

# Dan 12:7 - What Finally Comes to an End?

Frank W. Hardy

## Distribution

In the Old Testament there are 20 examples, in 19 verses,<sup>1</sup> of Piel infinitives construct based on the root *\*klh* with no suffix. Here we point out the syntactic context of such forms. In the display that follows let X represent some form of Hebrew *kallôt*.

1. No prefix						
a. X	NP	I <sup>e</sup> -	VBInf(cs)	1	Num 7:1	
2. Prefix: k <sup>e</sup> -						
a. k <sup>e</sup> - X	NP	I <sup>e</sup> -	VBInf(cs)	10	Deut 20:9; 30:24; Josh 8:24; 10:20; 1 Sam 24:17; 1 Kgs 8:54; 9:1; 2 Chr 7:1; Jer 26:8; 43:1	
b. k <sup>e</sup> - X	NP			2	2 Chr 31:1; Ezra 9:1	
c. k <sup>e</sup> - X		I <sup>e</sup> -	VBInf(cs)	1	2 Chr 29:29	
d. k <sup>e</sup> - X			VBInf(cs) NP	1	Dan 12:7	
3. Prefix: I <sup>e</sup> -						
a. I <sup>e</sup> - X	NP			2	Ezek 20:8, 21	
b. I <sup>e</sup> - X	et NP			1	1 Sam 2:33	
4. Preceding <sup>c</sup> ad						
a. <sup>c</sup> ad X	I <sup>e</sup> - NP			1	Ezra 9:4	
b. <sup>c</sup> ad I <sup>e</sup> - X				2	2 Chr 24:10; 31:1	

Fig. 1. Syntactic frames represented in the present data listing.

Below I bring together those frames from fig. 1 which contain a verbal complement and add a bit more detail.

Table 1  
Syntactic Frames With Verbal Complement

Num	Frame	GInf(cs)	HInf( cs)	DInf(cs)	DtInf(cs)
1.	(k <sup>e</sup> -)X NP I <sup>e</sup> -VBInf(cs)	3	2	4	2
2.	k <sup>e</sup> -X I <sup>e</sup> -VBInf(cs)		1		
3.	k <sup>e</sup> -X VBInf(cs) NP			1	

## At issue

The passage that lends interest to these forms and their syntactic distribution is Dan 12:7, which uses an infinitive construct of type 2.d in fig. 1 (type 3 in table 1), without the preposition *I<sup>e</sup>-*. The question is whether the omission of *I<sup>e</sup>-* is significant or not. In a majority of

<sup>1</sup> BibleWorks7 reports 21 examples in 20 verses because they include Dan 9:24 in their listing of Piel infinitives construct from *\*klh*. But the root in that verse is *\*kl<* "restrain," not *\*klh* "finish."

cases the preposition is present, but it can either be there or not. In the same way, *l<sup>e</sup>*- is optionally present in 4.a and 4.b of fig. 1, just as *ʔet* is optionally present in 3.a and 3.b.

Notice that in Dan 12:7 the root *\*klh* is used twice and that the two clauses stand in parallel:

"when the breaking of the power of the holy people comes to an end, then shall all these things be fulfilled." (TNK)<sup>2</sup>

Thus the sense in Dan 12:7 is that when the breaking ends, the time period which had been characterized by it ends. The period during which "these awful things" (vs. 6, TNK) occur is a period during which God's people have been under more or less constant attack. It makes perfect sense that Daniel should ask about the end of this horrible period.<sup>3</sup> It is not the strength of God's people that must end, but the breaking of their strength. When the king of the North finally stops breaking their strength, that fact marks the close of the 1260 days.

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<sup>2</sup> NIV says, "When the power of the holy people has been finally broken, all these things will be completed." But it isn't the power that ends; it's the breaking of the power, allowing the power to remain.

<sup>3</sup> A similar question is asked under the fifth seal in Rev 6:10, where "They [the souls under the altar] called out in a loud voice, 'How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?'" This is not a bad comparison, because the timeframe in both cases is the period leading up to the time of the end.