

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

TITLE: THE EXEGETICAL ANALYSIS OF DA'AT IN DANIEL 12:4 AND ITS IMPLICATIONS IN MODERN TIMES

Researcher: Billy Hankalange Mukombo

Primary Adviser: Feliks Ponyatovskiy, PhD

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The book of Daniel, like other apocalyptic texts, poses challenges in interpretation due to the multifaceted nature of its symbols. With various prevailing interpretations regarding the exegetical analysis of דָּאָט and its relevance in contemporary contexts, biblical scholars have yet to reach a consensus. This study aimed to discern the accurate interpretation of the text. To achieve this, the first objective was to establish the literary context of the text. The second objective was to ascertain the meaning of the text within its historical and grammatical framework. Finally, the third objective was to derive theological implications from the text.

Various theological dictionaries, lexicons, commentaries, journals and relevant theological literature were consulted to gather valuable insights for the study's

progression and eventual conclusion. An exegetical approach to the text was adopted, focusing on linguistic and contextual analysis to achieve the research objectives. A wide range of sources were referenced and utilized throughout the investigative process.

Upon thorough examination of Daniel 12:4, the study will conclude whether the meaning of תעֵן should be understood within the context of the prophecy, scientific, technology etc presented in Dan 12:4 or other conclusions. This determination was based on three primary factors. Firstly, the literary analysis of the passage, both within its immediate context and broader framework, aided in delineating the boundaries and potential interpretations of the text. Secondly, the analysis of word studies provided further insight into the specific nature of תעֵן that is prophesied to increase.

In conclusion, evidence from intratextuality and intertextuality suggests that the primary abstract meaning of תעֵן in Daniel 12:4 is knowledge and understanding. Furthermore, a comparison between Daniel 12:1-4 and Daniel 12:9-10 reveals an explanatory relationship, with the latter elaborating on the symbolism and concepts introduced in the former. Both passages mention the sealed book and emphasize the importance of knowledge and understanding. Daniel 12:10b clarifies that the understanding of the prophecy in the book of Daniel is in focus, indicating that the knowledge mentioned in Dan 12:4 must also pertain to the book of Daniel. Therefore, this comparative analysis provides compelling evidence for interpreting the knowledge referenced in Dan 12:4 as specifically related to the content of the book of Daniel. The theological implications of this interpretation encompass themes such as the sealing of the scroll, the time of the end, increased knowledge and God's Sovereignty.

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A thesis

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APPROVAL BY THE COMMITTEE:

Primary Adviser:
Feliks Ponyatovskiy, PhD

Programme Coordinator, MABTS
Melak Tsegaw, PhD

Secondary Adviser:
Melak Tsegaw, PhD

Dean, Theological Seminary
Feliks Ponyatovskiy, PhD

External Examiner:
Innocent Gwizo, PhD

AUA Main Campus

Date: May 2024

This work is dedicated to my wife, Rose Shinah Zulu, for her sacrifice and support during this process. To my two Daughters, Lushomo and Luumuno, and My Son Lumba Hankalange for withstanding my titanic seasons of absence. To my family and friends who believed and supported me spiritually, emotionally and in any way possible. The vehement and ultimate dedication goes to God who has enabled me through it all

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CHAPTER 1

INTRODUCTION

Background of the study

Chapters 7-12 of the Book of Daniel are regarded as belonging to the apocalyptic genre¹ which implies that they are embedded with symbols, characters, and visions. Any apocalyptic book is very difficult to interpret because of the polyvalence of the employed symbols. The book of Daniel is not an exception and certain parts of it remain challenging to modern interpreters.²

One such difficult concept in the Book of Daniel is the theme of knowledge. The Hebrew term *דַעַת* (“knowledge”) occurs five times in the book of Daniel (1:4, 17; 2:21; 5:12 and 12:4), three times in the Hebrew part of the book and two times in the Aramaic one. In Daniel 12:4 in particular, Daniel seems to echo the prophetic word that pronounces the increase of knowledge in the future. The phrase “knowledge shall increase,” has raised many discussions with various arguments, mainly regarding the historical meaning of the events and the interpretation of prophecy.³

¹William Nelson, *Daniel*, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2013), 10.

²Tremper Longman and Raymond B Dillard, *An Introduction to the Old Testament* (Grand Rapids, Mich.: Zondervan, 2009), 372,

³Gerhard Pfandl, *Daniel: Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 117. See also Zdravko Stefanovic, *Daniel Wisdom to the Wise* (Nampa, ID: Pacific Press, 2007), 437; Dale Ralph Davies, *The Message of Daniel* (Downers Grove, IL: Inter Varsity Press, 2013), 214-215. Donald K. Campbell, *Daniel: God's Man in a Secular Society* (Chicago, IL: Discovery House, 1988), 182.

The concept of דעת or what knowledge is in Daniel 12:4 is being understood differently by different scholars. For example, Uriah Smith suggested that the phrase “knowledge shall increase” must “refer to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge about those things revealed to Daniel, which were closed and sealed to the time of the end.”⁴ Similar opinions were shared by Robert J. Wieland and Gleason L. Archer, Jr.⁵ Alternative interpretation proposed that the author may be referring to the increase of spiritual knowledge,⁶ knowledge of God’s word⁷ or the increase of knowledge and understanding of Daniel’s prophecy,⁸ and evil as knowledge.⁹ Even this short survey demonstrates that there is no consensus among the scholars regarding the nature of knowledge in Daniel 12:4.

⁴Uriah Smith, *The Prophecies of Daniel and The Revelation* (Nashville, TN: Southern Publishing Association, 1944), 314. see Also Robert J. Wieland argues that knowledge here implies knowledge of “scientific and industrial production,” see Robert J. Wieland, *Daniel Reveals the Future* (London: Stanborough Press, 2014), 173-174.

⁵Archer further contends that in these verses, the author is referring to the expansion of global knowledge and the increase in its breadth. See Gleason L. Archer Jr., *Daniel, The Expositor's Bible Commentary* (Grand Rapids, MI: Zondervan, 1985), 7:154.

⁶Iain M. Duguid, *Daniel*, Reformed Expository Commentary (Phillipsburg, N.J: P&R Pub, 2008), 214.

⁷William B. Nelson, *Daniel* (Grand Rapids, MI: Baker Books, 2012), 300-301; Iain M. Duguid, *Daniel*, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2008), 213-214.

⁸Gerhard Pfandl, *Daniel: Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 117. See also Zdravko Stefanovic, *Daniel Wisdom to the Wise* (Nampa, ID: Pacific Press, 2007), 437; Dale Ralph Davies, *The Message of Daniel* (Downers Grove, IL: Inter Varsity Press, 2013), 214-215. Donald K. Campbell, *Daniel: God's Man in a Secular Society* (Chicago, IL: Discovery House, 1988), 182.

⁹Michael B. Shepherd, *Daniel in the Context of the Hebrew Bible*, First Edition (New York: Peter Lang Inc., International Academic Publishers, 2009), 104. Mr Robert A. Anderson, *Signs and Wonders: A Commentary on the Book of Daniel* (Grand Rapids, MI: Wm. B. Eerdmans-Lightning Source, 1984), 150–51.

Statement of the problem

The concept of תַּעֲרָךְ or what knowledge entails or refers to in the book of Daniel 12:4 is controversial and attracts different views and requires the deepest study.¹⁰ Therefore, there is a need for a more comprehensive analysis of the concept of תַּעֲרָךְ in the book of Daniel and especially in Dan 12:4. This term was understood differently, many different interpretations were suggested by scholars and there is no consensus among scholars regarding the meaning of תַּעֲרָךְ.

Purpose of the Study

This research seeks to determine what תַּעֲרָךְ means in Daniel 12:4. It also seeks to provide an understanding of its implications to the readers of the book of Daniel in general.

The Significance of the Study

The research seeks to contribute to a better understanding of the text of Daniel 12:4. Secondly the significance of this study is to help understand what the text means about the word “תַּעֲרָךְ”, in its context. This study promises to provide some answers to both scholarly and theological questions that have been and are being asked about the text of Daniel 12:4.

Methodology of the Study

The methodology of the study will be an exegetical approach to the text with emphasis on linguistic and contextual analysis that will seek to offer the understanding of the word “תַּעֲרָךְ” in Daniel 12:4. This research believes and favours the historicist approach to the study of the prophecy of the book of Daniel. According

¹⁰Mark Finley, *Understanding Daniel and Revelation* (Nampa, Idaho: Pacific Press Publishing Association, 2020), 158.

to Jon K. Paulien, “The historicist method understands the prophecies of Daniel and Revelation to meet their fulfillments in historical time through a sequence of events running from the prophet’s time down to the establishment of God’s kingdom at the end of the world. This method has been the cornerstone in the Adventist interpretation of apocalyptic writings.”¹¹ To place Daniel 12:4 in its right original setting, the authorship, date of the apocalyptic writing, religious setting, political backdrop, target audience, and setting of Daniel 12 will all be taken into consideration.

The study will take into account the text's immediate context as well as its grammatical and syntactical components. Comprehending the biblical author's intended meaning requires comprehending this crucial phase. It begins with a translation of the Hebrew text and then analyzes the passage to determine how the text fits within the passage's immediate and larger contexts. The syntactical link between the parallel clauses and phrases found in the paragraph will then be demonstrated by the textual analysis. Following this, a study of the text's keywords that have an impact on the meaning of תצט will be conducted. Additionally, a contextual analysis will be conducted to demonstrate how the information best supports the interpretation in light of the current situation. In pursuit of the understanding of תצט, intertextuality has also been considered. Finally, in light of what the knowledge stands for, theological conclusions will be formed from the text.

Overview of the Paper

The study is divided into five chapters. The first chapter deals with the preliminaries such as the background of the problem the statement of the problem, the

¹¹Jon K. Paulien, " The hermeneutics of biblical apocalyptic," in *Understanding Scripture An Adventist Approach*, vol. 1 (Hagerstown, MD: Review and Herald Publishing Association, 2005), 249.

purpose of the study, the significance of the study, the methodology to be used, the delimitation of the study, and the overview of the paper.

The second chapter will deal with the review of the literature. It highlights the literature reviewed on the five interpretations offered in this text. These views include Scientific technological knowledge, Knowledge of the word of God, Prophetic knowledge, Spiritual knowledge view, and finally the evil as knowledge view.

The third chapter will deal with the exegetical analysis of the text. The passage's original historical context is highlighted. Isagogical considerations, such as authorship, the publication date of the book of Daniel, the intended audience, the purpose of Daniel, the placing of the passage in its prophetic context and any historical circumstances essential to the overall understanding of the text, will be addressed. The grammatical and syntactical examination of pertinent sentences and phrases have an impact on how the reader understands the text of Daniel 12:4. It also includes word studies, such as, וְתִרְכָּה הַדְּעֵת, to comprehend their meaning for a proper comprehension of the chapter at hand.

Chapter four will engage in theological and practical analysis to elucidate the contextual significance of the text's implications for our present era. This will entail a comprehensive understanding of the theology and practice of the דְּעֵת within the immediate historical context of the text.

The fifth chapter gives a summary of the research's findings and conclusions. Finally, recommendations for future research will be made about Christian faith and practice.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The meaning of תַּעַת has sparked various interpretations among scholars, prompting an in-depth analysis of the existing literature in this section. In the literature review, five distinct perspectives on the meaning of the term תַּעַת are identified and discussed:

1. תַּעַת as scientific or technological knowledge.
2. תַּעַת as knowledge of God's teaching.
3. תַּעַת as prophetic knowledge.
4. תַּעַת as spiritual knowledge.
5. תַּעַת as euphemism for evil.

It is important to note that while each category possesses distinct characteristics, there may be some overlap between them. In other words, the clear demarcation line between certain categories can be blurred. Also, some scholars are not very particular regarding the meaning of תַּעַת and endorse multiple perspectives. For instance, Archer says that the term can mean either technical knowledge or the knowledge of the prophecy (see below).

The literature review will explore these five distinct perspectives, each focusing on a particular aspect. It is important to note that these five viewpoints regarding the concept of תַּעַת (knowledge) in Daniel 12:4 diverge from one another among the scholars. Through a thematic discussion of these views, we can gain a better understanding of the significance and relevance of this research.

Scientific Technological Knowledge

Uriah Smith, an advocate of the scientific, general, and technological interpretation of **דען**, suggests that the increasing knowledge mentioned in the passage “must either be knowledge in general or the progress of the arts and sciences.” He supports his viewpoint by observing the remarkable advancements achieved by the human mind and hands. According to Smith, more progress has been made during his time compared to the preceding three thousand years, encompassing scientific achievements, efficient business practices, and the development of rapid transportation methods across locations and continents.¹ His perspective is founded on the abundance of new technologies, artistic creations, and general knowledge that have emerged since the time of Daniel's writing in Daniel 12:4.

Uriah Smith further explains that **דען** refers to general, arts and scientific knowledge:

The Suspension Bridge. The first suspension bridge of note in this country was built across the Niagara River in 1855. Similar accomplishments in bridge construction have been attained in all progressive countries of the world. The following is a partial list of advances in knowledge since the time of the end began in 1798: Gas lighting, 1798; steel pens, 1803; friction matches, 1820; electrotyping, 1837; sewing machine, 1841; anaesthesia by ether and by chloroform, 1846, 1848; ocean cable, 1858; Gatling gun, 1861; Monitor warship, 1862; automatic air brakes on trains, 1872; seismograph, 1880; steam turbine, 1883; X-ray, 1895; radium, 1898.²

He presents two possible explanations for the phrase “Many shall run to and fro.” It could either indicate the physical movement of people from one place to

¹ Uriah Smith, *The Prophecies of Daniel and The Revelation*, 316.

