the end (קץ). Daniel uses (אחרית) to formulate his question. Although קץ and אחרית are different words, they are in the same semantic range. The man on the river and Daniel asked for the *terminus ad quem* of a period.

Relationship Between 12:6b (Wonders) and Dan 12:12 (1335 Days)

The relationship between the question in Dan 12:6b (Until when [will be] the end of the wonders?) to the 1335 days of Dan 12:12 follows the next steps: (1) the demonstrative pronoun in Dan 12:7d, (2) the demonstrative pronoun in Dan 12:8c, (3) the term “days” in Dan 12:11–12, (4) the word “days” in Dan 12:11 and its relationship to the taking away of “the continual” of Dan 11:31, (5) the “days” in Dan 11:33 and its relation to the “time, times and a half” in Dan 12:7, (6) the term “days” in Dan 11:33 and its relationship to the wonders in Dan 11:36, and (7) the wonders in Dan 11:36 and its relationship to the wonders of Dan 12:6b.

First, the Man dressed in linen declared: “all these (things) will be finished” (Dan 12:7d). Thus, He is referring to “all these” things that will be happening during the time, times, and a half. In other words, from a temporal perspective, “all these” are the events during the “time, times and a half.”

After the temporal expression, the Man dressed in linen uses a clause to provide

additional information: וככלות נפץ יד עם קדש תכלינה כל אלה (and as the fulfilment of the shattering of the power of the holy people all these [things] will be completed).

Syntactically, the clause has a *vav x yiqtol* construction. Moreover, “all these” (כל אלה) is the subject, while “as the fulfilment of the shattering of the power of the holy people” (וככלות נפץ יד עם קדש) is an adverbial phrase (with an infinitive construct) that modifies as an auxiliary of the *yiqtol* verb “will be completed” (תכלינה). Thus, the syntactic use of כל אלה as the subject of the last clause in Dan 12:7 indicates “all these” as the summary of the answer.

Second, in Dan 12:8c, Daniel uses “these” to refer to what he heard (2x). He asks about “these” things that will happen during the “time, times and a half.” Thus, the question includes the events of that period.

Third, the Man dressed in linen answers in Dan 12:11 with a distinct temporal terminology. This time, instead of “time, times and a half,” He uses the word “days” (ימים), which is a new temporal terminology in the answers. Considering the particularity and the novelty of the expression “days” in the answers, the repetition of “days” in Dan 12:12 suggests a pattern. In other words, the “days” of Dan 12:11 have relationship to the “days” of Dan 12:12, and both expressions refer, in a certain way, to a simultaneous temporality.

Fourth, the linguistic similarity between Dan 12:11 and Dan 11:31 (תמיד, סור, שתמיד, ונתן, שקוץ, and שמם) suggests that the “days” of Dan 12:11 (and the ones of Dan 12:12) include the actions of Dan 11:31. Thus, at this stage, “these” things of the time, times, and a half, which also refer to the “days,” have a relationship to the removing of “the

continual;” and the preparation for the abomination that desolates.

Fifth, after Dan 11:31 (in the predictive discourse of Dan 11:2–12:4) the word “days” only appears in Dan 11:33. The word “people” (עַם) (“the wise of the people” [Dan 11:33] and “holy people” [Dan 12:7]) and the semantic similarity in the language of persecution of Dan 11:33/12:7 suggest that the expressions the “days” (Dan 11:33) and “the time, times and a half” (Dan 12:7) refer to the same temporality.

Sixth, in the context of the language of persecution that occurs in the “days” (Dan 11:33), Dan 11:34–35 adds information about the same situation. After the persecution of the wise of the people (Dan 11:33–35), Dan 11:36–39 describes actions against God. Those actions include the “wonders” (Dan 11:36). Thus, the “wonders” (Dan 11:36) occur during the “days” (מִיָּמִים) of Dan 11:33, which describes “all these (things)” in the “time, times, and half a time” (Dan 12:7).

Something similar occurs in Dan 7:25. The expression “words against the Most High” in Dan 7:25 corresponds to the declaration “against the God of gods he will speak wonders” in Dan 11:36. Therefore, the “wonders” (Dan 11:36) occurs during the “days” (מִיָּמִים) of Dan 11:33, which describes “all these (things)” happening in the “time, times, and half a time” (Dan 12:7).

Seventh, the only other mention of the “wonders” of the question in Dan 12:6b (פְּלִאוֹת) occurs in Dan 11:36 (נִפְלְאוֹת). Thus, the “wonders” (Dan 11:36/12:6b) against God happen during the “days” (Dan 11:33/12:11) of persecution. Thus, the question “until when [is] the end of the wonders?” has a relationship to the 1290 days of Dan 12:11.

In conclusion, the relationship between the question in Dan 12:6b (until when

[will be] the end of the wonders?) to the 1335 days of Dan 12:12 is possible because Dan 12:12 responds to Daniel's question (Dan 12:8), which is connected to the first question (Dan 12:6b) via the demonstrative pronoun "these."

העת ההיא in Daniel 12:1: Relationship with
מועד מועדים וחצי of Daniel 12:7

The expression מועד מועדים וחצי (time, times, and half a time) in Dan 12:7 responds to the question: עד־מתי קץ הפלאות (until when [is] the end of the wonders?). The question's temporal nature corresponds to the answer's temporal nature. Pfandl considered that an explanation is part of the structure of the prophetic lines in the book of Daniel.⁶⁶ Thus, considering Dan 12:5–13 as a new predictive discourse where the time flows as in Dan 11:2b–12:13 is not probable.

Temporality in Dan 12:5–13 only responds to the interrogative discourse. One of the men on the shore of the river asks, and the Man dressed in linen answers (12:5–7).⁶⁷ Daniel asks, and the Man dressed in linen responds (12:8–13).

In addition, the use of similar linguistic terminology demonstrates that the questions and the answers in Dan 12:5–13 refer back to the predictive discourse of Dan 11:2b–12:3. That is the case with the word הפלאות. First, the presence of the definite article precludes the reference of any wonder.

In other words, even though the root פלא and its derivations occur many times in

⁶⁶Pfandl, *Time Prophecies in Daniel 12*, 2–3.

⁶⁷The gesture of raising the hand and swearing in the response of the Man dressed in linen has the intention of an oath formula. Those are two of the authenticating elements. See Blane Conklin, *Oath Formulas in Biblical Hebrew*, ed. M. O'Connor and Cynthia L. Miller, LSAWS 5 (Winona Lake, IN: Eisenbrauns, 2011), 15–22.

the Hebrew Bible (86), the determination of the term הפלאות in Dan 12:6 points out a specific context. The previous derivate word of the root פלא, namely, the נפלאות is in Dan 11:36. Therefore, the wonders of 12:6 are the wonders of 11:36. The temporal flow of the narrative places the wonders spoken by the King of the North before עת קץ.

Moreover, the Hebrew term מועד provides a linguistic-temporal connection between the context of Dan 11:35 and Dan 12:7. Thus, the wonders that the King of the North speaks remain for מועד מועדים והצי (Dan 12:7). The word מועד describes that same period in Dan 11:35.

Therefore, in the narrative flow of the predictive discourse to which Dan 12:7 refers, the linguistic connections of the root פלא and the temporal term מועד, indicate that the expression מועד מועדים והצי is prior to העת ההיא. The temporality of a specific expression generally flows toward the future in the predictive narrative. Although the same thing could happen in the questions and answers session, it does not always occur. Figure 2 illustrates this temporal relationship.

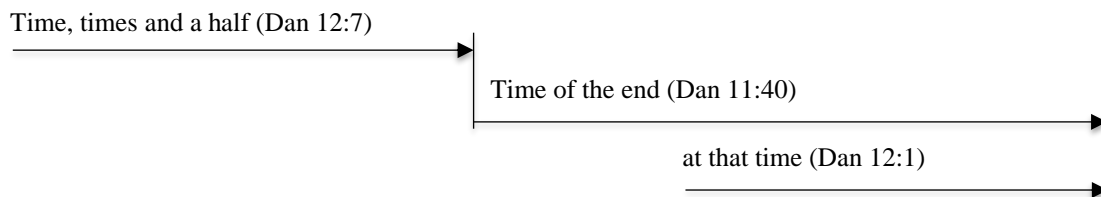


Figure 2. העת ההיא in Daniel 12:1: Relationship with מועד מועדים והצי of Daniel 12:7.

העת ההיא in Daniel 12:1: Relationship with
ימים אלה מאתים ותשעים of Daniel 12:11

Daniel listens to the answer of the Man dressed in linen to the man on the shore of the river (Dan 12:7), but he does not understand the meaning of the response; thus, he asks the same question with different words: *מה אחרית אלה* (what is the end of these?). The demonstrative pronoun *אלה* is the last word in the answer of the Man dressed in linen in Dan 12:7.

The answer to Daniel (12:9) refers to the order of Dan 12:4 and its effective application.⁶⁸ Daniel received the instruction to conceal the book and seal it at the end of the predictive discourse (Dan 12:4). However, the narrative continues with the question of one man on the shore of the river.

Daniel entered in the conversation asking for clarification of the content that he did not understand. Then, in Dan 12:9 the introduction “go Daniel” (as in Dan 12:4 “and you Daniel”) is a reminder that he is not supposed to receive more information. However, as an act of mercy, the answer provides additional temporal details (1290 and 1335 days).

In Dan 12:10, the Man dressed in linen expands the explanation of what is going to happen during the *מועד מועדים וחצי* using the same verbal roots (*ברר*, *צרוף*, and *לבן*) of Dan 11:35.⁶⁹ In addition, the Man dressed in linen makes equivalent the information of the period of persecution (*מועד מועדים וחצי*) to a certain number of *ימים*. The key for such a connection is the relationship between Dan 11:33, 35 and 12:11–12 through Dan

⁶⁸See pages 128 to 131 of this dissertation.

⁶⁹See pages 131 to 133 of this dissertation.