²Ibid

another, highlighting the significant advancements in travel and transportation witnessed in the past century.

In supporting and strengthening the view of Uriah Smith, Robert Wieland claims that the phrases “run to and fro” and “knowledge shall be increased,” may also relate to the increased growth in transportation and scientific knowledge.³

Such view has adherents even among more recent interpreters. Thus, Robert J.

Wieland comments:

Surely, since the beginning of the ‘time of the end’ in 1798, worldwide interest in the prophecies of Daniel has been intense. Today millions of people in all lands and among all groups are searching out the truth in this book. The words ‘run to and fro’ and ‘knowledge increased’ may also refer to the incomparable increase of transport and scientific knowledge which has paralleled this awakened interest in Bible prophecies. As soon as men began to study the Bible prophecies, modern inventions began to multiply. Gas lighting came in 1798 and steam railways in 1825. The dawn of the twentieth century saw steam being replaced by electricity; soon this was true for industrial production and transport. The twentieth century began with the flight of the first aeroplane (1903). By 1970 Concorde was conveying passengers from London to New York in three and a half hours. In 1969 the Americans put a man on the moon and, by the 1990s, they were pioneering space shuttles.⁴

Joseph S. Exell also supports the opinion that נִצְטָ in Dan 12:4 should be interpreted as scientific and technological knowledge. He draws attention to the intellectual advancements of Greek culture, specifically in the fields of philosophy and art, rather than domestic affairs. Exell further acknowledges the emergence of Roman civilization, which excelled in engineering and the science of governance.⁵ According to Exell, the arrival of notable philosophers marked the awakening of

³Robert J. Wieland, *Daniel Reveals the Future* (Grantham: Stanborough Press Ltd, 2014), 173–74.

⁴Ibid, 173–74.

⁵Joseph Exell. S, *The Biblical Illustrator* (Grand Rapids, MI: Baker Book House, 1975), 405–9.

humanity and set them on a path of knowledge, aligning with the descriptions found in scripture. His objective is to demonstrate how the dissemination of true knowledge among diverse nations is yielding fruitful results. Additionally, Exell acknowledges the remarkable progress that science has made in expanding our understanding of the world.⁶

As Exell strengthens his argument, he emphasizes that each step taken in acquiring knowledge is likely to enhance an individual's morality and patriotism. He identifies science as the specific field that encompasses this unique branch of knowledge. While acknowledging the interconnectedness of religion and science, he asserts that they are distinct entities that do not conflict with one another. Exell views religion and science as closely related, akin to sisters.⁷ Expanding on his argument, He points out the geographical expansion and the advancement of knowledge about the natural world that has occurred over time. He highlights the spread of knowledge and scientific accomplishments, particularly during the periods of the Christian era, with a specific focus on the significant and prosperous Reformation era. According to Exell, the two characteristics mentioned in the passage, "many shall run to and fro, and knowledge shall increase," accurately describe the periods of the Reformation.⁸

Concluding his discourse, Exell identifies the era of world history that commenced with the first French Revolution and extends to the present day as the time in which knowledge has notably increased. This is the era in which we currently reside, according to Exell's assessment. He argues that תצד can encompass various forms of knowledge, including historical science, rapid communication, politics,

⁶Ibid.

⁷Ibid.

⁸Exell. S, *The Biblical Illustrator*, 408.

comprehension of the natural world, and spiritual or Christian knowledge. According to Exell, the ancients possessed a significant amount of knowledge that is currently considered commonplace on less intriguing subjects, and they diligently pursued it through their fervent research.⁹ He interprets תעֵן as denoting an increase in knowledge pertaining to labor and capital, scientific progress, geography, historical science, efficient communication, political understanding, natural phenomena, spiritual insight, and Christian teachings.

It is assumed that the increase of transport and scientific has paralleled bible's prophecies that the inventions began to multiply, and led to all the increase of knowledge discussed above.

Knowledge of the Word of God

Drawing upon a comparative analysis of the books of Amos and Daniel, John Collins suggests that Daniel 12:4 conveys the idea that during the end times, individuals will extensively seek out God's message, word, or knowledge, as delineated in the Book of Daniel.¹⁰ He further suggests that once Daniel's book is opened and its contents are revealed, knowledge will be disseminated among people. Thus, John Collins view תעֵן in the book of Daniel as pertaining to the knowledge of God's word, highlighting the importance of understanding biblical truths when studying Daniel's prophetic writings.

William Nelson, another advocate of understanding תעֵן as the knowledge of God's word, approaches the interpretation of Daniel 12:4 by referencing Amos 8:11-

⁹Ibid.

¹⁰John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, 2nd ed. The Biblical Resource Series (Grand Rapids, Mich: William B. Eerdmans, 1998), 399.

12, although in a slightly different manner by focusing on the verb used. Nelson argues that in Daniel, the verb translated as “wander” is the same verb that is translated as “go here and there” in Amos 8:11-12. He suggests that the NRSV translation of Amos 8:12 provides a clearer understanding, as it highlights the connection that Daniel is alluding to. Nelson contends that the linkage between the first and second halves of Daniel 12:4, which is elucidated by the Amos passage, supports the notion that Daniel concurs with Amos in predicting that in the latter days, people will journey far and wide in search of God's word (as stated in Amos) or knowledge (as expressed in Daniel's terms).¹¹ While Nelson does not explicitly state it, he implies that the parallel between the two prophets' messages emphasizes the significance of seeking divine wisdom and understanding in the last days. Lucas Ernest proposes that Daniel 12:4 makes an allusion to the concept of the “famine of hearing the words of the LORD” mentioned in Amos 8:11.¹²

Tremper Longman argues that God's word is concealed from humanity, which is why they cannot find it. Daniel is instructed to “close up and seal the words of the scroll until the time of the end.” In Daniel 12:4, it is stated that many individuals will travel extensively to increase their knowledge. Longman emphasizes the importance of preserving these writings so that they can be read by God's people in the future, rather than being kept entirely secret.¹³ In agreement with Longman, Loren Nelson

¹¹William B. Nelson, *Daniel* (Barker Books, 2012), 300–301.

¹² Similar to William Nelson, Lucas Ernest utilizes Amos 8:11-12 as a framework to establish a connection with Daniel 12:4. Furthermore, Lucas Ernest draws a comparison between the sealed scroll in Daniel and the spiritual blindness of those who intentionally rebel against God. He suggests that *דָּעָה* in this context refers to the knowledge of the famine of hearing the words of the LORD. Ernest Lucas, *Daniel*, *Apollos Old Testament Commentary* (Downers Grove, IL: InterVarsity Press, 2002), 296.

¹³Tremper Longman III, *Daniel*, *The NIV Daniel Application Commentary 15* (Grand Rapids, MI: Zondervan, Grand Rapids, 1999), 285.

advocates for interpreting תַּעֲרָב as the knowledge of the word of God. He posits that people's comprehension of God's word will deepen as they persistently strive to grasp its meaning.¹⁴

Prophetic Knowledge

John Calvin's perspective on תַּעֲרָב is that it refers to the idea that many individuals will inquire, investigate, or engage in research, and as a result, knowledge will increase. Calvin acknowledges that some authors interpret the second phrase differently, suggesting that it implies the proliferation of unfounded and unclear theories. However, Calvin finds this interpretation to be strained and forced. In other words, Calvin proposes that the phrase signifies an increase in the number of God's people who will embrace and seek to understand the prophetic teachings. This pursuit of knowledge and understanding will lead them to their salvation.¹⁵ According to Calvin, תַּעֲרָב represents the knowledge that arises when individuals actively embrace and delve into the prophecies, ultimately leading them closer to their redemption.

Mervyn Maxwell is a prominent proponent of interpreting תַּעֲרָב as referring to prophetic knowledge.¹⁶ This point of view shares certain similarities with the previous one, but it diverges from it by placing particular emphasis not only on knowledge of God's word in general but on the interpretation of prophecy. Maxwell finds the statements "many shall run to and fro," and "knowledge shall increase" intriguing. He

¹⁴Nelson suggests that as people's understanding of God's word increases, they may find themselves going in circles, attempting to decipher the meaning of the predictions. The angel assures Daniel that in the end, the prophecies of Daniel will be understood and that they are to remain hidden until the appointed time. In Nelson's interpretation, תַּעֲרָב refers to the knowledge of God's word. Loren M.K Nelson, *Understanding the Mysteries of Daniel and Revelation* (Remnant Publishers, 2010), 132.

¹⁵John Calvin, *Commentary on Daniel*, vol. 2 (Grand rapids, MI: Christian Classics Ethereal Library, 1999), 233.

¹⁶C. Mervyn Maxwell, *God Cares* (Mountain View, Calif: Pacific Press Pub. Association, 1981), 1: 303.

ponders whether this statement alludes to the rapid growth of travel and information since the end of the 1260-year period. He notes the mass production of automobiles starting in 1909 and the first flight of airplanes in 1903 as examples of such progress. Maxwell also highlights the exponential growth of knowledge in various scientific fields, with claims that it doubles every few years.¹⁷

However, Maxwell refutes the idea that Daniel 12:4 solely refers to the rise in travel and general knowledge. Instead, he argues that the verse more likely indicates the increased understanding of Bible prophecy that will emerge at the end of the world. According to Maxwell, the verse points to the unveiling of previously hidden knowledge regarding prophetic teachings as the end times approach.¹⁸ He argues that certain interpretations of the passage have taken it to extreme and unreasonable extents by drawing a parallel between the concluding statement (referring to people journeying and increasing knowledge) with present-day travel and scientific progress.¹⁹

Additionally, he notes that the two concepts such as increased knowledge and the spreading of biblical prophecy-are not entirely unrelated. The advancements in knowledge and transportation have contributed to the dispersal of missionaries, the widespread printing of God's word, and the growing number of people who can read and write. However, he cautions against interpretations of this verse that excessively link the phrase “Many will journey here and there to increase knowledge”²⁰

¹⁷Maxwell, *God Cares*, 1: 303.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

The study observes that Mervyn Maxwell aligns with the understanding of *תָּעַת* as pertaining to the interpretation of biblical prophecy. He emphasizes the importance of comprehending the prophetic teachings found in the Scriptures.

According to C. L. Seow, an alternative interpretation of this verse is that it signifies the commencement of Daniel's apocalypse. In this interpretation, “many will go here and there, and knowledge will increase” due to the widespread availability and accessibility of the book of Daniel. Seow highlights how the book of Daniel serves as an essential source of truth and knowledge. This perspective contrasts with the pessimistic appraisal presented in Amos's prophecy, offering a more optimistic viewpoint.²¹

C. L. Seow emphasizes that as more people gain access to the book of Daniel, knowledge regarding its contents will increase. Seow presents an alternative interpretation that suggests verse 4 refers to the period subsequent to the unveiling of Daniel's apocalyptic writings. According to this perspective, numerous individuals will engage in extensive travel and seek knowledge, facilitated by the widespread accessibility of this crucial source of truth. This interpretation implies that the dissemination of Daniel's writings will contribute to an overall increase in knowledge among people.²²

The same opinion is also supported by Zdravko Stefanovic who asserts that while the sentence in question may suggest an increase in knowledge during the time of the end, this aspect is of secondary importance. The primary focus is on prophetic

²¹C. L. Seow, C. L., *Daniel* (Louisville: Westminster John Knox Press, 2003), 189–90.

²²Ibid.

knowledge, particularly the revelation given to Daniel.²³ He points out that verse 4 of Daniel 12 has sometimes been associated with the expansion of travel and general knowledge, but it is more likely referring to the heightened understanding of Bible prophecy that will occur at the end of the world. However, Stefanovic acknowledges that there are connections between these two concepts, suggesting a relationship between increased knowledge and the comprehension of prophetic teachings.²⁴

Some additional details in the interpretation of Dan 11:2-12:4 is emphasized by Gerhard Pfandl. He argues that while it is accurate to consider Daniel 11:2-12:4 as an explanation of the vision in Daniel 8, it is important not to overlook the placement of the time prophecies in Daniel 7, 8, and 10-12. He notes that these prophecies are included within the explanation section rather than being presented within the visions themselves. In Daniel 10-12, the vision concludes in verse 4, and then verses 5-13 encompass the time prophecies.²⁵ Pfandl acknowledges that the knowledge of the visions will increase and people will understand their meaning, as stated in Daniel 12:4 and 10. He further notes that the understanding of the prophecies in the Book of Daniel experienced significant growth during the nineteenth century, particularly after the completion of the 1260-year period in 1798.²⁶ Pfandl agrees that תַּעֲרָב can be understood as referring to the knowledge of the Danielic prophecies.

The evangelical authors also support the idea that Daniel 12:4 refers to prophetic knowledge but they shift emphasis to the eschatological agenda inherent in

²³Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, Idaho: Pacific Press Pub. Association, 2007), 437.

²⁴Ibid., 451.

²⁵Pfandl Gerhard, *Seer of Babylon* (Review and Herald publishing Association, 2004), 117.

²⁶Ibid.

the dispensationalist approach. They interpret Daniel 12:4 as an instruction given to Daniel to preserve and safeguard his writings for future generations, especially during the Great Tribulation. They note that a similar directive was given to Daniel during his second vision in Daniel 8:26. The revelation provided to Daniel contributes to our understanding of end-time events.²⁷

Evangelicals further refer to numerous conferences and publications that have emerged as a result of the renewed interest in prophecy following the establishment of the state of Israel in 1948. They point out that events in the Middle East, Gulf wars, the transformation of the Organization of African Union into the African Union, international terrorism, and other significant global occurrences have heightened people's fear and concerns about the future and the approaching end times.²⁸ Even Daniel himself felt anxiety when contemplating what lay ahead. Evangelicals suggest that increased awareness of world events has intensified people's apprehension regarding the future and the end of the world.²⁹ They view נִצְּרָה as the knowledge of prophecy.

Views of scholars such as Watson E. Mills and Richard F. Wilson can be a good illustration of the evangelical approach to interpretation נִצְּרָה in Dan 12:4. While not explicitly stating it, they appear to assume that Daniel would be premature in divulging the revelation he has received because it is intended for the end times. They note that the angel instructs Daniel to keep the words concealed and the book sealed (in verses 4 and 8:26), they imply that the knowledge contained in the book will be of

²⁷Tokunboh Adeyemo, ed. *Africa Bible Commentary*, vol. 1 (Grand Rapids, MI: Zondervan Corporation, 2006), 1011.

²⁸Ibid.

²⁹Ibid.

significance and utility in the future, specifically during the end times. Mills and Wilson suggest that $\eta\upsilon\gamma$ refers to knowledge that is specifically intended for the end times, particularly prophetic knowledge.³⁰ They view it as knowledge that will be applicable and meaningful in the future period described in the book of Daniel.

Louis F. Hartman argues that verse 4 of Daniel 12 focuses on the sealing of the book and provides the imperative to keep its message confidential. He highlights the similarity of this phrase to its usage in Daniel 8:26b. Hartman further explains that the passage portrays an ancient seer receiving a revelation that is intended to be kept secret until the appropriate moment, which, in this case, aligns with the period of the apocalyptic writer. This literary technique is commonly employed by many apocalyptic authors.³¹ He establishes a connection to Daniel 8:26, which speaks of events occurring in the distant future. This link indicates that the knowledge contained within the book is associated with prophetic insights and pertains to future occurrences.

According to Daniel Bediako, “the meaning of $\eta\upsilon\gamma$ in Daniel 12:4 seems to concern the prophecy of the book of Daniel.³² The Seventh-day Adventist Bible Commentary acknowledges $\eta\upsilon\gamma$ in the following manner: “When the sealed book is opened at the time of the end, knowledge concerning the truths contained in these

³⁰Watson E. Mills and Richard F. Wilson, *Mercer Commentary on the Bible, Vol. 4: Prophets* (Macon, Ga: Mercer University Press, 1997), 234.

³¹Louis F. Hartman. “Daniel,” *The Jerome Biblical Commentary, 2 Volumes in 1 Book*, ed. Raymond Joseph Fitzmyer and Roland Murphy Brown (Prentice Hall, NJ, 1968), 459.

³²Daniel K. Bediako, and Samson Dakio Dawé, “Knowledge Shall Increase:’ An Interpretation of Daniel 12:4,” *Valley View University Journal of Theology* 2 (2012): 101.

prophecies will be increased”.³³ This clause can be understood as the knowledge concerning the truths contained in these prophecies will be expanded (Rev 10:1-2).

Furthermore, the commentary points out that around the end of the 18th and the beginning of the 19th centuries, there was a renewed interest in the prophecies of Daniel and Revelation in various parts of the world. This resurgence of interest led many to believe that the second coming of Christ was imminent based on their study of these prophecies.³⁴ Notable individuals such as Joseph Wolff in the Middle East, Manuel Lacunza in South America, William Miller in the United States, and numerous other prophecy students concluded that the second coming was nearby, this conviction sparked a global movement.

The commentary also notes that this prophecy can be interpreted as referencing the remarkable advancements in science and general knowledge over the past 150 years. These advancements have facilitated the widespread dissemination of the message contained within these prophecies.³⁵

A similar opinion is expressed by Gleason L. Archer, Jr. who suggested that this passage indicates that a significant number of God's people who give heed to prophetic statements would eagerly strive to understand how these prophecies are being fulfilled in the present or how they will be fulfilled in the future. The purpose of this enthusiastic investigation is to enhance our understanding of the significance of

³³“Knowledge shall increase” [Dan 12:4], *The Seventh-day Adventist Bible Commentary (SDABC)*, ed. Francis D. Nichol, (Review and Herald publishing Association, 1985), 4: 879.

³⁴Ibid.

³⁵Ibid.

these intricate promises.³⁶ Regarding the phrase לְעֵת , Gleason argues for its interpretation as referring to prophetic knowledge in relation to future fulfillment.

Another advocate of the prophetic knowledge view is Donald K. Campbell. According to him, this cryptic phrase is most appropriately understood as implying that during the tribulation period, individuals will actively seek answers to inquiries concerning the significant events of their time. They will find these answers by deepening their comprehension and expanding their knowledge of the book of Daniel.³⁷ Campbell suggests that the increased understanding of Daniel's prophecies will provide insights and clarity regarding the unfolding events of the tribulation.

While not explicitly stated, Kenneth O. Gangel and Max E. Anders seem to imply that using the text to mean anything other than the book of Daniel, which contains prophetic knowledge, is an unjustifiable misinterpretation.³⁸ This aligns with the viewpoint expressed by Donald Campbell regarding the meaning of לְעֵת in Daniel 12:4. Gangel and Anders also suggest that those who personally experience the events described in this chapter of Daniel will likely possess a deeper understanding of their significance compared to our present understanding. The Old Testament contains references to the sealing of books, emphasizing their legitimacy, authority, and the importance of keeping them intact. Gangel and Anders add that through God's preservation, we currently hold the book of Daniel in our hands, allowing us access to its content during the end times in which we live.³⁹

³⁶Gleason L. Archer Jr., *Daniel*, The Expositor's Bible Commentary (Grand Rapids, MI: Zondervan, 1985), 7: 154.

³⁷Campbell Donald K, *Daniel: God's Man in a Secular Society* (Chicago, Grand Rapids, Michigan: Discovery House, 1988), 182.

³⁸Kenneth O. Gangel and Max E. Anders, *Daniel*, Holman Old Testament Commentary 18 (Nashville, TN: Broadman & Holman, 2001), 322.

³⁹Gangel and Anders, 322.

Expanding on the previous discussion, Gangel and Anders take an additional stance by arguing against interpretations that stretch the meaning of the passage to include modern travel and advancements in scientific knowledge. They deem such interpretations as reaching absurd conclusions and affirm that this misinterpretation of the text lacks any justification. Gangel and Anders assert that those who personally witnessed the events described in the book of Daniel will likely possess a more profound understanding of their significance compared to our present comprehension.⁴⁰

Dale Ralph asserts that verse 4 of Daniel 12 suggests that God will ensure the presence of a prepared people for the times ahead. With the revelation now complete and no further revelations at the present moment, Daniel is instructed to conclude his speech. Until the end, he is to keep the book sealed, with the scroll potentially referring to the entirety of the book of Daniel or the final revelation from chapter 10 up to the current point in the text.⁴¹

Ralph proceeds to elaborate on his argument regarding $\eta\zeta\gamma$. He suggests that the statement about knowledge increasing holds the promise of advancements in understanding Daniel's book, but this can only be achieved through dedicated and intensive study focused on the text.⁴² Dale Ralph further asserts that the people of the Lord will gain a deeper comprehension of this passage of Scripture as they diligently engage in its study, particularly as they approach its conclusion. He notes that this pattern of gaining insight through immersion is often observed in our reading of the

⁴⁰Gangel and Anders, 322.

⁴¹Davies Dale Ralph, *The Messenger of Daniel* (Lisle, Illinois: InterVarsity Press, 2013), 163–64.

⁴²Ibid.

Bible.⁴³ Ultimately, Dale Ralph concludes that תַּעֲתֵּן refers to progress in understanding Daniel's book.

Supporting the prophetic view, John Goldingay asserts that in Daniel 12:4, the message conveyed by the man in linen, as depicted in 10:11-12:3, is related to “these words” and the book that records them, indicating that it pertains to the entirety of the book of Daniel.⁴⁴ John Goldingay contends that Daniel is instructed to “close up” and “seal” these words, suggesting that they are to be withheld rather than merely preserved (similar to the instruction in 8:26). This interpretation is reinforced by the subsequent phrase, “many will run to and fro,” signifying their inability to find a divine word, as they are restrained (as described in Amos 8:11-12).⁴⁵ According to Goldingay, תַּעֲתֵּן in Daniel 12:4 applies specifically to the Book of Daniel. In this context, the increase in knowledge refers to a greater understanding of the prophecies contained within the book of Daniel.

In concluding the discussion on תַּעֲתֵּן as prophetic knowledge, Roland Pierce asserts that in Daniel 12:4, the instruction to seal the scroll until the time of the end aligns with the message conveyed in 8:26 and marks the culmination of the actual vision presented in 11:2-12:4.⁴⁶ Additionally, he suggests that the phrase “go here and there to increase knowledge” refers to those who may eventually seek to understand this vision. As historical events unfold during the Persian and Greek periods, the understanding of this knowledge progressively expands. Roland Pierce emphasizes

⁴³Ibid.

⁴⁴Dr John Goldingay, *Daniel*, Word Biblical Commentary 30, ed. Nancy L. deClaisse-Walford and Peter H. Davids, Revised edition (Grand Rapids, Michigan: Zondervan Academic, 2019), 309.

⁴⁵Ibid.

⁴⁶Ronald W. Pierce, *Daniel* (Grand Rapids, MI: Baker Books, 2015), 188.

the concept of knowledge as the desire to comprehend the vision in the future, indicating the prophetic knowledge relating to the events depicted in Daniel's vision.⁴⁷

Spiritual Knowledge

Iain Duguid supports the view of Spiritual knowledge and highlights the idea that God's truth is often hidden in plain sight.⁴⁸ The Bible presents its profound truths in a way that even the simplest believer can grasp its central message. Consequently, people often seek spiritual understanding through various religious experiences and teachings, but they fail to find true wisdom. According to Duguid, genuine spiritual insight can only be found in God's word. Those who are wise diligently study it and gain understanding of who God is and His work in the world. Duguid also emphasizes the importance of valuing wisdom, insight, and knowledge among God's people, particularly in a time when doctrine is often disregarded and experiential claims are prioritized over knowledge.⁴⁹

Iain Duguid further explains that in the postmodern era, there is a prevalent trend of people searching for knowledge. However, this search is often misguided as postmodernism perceives reality as relative and human experience as the ultimate standard. Consequently, it validates all forms of spirituality without discernment. Duguid argues that true knowledge can only be found in the objective and unchanging standard of God's revealed word.⁵⁰ He interprets חָכְמָה as the spiritual knowledge acquired by individuals as they engage with and comprehend God's word. To support

⁴⁷Ibid.

⁴⁸Duguid, *Daniel*, 214.

⁴⁹Ibid.

⁵⁰Ibid.

his view, Duguid references Daniel 12:4, which speaks of people traveling and seeking to increase knowledge. He draws attention to the prophetic statement about a future time when there will be a famine, not of physical nourishment, but a famine of hearing the words of the Lord.⁵¹ In light of this, Duguid affirms that *תע* in this context refers to spiritual knowledge, emphasizing the significance of hearing and understanding the words of the Lord.

Dwight J. Pentecost supports the idea that God prophesied an increase in understanding regarding what Daniel had written, specifically referring to Daniel 12:4. According to Pentecost, this increase in understanding pertains to spiritual knowledge, aligning with the interpretation discussed in this research.⁵² He further, emphasizes that people in the present time can clearly discern the historical significance of much of what Daniel foresaw and predicted. Furthermore, Pentecost asserts that those who diligently seek knowledge from the book of Daniel will grasp the meaning of the words that have been sealed or preserved within it.⁵³ This statement implies an interpretation of *תע* as spiritual knowledge, suggesting that individuals who engage with the book will gain understanding and insight into its teachings.

Matthew Henry suggests that *תע* in Daniel 12:4 refers to the hidden treasure of spiritual knowledge.⁵⁴ He further envisions a future scenario where this treasure is opened, and many individuals diligently search for and dig into its depths, valuing it

⁵¹Duguid, 213–14.

⁵²Dwight J. Pentecost, *Daniel*, The Bible Knowledge Commentary 1; ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1373.

⁵³Ibid.

⁵⁴Matthew Henry, *Commentary on the Whole Bible vol iv (Isaiah to Malachi)*, (Grand Rapids, MI: 2000),1712-13

as one would value silver. According to Henry, this pursuit of knowledge entails running to and fro in search of copies of the book, ensuring their authenticity and truthfulness. People will read and meditate upon it, constantly reviewing and discussing its contents, aiming to unravel its meaning. Through these efforts, knowledge will be increased.⁵⁵ This is a celebration of the fact that the focus is on spiritual knowledge. By examining this prophecy, individuals will be prompted to explore other Scriptures, leading to enlightenment and growth in their spiritual understanding. This process will significantly contribute to their advancement in valuable knowledge, specifically pertaining to spiritual matters. Those who desire to increase their spiritual knowledge must actively seek it, utilizing every available means of acquiring knowledge and seizing every opportunity to rectify their errors, clarify their uncertainties, and enhance their relationship with God. This pursuit of spiritual knowledge will enable them to comprehend the currently obscure and concealed aspects of God's truth, which will eventually be made clear and easily understood. It is during this time that God's people will attain profound spiritual knowledge regarding the matters written in the book of Daniel.⁵⁶

Robert Jamieson, A. R. Fausset, and David Brown criticize the inclination to misinterpret the phrase “to run to and fro” in Daniel 12:4 to mean rapid transport.⁵⁷ Their argument contends that the term does not allude to contemporary modes of rapid transportation, as some may propose, nor does it relate to the global dissemination of the Gospel by Christian missionaries, a notion that lacks contextual

⁵⁵Matthew Henry, *Commentary on the Whole Bible vol iv (Isaiah to Malachi)* (Grand Rapids, MI 2000), 1596.