12:7. In Dan 11:33–35, the prophet uses the temporal expressions ימים (Dan 11:33) and מועד (Dan 11:35) to describe the persecution. In Dan 12:11–12, the word ימים appears in a detailed temporal explanation to Daniel’s question. However, Dan 12:7 uses the same word as in 11:35 to describe persecution. Therefore, the intra-textual linguistics connects the expression “time, times, and half a time” (מועד מועדים וחצי) of Dan 12:7 to the term days (ימים) of Dan 12:11–12 in terms of equivalency. Figure 3 describes the linguistic correspondence between Dan 11:33–35 and Dan 12:7 and 11–12.

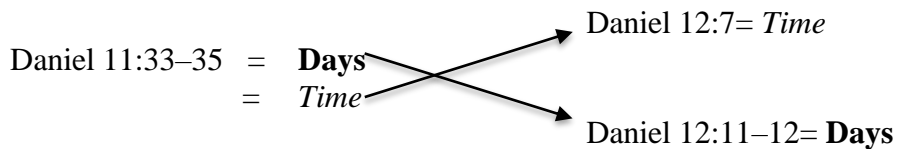


Figure 3. Days, time: Relationship in Daniel 11.

Moreover, beside the temporal language; Dan 11:35 and Dan 12:6–7 share similar terminology. Linguistically speaking, the content of Dan 12:6–7 echoes Dan 11:33–35 and, at the same time, points out to Dan 12:11–12. Table 66 presents similar, non-temporal language between Dan 11:33–35 and Dan 12:6–7.

Table 66. Similar language between Daniel 11:33–35 and Daniel 12:6–7

Reference	Similar Language		
Daniel 11:33–35	עם	קץ	מועד
Daniel 12:6–7	עם	קץ	מועד

Even though the use of the word ימים in the context of Dan 12 is new, its occurrence refers back to Dan 11:33 as the period that the persecution would last. The temporal terms מועד and ימים describing the period of testing in Dan 11:33–35 are the same for explaining the equivalent temporal frame in Dan 12:7–12.

The linguistic similarity between Dan 11:33–35 and Dan 12:10–12 (as the relationship between Dan 11:33–35 and Dan 12:6–7 in Table 66) is evident, as Table 67 demonstrates. Therefore, there is a certain linguistic connection that is common to the three texts (Dan 11:33–35, Dan 12:6–7, and Dan 12:10–12)

Table 67. Similar language between Daniel 11:33–35 and Daniel 12:10–12

Reference	Similar Language					
Daniel 11:33	משכילים	בין	רבים	ימים		
Daniel 11:35	משכילים				צרף	ברר לבן
Daniel 12:10	משכילים	בין (x2)	רבים	ימים	צרף	ברר לבן
Daniel 12:11–12				ימים		

Now, Dan 12:11 uses the term ימים (instead of מועד) to describe the duration of a period in which התמיד (*the tamid*) will be taken away and שקוץ שמים (the abomination that makes desolation) will be set up. These Hebrew terms refer back to Dan 11:31 where the same words appear in the predictive discourse. However, Dan 12:11 peculiarly deals with temporality, especially in the use of prepositions.

For instance, the prepositions מן and עד in Dan 9:25 specify the beginning and the termination of a period: מן־מצא דבר להשיב ולבנות ירושלים עד־משיח נגיד (*from the going forth of the order to restore and build Jerusalem until the Messiah Prince*). However, Dan

12:11 only has the preposition מן. Although the duration of the period is for ימים אלה (1290 days); the absence of the preposition עד in the syntactic construction (as in Dan 9:25) emphasizes the initiation of the time. In other words, Dan 12:11, using ימים instead of מועד, expands the information of the events of the מועד מועדים וחצי (Dan 12:7) by thirty days,⁷⁰ thus indicating the difference between both periods at the beginning of the 1290 days and not at its end.

The parallel syntactic construction (*vav* + prepositional phrase [ולתת+ו], [ומעת+ו]) of the two expressions that introduce the 1290 days in Dan 12:11 is noteworthy. The phrases complement each other: (1) ומעת (and from the time of), (2) ולתת (and to prepare). They refer to the same theme, but each indicates different connotations. ומעת emphasizes the beginning of the period, while ולתת provides the purpose of that beginning.

In Dan 11:31, the actions of the verbs סור and נתן are expressed by *veqatals* (future) as part of the predictive discourse. However, Dan 12:11 provides additional information for Daniel's temporal question (Dan 12:8). Thus, Dan 12:11, being a temporal response (in distinction to Dan 11:31), emphasizes temporality. The introductory prepositional phrase ומעת (and from the time of) and the syntactic construction with a semantical connotation of purpose (ולתת = *vav* + *lamed* + infinitive

⁷⁰ מועד מועדים וחצי (Time, times and half a time) is equal to 1260 days. Thus, there are thirty days of difference between the two periods.

construct) points out the first part of the period. In other words, the “preparation” of the abomination that makes desolation occur in the first part of the 1290 days. Table 68 shows the similar and distinct elements between Dan 11:31 and Dan 12:11 and illustrates the above discussion.

Table 68. Similarity and distinction between Daniel 11:31 and Daniel 12:11

Reference	Similar and Distinct Language					
		Veqatal	Qatal	Veqatal	Article	Noun
Daniel 11:31		והסירו	התמיד	ונתנו	השקוץ	משומם
	Prep. Phrase	Qatal		Inf. Const.		Participle
Daniel 12:11	ומעת	הוסר	התמיד	ולתת	שקוץ	שם

If this is true in Dan 12:11, and if Dan 12:7 describes the abomination that makes desolation; then, the temporal distinction between the מועד מועדים וחצי of Dan 12:7 and the ימים אלף מאתים ותשעים of Dan 12:11 exists at the first part of the ימים, more specifically, a time to prepare the abomination. Thus, in Dan 12:11, the thirty days of difference between the מועד מועדים וחצי and the ימים אלף מאתים ותשעים represents a period before the beginning of the 1260 days of Dan 12:7.

In addition, as is presented above, Dan 12:11 (ימים) refers to Dan 11:33 (ימים). In the temporal flow of the narration of the predictive discourse in Dan 11:2b–12:13, Dan 11:33 is prior to the עת קץ of Dan 11:40. The noun משכילים and the verb כשל connect Dan 11:33 to Dan 11:35. In Dan 11:35, the period of testing lasts עד עת קץ (until the time of the end). However, Dan 11:40 narrates what will happen בעת קץ (in the time of the end). Thus, in that way, Dan 11:33 is prior to Dan 11:40.

In summary, the 1290 days begins thirty days before the time, times, and a half. In other words, the temporal relationship of the **ימים אלף מאתים ותשעים** in Dan 12:11 is prior to **העת ההיא** in Dan 12:1. Figure 4 summarizes the previous information. It illustrates the temporal relationship of Dan 12:11 and Dan 12:1.

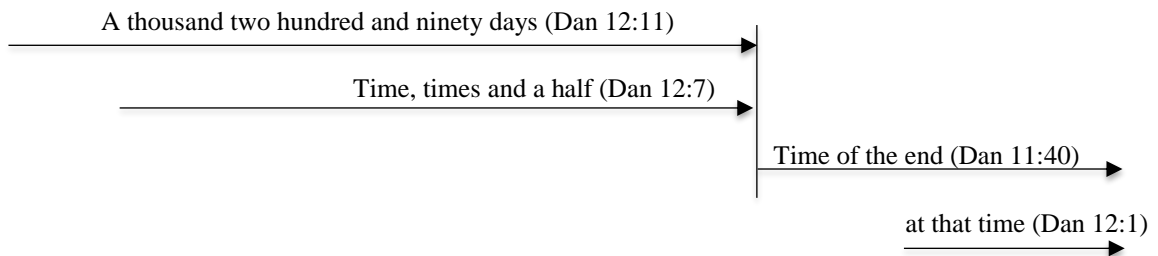


Figure 4. **העת ההיא** in Daniel 12:1: Relationship with **ימים אלף מאתים ותשעים** of Daniel 12:11.

העת ההיא in Daniel 12:1: Relationship with **ימים אלף שלש מאות שלשים וחמשה** of Daniel 12:12

Daniel 12:12 initiates with the phrase **אשרי המחכה ויגיע**. Although “the two verbs ‘wait’ and ‘arrive’ have temporal reference and connotation,”⁷¹ unlike Dan 12:11, the introduction of Dan 12:12 does not have any preposition with temporal connotation. The beginning of the period in Dan 12:12 is based on the introduction of the period in Dan 12:11 for the following reasons: first, Waltke and O’Connor affirmed that **אשרי** is a nominal exclamation “found only in construct phrases (# 2–3) or with suffixes.”⁷² Thus,

⁷¹Jacques B. Doukhan, personal communication, February 19, 2023.

⁷²Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 681.

אשרי is never alone. Generally, the presence of an exclamation is to “introduce the nature of a particular state.”⁷³ As in many cases in the Hebrew Bible, in Dan 12:12, אשרי is followed by participle, which confirms the concept of a state.⁷⁴ Second, although the participle implies a durative state, in Dan 12:12, the combination participle + *yiqtol* + temporal expression determines the duration (the one who waits + and arrives + 1335 days). Third, according to Waltke and O’Connor, the temporal use of the preposition ל includes “a sense like the terminative (to, by, until or after a period of time).”⁷⁵ In Dan 12:11–12, there are two occurrences of the preposition ל. In Dan 12:11, the word ולתת (vav + ל + infinitive construct) has a connotation purpose, namely, *and to prepare*. In Dan 12:12, the use of the preposition in the term לימים is temporal. Thus, the temporal preposition ל is used to determine the *terminus ad quem*, meaning *until*. In addition, the preposition מ in Dan 11:11 is *terminus a quo*, namely, *from*. Fourth, the asyndetic introduction of Dan 12:12 indicates that the narrative continues its flows without interruption, referring to the same subject. In English, the introduction of Dan 12:12 could be understood by the phrase “for instance, happy is...” or “by the way, happy is...” The only temporal preposition that precedes the blessing in Dan 12:12 is “from” in Dan 12:11. Thus, the initiation of the 1335 days is the same as the 1290 days. In other words, the 1335 days of Dan 12:12 begins at the same time as the 1290 days of Dan 12:11.