⁵⁶Ibid.

⁵⁷Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, 2013 (Delmarva publication), 980.

support. However, they affirm that as the time of the end draws near, what's there will be a notable increase in the interest and examination of God's prophecy which will led to spiritual knowledge. Many individuals will diligently analyze and scrutinize every page of the Scriptures, particularly with a focus on spiritual knowledge.⁵⁸

Adam Clarke asserts that the phrase “many shall run to and fro” signifies people's earnest efforts to search for the true spiritual sense.⁵⁹ Through these endeavors, knowledge will be expanded. However, the full significance of the prophecy will not be fully understood until the events it predicts come to pass. At that time, the seal will be broken, and the true meaning will become evident. While another interpretation suggests that “many shall run to and fro” refers to the preaching of the Gospel and the subsequent increase in religious knowledge and wisdom,⁶⁰ Adam Clarke argues that this interpretation does not align with the intended meaning of the prophet's words.⁶¹

View of דָּעַת as Evil

Michael Shepherd acknowledges that in Daniel 12:4, the angel instructs Daniel to “close the book until the time of the end,” similar to the instruction given in Daniel 8:26 and Revelation 22:10.⁶² This verse serves as a directive to preserve the written content. Shepherd notes that many individuals will wander in search of the word of God, as mentioned in Amos 8:12, while evil increases. He points out that the

⁵⁸Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, (Delmarva publication, 2013), 980.

⁵⁹Clarke, *Adam Clarke's Commentary on the Whole Bible*, (Kansas City: Beacon Hill Press, 1967), 706-707.

⁶⁰Ibid.

⁶¹Ibid.

⁶²Shepherd, *Daniel in the Context of the Hebrew Bible*, 104.

term translated as “the evil” in some translations is a rendering of הרעה in the Old Greek text. Shepherd implies that דעת can be understood as referring to the word of God. Nevertheless, he acknowledges the possibility that דעת may be interpreted as evil due to the potential confusion of similar letters (הרעה).⁶³

Additionally, Anderson notes that there are some textual concerns in the latter half of Daniel 12:4.⁶⁴ According to Robert Anderson, there are two possible interpretations that he considers. The first interpretation follows the Masoretic Text (MT) and the translation of the Revised Standard Version (RSV). This interpretation maintains a potential connection to Amos 8:12, which prophesies a time when people will actively seek the word of the Lord but will be unable to find it. The second interpretation suggests a slight modification to the consonantal text, resulting in the reading, “Many shall run to and fro, and evil will multiply.”⁶⁵ The Greek Septuagint (LXX) provides some support for this alternative interpretation. In this case, the focus is on the increase of calamities rather than the spreading of knowledge. In the MT and the RSV translation, the phrase is referred to as the “word of the Lord,” while the consonantal text implies the spreading of knowledge. The LXX provides some evidence in favor of the alternative interpretation, which emphasizes the increase of evils.⁶⁶

Gowan also believes that we must read not “knowledge” but “evil.”⁶⁷ He further acknowledges that the book of Daniel presents the concept that its contents

⁶³Shepherd, 104.

⁶⁴Anderson, *Signs and Wonders*, 150–51.

⁶⁵Ibid.

⁶⁶Ibid.

⁶⁷Donald E. Gowan, *Daniel*, Old Testament Commentaries, annotated edition (Nashville, TN: Abingdon Press, 2001), 154.

had been kept secret for many years, explaining why no one had prior knowledge of its revelations, (Dan 12:4).⁶⁸ Gowan suggests that Daniel may be alluding to a passage in Amos that describes a time when the word of the Lord would be inaccessible (Amos 8:11–12): “Many shall be running back and forth, and evil” (according to the Septuagint translation; the Masoretic text reads “knowledge”) “shall increase.”⁶⁹ In Gowan's interpretation, תַּעֲרָב refers to knowledge of the evil.

Bediako argues that, to others, the phrase “knowledge shall increase” is corrupt,⁷⁰ hence they read “evil will increase.”⁷¹ According to Norman W. Porteous he infers “disasters” instead of “knowledge.”⁷²

Summary

Throughout this chapter, five potential interpretations of תַּעֲרָב in Daniel 12:4 have been presented and discussed. The first view proposes the understanding of תַּעֲרָב as scientific and technological knowledge, which has been examined in detail and may lack concrete evidence from the text or historical context. The second view suggests that תַּעֲרָב refers to the knowledge of the word of God, and this interpretation has been explored in that context. The third view posits תַּעֲרָב as prophetic knowledge, and its implications have been discussed accordingly. The fourth view presents תַּעֲרָב as spiritual knowledge, offering an alternative interpretation of the text. Finally, the fifth

⁶⁸Donald E. Gowan, *Daniel*, Old Testament Commentaries: annotated edition (Nashville, TN: Abingdon Press, 2001), 154.

⁶⁹Ibid., 154.

⁷⁰ Daniel K. Bediako, and Samson Dakio Dawé, “Knowledge Shall Increase: An Interpretation of Daniel 12:4,” *Valley View University, Journal of Theology* 2 (2012): 94.

⁷¹Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, Anchor Bible 23 (NY: Doubleday, Garden City, 1978), 274.

⁷²Norman W. Porteous, *Daniel: A Commentary, Old Testament Library*, 2d rev. ed. (London: SCM, 1979), 170–71.

view takes תַּעַל to be interpreted as euphemism for evil. The weakness of the evil view lacks specific linguistic and contextual evidence supporting this interpretation.

CHAPTER 3

EXEGETICAL ANALYSIS OF DANIEL 12:4

The exegetical method employed will rely on the text, emphasizing a thorough examination of the language, structure, intertextual references, and contextual factors. Additionally, a concise overview of the historical and canonical background of the book of Daniel will be provided to enhance comprehension of the concept of “דָּפְנָה” in Daniel 12:4.

In wanting to understand the sealing of Daniel 12:4, the research will seek to use the argument of William Holladay which emphasizes the significance of sealing documents during the time of Jeremiah. He explains that the act of sealing did not imply that the document was intended to be hidden, but rather it served as a means of protection and authentication.¹ In support of this, Holladay points to the example of Jeremiah 32:9-15, where Jeremiah followed specific steps to finalize the purchase deed for Hanamel's farm. In this case, a copy of the document that was not sealed was included, allowing the contents of the sealed document to be visible and verified.²

The Setting of Daniel 12

It is worth to note here that chapters 10-12 are a single unit. The Angels start speaking to Daniel in Daniel 10. Here, in Dan 12 we have the conclusion of his speech. Daniel 12 is the chapter that opens with Michael being promised to stand up

¹William L. Holladay, *Jeremiah 2, Hermeneia* (Minneapolis, MN: Fortress, 1989), 215.

²*Ibid.*, 215.

for his people to deliver them to everyone who shall be found written in the book. It is the ending chapter of the Book of Daniel and was written in Hebrew. It is the dialogue between Daniel and the men whom he identifies in verse 5. It depicts the judgment and resurrection of the two groups of the dead and their rewards in verse 2 some to everlasting life and while others to shame and everlasting contempt and further goes on to the identification of the wise in verse 3. Verse 4 addresses Daniel in the second person by someone else who is believed to be one of the men which Daniel reveals to us in verse 5, however, in verse 8 Daniel identifies him as “My Lord” which this research would capture as Michael the Angel.

The enigma of Daniel that perplexed him will only be understood in the end which leaves Daniel to long for the time as to when this prophecy will be fulfilled. He is told in verse 13 to go his way till the end, for he will rest, and arise to his inheritance at the end of days.

Limits of the Passage

The words of the Angel about the increasing knowledge belongs to the long speech that starts in Dan 10:20 and ends in Daniel 12:4. This long speech can be divided into several units:

1. Dan 10:20-11:1—Introduction (the Angel tells Daniel about the purpose of his visit)
2. Dan 11:2-45—The history of the world from the time of Daniel till the end
3. Dan 12:1-4—The destiny of the faithful ones at the end of the world

The upper limit of the passage is Dan 12:1; here the Angel changes the topic of the presentation of the future events from the narrative about the opposition between the King of North and the King of South to the description of the destiny of

the faithful ones. The lower limit of the passage is Daniel 12:4, since this is the end of the long speech of the Angel.

The Structure of Daniel 12:1-4

The structure of Daniel 12:1-4 can be presented as follows:

1. The rise of Michael (Dan 12:1a)
2. The time of trouble at the end (Dan 12:1b)
3. The resurrection of the faithful and wicked (Dan 12:2)
4. The shining of the wise (Dan 12:3)
5. The destiny of Daniel and instruction to seal the book (Dan 12:4)

All the events of this passage up to verse 4 follow in chronological sequence.

Verse 4 brings us back to the time of Daniel; the Angel tells Daniel about his fate and gives instructions to seal the book. However, the last part of verse 4 again returns the reader to the time of the end. Therefore, verse 4 is very particular because it points Daniel to the time of the end. The words received by Daniel will remain secret or sealed until the conclusion of world history.

Analysis of Daniel 12:4

This portion of the study focuses on conducting an exegetical analysis of Daniel 12:4 to elucidate the significance and meaning of סֵפֶר . The research is focused primarily on Dan 12:4 because this verse stands alone in the long speech of the Angel and is a conclusion of this speech.

The passage contains a conversation between Daniel and an angel, wherein Daniel is instructed to seal the scroll until the time of the end, with a specific emphasis on knowledge. The objective of this research is to offer new perspectives

and interpretations while addressing the ambiguities surrounding the contextual meaning of תַּעֲדָה during the translation process.

Translation of the Text

To comprehend the meaning of תַּעֲדָה in Daniel 12:4, it is crucial to recognize the importance of translation techniques in interpreting the text.

Susan Anne Groom emphasizes that the various versions indirectly testify to the Hebrew texts.³ When scholars assert that the Septuagint (LXX) “reads” a specific Hebrew word, they imply that if the Greek text were translated back into Hebrew, it would yield that word in the original. While there exist numerous discrepancies between the Masoretic Text (MT) and the versions, the majority of differences do not stem from variations in the Hebrew text itself, but rather from the translator's choices and the transmission process.⁴ Therefore various texts will be considered as this will help understand the pericope of Daniel 12:4 in its context below, especially in the intertextuality section.

The versions refer to early translations of the Hebrew Bible into Greek, Aramaic, Latin, and other languages. In the realm of textual analysis, they are considered separate testimonies to the “original text.” When the Masoretic Text (MT) presents difficulties, scholars use the versions as sources to reconstruct an alternative Hebrew text. In philological analyses, the versions provide insights into different interpretations of the same Hebrew text.⁵

³Susan Anne Groom, *Linguistic Analysis of Biblical Hebrew* (Carlisle: Paternoster press, 2003), 72–76.

⁴Ibid.

⁵Ibid.

Text selection

The rationale for the selection of texts where the term "דַעַת" is used in this research is based on these specific texts that were chosen because they contribute to the analysis of the term's meaning. Out of notably 87 times of the usage of the term דַעַת, the research has discovered that 40 of these are found in the book of Proverbs, 5 times in the book of Daniel and other numbers in the selected texts see below on the intertextuality.

Daniel 12:4 Translation and Meaning

In our pursuit to comprehend the significance of Daniel 12:4, the provided word study below presents some word-for-word translation of the original Hebrew scripture. This compilation of information aims to illuminate the complexities and uncertainties inherent in the translation process of Daniel 12:4.

Syntactical Analysis

The syntactical analysis of the Hebrew text in Daniel 12:4 will be organized into segments as outlined below. In any exegetical study, the text has some words and phrases, and its immediate context has a bearing on the meaning of the pericope in the study. A concise investigation of the most important words significant to this research is necessary to be studied for the appreciation of the passage.

וְאַתָּה דָּנִיֵּאל סֵתֶם הַדְּבָרִים וְחַתָּם הַסֵּפֶר עַד־עֵת קֵץ יִשְׁטְטוּ רַבִּים וְחַרְבָּה הַדָּעַת:

וְאַתָּה דָּנִיֵּאל

“וְאַתָּה דָּנִיֵּאל” (And you, Daniel), This is the initial phrasal expression that suggests that Daniel is the intended recipient of the following directive. The conjunction “waw” in this context can function either as “waw adversative” or “waw

conjunctive.”⁶ When used as “waw adversative,” it introduces an idea that contrasts with the preceding text. On the other hand, when employed as “waw conjunctive,” it links two or more interrelated concepts or situations that may not otherwise seem connected.⁷

In the preceding context, the destiny of the wise and saints is described. In verse four, the angel gives a command to Daniel. Since these two concepts are not contrasting but rather related, the “waw” in this verse should be understood as “waw conjunctive” and translated as “and.” **וְדָנִיֵּאל** is a proper noun word describing a person translated Daniel. This is not another Daniel from elsewhere but the one who is a Hebrew carried captive by Nebuchadnezzar in chapter one, trained in the school of the Babylonians, tried and proved to be a true prophet of Yahweh and who has been in the administration of the king Nebuchadnezzar, Belteshazzar. An outstanding prophet and wise man who found favour in the sight of the kings because of his humble, true, and factual prophetic ministry.

סְתֵם הַדְּבָרִים

“**סְתֵם הַדְּבָרִים**” (close the words) This phrase instructs Daniel to close or seal the words, implying a restriction on the immediate understanding or disclosure of the content. This is a command. According to Arnold and Choi, there are three categories of imperatives: command, permission, and promise.⁸ The verb **סְתֵם** here falls into the category of command. **סְתֵם**⁹ is a verb in the qal stem and imperative conjugation

⁶Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (New York: Cambridge University Press, 2003), 146.

⁷Ibid.

⁸Ibid., 63–64.

⁹<https://accordance.bible/link/read/MT-ETCBC# Dan 12:4>.

masculine singular and is translated as ‘keep close’.¹⁰ It shows the action denoted to Daniel to keep close to the succeeding words. The verb describes what Daniel should do to the following words in the text. The action is spelt out as a close-up. The verb further suggests the words and book were opened and as such a command to close is issued to דָּנִיֵּאל.

Adam Clarke states that when a prophet received a prophecy about events in the distant future, he would often keep the information to himself and refrain from immediately sharing it with others.¹¹ I disagree with Clarke’s viewpoint on prophets withholding information and not immediately sharing it with others. This is because the prophecy doesn’t originate from the prophet but from God (Yahweh).

The information conveyed by the prophet is not personal but divine, intended for specific purposes and lessons to be imparted to the people through the prophet. Further notice is that the sealing comes from the practice of sealing the letters when the author of the letter sealed it before handing it to the courier. Only the recipient had a right to open the letter. In this case, it looks like the Angel wants to say that the vision is addressed to the people of the end time who will be able to open the seal. This sealing does not have a connection in the book of Revelation 5, as in the book of Revelation 5:4, no one was worthy to open the scroll that was sealed, except the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loosen its seven seals.

¹⁰David J.A. Clines Ed. “סָמַח,” *The Concise Dictionary of Classical Hebrew* (Sheffield: Phoenix Press, 2009), 304.

¹¹Clarke, *Adam Clarke’s Commentary on the Whole Bible*, (Beacon Hill Press, Kansas City:1967), 706-707.

הַדְּבָרִים¹² is here the noun common masculine plural in an absolute state and prefixed with הַ the article ‘the’ and is translated as ‘the words’. Further, this research observes that the noun is articular in this case. It identifies with the noun דְּבָרִים it is attached to, hence the rendering will be read as “the words”. The words in this context are a reference to the particular pericope of Daniel 12:4 concerning the prophecy under review and may not apply to the entire book of Daniel. The book of Daniel contains many words and, in this context, these words under study are specific to the prophetic genre in connection to the knowledge that will increase as many people move to and fro.

“וַחֲתָם הַסֵּפֶר” (and seal the book) This is an additional instruction that underscores or emphasizes the act of sealing or safeguarding the entire book that encompasses the vision.

conjunction וַ ‘and’, and is translated as ‘and seal’. The verb refers to the דְּבָרִים preceding word noun before it. It is simply identifying the words or deeds that should be sealed. הַסֵּפֶר¹⁴ is a co-joined word with an article and a noun. סֵפֶר is a noun commonly masculine singular in an absolute state which is translated as ‘book’. הַ is an article ‘the’ that is prefixed to the noun it is defining. Therefore, the translation will be “the book.” This is a reference to what Daniel is told to close up, it’s with no doubt that the book is in parallelism with the sealing that precedes it. To fit the current context, the word book is significant in that it is the agent and reason for the increase of knowledge under research. When this book is read and understood, as people travel

¹²https://accordance.bible/link/read/MT-ETCBC#Dan._12:4.

¹³Ibid.

¹⁴Ibid.

to and fro, then that which is contained in the book will be shared and knowledge shall increase.

Seal the book, close this volume with the information that has been disclosed to you, and anticipate nothing further. No additional details could be revealed to him regarding the matter. Consequently, he expressed this, indicating that there were no remaining revelations to be disclosed to him.¹⁵ The verb is imperatival too denoting urgency and seriousness of the matter at hand to which Daniel is being commanded to take action.

The second imperative donates the intensity of the matter or seriousness, delicate, and importance of the action to be done on the book Daniel is told to seal. No more additional content was to be included in the writings and that denotes the deep sense of sealing in the text. Therefore, the book is not only to be closed in the first imperative of the same sentence but to be sealed! Which is a second imperative in one sentence. The second imperative denotes the final action to be performed to the book apart from only closing it, it was to be sealed, preserved for the right time to be unsealed for the knowledge to be shared to whom God had prepared at the fulness of time, hence the importance of having two imperatives in one sentence.

“עַד־צֵת קֵץ” (until the time of the end) suggests that complete understanding will be disclosed at a designated future moment, as indicated by the sealing. This phrase signifies that the details should be kept secret until the conclusion of the Captivity. Those professing knowledge about the conclusion of the Captivity are viewed as deceitful, as the full revelation is reserved for a later time.¹⁶ William Shea

¹⁵Jephet Ibn Ali The Karaite, *A Commentary on the Book of Daniel* (Oxford: Clarendon Press, 1889), 77.

¹⁶Ibid.

strengthens this view when He argues that, Daniel 12:4 provides Daniel with conclusive directives regarding the prophecy detailed in chapter 11. He is instructed to seal the book until the time of the end. Consequently, there was a distinct understanding that the contents of this book would remain undisclosed or ambiguous until a significant period had elapsed from Daniel's own era.¹⁷

According to Bill T. Arnold and John H. Choi, the preposition ad (ad) has three categories. Firstly, it serves a locative function by marking the extent, limit, or goal of movement. Secondly, it functions temporally, indicating the duration of an action, such as “until evening” or “until now.” And thirdly, it operates in terms of degree, often expressing a large quantity of a substantive or an extreme quality of an action or attribute.¹⁸ In this context and when used in a temporal category, it indicates the duration of action “until’ the time of the end, Daniel 12:4. The book has to be closed and sealed until the time of the end.

¹⁹ תְּמֹעַת־הַיּוֹם is the noun תְּמֹעַת and is in common construct which is translated as ‘time.’ It is maqqefed to ad the particle preposition which is translated as ‘end’. This can be translated together as תְּמֹעַת־הַיּוֹם which means “time of the end”. DeRouchie adds that, “Daniel envisioned that only at “the time of the end,” which the Old Greek in the rest of Daniel describes as the last “hour” (Dan. 8:17, 19; 10:14; 11:35, 40; 12:1), would people grasp the meaning of his revelations regarding God’s kingdom.”²⁰

¹⁷ William H. Shea, *Daniel: A Readers Guide* (Pacific Press Publishing Association, 2005), 277.

¹⁸Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax*, 120.

¹⁹[https://accordance.bible/link/read/MT-ETCBC Daniel 12:4.](https://accordance.bible/link/read/MT-ETCBC%20Daniel%2012:4)

²⁰ DeRouchie Jason.S, *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology* (P&R Publishing, 2017), 694.

Daniel 12:4. But you Daniel shut up²¹ these words and seal²² the book until the time of the end. Many shall (then) go back and forth²³ and knowledge shall increase. Towards the end of the section spanning from Daniel 11:2 to 12:4, we once again encounter the direct speech of the angel, just as we did at the beginning (Daniel 11:2). Hence, the angel's direct words serve as clear indicators for the beginning and end of this segment of the vision. The mention of the "time of the end" in Daniel 12:4 refers back to the timeframe described in Daniel 11:35-40. Throughout these passages, "the time of the end" signifies the period leading up to the resurrection of the dead mentioned in Daniel 12:2, which is expected to occur at the culmination of all events.²⁴ This interpretation aligns with the intended meaning of Daniel 12:4. In this context, people will scrutinize and inquire about the visions presented in the book of Daniel just before the end of time, similar to how Daniel sought understanding of Jeremiah's prophecy about the seventy years (Daniel 9:2).

אָדָּם²⁵ is a noun with common masculine singular absolute meaning 'end' this noun points to lengths upon which the words should be sealed. The end in this context is eschatological pointing to the future when the prophecy shall be fulfilled at the time

²¹ Francis Brown, with S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic (BDB)*, based on the lexicon of William Gesenius (1952), s.v. "shut up" "hide" Water holes are "blocked" (2 Kgs 3:19, 25) and gaps in walls are "filled" (Neh 4:1). Figuratively the words of prophecy are "shut up" (Dan 8:26; 12:4, 9).

²² Brown, BDB, s.v. "seal," "seal up" The word is used for the sealing of letters (1 Kgs 21:8) and documents (Jer 32:10). Isaiah 8:16 uses it metaphorically, "seal the instruction in the heart of my disciples." In our text, it is probably used in the literal sense

²³ Brown, BDB, s.v. "rove about." Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden, Netherlands: E. J. Brill, 1958), 955. The term *sût*, literally "rove about" is used thirteen times in the OT (Abraham Even-Shoshan, *A New Concordance of the Bible* [Jerusalem: Kiryat Sefer, 1983], 1124) and describes Satan "roaming" the earth (Job 1:7; 2:2), the children of Israel "going round" gathering manna (Num 11:8), and the Lord's eyes "going to and fro" through all the land (Zech 4:10). Theodotion reads *heos didachthos in polloi* (until many are taught).

²⁴ John R. Wilch, *Time and Event* (Leiden: E. J. Brill, 1969), 111.

²⁵[https://accordance.bible/link/read/MT-ETCBC Daniel 12:4](https://accordance.bible/link/read/MT-ETCBC%20Daniel%2012:4)

of the end. Pfandl contends that with the initiation of the time of the end, an increase in knowledge about the prophecies in the book of Daniel would occur when God's Spirit unseals the book.²⁶

יִשְׁטְטוּ רַבִּים

“יִשְׁטְטוּ רַבִּים” (many shall run to and fro) This expression conveys a widespread inquiry or exploration into the sealed words, depicting the actions of many individuals. The Hebrew word יִשְׁטְטוּ²⁷ is in the qal stem and the third person plural form of the verb “שׁוּט” (shut), which means “to rove” or “to range about.” In this form, it can be translated as “they rove” or “they range about.” According to Dale Ralph, the phrase “Many will roam to and fro and knowledge will increase” can be understood in terms of the Hebrew verb “שׁוּט” which means to roam or wander around and occurs thirteen times in the Old Testament. This verb is used in various contexts throughout the Old Testament, such as describing Satan's roaming, Yahweh's scrutinizing gaze, and Joab's surveying of Israel's territory. In this context, it suggests a thorough exploration or investigation.²⁸ Attached to the adjective ‘many’ which is translated as people. This will be so because of the masculine plural ending ׀. Further people will roam in various areas of the cosmos and providing an opportunity to share the knowledge of Daniel's prophecy

The verb in question appears in the form of polel, imperfect. Notably, it is positioned at the beginning of the clause, even considered as the beginning of the sentence. However, Alviero Niccacci points out that the “indicative yiqtol never

²⁶Gerhard, *Seer of Babylon*, 121.

²⁷[https://accordance.bible/link/read/MT-ETCBC#Daniel 12:4](https://accordance.bible/link/read/MT-ETCBC#Daniel%2012:4).

²⁸Dale Ralph, *The Messenger of Daniel*, 214–15.

comes first in the sentence.”²⁹ Therefore, it is more appropriate to classify it as jussive.³⁰ In discourse, the jussive can have various categories, such as command, wish, permission, exhortation, and counsel.³¹ In this case, the verb *יָשׁוּבִי* can be classified as either a command or permission, and it can be translated as “let many go back and forth...” The key point is that the verb *יָשׁוּבִי* does not convey the idea of predicting future events but rather carries a volitive connotation, suggesting a desire or intention. If it is a command, it can be translated as “allow many runs to and fro.”

Many shall run to and fro: i. e. the wise and the seekers of knowledge. This running to and fro may be of two kinds: (i) They shall run over the countries in search of knowledge because scholars will be found in every region; the seekers of knowledge, therefore, will go to and fro to learn from them; this is expressed by Amos (viii. 12). This shall be at the beginning of their career; when they seek so ardently, God will make revelations to them. (2) They shall run to and fro in God’s Word like those who seek treasures, and thereafter knowledge shall increase; knowledge of two things: (a) the commandments; (b) the end. God will not reveal the end until they know the commandments. They are the men who fear the LORD, who are in possession of His secrets, which cannot be heard save by study and search and inquiry into the Word of God.³²

“וְתִרְבֶּה הַדַּעַת” (and knowledge shall increase) This phrase outlines the outcome of the aforementioned action, indicating that knowledge will increase due to extensive

²⁹Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose* (Sheffield: JSOT Press, 1990), 77.

³⁰Ibid., 78.

³¹Bruce K. Waltke and Michael Patrick O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 568.

³²Jephet Ibn Ali The Karaite, *A Commentary on the Book of Daniel*, 77.

exploration. If there was a possibility that it could be a jussive, it would be translated, as “and let the knowledge increase,” however it is not in this case. Therefore, the **וַיִּזְכַּר** (knowledge) that will increase is the result of many people moving around and spreading the knowledge of God and the prophecy mentioned in Daniel 12:4. It is suggested here that acquiring this knowledge leads to intelligence, as individuals understand and apply God’s word. Those who receive and possess this knowledge will gain an understanding of God’s word, and wisdom will follow as they develop a reverence for God and live according to His will³³ (Proverbs 1:4; 2:6; 24:5). This increase in knowledge will encompass intelligence, knowledge itself, understanding, and wisdom in matters about the prophecies contained in the Book of Daniel.