⁷³Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 477.

⁷⁴See, for instance, 1 Kgs 10:8; Isa 30:18; 32:20; Ps 2:12; 32:1–2; 41:2; 84:5, 13; 89:16; 106:3; 119:2; Prov 8:34; 14:21; 16:20; 20:7; 28:14.

⁷⁵Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 206.

Therefore, the 1335 days end after the 1290.

On the other hand, there is a thematic change in the content of Dan 12:12. From the abomination that makes desolation (Dan 12:11), the text announces the happiness (אֲשֶׁרִי) of the one who waits and reaches *שְׁלֹשׁ מֵאוֹת וְחֲמִשָּׁה* (1335 days). The period of testing for the people of God when the abomination that makes desolation is active (Dan 12:11; cf. Dan 12:7, 10; 11:33–35; 8:10–12; 7:21, 25) has finished before the end of the 1335 days. The combination of the nominal exclamation אֲשֶׁרִי with the participle has a gnomic connotation in the present (happy is the one who waits); however, the *yiqtol* וַיִּגִּיעַ projects the blessing to the future. In other words, the semantic sense of the clause is *happy is the one who reaches 1335 days in expectation*.

According to the narrative flow in the predictive discourse of Dan 11:2b–12:3, to which Dan 12:12 refers, the *שְׁלֹשׁ מֵאוֹת וְחֲמִשָּׁה* of Dan 12:12 is prior to *הַעֵת הַהִיא*. Figure 5 illustrates this point.

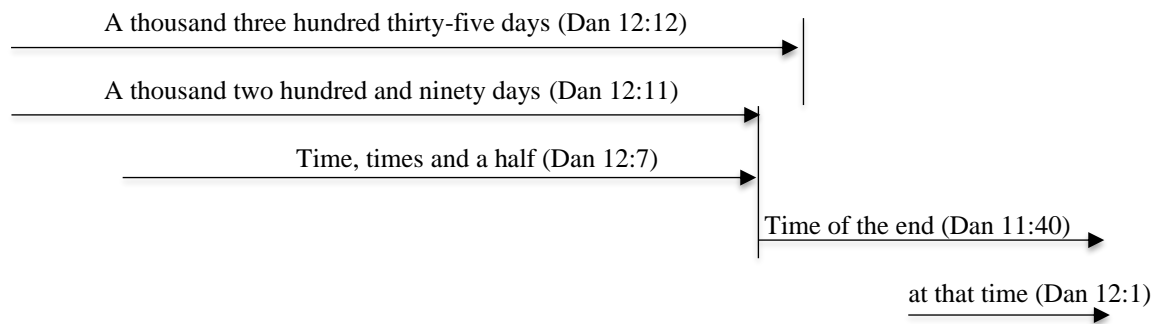


Figure 5. *הַעֵת הַהִיא* in Daniel 12:1: Relationship with *שְׁלֹשׁ מֵאוֹת וְחֲמִשָּׁה* of Daniel 12:12.

אֵת הַעֵת הַהִיא in Daniel 12:1: Relationship with
קִץ הַיָּמִין of Daniel 12:13

Daniel 12:13 as an Epilogue

Daniel 12:13 is the epilogue of the section of questions and answers of Dan 12:5–13. The following reasons support Dan 12:13 as an epilogue. First, an epilogue generally appears at the end of a section. Second, the structure of the fourth prophetic line of the book of Daniel shows (1) introduction (Dan 10:1–11:2a), (2) predictive discourse (Dan 11:2b–12:4), and (3) the section of questions and answers (Dan 12:5–13). The predictive discourse ends with an inserted hortatory discourse in Dan 12:4. In the same manner, the section of questions and answers ends with a hortatory discourse in Dan 12:13.

Therefore, the change from one kind of discourse (predictive or interrogative) to a hortatory at the end of a section contributes to the identification of Dan 12:13 as an epilogue.

Third, the similar language of Dan 12:4 and Dan 12:13 shows intentionality in the text in both cases to express the literary device of an epilogue. Both verses begin with the expression וְאַתָּה (conjunction *vav* + personal pronoun 2ms). There is a modification from the third person to the second person in the flow of the discourse in both cases.

Considering the previous contexts, the conjunction *vav* is disjunctive; the man dressed in linen is now referring to the prophet in a more intimate way. In other words, the semantic sense in Dan 12:4 and Dan 12:13 may be *now, regarding of you, Daniel*.

The imperatives הַתְּמַם/סַתְּמָה in Dan 12:4 and לֵךְ in Dan 12:13 provide the essential feature of the hortatory discourse. Thus, the commands to Daniel refer to what he had to do with the book and the vision (Dan 12:4) and with his expectation of the end of his life

and beyond. The language implies a sense of *finale*, namely, eschatological, an eschatological epilogue.

The sense of an eschatological epilogue in Dan 12:4 and Dan 12:13 is supported by the temporal expressions עַתְּ קִץ and קִץ הַיָּמִין. Table 69 shows the linguistic similar elements between Dan 12:4 and Dan 12:13.

Table 69. Daniel 12:4 and 9: Linguistic similar elements

Temporality	Imperative	Pronoun	Reference
עַד־עַתְּ קִץ	סַתֵּם וְחַתֵּם	וְאֵתָהּ	Dan 12:4
קִץ הַיָּמִין	לְךָ	וְאֵתָהּ	Dan 12:13

Relationship Between the Resurrections of Dan 12:13 and Dan 12:2

Daniel 12:3 is a promise to the prophet regarding his own resurrection. Daniel 12:13 and 12:2 share the same theme: resurrection. Collins said: “In Daniel 12:13 Daniel is told that he will rise from his rest at the end of the days. The end, then, is the time when the archangel Michael intervenes and the resurrection place, roughly what the later tradition would call the end of the world take.”⁷⁶

However, is the resurrection of Dan 12:2 the same as the resurrection of Dan 12:13? Stele discussed the relationship of Dan 12:2 and Dan 12:13.⁷⁷ Here, there is only a summary with some additional details concerning the temporality. One should compare the temporality expressed in both passages to answer this question. First, whereas the

⁷⁶Collins, *Apocalypticism in the Dead Sea Scrolls*, 64.

⁷⁷Stele, “Resurrection in Daniel 12,” 192–213.

temporal frame of the resurrection in Dan 12:2 is **העת ההיא**, the temporal frame of the resurrection in Dan 12:13 is **קץ הימין** (the end of the days). Second, while Dan 12:2 employs a noun derived from the verb **ישן** (to sleep) as the term to describe death, Dan 12:13 uses **נוח** (to rest) to define death. Third, the word for “resurrection” in Dan 12:2 is **קיצ** (to awake), while in Dan 12:13, the term for resurrection is **עמד** (to stand up). Fourth, the subjects of the resurrection are **רבים** (many) in Dan 12:2. On the other hand, in Dan 12:13, the subject of the resurrection is **דניאל**.

Doukhan rightly affirmed that the resurrection in Dan 12:2 and 12:13 “concerns essentially the righteous (represented chronologically first by the **רבים** and then by Daniel).”⁷⁸ He presents as evidence in the text “a continuous flow about the righteous”⁷⁹ and “the number of parallels between the resurrection of Daniel in Dan 12,13 and the resurrection of the in Dan 12,1–3, and notably between the pair ‘rest-stand up’ responding to the pair ‘sleep-wake up.’”⁸⁰

Table 70 shows this comparison:

Table 70. Comparison of the resurrection theme between Dan 12:2 and 12:13

Terminology	Daniel 12:2	Daniel 12:13
Temporal Frame	ובעת ההיא	קץ הימין
Death	ישן	נוח
Resurrection	קיצ	עמד
Subject	רבים	דניאל

⁷⁸Doukhan, “From Dust to Stars,” 97.

⁷⁹Doukhan, “From Dust to Stars,” 97.

⁸⁰Doukhan, “From Dust to Stars,” 97.

The resurrection of the רבִּים is a special resurrection during the time of trouble, while the resurrection of Daniel occurs in the final moments of history. Thus,

The word death in Daniel 12:2 signifies “sleep” while in 12:13, the verb means, “to rest.” The resurrection in Daniel 12:2 implies “to awake” while in 12:13 it means, “to stand.” All humanity, regardless if they are righteous or wicked “sleep” and “awake,” but only the righteous “rest” and “stand up” before God. Whereas Daniel 12:13 refers to the general resurrection, Daniel 12:2 refers to a distinct one, a special during the time of trouble.⁸¹

The “Days” of Dan 12:13 and the Other “Days” in Dan 11–12

In the introduction of the fourth vision, the heavenly messenger tells Daniel that the vision is for the אַחֲרֵית הַיָּמִים (later days, Dan 10:14). The word יָמִים appears two times in the section of the predictive discourse of Dan 11 (20, 33), and two times in the section of explanation (Dan 12:11–12). Daniel 12:11–12 refers back to Dan 11:33 concerning the days of the persecution of the wise.

Thus, if the predictive discourse in Dan 11:33 uses יָמִים as a symbolic terminology, there is no reason to consider יָמִים as literal days in the explanation of Dan 12:11–12. The word יָמִים in Dan 11:33 relates to the *time, times, and half a time* period of persecution in the explanation of Dan 12:7. Therefore, the יָמִים of Dan 12:11 (1290) and 12:12 (1335) is only an extension of the original יָמִים in the vision (Dan 11:33), which is symbolic time. The prophetic periods are part of the explanation following the structure of Daniel’s four lines of prophecy (vision-predictive discourse/explanation of the prophetic times). Daniel only repeats the question of the man beside the river; the first

⁸¹Ruiz, “Liberation and Resurrection,” 83.

answer is *time, times, and a half time*; the second answer, referring to the same subject, expands the period to 1290 and 1335 days.