וַיִּזְכַּר³⁴ The translation shall be “and shall increase.” Pfandl argues that an increase in this context in Verse 4 suggests that just before the conclusion of history, individuals will delve into the Danielic visions like how the prophet himself studied the 70-year prophecy (Dan. 9:2). However, as time progresses towards the end, there will be an augmentation of understanding and knowledge regarding these visions (verses 4, 10). Historical evidence indicates that in the nineteenth century, following the conclusion of the 1260 years mentioned in Daniel 7:25, there was a significant surge in awareness and comprehension of the prophecies in the book of Daniel.³⁵

וַיִּזְכַּר³⁶ This is the main focus of this research. The article infers that it is specific knowledge. Either “knowledge” that was referred to in the previous context

³³Wilhelm Gesenius, James Strong, and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures: Numerically Coded to Strong’s Exhaustive Concordance* (Grand Rapids: Baker Book House, 1979), s.v. “*daat*.”

³⁴[https://accordance.bible/link/read/MT-ETCBC#Daniel 12:4](https://accordance.bible/link/read/MT-ETCBC#Daniel%2012:4).

³⁵Pfandl Gerhard, *Seer of Babylon*, 110.

³⁶[https://accordance.bible/link/read/MT-ETCBC Daniel 12:4](https://accordance.bible/link/read/MT-ETCBC%20Daniel%2012:4).

or something specific Daniel must know about. The noun being definite denotes this could not be just any kind of knowledge but specific to something. In supporting this view according to Zdravko Stefanovic, the definite article used in the phrase “knowledge will increase” indicates that it refers to a particular kind of knowledge. It suggests that it is not just any knowledge, but knowledge that is specific and significant.³⁷ Gary A. Long endorses that, the definite article serves to specify that a noun is particular, referring to a specific person, place, thing, event, or idea.

Additionally, it can indicate that the noun is categorical, representing a broader category of person, place, thing, event, or idea. To determine whether the definite article is used particularly or categorically, we rely on the context provided by the surrounding text, known as the textual environment or textual context. Nouns with the definite article are referred to as “articular,” while those without it are termed “non-articular.”³⁸ In biblical Hebrew, the definite article is used to denote something particular, such as a specific person, thing, idea, event, or place. Simultaneously, it can also indicate that the articular noun represents a broader category of person, thing, place, or idea. Articular nouns serve various functions and aid in clarifying the intended meaning within the context.³⁹

According to Goldingay, the phrase “And knowledge will increase” in the original text, הַדַּעַת signifies a specific knowledge. The use of the definite article with the noun דַּעַת (knowledge) indicates that it refers to a distinct knowledge, specifically

³⁷Stefanovic, *Daniel*, 437.

³⁸Gary A. Long, *Grammatical Concepts 101 for Biblical Hebrew*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2013), 33-35.

³⁹Ibid.

the knowledge of God’s prophetic revelation.⁴⁰ In addition, Wilhelm Gesenius, E. Kautzsch, and A. E. Cowley’s ultimate, goal is to demonstrate that the article in Hebrew, functioning as a type of demonstrative pronoun, is never found as a standalone word. Instead, it is always closely connected to the word it is specifying.⁴¹

The Brown-Driver-Briggs Hebrew lexicon defines דָּעַת (knowledge) as coming from *yada* vb. which means “know Dan 1:4 in the highest sense, knowledge of God (incl. obedience).”⁴² The Hebrew term דָּעַת as used in Dan 12:4, carries various meanings such as knowledge, ability, discernment, and understanding. Additionally, it can be associated with concepts such as knowing, intelligence, teaching, and wisdom.

In phrases like “knowledge of good and evil” (Genesis 2:9, 17). Moreover, it can refer to knowledge with moral implications and can encompass discernment, understanding, and wisdom. This understanding of knowledge extends to the highest sense, encompassing knowledge of God and obedience to His word, as exemplified in passages like Hosea 4:1,6.⁴³

Therefore, the דָּעַת (knowledge) that will increase is the result of many people moving around and spreading the knowledge of God and the prophecy mentioned in Dan 12:4. It is suggested here that acquiring this knowledge leads to intelligence, as individuals understand and apply God’s word. Those who receive and possess this knowledge will gain an understanding of God’s word, and wisdom will follow as they

⁴⁰Goldingay, *Daniel*, 306.

⁴¹Wilhelm Gesenius, E. Kautzsch, and A. E. Cowley, *Gesenius’ Hebrew Grammar*, Dover ed, Dover Books on Language (Mineola, NY: Dover Publications, 2006), 110, 221–26.

⁴²*ibid.*, 39.

⁴³Brown, BDB, s.v “*daat*.”

develop a reverence for God and live according to His will⁴⁴ (Proverbs 1:4; 2:6; 24:5). This increase in knowledge will encompass intelligence, knowledge itself, understanding, and wisdom in matters about the prophecies contained in the Book of Daniel.

The term “knowledge” in this context encompasses the ability to know, discern, and understand the words of the prophecies contained in the book. It refers to gaining intelligence, discernment, and wisdom in particular, of the knowledge of God’s word as revealed in the book of Daniel. Many people will go here and there to increase knowledge at the end of the world (12:4). While the NIV translation presents a reasonable interpretation, a more literal rendering would be “many will go here and there, and knowledge will increase,”⁴⁵ which is what the Bible says. Scholars have been perplexed as to the significance of this mysterious sentence and where it fits into the chapter.

Collins argues that the underlying idea is that once the book of Daniel is opened, knowledge will be uncovered and disseminated throughout the world.⁴⁶ On the other hand, Seow offers a different interpretation. He suggests that this passage in Daniel refers to a period following the unveiling of Daniel’s apocalypse. During this time, many individuals will travel extensively, leading to a genuine increase in knowledge as more people gain access to this crucial source of information. This

⁴⁴Wilhelm Gesenius, James Strong, and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures: Numerically Coded to Strong’s Exhaustive Concordance* (Grand Rapids, MI: Baker Book House, 1979), s.v. “*daat*.”

⁴⁵Nelson, *Daniel*, 2013, 474.

⁴⁶Collins, *The Apocalyptic Imagination*, 399.

viewpoint presents a more optimistic perspective in contrast to Amos' harsh assessment of the prevailing circumstances.⁴⁷

The two explanations presented above are based on the current Masoretic Text (MT) and both interpretations are logical and coherent. However, there is one additional reading of the text that involves a textual emendation. The Hebrew word “דַעַת” for knowledge is replaced with the word “רַע” for evil in the LXX, which is then translated back into Hebrew as “ra’a” instead of “da’at.”⁴⁸ This emendation suggests that the original text may have referred to evil instead of knowledge, and the change to “knowledge” in the later MT was likely a scribal error due to the similarities between the Hebrew letters “ד” and “ר.” If this interpretation is correct, the angel speaking to Daniel is foreseeing a societal collapse as the world approaches its end: “Many will flee here and there, and wickedness will abound.” Although it is difficult to choose a definitive interpretation among these options, the first explanation is particularly appealing as it acknowledges the connection to Amos, which helps to elucidate the relationship between the two parts of the verse.⁴⁹

To gain a better understanding of this passage, it is helpful to consider a similar verse in the book of Amos: “Many will wander from sea to sea and roam from north to east, seeking the word of the LORD, but they will not find it” (Amos 8:12, NRSV). The word used in Amos for “wander” (roam about) is the same verb that is translated as “travel here and there” (rove about) in Daniel. The NRSV translation of Amos 8:12 is preferred as it more clearly establishes the connection that Daniel is referencing: “They shall wander from sea to sea and from north to east; they shall

⁴⁷Seow, *Daniel*, 189-90.

⁴⁸Nelson, *Daniel*, 301.

⁴⁹Ibid.

rush to and fro, seeking the word of the LORD, but they shall not find it.”⁵⁰ Goldingay adds that this withholding of divine revelation would cause many to wander about in search of a word from God.⁵¹

G K Beale acknowledges that in the book of Daniel, the term “רז” (mystery) refers to a sacred or divine secret that is meant to be disclosed to people through the process of insightful interpretation by those who possess knowledge (Dan 2:18, 19, 27-30, 47; 4:6). The concept of mystery in the book of Daniel and its connection to the Dead Sea Scrolls are explored concerning these hidden truths and their potential unveiling to those with the understanding to decipher them.⁵² Similarly, Martti Nissinen demonstrates that Daniel, a Jewish individual trained in Babylonian wisdom, fulfilled the same purpose he displayed exceptional wisdom, surpassing his Babylonian counterparts by tenfold (Dan 1:20).⁵³ In a similar vein, the Dead Sea Scrolls also emphasize the significance of the term “רז” (mystery), often linked with concepts like “דעת” (knowledge), “truth,” “wisdom,” and others, representing essential notions of concealed, cosmic, and divine knowledge.

This research is convinced that the increase of knowledge is dependent on the words and the book that shall be read as many people shall read and understand then as they move to and fro, the knowledge increases. The increase of knowledge is the result of going back and forth and in the analysis of the context, of v. 3 and 4. The

⁵⁰Nelson, *Daniel*, 300.

⁵¹J. E. Goldingay, *Daniel*, 309.

⁵²G. K Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Eugene, OR.: Wipf & Stock, 2010), 12–19.

⁵³Martti Nissinen, Raija Sollamo, Anssi Voitila, and Jutta Jokiranta, ed., *Scripture in Transition: Essays on Septuagint, Hebrew Bible, and Dead Sea Scrolls in Honour of Raija Sollamo*, Supplements to the Journal for the Study of Judaism 126 (Boston, MA: Brill, 2008), 525–30.

shining of the wise is somehow the same as moving to and fro spreading the Gospel, as they turn many to righteousness while they move to and fro.

Definition of Knowledge

Gaining a comprehensive grasp of the term ידע “knowledge” involves exploring multiple lexicons and dictionaries related to the topic. Throughout this study, various sources focusing on the concept of knowledge have been taken into account. By clarifying the role of knowledge in the context of Daniel 12:4, any uncertainties or ambiguities surrounding its meaning will be resolved.

In addition to the BDB, *The Concise Hebrew and Aramaic Lexicon of the Old Testament* has this definition: “ידע da’at is from the root yada: sf. general knowledge (proverbs 24:4b) technical knowledge, ability Exodus 31:3; knowledge about a thing, knowledge of acquaintance with: a) of God, Numbers 24:16; b) of good and evil Genesis 2:9,17; c) in general, Isaiah 11:2; 4. insight.”⁵⁴ Various English dictionaries have defined knowledge with most similarities in meaning and mostly render understanding⁵⁵, familiarity of perception,⁵⁶ intelligence⁵⁷ knowing about the thing in

⁵⁴William Lee Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, 13th corrected impression (Grand Rapids, MI: William B. Eerdmans, 1993), s.v. “daat.”

⁵⁵The English- Deutsch Dictionary has this definition of knowledge: “understanding, awareness, learning, facts learned.” Maree Airlie, Susie Beattie, and Joyce Littlejohn, ed., *Langenscheidt, Großwörterbuch Englisch: Englisch - Deutsch, Deutsch - Englisch*, 8th ed. (Glasgow: HarperCollins Publishers, 2013), 456.

⁵⁶The World Book Dictionary defines knowledge has a noun that means: “what one knows, all that is known, the fact of knowing, the act of knowing- familiarity of thing, subject, or place, clear and certain mental perception.” Robert K. Barnhart and World Book, Inc, ed., *The World Book Dictionary* (Chicago, IL: World Book, 1994), 1162–63.

⁵⁷The Collins Thesaurus: defines knowledge as: “Understanding, sense, intelligence, judgement, perception, awareness, insight, grasp, appreciation, penetration, comprehension, discernment, learning, schooling education, science, instruction, wisdom, enlightenment, consciousness, recognition, apprehension, acquaintance, information, notice, intimacy, cognizance, familiarity.” Carol Collins, ed., *Collins Thesaurus: A - Z*, Rev. 2. ed (Glasgow: HarperCollins, 2006), 570.

question,⁵⁸ information,⁵⁹ skill,⁶⁰ cognizance,⁶¹ apprehend clearly and with certainty,⁶² learning.⁶³

In summary, the verse instructs Daniel to seal the words and the book until the time of the end, when many will engage in a diligent search, leading to an increase in knowledge.

The Analysis of דַעַת as a Definite Noun

To grasp the contextual meaning of דַעַת, it is essential to conduct a lexical analysis of the noun, as the primary focus of this study. In translation, a noun or an adjective without the article should be rendered with or without the English indefinite

⁵⁸H. W. Fowler defines knowledge as: “knowing about the thing in question or what is not generally known, knowing, familiarity gained by experience, (of person, thing, fact).” H. W. Fowler, *Fowler’s Concise English Dictionary*, [2nd ed.] (Hertfordshire, England: Wordsworth Editions, 1989), 629.

⁵⁹The Webster’s New World Thesaurus defines knowledge, and identifies it as a noun that means: “information, learning, lore, expertise, light, doctrine, dogma, theory, principles, data base, philosophy, insight, proficiency, attainments, observation.” Charlton Grant Laird and William Lutz, *Webster’s New World Thesaurus*, Rev. ed (New York: Simon and Schuster, 1985), 422.

⁶⁰Peter Mark Roget, Robert A. Dutch, and Peter Mark Roget, *The St. Martin’s Roget’s Thesaurus of English Words and Phrases*, New ed., completely rev. and modernized by Robert A. Dutch (New York: St. Martin’s Press, 1965), 1008. The St. Martin’s Roget’s Thesaurus of English Words and Phrases, defines knowledge as “skill, or information.”