However, the last ימיִם in Dan 12 has a particular orthography: the plural ending is a ך instead of a regular Hebrew ׁ. Stele wrote about “the last word in the book of Daniel.”⁸² The text introduces Aramaic again, evoking the bilingual nature of the whole book. Nevertheless, it seems that the final ך has another purpose: the הימין of Daniel 12:13 has an orthographic and temporal distinction from the other ימיִם in Dan 12. The ימיִם in Dan 12:11–12 predicts the preparation of the period of persecution, the persecution itself, and the raising of a blessed people. However, the הימין of Dan 12:13 refers to the resurrection at the last moment of the eschaton. Therefore, based on the comparison of the linguistic terminology of the resurrection theme in Dan 12 and the distinction between the last Hebrew term for days in Dan 12:13, the temporal relationship of the העת ההיא of Dan 12:1 in reference to the הימין of Dan 12:13 is of anteriority.

העת ההיא includes, in its temporal frame, the events of the standing up of Michael, the liberation of the people of Daniel, the resurrection, and the shining of the wise ones. In other words, in העת ההיא as the last part of the עת קץ, the time is still running. However, קץ הימין implies the end of all the events. The following discussion supports this argument. First, according to Gen 4:3; 2 Sam 14:26; 1 Kgs 17:7; Jer 13:5; and Neh 13:6, the expression קץ הימין expresses the end of a temporal period

⁸²Artur Stele, “The Last Word of the Book of Daniel: A Grammatical Mistake or a Conscious Choice?” *Ministry* (February 2021): 6–9.

and not its extension. While *העת ההיא* represents the temporal extension where the last events occur, *קץ הימין* points out the finalization of the span and the events. Thus, *העת ההיא* is prior (anterior) to *קץ הימין*. Second, the literary place of *קץ הימין* in the epilogue of the fourth and last prophetic line in Daniel and in the last verse of an apocalyptic book contributes to the concept of a final point in time.

Third, the *nun* instead of a *mem*, as the last letter in *הימין*, highlights the singularity of the moment in comparison with all the days previously referred to. Fourth, the eschatological nature of the book of Daniel has an ending with an eschatological echo of its beginning in the phrase *קץ הימים* (Dan 1:15, 18). In Dan 1, Daniel and his friends at the “end of the days” were standing (*עמד*) before the king (Dan 1:4, 19). In the same manner, Daniel, at the “end of the days,” will stand (*עמד*) to receive his reward.

Fifth, the only event that occurs at the moment of the end of the days is an eschatological resurrection. Sixth, the connotation of the similar phrases (*ואתה/לך דניאל*) at the beginning of Dan 12:9 and Dan 12:13 point to a distinct time. Daniel 12:9 refers to *עת קץ*, while Dan 12:13 points out *קץ הימין*. Thus, although both are hortatory discourses in the section of questions and answers of Dan 12:5–13, their temporalities are not the same. Finally, the eternal destiny (*עולם*) of the resurrection in Dan 12:2 has a distributive sense—life for some and shame for others. Nevertheless, the destiny of the resurrection in Dan 12:12 is the reward of Daniel, the beloved prophet.

Figure 6 portrays this temporality:

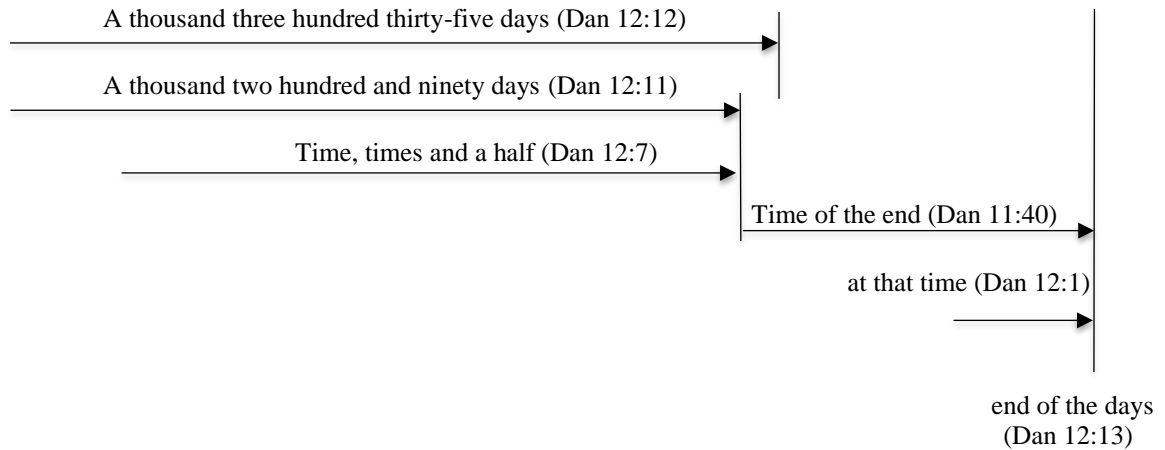


Figure 6. הַעֵת הַהֵיאַ in Dan 12:1: Relationship with הַיָּמִין of Daniel 12:13.

הַעֵת הַהֵיאַ in Dan 12:1: An Eschatological Temporal Expression

The division of chapters between Dan 11 and 12 breaks the flow of the narrative of the predictive discourse. It goes from 11:2 to 12:3, having its last part in Dan 11:40–45. The eschatological emphasis in Dan 12:1 is evident for the following reasons.

1. הַעֵת הַהֵיאַ introduces the context of the climactic events in the predictive discourse of Dan 11:2–12:3. The tension that produces the planting of the palatial tents of the King of the North is relieved by the action of Michael standing up to deliver the people in the temporal frame of הַעֵת הַהֵיאַ. Thus, in terms of temporality, הַעֵת הַהֵיאַ appears in the last part of the predictive discourse.

2. In the temporal context provided by הַעֵת הַהֵיאַ, the *yiqtol* of עָמַד shows Michael standing up for the last time in the predictive discourse. However, the second time that the verb עָמַד appears, referring to Michael, it describes His disposition to be standing all the time in favor of the people of Daniel.

3. The word **לע** occurs four times in Dan 12:1, intentionally emphasizing temporality. Thus, the time, within the context of the “time of the end” (11:40) is evident at the end of the prophecy.

4. **העת ההיא** as a temporal expression appears three times in Dan 12:3. That is the only place in the Hebrew Bible with such a frequency in one verse (**העת ההיא** occurs 73 times in the Hebrew Bible).

5. In the temporal frame of **העת ההיא**, there occurs a resurrection of “many of the ones who sleep.” This resurrection includes righteous and wicked at the same time.

6. The outcome of the resurrection has eternal (**עולם**) consequences.

7. The people liberated from the time of trouble “are found written in the book.” Thus, liberation comes as a result of judgment.

It appears that, according to the nature and uniqueness of the events included in its temporal frame, **העת ההיא** is the eschatological temporal phrase *par excellence* in the book of Daniel. Its temporality includes the final events of the “time of the end” (Dan 11:40).

Summary

The predictive discourse that begins in Dan 11:2 continues to Dan 12:1–3 which presents the eschatological climax of the narrative. **העת ההיא** introduces this new section, and it appears three times in Dan 12:1. The next points summarize the analysis of **העת ההיא** in the context of Dan 12:1–3:

1. According to the sequence of the primary verbal forms (*yiqtol-veqatal*), Dan 11:2–12:3 seems to be a predictive discourse.
2. The relationship *yiqtol-veqatal* in Dan 11:5, 10, 11, 14, 19, 23, 24, 26, 30, 31, 32, 33, and 39 indicates that a *yiqtol* action is developed for one or more *veqatal* forms. In other words, Dan 11 reveals that *yiqtol* is generally the main verb of its predictive discourse, and *veqatal* describes the consequence of the *yiqtol* action. Thus, the main line in the predictive discourse of Dan 11:45–12:3 follows the *yiqtol* verbal forms (וַיִּטַע and יַעֲמֵד).
3. הַהֵיאָה־הַהֵיאָה synchronizes וַיִּטַע (Dan 11:45) with יַעֲמֵד (Dan 12:1). In other words, when the King of the North plants his palatial tents against the Holy Mountain, Michael stands to deliver His people.
4. הַהֵיאָה־הַהֵיאָה in Dan 12:11 has a merging effect in the flow of the predictive discourse and introduces a new temporal frame (הַהֵיאָה־הַהֵיאָה) within another (עַתָּה קֵץ). Thus, “that time” is the last part of the “time of the end.”
5. Thematically speaking, the events of Dan 12:1–3 are eschatological. Its repetition wraps all the temporal sense of the very last moments in the prophecy of Daniel.
6. According to the chiastic structure of Dan 12:1, based on the word עַתָּה, the definition of הַהֵיאָה־הַהֵיאָה is עַתָּה צָרָה. Thus, “that time” is “the time of trouble.”
7. הַהֵיאָה־הַהֵיאָה consists of a temporal frame that includes the events of Dan 12:1–3. Following are the arguments that support that assertion: (1) The syntactic pattern *vav x yiqtol* to describe events in the same temporal frame within the predictive discourse (as

occurring in Dan 11:6 and 14) is present in Dan 12:1–3, (2) the rhetorical device of explanatory phrases to describe the nature of persons and temporal phrase (Michael, the people of Daniel, the time of trouble, and the sleepers that awake), (3) grammatical links in the narrative (demonstrative pronouns, prepositions, and adverbs), and (4) the shift of character in the discourse (from the King of the North to Michael).

8. “At that time,” in the “time of trouble,” various events happen: (1) the standing of Michael (Dan 12:1), (2) the liberation of those who are written in the book (Dan 12:1), (3) the resurrection (Dan 12:2), and (4) the shining of the wise (Dan 12:3).

9. The semantic analysis of the Hebrew verb מלט in Dan 12:1 suggests that the liberation (Dan 12:1) and the resurrection (Dan 12:2) are two distinct events. The effect of liberation is to preserve the life of those in danger. The King of the North wants to exterminate them.

10. The use of the verb היה in Dan 12:1 denotes the existence of living people in the time of trouble. Thus, liberation could not be from death.

11. The sleepers who awake (Dan 12:2) and the wise who shine (Dan 12:3) are two distinct groups for the following reasons: (1) the previous information before the awakening, and the shining stipulates that one group is sleeping while the other is making many just (this expression has a parallel with Dan 11:34); (2) according to Dan 11:33, the wise have a time of persecution and the wise in Dan 12:1 pass through the time of trouble; and (3) the participle forms occur only in Dan 12:1 (be liberated and be found in the book) and 12:3 (the wise and the ones making just).