⁶¹The Merriam-webster’s Deluxe dictionary has this definition: “Obsolete, cognizance, the fact or condition of knowing something with familiarity gained through experience or association, acquaintance with or understanding of its science, art, or technique, the fact or condition of being aware of something; the circumstance or condition of apprehending truth or fact through reasoning; the fact or condition of having information or of being learned (a man of unusual knowledge).” Merriam-Webster, Inc, ed., *Merriam-Webster’s Deluxe Dictionary*, 10th collegiate ed. (Pleasantville, N.Y: Reader’s Digest, 1998), 1019.

⁶²The Random House Webster’s College Dictionary defines knowledge as: “know- 1. to perceive or understand as fact or truth; apprehend clearly and with certainty; to be acquainted or familiar with a thing, place, person etc.; to recognize. Knowledge- acquaintance with facts, truths, or principles; familiarity or conversance, as by study or experience; the fact or state of knowing; clear and certain mental apprehension; awareness, as of a fact or circumstance.” Random House (Firm), ed., *Random House Webster’s College Dictionary: With CD-ROM*, Rev. and updated ed. (New York: Random House Reference, 2005), 687–88.

⁶³The complete Christian dictionary has this definition of knowledge and identifies it has a noun: “the fact or state of knowing (Colossians 2:3; proverbs 1:7; proverbs 2:6; 20:15; learning: a knowing of Latin; familiarity with, gained through experience or study.”

article, depending on the context. On the other hand, a noun or adjective with the article should be translated using the English definite article “the”.⁶⁴

The Hebrew definite article originates from an ancient demonstrative and still carries a faint demonstrative essence in certain instances. Due to this connection, we have chosen to address it alongside the demonstrative pronoun. In terms of meaning, the Hebrew definite article closely corresponds to the definite article found in English.⁶⁵ The definite article is never used on its own but is attached to the noun it determines, (הַ). Abstract concepts are commonly expressed through feminine nouns, such as love, faithfulness, and knowledge. etc. Singular nouns mostly represent a single person or thing, although some singular nouns function as collectives, such as seed, people, fruit, children and knowledge.⁶⁶

Gesenius demonstrate that the syntactical relationship of a noun is generally determined by its position in the sentence or its association with prepositions. In both cases, the form of the noun remains unchanged, and the indication of case relations primarily belongs to the realm of syntax. The forms of nouns can undergo various changes due to the addition of plural, dual, and feminine endings, as well as pronominal suffixes.⁶⁷ Additionally, the construct state, which involves the close connection of two nouns, can also influence noun forms. In Hebrew, similar to Greek and Latin, verbal nouns exhibit close connections in both form and meaning with

⁶⁴Russell T. Fuller and Kyoungwon Choi, *Invitation to Biblical Hebrew: A Beginning Grammar*, Invitation to Theological Studies Series (Grand Rapids, MI: Kregel, 2006), 31.

⁶⁵Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, Subsidia Biblica 27 (Roma, Italy: Pontificio Istituto Biblico, 2006), 102.

⁶⁶Andrew Steinmann, *Intermediate Biblical Hebrew: A Reference Grammar with Charts and Exercises* (St. Louis, MO: Concordia, 2009), 24–27.

⁶⁷Gesenius, Kautzsch, and Cowley, *Gesenius' Hebrew Grammar*, 110, 221–26.

specific verb forms, particularly participles and infinitives.⁶⁸ The purpose of this section is to indicate the specification of the knowledge being discussed that it is particular and not just any other kind of knowledge, it is specific to the pericope under study.

Intratextuality and Intertextuality

Intratextuality refers to the phenomenon of a text referencing or making connections to itself. Intertextuality is the relationship between texts, especially literary texts.⁶⁹ It stands in contrast to intratextuality, which involves the interaction and reference between different texts within the Bible, creating a dynamic interpretive framework. In his dissertation, Wahonya P. Onyango explains that intertextuality emphasizes the interconnectedness between various texts, highlighting the interplay and relationships that exist within the biblical corpus.⁷⁰ The ultimate objective is to comprehend the comprehensive message of a specific passage within the broader context of the entire biblical narrative, recognizing its role and contribution to the overarching revelation of Scripture.⁷¹

In contrast, intratextuality focuses on the internal dynamics of a single text or related texts within the same book, treating them as a self-contained system of interconnected contexts that generate a meta-system of meaning within that specific set of texts. The inclusion of a passage or concept in multiple places within the same

⁶⁸Ibid., 110, 221–26.

⁶⁹A. S. Hornby, *Oxford Advanced Learner's Dictionary* 7th ed. (Oxford University Press, 2006), 782.

⁷⁰Paul Onyango Wahonya, "Ezekiel 5:5-17 and Theodicy: A Theological Investigation of the Character of God" (PhD diss. Andrews University, 2011), 271.

⁷¹Stuart Douglas, *Old Testament Exegesis: A Handbook for the Students and Pastors* 4th ed. (Louisville, KY: Westminster John Knox Press, 2009), 22-23.

book can provide valuable insights into its intended significance, theological foundations, or unique importance.⁷² By examining how the same word or concept is used elsewhere in the book, readers can gain a deeper understanding of the intended message or argument associated with the word or concept being studied.

The Intratextuality: דַעַת in the Book of Daniel

The book of Daniel in the Hebrew Bible employs the term “דַעַת” six times, specifically in Daniel 1:4, 17; 2:21; 5:12.

In Daniel 1:4, the term “דַעַת” or “da'at” (knowledge) is employed to describe the advanced level of skills, wisdom, and scientific understanding that the children possessed. It emphasizes their exceptional knowledge, indicating that they were highly knowledgeable and had expertise beyond the ordinary, enabling them to confidently serve in the king's palace. In Daniel 1:17, the term “מַדַע מַדַע” or “madda madda” is used to refer to a special kind of knowledge or intelligence bestowed directly by God. This divine knowledge encompasses all aspects of learning and wisdom, setting it apart from any ordinary form of knowledge. As a result of this unique gift from God, Daniel became exceptional in his understanding of visions and dreams, showcasing his remarkable insights and abilities in this regard.

In chapter two, specifically Daniel 2:21, the term “מַנְדַע” is employed to signify wisdom or intelligence. This usage pertains to God's capacity and authority to bestow wisdom upon the wise, knowledge to those with understanding, and the revelation of profound and hidden secrets. In Daniel 5:12, the term “מַנְדַע” is utilized to describe wisdom, intelligence, and the capacity to reason and comprehend knowledge. Within this context, it specifically pertains to Daniel's ability to interpret dreams, elucidate

⁷²Douglas, *Old Testament Exegesis*, 22.

complex matters, and resolve uncertainties. These exceptional skills were attributed to Daniel himself.

דַּעַת in the Context of Daniel 12

As a rule, the context might be crucial for determining the meaning of a difficult word or term. Although the noun דַּעַת occurs only once in Daniel 12 some other elements in the same chapter can illuminate what this term can mean. First of all, we need to pay attention to the structure of this chapter. The passage Dan 12:1-4 is the completion of the long speech of the interpreting angel describing the future events (Dan 10:20-12:4). After that, Daniel again saw the man in linen above the river who swore that the vision is given for the period of a time, times, and half a time (v. 7). Then Daniel confessed that he did not understand what he heard (v. 8), especially the last things [אַחֲרֵית אֲלֵהָ]. As a response to this complaint, the interpreting angel provided additional comment or explanation (Dan 12: 9-13). This additional explanation has many parallels with the final part of the angel's message (Dan 12:1-4) (see Table 1):

Table 1. Angel's Message and Its Explanation

Daniel 12:1-4	Daniel 12:9-13
shut up the words and seal the book, until the time of the end סָתַם הַדְּבָרִים וַחֲתָם הַסֵּפֶר עַד־עֵת קֵץ (Dan 12:4a)	the words are shut up and sealed until the time of the end סָתַמְּוּ וַחֲתָמוּ הַדְּבָרִים עַד־עֵת קֵץ (Dan 12:9)
And those who are wise shall shine like the brightness of the sky above (Dan 12:3)	Many shall purify themselves and make themselves white and be refined (Dan 12:10a)
Many shall run to and fro, and knowledge shall increase (Dan 12:4b)	those who are wise shall understand (Dan 12:10b)

This comparison makes it evident that Dan 12:9-10 contains an explanation and expansion of Dan 12:1-4. In both passages the sealed book is mentioned; the first passage describes the righteous people in a metaphorical way like shining as stars in the sky (Dan 12:3) but the second passage uses another metaphor of white cloth to clarify the meaning of the first metaphor (Dan 12:4). Finally, both passages speak about the knowledge and understanding. Daniel 12:10b makes it clear that the understanding of the prophecy in the book of Daniel is in view, analogously, the knowledge in Daniel 12:4 must be also about the book of Daniel. Thus, this comparative analysis serves as compelling evidence for interpreting the knowledge referenced in Daniel 12:4 as specifically related to the book of Daniel.

The Intertextuality: דַעַת in the Old Testament

Intertextuality involves the interconnected relationship between various texts, where one text impacts or references another. Regarding the term דַעַת in Daniel 12:4, exploring its usage in other biblical contexts helps to illuminate its wider significance.

The noun דַעַת occurs 87 times in the Hebrew Bible and 40 occurrences fall on the book of Proverbs. The semantic range of meaning of the term is limited to the idea of knowledge or ability. The noun can refer to general knowledge, to technical skills, to a specific knowledge of something or somebody or to a special insight.⁷³ For the current research, the occurrences of דַעַת that refer to knowledge of something are of primary interest. Among 87 occurrences of דַעַת, the following below describe the knowledge of something.

The research will examine the intertextuality of the word דַעַת among various texts, but it will not cover every text in the Old Testament. Instead, it will focus on

⁷³ William Lee Holladay, Ludwig Köhler and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 1971), s.v. “*daat*.”

some passages of books in the Old Testament, where the phrase “knowledge is found” appears and explore its significance in that specific context. The analysis of the texts below will help in the understanding of the pericope of knowledge in the book of Daniel 12:4. The primary emphasis will be on the significance attributed to this concept and its distinctive portrayal in the Old Testament. To define דַע , I will adopt The Brown-Driver-Briggs Hebrew lexicon's interpretation, which refers to it as “knowledge” derived from the root verb יָדָע , denoting the highest form of understanding, particularly the knowledge of God, encompassing obedience as well (as seen in Dan 1:4).⁷⁴

In Genesis 2:9, the tree of knowledge of good and evil is described with the word “knowledge,” which comes from the Hebrew root יָדָע “yada,” meaning “to know.” The term דַעַת “da'at” (knowledge) used here in this context, refers to the Tree of Life and the Tree of Knowledge of good and evil. So, the concept of knowledge is closely related to these two trees. In Exodus 31:3, the term דַעַת “da'at” (knowledge) is used to describe the specific skills and expertise needed for the work instructed by God to Moses concerning Bezaleel. This knowledge pertains to various crafts and workmanship, which Bezaleel was gifted with to carry out the tasks assigned to him. In Leviticus 4:23, the term יָדָע “yada” (know) is used, derived from a primitive root meaning “to know.” In this context, it refers to the act of realizing one's evil deed and acknowledging the sin committed. It involves coming to the knowledge and understanding that one has sinned, leading to the subsequent action of confessing the wrongdoing.

⁷⁴Francis Brown, S. R. Driver, Charles A. Briggs, *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (with an Appendix Containing the Biblical Aramaic)*, s.v. “daat.”

In Deuteronomy 1:39, the term יָדָע “yada” (know) is used to describe the condition of the little ones and children who cannot discern between good and evil. They lack the understanding and knowledge required to differentiate right from wrong. In 1 Samuel 2:3, the term דַּעַת “da’ah” (knowledge) is used to represent knowledge. It signifies God's profound understanding and awareness, as He knows all things, and His actions are weighed and guided by this knowledge. In this passage, Hannah, while praying, acknowledges and recognizes God's omniscience, emphasizing His ability to comprehend all things.

In 1 Kings 9:27, the term יָדָע “yada” (know) is used to convey the idea of knowing through proper observation and understanding gained from seeing or experiencing. In this context, it refers to the knowledge possessed by the shipmen, who were servants of Hiram, regarding life at sea. Their expertise and familiarity with maritime matters were acquired through practical experience and firsthand observation. In 2 Chronicles 1:10, the term מַדְדַּע מַדְדַּע “madda madda” is used, which translates to “intelligence” or “consciousness” (knowledge) and refers to thoughtful understanding. Solomon asked God for this aspect, along with wisdom. It implies a deeper level of awareness, insight, and thoughtful comprehension, beyond mere knowledge or information.

In Nehemiah 10:28, the term יָדָע “yada” (know) is used to convey the idea of understanding and being aware. It refers to the sealed individuals, including the rest of the people, priests, Levites, porters, singers, Nethinims, etc., who committed themselves to know and follow the law of God. They separated themselves to keep and obey God's law diligently. This act of sealing themselves signifies their solemn dedication to upholding the commands and principles of God's law. In Job 15:2, the term דַּעַת “da’at” (knowledge) is used to refer to ignorance or lack of understanding

regarding certain facts or truths. It speaks of a wise person being cautious before speaking about things that are unknown to them, without relying on truth or evidence. In this context, it emphasizes the importance of not making unfounded claims or speaking without proper knowledge or evidence.