12. In the temporal analysis of Dan 12:1–3, the resurrection in Dan 12:2 occurs during the time of trouble.

13. The ones who awake in Dan 12:2 are a part (מן partitive) of the sleepers and are divided into two groups (distributional אלה) with two distinct eternal destinies.

14. The resurrection of Dan 12:2 “is still partial; it concerns only ‘many’.” Thus, the “resurrection is not universal. It is the destiny of the very good and the very bad.”

15. The temporal relationship between עת קץ (Dan 12:4) and העת ההיא (Dan 12:1) is anteriority and simultaneity. עת קץ is anterior to העת ההיא, and העת ההיא becomes simultaneous to עת קץ.

16. The narrative flow of the predictive discourse to which Dan 12:7 refers, the linguistic connections of the root פלא in Dan 11 and the temporal term מועד, indicate that the expression מועד מועדים וחצי is anterior to העת ההיא.

17. The temporal relationship of ימים אלף מאתים ותשעים in Dan 12:11 is prior to העת ההיא in Dan 12:1.

18. According to the narrative flow in the predictive discourse of Dan 11:2b–12:3 to which Dan 12:12 refers, ימים אלף שלש מאות שלשים וחמשה of Dan 12:12 is prior to העת ההיא.

19. The temporal relationship of העת ההיא of Dan 12:1 and קץ הימין of Dan 12:13 is of anteriority. Moreover, the distinction of language for death, resurrection, and temporality in both passages suggests that the resurrection of Daniel (12:13) and the resurrection of sleepers (Dan 12:2) are different. Daniel’s resurrection is at the last moment of העת ההיא (קץ הימין), while the resurrection of Dan 12:2 happens in העת ההיא.

20. The unique orthography of $\eta\text{מ״ה}$, the last word of the book of Daniel, seems to indicate that whereas the $\delta\text{מ״י}$ in Daniel 12:11–12 predict the preparation of the period of persecution, the persecution itself, and the raising of a blessed people, the $\eta\text{מ״ה}$ of Daniel 12:13 refers to the resurrection at the last moment of the eschaton. The subtle distinction of the η instead of a δ helps to avoid the confusion between those temporal references.

CHAPTER VIII

SUMMARY, CONCLUSION AND IMPLICATIONS

הָעֵת הַזֶּה has 73 occurrences in the Hebrew Bible; of these, three are in Dan 12:1.

The purpose of this investigation is to determine the temporal frame of הָעֵת הַזֶּה in Dan 12:1. Therefore, the conclusion of this study is based on the findings of the analysis of הָעֵת הַזֶּה in Dan 12:1.

Chapters 2 to 5 of this dissertation explore and suggest the temporal-semantic roles of הָעֵת הַזֶּה in the Hebrew Bible (Pentateuch, Former Prophets, Latter Prophets, and Writings), not including Daniel 12:1. Chapters 6 and 7 study הָעֵת הַזֶּה in Dan 12:1.

This chapter consists of (1) a summary of the findings in chapters 2–5, (2) the conclusion, and (3) the implications and theological contributions of the findings of this study.

Summary of the Findings of Chapters 2 to 5

In the Pentateuch (chap. 2), הָעֵת הַזֶּה occurs in Genesis (21:22 and 38:1) and Numbers (22:4) in narrative discourse. In addition, it appears 15 times in Deuteronomy as a narrative embedded in a first-person direct speech. הָעֵת הַזֶּה in Deuteronomy generally precedes retrospective history, introducing an instructional discourse.¹ The temporal-

¹According to Longacre and Bowling, *Understanding Biblical Hebrew Verb Forms*, 299, 624.

semantic roles of *העת ההיא* in the Pentateuch are of two types: (1) synchronization of temporal frames in the narrative (Genesis and Numbers) and (2) an argumentative-historical device for instructional discourse (Deuteronomy).

Under the first type, *העת ההיא* synchronizes temporal frames through an action. For instance, *העת ההיא* synchronizes Ishmael's expulsion and his adulthood with the time of Abraham living in the land of the Philistines, introducing the visit of Abimelech to Abraham. The same occurs between Joseph's narrative of going and dwelling in Egypt and Judah's dwelling in Canaan (Gen 38:1).

העת ההיא also helps to introduce a character in the narrative, accentuating his personality. In Num 22:4, *העת ההיא* emphasizes the kingship of Balak at the time of the Balaam oracles toward Israel. Although *העת ההיא* does not appear in the main line of the discourse in the narrative strategy, the temporal synchronization provides a significant background to the narrative, enriching its semantic role.

In the direct speech of Deuteronomy, *העת ההיא* functions in the inserted narrative of retrospective history as an element of synchronization, pointing out the following: (1) an action in a temporality, (2) the point of reference of action after a temporal frame, and (3) a state to a temporal frame.

However, the synchronization that *העת ההיא* provides also helps in the structure of the discourse. Moses' strategy to build the instructional discourse in Deuteronomy is to remember what the Lord had done for Israel along the way to the Promised Land (historical retrospection) as the reason for the actual invitation to serve Him in the future (instructional discourse).

Some introductory phrases in the instruction after the historical retrospection are

1. “and now Israel” (Deut 4:1 after 1:9–3:29),
2. “so watch very much your souls” (Deut 4:15 after 4:10–14),
3. “keep yourself” (Deut 4:23 after 4:20–21),
4. “thus, learn today” (Deut 4:39 after 4:35–38),
5. “so, be careful to do” (Deut 5:32 after 5:22–31),
6. “and now, Israel” (Deut 10:12 after 9:7–10:11), and
7. “therefore, you will love Adonai” (Deut 11:1 after 10:22).

Thus, from the discourse analysis, **הַעֲתֵת הַיְיָ** also functions as an argumentative-historical device to provide the bases for the instructions to the actual generation.

In the Former Prophets (chapter 3) and the Writings (chap. 5), the temporal-semantic roles of **הַעֲתֵת הַיְיָ** occur in the context of the narrative genre and synchronize (1) an action in a temporal frame, (2) an action after a temporal frame, (3) a state to a temporal frame, (4) historical retrospection, (5) two consecutive temporal frames, and (6) a point in time between two temporal frames through an action. However, through **הַעֲתֵת הַיְיָ**, the narrative accentuates some themes like (1) fidelity (Ezra 8:34), (2) hostility and danger (Neh 4:16; 6:1), (3) the result of a warning (Neh 13:21), (4) the reason for a new beginning (1 Chr 21:28–29), (5) special celebrations (2 Chr 7:8; 30:3; 35:17), (6) the result of transgression (2 Chr 13:18; 15:5; 16:7; 28:16, 20–21), (7) royal persecution against a prophet (2 Chr 16:10), (8) a time of apostasy (Judg 21:24), and (9) the singularity of a person or a place (Judg 4:4; 2 Kgs 16:16; Josh 11:10).

The temporal-semantic roles of **הַעֲתֵת הַיְיָ** in the Latter Prophets (chap. 5) include historical narrative and prophetic predictions. In the narrative genre, **הַעֲתֵת הַיְיָ**

synchronizes an action in a temporal frame (Isa 20:2) and a point of reference of action after a temporal frame (Isa 39:1). On the other hand, the fulfillment of the predictive discourse includes (1) the near future (Jer 4:11; 8:1; 50:20; Mic 3:4; Zeph 1:2), (2) the messianic/eschatological era (Jer 33:15), (3) the restoration/eschatological era (Isa 18:7; Jer 3:17; Joel 4:1; Zeph 3:19–20), and (4) a combination of the near future and eschatological era (Jer 31:3; 50:4).

Conclusion

The purpose of this dissertation is to determine the temporal frame of הַעֵת הַהִיא in Dan 12:1. The study of the temporal phrase in the context of the Hebrew Bible is only to provide a context for this central task. Thus, on the one hand, chap. 6 discusses the temporality of the previous context of הַעֵת הַהִיא in Dan 12:1, namely, Dan 11:40–45. On the other hand, chap. 7 analyzes הַעֵת הַהִיא in terms of its temporal beginning, extension, events, and relationship with other temporal phrases in Dan 12.

הַעֵת הַהִיא in Daniel 12:1: Previous Context and Temporal Beginning

As mentioned in chap. 1, scholars relate הַעֵת הַהִיא to Dan 11:40–45 in three points of temporality: (1) back to Dan 11:40 at the time of the end, (2) after the end of the life of the King of the North in Dan 11:45, and (3) the time of the events described in Dan 11:45.

The analysis above indicates that הַעֵת הַהִיא is the last segment of עַת קֵץ merging into the temporal flow of the time of the end. הַעֵת הַהִיא synchronizes the temporal phrase of Dan 12:1, וּבַעֵת הַהִיא יַעֲמַד מִיכָאֵל (but at that time Michael will stand up), with the

phrase of Dan 11:45, ויטע אהלי אפדנו (and he will plant his palatial tents) in Dan 11:45. Thus, when the King of the North plants his palatial tents against the glorious and holy mountain, then Michael stands up.

העת ההיא in Dan 12:1 does not occur

1. previously in Dan 11:40,
2. at the end of the life of the King of the North, or
3. after the end of the life of the King of the North.

The following points summarize the arguments resulting from the exegetical analysis of the previous context and the beginning of the temporal frame of העת ההיא in Dan 12:1.

1. The morpho-syntactic flow of the verbs in Dan 11:40–45 corresponds to a predictive discourse type. *Yiqtol* is the leading verbal form to describe future events in the main line of the narrative.

2. In the predictive discourse of Dan 11:2–12:3, עת קץ (Dan 11:40) precedes העת ההיא (Dan 12:1).

3. According to the temporal analysis of the prepositions that precede עת קץ in the book of Daniel (ב in 11:40, ל in 8:17 and 11:35, and עד in 12:4 and 12:9), ב is the only one that describes the actual timing of the events. In other words, the expression “at the time of the end” introduces a new temporal frame in the predictive discourse.

4. The predictive discourse follows a consistent and forward-oriented time-line beginning with the temporal phrase ובעת קץ (Dan 11:40) and going all the way to the end of the prophetic narrative in Dan 12:3. The morpho-syntactic flow, the time-space

correlation, and the spatial movement in Dan 11:40–45 suggest this.

5. The morpho-syntactic flow in Dan 11:2–12:3, based on *yiqtol* and *veqatal*, suggests a forward temporal movement. Other forms and syntactic constructions (as participles in nominal clauses) may slow down the temporal flow, but it is not a probable, backward, temporal direction.

6. According to the natural flow of the text, עת קץ includes העת ההיא.

Nevertheless, in temporal terms, the predictive discourse describes many events between them. Thus, העת ההיא is the last section of עת קץ.

7. The main feature of the predictive discourse is the sequence *yiqtol* + *veqatal* forms. The context indicates that the action(s) of the *veqatal* forms represents a development or a consequence of the previous *yiqtol*. That pattern occurs in distinct places of Dan 11:2–12:3 (vv. 5, 10, 11, 14, 19, 23, 26, 30, 31, 32, 33, 39, 40–41 [one *yiqtol* followed by four *veqatals*], 42–43, 44, 45). Since the *veyiqtol* ויטע (and he will plant) represents the last active action of the King of the North, the following morpho-syntactic figures (*veqatal* וברא [and he will come] and nominal לו ואין עוזר לו [and there is not a helper for him]) are only the consequence of the *yiqtol* form.

8. The main line of the predictive discourse in Dan 11:40–12:1 follows the *yiqtol* verbal forms (עמך and ויטע). Michael stands up when the King of the North plants his palatial tents.

העת ההיא: Temporal Extension and Its Relationship with Other Temporal Expressions in Daniel 12

According to the study above, the temporal frame of העת ההיא covers the actions

described by the *yiqtol*s in Dan 12:1–3: (1) יעמד, ימלט (v. 1); (2) יקיצו (v. 2); and (3) יזהרו (v. 3). Moreover, the only temporal expression that has a simultaneous temporal relationship with העת ההיא in Dan 12 is עת קץ (vv. 4 and 9). Other temporal expressions in Dan 12 are anterior or posterior to העת ההיא. The following points summarize the reasons that support that conclusion.

1. Dan 11 shows a series of two or more *vav x yiqtol* constructions (11:6, 8–13, 14). In each occurrence, the *x* element of the first *vav x yiqtol* construction in the series is a temporal phrase that describes the temporal frame of the whole series. That is a pattern in Dan 11. In other words, the temporal phrase of the first *vav x yiqtol* covers the following *yiqtol* forms until the context suggests otherwise.

2. The *vav x yiqtol* construction of Dan 11:40 has עת קץ as the *x* element. עת קץ extends its range of temporality until the *vav x yiqtol* in v. 44 (ושמעות יבהלהו) [and news will dismay him]) and its *veqatal* and nominal clauses. In other words, עת קץ includes the time from the attack of the King of the South (Dan 11:40) until the end of the King of the North (11:45).

3. There is simultaneity in the last part of the “time of the end” and “that time.” Thus, the first *vav x yiqtol* construction in Dan 12:1 is still in the time of the end, defining the last part of the time of the end as “that time.”

4. The *vav x yiqtol* constructions of Dan 12:1–3 share the same temporal frame. Since the *vav x yiqtol* pattern in Dan 11:2–12:3 is consistent regarding the extension of its temporality, the clauses ובעת ההיא יעמד (Dan 12:1), ובעת ההיא ימלט (Dan 12:1), ורבים

מִשְׁנֵי אֲדַמַּת עֶפְרַיִם יִקְיָצוּ (Dan 12:2), and וְהַמְשַׁכְּלִים יִזְהָרוּ (Dan 12:3) are in the same temporal frame, namely, הַעֵת הַהִיא.

5. The *veqatal* form in the expression וְהִיְתָה עַת צָרָה defines the relative connotation of the demonstrative pronoun (הַהִיא) in הַעֵת הַהִיא. At this part of the predictive discourse (Dan 12:1), the *veqatal* (וְהִיְתָה [and it will be]) functions as a consequence of its previous *yiqtol* (יַעֲמֵד [he will stand up]), but also as a narrator's comments providing additional information. Thus, the expression עַת צָרָה (time of trouble) appears as the "name" of הַעֵת הַהִיא. "That time" (three times in Dan 12:1) is the "time of trouble."

6. Daniel 12:1–3 displays grammatical particles and rhetorical features that suggest its unity in terms of discourse structure; among them are (1) explanatory phrases, (2) grammatical links (verbal forms, prepositions, adverbs), and (3) a main character change from the King of the North to Michael.

7. The thematic content (liberation [v. 1], resurrection [v. 2], eternal glory [v. 3]) of Dan 12:1–3 suggests that the micro-section at the end of the predictive discourse of Dan 11:2–12:3 has eschatological overtones describing the climactic events of history.

8. Since Dan 12:4 and 9 refer to the time of the end of Dan 11:40, עַת קֵץ has an anterior and simultaneous relationship with הַעֵת הַהִיא.

9. Since Dan 12:7, 11, and 12 are answers to the questions of Dan 12:6 and 8 regarding Dan 11:33–36, the temporal expressions "time, times and half a time" (12:7), "1290 days" (12:11), and "1335 days" (12:12) have a relationship of anteriority with הַעֵת הַהִיא (Dan 12:1).

Implications and Contributions

The temporal-semantic analysis of הַעֲתָהּ הַהִיא in Dan 12:1, including its previous (Dan 11:40–45) and immediate context (Dan 12:1–3), has various implications. The contribution of this dissertation consists of new lines of evidence for the temporal understanding of הַעֲתָהּ הַהִיא and its context. The last part of this section offers the implications and contributions of the temporal-semantic analysis of הַעֲתָהּ הַהִיא in the Latter Prophets.

A Forward-linear-temporal Description of Events

One of the contributions of this dissertation concerns the temporality of Dan 11:40–12:3. The verbal morpho-syntactic pattern of the predictive discourse creates a forward-linear-temporal description of events. There is no indication in the text that the temporal flow goes backward or that a thematic structure supersedes the original chronological intention of the prophetic discourse. As Davidson indicated, apocalyptic prophecy “sweep[s] history.”² The apocalyptic prophecy in Daniel reveals events in the future and goes from a point in time and advances until the time of the end. That is a hermeneutical principle that allows the historical interpretation of apocalyptic prophecy. The problem with a conception of multiple fulfilments (like Ford’s apotelesmatic principle)³ or chronological backward movement in apocalyptic is that it does not respect the smoothness and continuity of the predictive discourse. Such an interpretation breaks

²Davidson, “Biblical Principles for Interpreting Old Testament Apocalyptic Prophecy,” 51–52.

³Desmond Ford, “Daniel 8:14: The Day of Atonement, and the Investigative Judgment” (position paper presented at the Glacier View Sanctuary Review Conference, Glacier View, Colorado, August 1980), 345.

the natural flow of the prophetic narrative. It is an eisegetical attempt to fit history into prophecy.

Besides the verbal morpho-syntactic flow, Dan 11:2–12:3 includes at least twenty temporal expressions inserted in the predictive discourse: (1) ולקץ שנים and at the end of the years (11:6), (2) בעתים in times (11:6), (3) שנים years (11:8), (4) ולקץ העתים שנים and at the end of the times-years (11:13), (5) ובעתים ההם and in those times (11:14), (6) ועד־עת and until the time (11:24), (7) כי־עוד קץ למועד because there is still for the end of the appointed time (11:27), (8) למועד at the appointed time (11:29), (9) ימים days (11:33), (10) קץ עד־עת until the time of the end (11:35), (11) כי־עוד למועד because there is still for the appointed time (11:35), (12) עד־כלה זעם until he finished the indignation (11:36), (13) קץ ובעת but at the time of the end (11:40), (14) ובעת ההיא but at that time (12:1), (15) עת צרה time of trouble (12:1), (16) עד העת ההיא until that time (12:1), (17) ובעת ההיא but at that time (12:1), (18) לחיי עולם to eternal life (12:2), (19) להרפות לעולם לעולם ועד to shame, to eternal contempt (12:2), and (20) לעולם ועד to eternity and ever (12:3).

The temporal expressions of the predictive discourse of Dan 11:2–12:3 lead to some observations: First, it is the prophetic narrative with more allusions to temporality. Time is an essential element in this predictive discourse.

Second, temporal expressions provide the temporal frame for future events. Sometimes temporal terminology is alone (שנים years [11:8], ימים days [11:33]), but most of the time, it is preceded by a preposition ב (11:6, 14, 40; 12:1), ל (11:6, 13, 27, 29,

35; 12:2, 3), *ld*[(11: 24, 35, 36; 12:1). The prepositions indicate the extension or the temporal relevance of the expression.

Third, the combination *כִּי־עוֹד* (conjunction + adverb) provides a rationale for an unsuccessful action because it will happen when the right time comes. Thus, Dan 11:2–12:3 is intentional about the time and announces the importance of certain temporal frame of specific events.

Fourth, the temporal expressions generally follow a chronological flow that precludes a temporal return. For example, in Dan 11:29, the actions of the King of the North coming to the South will happen *לְמוֹעֵד* (at the appointed time). The flow of the predictive discourse and the linguistic connections suggest that the events from vv. 29 to 35 run to a discontinuous future. These are some of the indicators of the temporal flow:

1. The morpho-syntactic flow of Dan 11:29–30 presents a temporal phrase + *yiqtol* + a chain of *veqatals*.

2. The construction *vav x yiqtol* at the beginning of Dan 11:30 shows a new scene in the narrative, not a backward movement in the discourse.

3. The word *בְּרִית* provides a solid connection between vv. 30 and 31.

4. The semantic intention of the narrative progressively intensifies the interaction between the King of the North and the people who are opposed to the covenant: (1) he is angry against the covenant (v. 30), (2) he understands those who forsake the covenant (v. 30), and (3) he seduces the violators of the covenant (v. 32).

Thus, a natural sequence pushes the narrative toward the future. The attempt to interpret this smooth future temporal direction by inserting a break or going back in time tends to destroy the narrative.

5. The word **עַם** connects linguistically to vv. 32 and 33. Thus, the term “people” in the phrase, “the people who know their God” (v. 32), anticipates that the wise are part of the people (v. 33).

6. The King of the North **בִּין** understands those who forsake the covenant (v. 30), while the wise make many **בִּין** understand (v. 33).

7. The wise will stumble for days (v. 33), and that stumbling will last until the time of the end (v. 35).

8. The term **לְמוֹעֵד** functions as an *inclusio* between vv. 29 and 35. That indicates the beginning and the end of a pericope in the narrative.

9. The first **לְמוֹעֵד** points out a crucial temporal location in the narrative where the King of the North will return to the South. The King of the North has many goings to the South (v. 29 mentions the former and latter return). However, the second **לְמוֹעֵד** indicates an important temporal frame, namely, **עַתָּה קֵץ**, “the time of the end,” when the passage narrates the last coming of the King of the North to the South before his end.

10. Moreover, the narrative includes geographical travels, which also implies temporal movement.

Therefore, an interpretation that attempts to fit Scripture to history, suggesting a temporal deviation or temporal retroversion, does not follow sound hermeneutics.

Whatever the historical fulfilment of the prophecy might be, the texts provide a temporal flow that must be respected.

Fifth, temporality shows an intensification at the end of the predictive discourse. The language in the prophecy of Daniel is intentional, using temporal references to guide

the way in time. A clear distinction from the classical prophecy is the fact that apocalyptic prophecy in Daniel's use of *temporal milestones* along the way indicates a forward temporal direction as one of its peculiar characteristics. The temporal phrases in Dan 11:2–12:3 constitute a path for the prophetic future until עת קץ (the time of the end) and העת ההיא (that time). Nevertheless, once the narrative is near its end, there are multiple temporal indicators. Thus, in Dan 12:1, the word עת (time) occurs four times.

Sixth, העת ההיא is the last temporal phrase in the narrative of Dan 11:2–12:3. It indicates a relative future. However, as chap. 7 of this dissertation indicates, the morpho-syntactic flow and the events that surround the context of Dan 12:1 allow one to locate its temporality and the events that occur in that particular temporal frame.

Therefore, העת ההיא, in the context of Dan 11:2–12:3, is the one last temporal expression in the predictive discourse of the apocalyptic prophecy. From the Danielic perspective, it represents the eschatological temporal frame that involves the last events of a prophecy that has swept human history along in time in a forward direction.

This is an important factor to consider to maintain sound hermeneutics for the study of the Dan 11:2–12:3 prophecy. The fabric of the text and its morpho-syntactic structure suggest a historical interpretation sweeping history in a forward and sequential direction.

Logical Sequence: Planting and Standing Up

This dissertation relates העת ההיא in Dan 12:1 to the specific temporal point of the verb ויטע in Dan 11:45. This contribution is possible for the analysis of the morpho-syntactic pattern of the verbal forms in Dan 11:40–12:3. Thus, Michael stands up when

the King of the North is prepared to destroy and exterminate many on the glorious and holy mountain. This understanding implies that the development of the last battle in the book of Daniel occurs between the King of the North and Michael.

First, Michael is the great Prince, “the One who is always standing up” (active participle in Dan 12:1) in favor of Daniel’s people (cf. Dan 10:13, 21). Michael stands to deliver the people from the menace of death of the King of the North. Thus, Michael’s standing could not be after the death of the King of the North. The logic of the sequence of events requires a battle, the last one between Michael and the King of the North.

Second, the King of the North is the last power representing evil in the book of Daniel. Even though the spiritual battle of Michael has been against the princes of Persia and Greece (spiritual leaders of evil in Dan 10), and Gabriel has been with the kings of Persia (human leaders of earthly kingdom), now the last battle of Michael is against the King of the North. In other words, the word “king” represents something else, not a human leader of earthly kingdom, but a spiritual leader of evil.

Third, the understanding of the conflict between the King of the North and Michael clarifies the nature of the time of trouble. If the King of the North is already dead in Dan 12:1, then there is no reason for a time of trouble for the people of Daniel. One of the reasons for the existence of the time of trouble is the threat of death upon Daniel’s people coming from the King of the North.

Fourth, the *vav* in the *veqatal* וַיִּשְׁׁ is an adversative *vav*. In other words, the King of the North does not fulfil his purpose to destroy and exterminate (Dan 11:40). The contextual reason for that impossibility is Michael’s standing up.

Therefore, according to these implications of the morpho-syntactic flow of the

predictive discourse in Dan 11:40–12:3, Michael stands up when the King of the North plants his palatial tents to destroy the people living in the glorious and holy mountain. Since the planting is the last action of the King of the North (Dan 11:45), the next *yiqtol*, יִעֲמֵד, performed by Michael (Dan 12:1) signifies a natural reaction to the attack of the King of the North (Dan 11:44–45). Thus, the timing of Michael’s standing up is better understood at the time of the last action of the King of the North, not after his death.

Liberation is Not Resurrection

Other implications and contributions of this dissertation are the suggestion that the liberation in Dan 12:1 is not the resurrection of Dan 12:2. The analysis in chapter 7 presents the argument for this assertion. Moreover, the reason for the last battle between the King of the North and Michael is the menace of death against Daniel’s people. Thus, the liberation in Dan 12:1 is for living people who are in danger of death (about to be destroyed and exterminated [Dan 11:40]), not for people who are already dead. There is no relationship between the liberated and the resurrected people in Dan 12:1–2.

The Resurrection of Daniel 12:2 Occurs During the Time of Trouble

The analysis of the temporal frame of Dan 12:1–3 (chap. 7) implies that the resurrection of Dan 12:2 occurs during the time of trouble. Although the identity of the people of this resurrection has been discussed, one of the contributions of this study is its analysis of the timing of the resurrection of Dan 12:2.

In this temporal context, the resurrection of Dan 12:2 is one of the last events in the predictive discourse of Dan 11:40–45. Theologically speaking, it is not the first resurrection of the righteous (according to Rev 20:5; cf. 1 Thess 4:16), because it

includes a partial group of the dead (from among the sleepers), with two distinct and eternal destinations (eternal life and eternal confusion) in the same temporal frame (העת = צרת צרה=ההיא).

The Glorification of the Liberated

Chapter 7 of this dissertation includes a comparative analysis between the sleepers who awake (Dan 12:2) and the wise who shine (Dan 12:3). The implication and contribution of that analysis is the suggestion that the wise who shine are the same people who are liberated in Dan 12:1. In other words, inside the temporal frame of Dan 12:1–3 (עת צרה=העת ההיא), the events relating to the people follow the natural order of the text: the liberation (Dan 12:1), the resurrection (Dan 12:2), and the shining of the wise (Dan 12:3). The resurrection is an interlude between the liberation and the shining of the wise. The people who are liberated are the living people who shine after the resurrection. Thus, the glorification of the wise is the last event in the predictive discourse of Dan 11:2–12:3. Moreover, the liberation precedes the glorification, and the time flows in the predictive discourse between these two events.

On the one hand, Paul, in 1 Cor 15:51–52, points out the temporal location of the transformation of the people of God at the “last trumpet,” *at the same moment* of the resurrection. On the other hand, Daniel, in the flow of his predictive discourse (*vav x yiqtol* sequence), points out a temporal span between the resurrection and the glorification. The resurrection of Dan 12:2 precedes the glorification, and both events do not occur *at the same moment*. Thus, the resurrection of 1 Cor 15:52 is not the same as the resurrection of Dan 12:2. There is a slight delay of time between them.

העת ההיא in Daniel 12:1 is Not Anterior, nor Simultaneous to the Temporal Expressions of Dan 12:7, 11, and 12

On the basis of a literary and temporal analysis, this dissertation suggests that העת ההיא (Dan 12:1) is not anterior, nor simultaneous to the temporal expressions of Dan 12:7 (time, times and half a time), v. 11 (1290 days), and v. 12 (1335 days), but posterior. In other words, the temporal frame of Dan 12:7, vv. 11 and 12, precedes the העת ההיא in time in Dan 12:1.

Therefore, the temporal expressions of Dan 12:7, 11, and 12 do not occur in the time of trouble, but before it. The analysis of this dissertation has a hermeneutical implication on the temporal understanding of the expressions of time in Dan 12.

העת ההיא is the Last Moment of קץ הימין

The comparative analysis of the language of resurrection between Dan 12:2 and Dan 12:13 suggests that the resurrection of Daniel is distinct to the resurrection of the *many*. While the resurrection in Dan 12:1 occurs during העת ההיא, the resurrection in Dan 12:13 happens at קץ הימין. The implication of this analysis is that the timing of the Daniel resurrection occurs in a moment (קץ הימין), not in a temporal frame (העת ההיא). According to the comparative analysis, this dissertation suggests that קץ הימין is the last moment of העת ההיא.

Eschatological Nature of העת ההיא

The temporal-semantic role of העת ההיא in Dan 12:1 is mainly the synchronization, but also emphasizes the eschatological nature of the predictive

discourse. The eschatological emphasis in the context of Dan 12:1 is discernable for the following reasons:

1. **העת ההיא** introduces the context of the climactic events of Dan 11:2–12:3, which is the last part of the predictive discourse.
2. In the temporal context provided by **העת ההיא**, the *yiqtol* of **עמד** shows Michael standing up for the last time.
3. The word **עת** occurs four times in Dan 12:1, making an intentional emphasis in temporality in the historical sweeping of the apocalyptic prophecy.
4. **העת ההיא** as a temporal expression appears three times in Dan 12:3.
5. In the temporal frame of **העת ההיא**, a resurrection occurs of “many from the ones who sleep.”
6. The outcome of the resurrection has eternal (**עולם**) consequences.
7. The liberation of Dan 12:1 happens as a result of a judgment.

Thus, **העת ההיא** is the eschatological temporal phrase *par excellence* in the book of Daniel.

Table 71 summarizes the temporal flow of Dan 11:40–12:3, including Dan 12:13. This temporal flow obeys the morpho-syntactic flow of the verbs and the pragmatic nature of the narrative. The implication may be a suggestion for the interpretation in the course of eschatological time. The table provides the idea of a dynamic flow of time with periods of distinct duration, intensity, and velocity. Time slows down and speeds up, and not all the verbal forms are temporal equivalents. The table suggests that the last events in the narrative happen in rapid succession, reaching a climax where time ends. That moment is the last moment of the time of the end or the end of the days.

Table 71. Daniel 11:40-12:3, 13: temporal flow

Verse	Subject	Main Verb	Secondary Verbs	Temporal Flow	Implication
40	King of the North	יתנגה		Point of time	Specific temporal point Beginning of new temporality
40	King of the North	וישתער		Temporal process	Initiation of a process Largest period of time in pericope
40	King of the North		ובא	Development of main verb process	Time slows down
40	King of the North		ושטרף	Development of main verb process	Time slows down
40	King of the North		ועבר	Development of main verb process	Time slows down
41	King of the North	ובא		Point of time	Specific temporal time Time speeds up
41	Many		יכשלו	Development of main verb process	Time slows down Short period
41	Edom, Moab, Amon		ימלטו	Development of main verb process	Time slows down Short period
42	King of the North	וישלה		Point of time	Specific temporal point Time speeds up
42	Egypt		תהיה	Development of main verb process	Time slows down Short period
43	King of the North	ומשל		Point of time	Specific temporal point Time speeds up
44	News	יבהלהו		Point of time	Specific temporal point Time speeds up
45	King of the North		ויצא	Development of main verb process	Initiation of a process Specific temporal point Time speeds up
45	King of the North	ויטע		Point of time	Specific temporal point Time speeds up
45	King of the North		ובא	Development of main verb process	Time slows down Short period End of temporality
1	Michael	יעמד		Point of time	Specific temporal point Synchronic with ויטע Beginning of new temporality
1	Time of trouble	והיתה		Development of main verb process	Time slows down Short period

Table 71–Continued.

1	People of Daniel		ימלט	Development of main verb process	Specific temporal point Time speeds up
2	Many		יקיצו	Development of main verb process	Specific temporal point Time speeds up
3	Wise ones		יזהרו	Development of main verb process	Specific temporal point Time speeds up
13	Daniel	ותעמד		Point of time	Specific temporal point End of temporality

העת ההיא: Eschatological Jump in the Latter Prophets

The study in chapter 5 presents two cases of past-historical synchronism⁴ of העת ההיא and four, of short-term prophecy⁵ in the Latter Prophets. Besides those, the rest of the occurrences (eight in total) refer to an eschatological future. By contrast, the nature of eschatology in classical prophecy does not show a radical and immediate change of conditions. The eschatological era will be introduced as a process of renovation until the reality of the *new heavens and new earth*. Moskala described the process in these words:

God’s kingdom will be manifested in Israel, the knowledge about the true God will grow, and the acceptance of the Messiah will secure it even further. In view is the growing establishment of God’s values until he will bring the eschatological ‘new heavens and new earth’ (the establishment of God’s justice on earth by the Messiah is likewise a gradual reality—the kingdom of grace is followed by the kingdom of glory until even nature will be universally transformed to reflect the Edenic sinless conditions).⁶

⁴Isa 20:2; 39:1.

⁵(1) Jer 8:1 (the invasion of Jerusalem by Nebuchadnezzar in 586 BCE), (2) Jer 50:4 (the fall of Babylon in 539 BCE), (3) Jer 50:20 (the fall of Babylon in 539 BCE), and (4) Mic 3:4 (the exile).

⁶Moskala, “Does Isaiah 65:17–25 Describe,” 202.

Davidson affirmed that the classical prophecy shows eschatological jumps:

While the following outline sets forth the basic contours of God's eschatological plan for Israel, one cannot be completely certain of the precise sequence of divinely intended events, because as noted in our chart contrasting with apocalyptic prophecy, classical prophecy does not give a detailed and unbroken sweep of history. Rather, its 'prophetic telescoping' often jumps from the local immediate crisis (such as the locust plague in Joel 2) to the eschatological Day of the Lord (Joel 3[Hebrew, 4]), without filing in all historical details in between.⁷

Moskala presented twelve characteristics of the new earth in Isa 65:17–25.⁸ The classical prophecy displays some terminology as indicators to describe the eschatological reality; among them are (1) dwelling in safety; (2) temporal expressions in the future such as *in those days, after many days, in the latter years, and in that day when*; (3) *no more*; and (4) new geographical descriptions.⁹

העת ההיא in classical prophecy is an expression that points out a relative future.

Contrasting with the narrative genre, where העת ההיא synchronizes time in the past, העת ההיא jumps to a new future era in classical prophecy with no specific temporal location.

The deictic temporal element which determines the exact point in time seems to be absent. Thus, in classical prophecy, העת ההיא synchronizes events to a relative future.

Nevertheless, temporal relativity, in classical prophecy, does not indicate uncertainty. The prophet is positive of the fulfillment of the prediction. One example of

⁷Davidson, "Biblical Principles for Interpreting Old Testament Classical Prophecy," 23.

⁸Moskala, "Does Isaiah 65:17–25 Describe," 191–99.

⁹Moskala, "Toward the Fulfillment of the Gog and Magog Prophecy of Ezekiel 38–39," 252. See also Roger Ruiz, "Contextual Meaning of שָׁכָה in Isaiah 65:16" (unpublished paper for the class OTST 835 Theology of the Hebrew Scriptures, November 2013); Roger Ruiz, "The Affinities Between Hosea 2:18–25 and Isaiah 65:15–25: An Inter-Textual Study in Eschatology" (unpublished paper for the class OTST 675 Minor Prophets: Hosea, August 2013); and Roger Ruiz, "Is Ezekiel 38–48 an Eschatological Text?" (unpublished paper for the class OTST 690, Ezekiel, April 2014).

prophetic confidence in the Lord's prognostications is the use of a *qatal* verbal form to describe a future event. In his book about the non-past uses of *qatal*, Rogland showed many examples of the *prophetic perfect* in the prophetic genre.¹⁰

In the eight texts where **העת ההיא** occurs in the classical prophecy referring to the future, the context of the predictive discourse presents eschatological indicators. In this eschatological scenario is where the prophet is situated.

העת ההיא and Textual Indicators of Eschatology in the Latter Prophets

After the introduction of the phrase “rivers of Cush (Ethiopia)” in Isa 18, the predictive discourse opens the terminology from a local people to “all inhabitants of the world and the dwellers of the earth” (Isa 18:3). The same thing appears in the expression “all the beasts of the earth.” Thus, **העת ההיא** (Isa 18:7) predicts a future when, in a universal context, the Ethiopians will come to present a gift to the Lord in his temple at Jerusalem.

At the time (**העת ההיא**) of the returning of the sons of Judah and the sons of Israel from exile to their land in Jer 3:17–18, all the nations will gather in the name of the Lord in Jerusalem, and they will not walk any more after the stubbornness of their evil hearts. The spiritual transformation will have universal overtones.

The announcement of the future invasion from *the north* in Jer 4 seems to be a local and short-fulfillment event. However, the future events in vv. 23–28 seem to expand

¹⁰Max Rogland, *Alleged Non-Past uses of QATAL in Classical Hebrew*, SSN 44 (Leiden, Netherlands: Royal Van Gorcum, 2003), 53–114, see also Joosten, *The Verbal System of Biblical Hebrew*, 207–8.

the scope of the prophecy from local to universal. The expressions “formless and void” and “heavens—no light” (v. 23), “no Adam” and “all birds of heaven” (v. 25), and “all the cities” (v. 26) show cosmic language and project to eschatological events.

הָעֵת הַהִיא in Jer 31:1 predicts the returning of the exile; however, two expressions in the text and in its immediate context seem to enlarge the fulfilment to a future time: (1) אַחֲרֵי־יָמֵי (Jer 30:24) and (2) כָּל־מְשַׁפְּחוֹת־יִשְׂרָאֵל (Jer 31:1). The action of *discernment* in the *latter days* has the nuance of universal justice against the *wicked* (Jer 30:24). The expression “all the families of Israel” expresses more than the returning of Judah to Jerusalem. Moreover, the mention of the “nations” and the “coastlands afar” (Jer 31:10) indicates a universal message. The expression “will never” (Jer 31:12) implies a new era. Therefore, בְּעֵת הַהִיא also refers to eschatological times. Wright saw the fulfillment of this prophecy in three horizons: historical, Christological, and eschatological.¹¹

In the context of Joel 4:1 (3:1 in English), the *judgment of the nations* (Joel 4:12 [3:12 in English]); the *day of the Lord* (Joel 4:14 [3:14 in English]); and the darkening of the sun, the moon and the stars (Joel 4:15 [3:15 in English]) are eschatological indicators. Thus, as Brasil de Sousa expressed it, “the opening of Joel 3:1–5 ‘on those days and at that time,’ conveys the eschatological tone of this section and points to events far beyond the lifetime of the prophet.”¹²

Although, Zeph 1:12 could be referring to Babylon’s invasion of Jerusalem in

¹¹Christopher J. H. Wright, *The Message of Jeremiah* (Downers Grove, IL: InterVarsity Press, 2014), 309.

¹²De Sousa, “Joel,” 1084.

605, 597, and 586 BCE, the cosmic allusions in vv. 2 (the expressions כל מעל פני האדמה and כל־ישבי הארץ and כל־הארץ) and 17–18 (the expressions האדם מעל פני האדמה and כל־ישבי הארץ) seem to be indicators of eschatology. If that is so, then Zeph 1 may refer to the destruction of Jerusalem and to the eschatological judgment in the day of the Lord.

In an oracle of restitution and salvation (Zeph 3), the Lord will *gather nations and assemble kingdoms* (3:8), He will consume *all the earth* (3:8), the remnant of Israel will not do wrong and say lies (3:13), and there will be no more fear (3:13, 15). Thus, בעת ההיא refers to a future eschatological time.

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