In Psalms 14:4, the term יָדָא' "yada" (know) is used in the context of the workers of iniquity. They are questioned about their understanding or lack thereof. The verse implies whether these individuals have any knowledge or realization of why they choose to commit iniquitous actions. The question challenges their motives and suggests that their wrongdoing may be driven by a lack of awareness or discernment. In Proverbs 1:4, the term דַּא'א' "da'at" (knowledge) is used to refer to the understanding of essential instructions for living a good life in society and leadership. It encompasses the knowledge required to possess wisdom, practice justice, and make sound judgments with discernment and discretion. This knowledge equips individuals with the necessary understanding to lead a righteous and virtuous life, making well-informed decisions for the greater good.

In Ecclesiastes 1:16, the term דַּא'א' "da'at" (knowledge) is used to describe the experiential understanding acquired through engaging in various activities of human social life. It refers to what the wise man has come to know or has been exposed to during his lifetime. The verse suggests that the wisdom he possesses is a result of firsthand experiences and observations of the complexities of human existence and social interactions. In Isaiah 5:13, the term דַּא'א' "da'at" (knowledge) is used to convey the idea of understanding or awareness. In this context, it refers to the people ignoring or disregarding God's work and His ways. As a consequence of this lack of knowledge about God's will and actions, His people have fallen into captivity. The

verse highlights the importance of recognizing and obeying God's ways, as failing to do so can lead to dire consequences, as seen in the captivity of His people.

In Jeremiah 3:13, the term יָדָע “yada” (know) is used to refer to the act of accepting and acknowledging one's iniquity, specifically, recognizing that they have transgressed against the LORD. It emphasizes the importance of honestly admitting before God that they have done wrong and being fully aware of their transgressions. This act of knowing and confessing one's sins is essential for seeking repentance and reconciliation with God. In Hosea 4:6, the term דָּעָה “da'at” (knowledge) translated from “yada” is used to convey the idea of understanding or awareness. The verse “My people are destroyed for lack of knowledge” points to the consequences of not doing, rejecting, and forgetting the law of God. Here, “da'at” refers to ignoring or disregarding knowledge about God's law. The verse emphasizes that when people do not uphold God's teachings and commandments, they face destruction and harm, highlighting the significance of knowing and adhering to His divine guidance for their well-being.

In Habakkuk 2:14, the term יָדָע “yada” (know) is used by Habakkuk to express the idea of understanding and awareness. It refers to the knowledge of the glory of the LORD, which will fill the earth. In this context, “knowledge” pertains to the revelation and recognition of God's magnificent presence and majesty throughout the entire earth. Habakkuk envisions a time when the knowledge and awareness of God's glory will be widespread, permeating the world with His divine essence. In Malachi 2:7, the term דָּעָה “da'at” (knowledge) translated as “knowledge” is used in the context of the priest's responsibilities. It refers to their duty of both speaking and faithfully keeping the knowledge they possess about the law of God in their priestly ministry.

The verse emphasizes that the priests should not only possess knowledge of God's law but also diligently communicate and uphold it in their sacred service to the people. In Daniel 12:4, the term frequently rendered as “knowledge” is linked with growth in comprehension or wisdom. To delve into its intertextuality, we can examine other occurrences of this term in the Old Testament.

A notable intertextual link is evident in the book of Proverbs, where the term “knowledge” (תַּעֲרֵף) is frequently employed concerning wisdom and understanding. For instance: Proverbs 2:6 (ESV): “For the LORD gives wisdom; from his mouth come knowledge and understanding.” Proverbs 9:10 (ESV): “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight.” These verses demonstrate an association between תַּעֲרֵף (da'at) and divine wisdom, suggesting that genuine knowledge and understanding originate from God.

Another pertinent intertextual correlation can be observed in the book of Hosea. In Hosea 4:6 (ESV), a verse addresses the repercussions of a deficiency in understanding. “My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.” This underscores the significance of knowledge, specifically understanding God's ways and commandments.

In summary, the intertextuality of תַּעֲרֵף in the Old Testament has discovered four (4) different words used from which knowledge is translated and these are תַּעֲרֵף, דַּע, מַדַּע, מַדַּע מַדַּע, and דַּע, and have an application in different contexts related to the knowledge in Daniel 12:4 which is the main interest of this research. Through analyzing these intertextual links, we observe that the term תַּעֲרֵף (da'at) is closely linked to wisdom,

insight, understanding, and familiarity with God's ways within the broader biblical framework.

In conclusion, the term תַּעֲרָךְ with reference to knowledge of something can cover many different meanings and can basically mean any type of knowledge. Further תַּעֲרָךְ does not refer to technical progress or other areas.

The Semantic Relationship of תַּעֲרָךְ

Several biblical passages, particularly in the book of Daniel, provide opportunities to explore the semantic nuances of the term תַּעֲרָךְ "knowledge." Daniel 12:4, for instance, addresses the progression of comprehension in the context of the end times. This verse suggests an expanding awareness or insight, possibly influenced by spiritual or prophetic revelations. Another relevant reference is Daniel 1:17, Daniel and his companions are described as receiving a gift of understanding and insight encompassing all areas of knowledge and wisdom. Here, knowledge is associated with intelligence and discernment, indicating a broad spectrum of mental acumen and insights. In addition, Daniel 2:21 depicts God as the ultimate bestower of wisdom and knowledge, indicating a divine origin of knowledge that surpasses human understanding. This underscores the spiritual dimension of knowledge and suggests a connection between heavenly revelation and human comprehension.

In Daniel 5:11, Daniel is described as having the spirit of the holy gods, wisdom, insight, the ability to interpret dreams, and the knack for solving complex problems. This underscores the multifaceted nature of knowledge, which includes various forms of intellect and practical skills.

Overall, the semantic relationships of תַּעֲרָךְ in the book of Daniel encompass intellectual, spiritual, and practical dimensions. This comprehensive understanding sheds light on the significance of the term within the biblical context.

Synopsis of Exegesis

After a thorough examination of Daniel 12:4, it becomes apparent that the interpretation of תַּעֲרָא should be contextualized within the context of increasing knowledge due to the movement and exploration of many individuals who will have comprehended the Book of Daniel and its prophecies. In fact, the statement “knowledge shall increase” sheds light on the understanding of תַּעֲרָא within its immediate context. This conclusion is based on five key observations:

To begin with, the analysis of literature has unveiled that the Book of Daniel when we examine the text closely, it becomes evident that the noun תַּעֲרָא, is consistently translated as “knowledge.”

Secondly, the research has examined the contextual evidence supporting the interpretation of תַּעֲרָא as denoting specific knowledge rather than a general concept. In this scenario, knowledge assumes a specific and unique significance, and it is the movement and exploration that lead to its augmentation. It's crucial to note that the context in which the word תַּעֲרָא is employed in Daniel 12:4 differs significantly in meaning from its usage in other contexts, both within the Book of Daniel itself and in external references, as revealed through the analysis of the possible lexical meaning of the word תַּעֲרָא.

Thirdly, תַּעֲרָא within the Book of Daniel appears six times. Importantly, it has been employed with varying meanings in different instances, depending on the specific context in which it is used. The synonyms for תַּעֲרָא found in the five different chapters of Daniel represent distinct concepts within their respective contexts, which differ from the usage in Daniel 12:4. In this verse, תַּעֲרָא pertains to the comprehension of the knowledge contained about the prophecy in Daniel.

The Fourth point is an examination of lexical analysis has demonstrated that דַעַת is utilized in the Old Testament to convey various concepts, as evidenced by the different perspectives in which דַעַת is employed. The analysis of the possible lexical meaning of דַעַת has identified four distinct Hebrew words (דַעַת , דַעַת , דַעַת , דַעַת) from which the term “knowledge” is translated. These words have applications in different contexts, both related and unrelated to the knowledge mentioned in Daniel 12:4. The diverse meanings associated with דַעַת depend on the specific context in which it is used.

Fifth, an examination of the semantic relationships involving דַעַת has revealed that the definite article “הַ” indicates that it modifies a specific “knowledge.” Therefore, in this context, דַעַת can be accurately translated as “the knowledge.” It is typically used in conjunction with words or phrases that describe or pertain to “knowledge. The knowledge in focus is particular and pertains to the prophetic and eschatological details found in Daniel 12:4.

CHAPTER 4

THEOLOGICAL THEMES IN DANIEL 12:4

To investigate the theology of the pericope of חֲזַוִּי of Daniel 12:4, the definition of theology will be provided. As the prominent theologian Wayne Grudem puts it, “Theology is the study of God and all his works.”¹ Furthermore, according to Geisler, “Theology (lit.: theos, “God,” and logos, “reason” or “discourse”) is a rational discourse about God.”² Daniel 12:4 is a portion of the broader biblical book of Daniel. Let's examine the passage and consider its possible theological implications. The theological and practical analysis shall discuss four key points which are “sealing the scroll,” “the time of the end,” “increased knowledge,” and “God’s Sovereignty.” Daniel 12:4 (NIV): “But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”

Sealing the Scroll

Daniel is told to “roll up and seal” the scroll's words before it is sealed. The prophetic information will likely be fully understood or realised at a later period, potentially in the future, according to this sealing. The sealing was an indication that for that particular time, Daniel had no authority to share the content of the prophecy with anyone except as would be permitted when the unsealing was done in the future. The directive to keep the scroll sealed until a certain period shows that God plans to

¹Wayne Grudem, *An Introduction to Biblical Doctrine, Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 19.

²Norman L. Geisler, *Systematic Theology*, vol. 1 (Bethany House Publishers (Z-Library).pdf., 2011), 6.

unfold gradually, exposing details at appropriate times. Daniel is commanded to “close the words and seal the book” (Dan 12:4), signifying the culmination of revelations. At this point, God determines not to disclose any further. The prophetic truths revealed are sufficient for providing ample warning, yet intentionally lack the detailed specifics that might satisfy mere curiosity.³

“Close the words and seal the book” (Dan 12:4) carries the directive to preserve the record of the vision, as sealing implies a form of preservation. Daniel is instructed to safeguard what has been written concerning the vision. This emphasizes the assurance that God's Word will be preserved, as evidenced by the continued existence of the Book of Daniel, which has endured for over 2,500 years since the vision was initially given.⁴ To support the fact that verse 4 of Daniel 12 instructs Daniel to close and seal the book, a common practice when a prophet received predictions about events distant in time. Adam Clarke endorses that, the act of sealing involved keeping the revelation private for a certain period. This was a customary method among ancient prophets, akin to marking uncertain places during reading to return to them later for further understanding.⁵

Henry corroborates that verse 4 in Daniel 12 instructed to seal the words and close the book, anticipating that a considerable amount of time would pass before the fulfilment of these events. This provided some comfort to the Jewish nation, especially during the early stages of their return from Babylon, where they faced obstacles but were not persecuted for their faith until much later when they had grown

³John G. Butler, *Analytical Bible Expositor* vol. 9: *Daniel to Malachi*, accordance electronic ed. (LBC Publications, 2012), 88-89.

⁴Ibid.

⁵Clarke, *Adam Clarke's Commentary on the Whole Bible* (Kansas City: Beacon Hill Press, 1967), 706-707.

stronger.⁶ The sealing of the book is necessary because its understanding and significance would only come to light when the events it contained unfolded. However, Daniel is directed to safeguard it as a valuable treasure, reserved for future generations, who will find it immensely beneficial.

In the future, many will actively seek and examine its contents, running to and fro in pursuit of copies, ensuring their accuracy, reading and meditating on it repeatedly, and engaging in discussions to unravel its meaning. Through this diligent search, תעֵי will be increased. By consulting this prophecy, individuals will be inspired to explore other scriptures, contributing to their growth in knowledge. This gives hope that things of God currently obscure will become clear with time. Truth unfolds gradually, and scripture prophecies will be elucidated by their fulfilment, providing a basis for belief. Moreover, things of God that are currently disregarded will gain recognition and be acknowledged for their significant role, especially in the final judgment when all books, including divine revelation, will be opened and esteemed.⁷

Robert Jamieson, A. R. Fausset, and David Brown reaffirm that verse 4 of Daniel 12 is instructed to close and seal the book, a directive that contrasts with John's instructions in Revelation 22:10 not to seal his visions.⁸ The reason for this difference lies in the temporal nature of the prophecies. Daniel's prophecies pertain to a distant future, making them obscure for immediate understanding, whereas John's visions were to be swiftly fulfilled. The purpose of sealing Daniel's prophecy was to temper

⁶Matthew Henry, *Commentary on the Whole Bible (Unabridged)*, Grand Rapids, MI 2000), 1596.

⁷Ibid.

⁸Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, 2013 (Delmarva publication), 980.

Israel's eagerness to seek signs prematurely, as the fulfilment was distant. In contrast, John wrote for the Gentile Church, emphasizing the brevity of the period, as Gentile believers were prone to conform to the world and forget the imminent return of the Lord. The phrase “run to and fro” is not about modern transportation speed or Christian missionaries spreading the Gospel globally. Instead, it signifies that, during the time nearing its fulfilment, many will actively scrutinize the prophecy, running through its pages to understand its contents. This process of examination and study contributes to the increase in תעֵד, particularly about God's purposes as revealed in prophecy. This may be a fulfilment in progress, with people now showing increased interest and scrutiny toward the prophetic content of the book.⁹

Time of the End

The meaning of the phrase “until the time of the end” suggests that the information on the scroll is especially pertinent to or understandable during a certain time, frequently connected to eschatological or end-time occurrences. It was not for that present time, but the end time period. It suggests that Daniel was not to understand the vision then unless was to be found at the end of time. The text is frequently linked to eschatological concepts, suggesting that history will eventually come to a point of fulfilment. The scripture implies that there will be a greater zeal for knowledge as the end times get near. Looking for comprehension of God's purposes and predictions may be part of this endeavour. While it's conceivable that Daniel was instructed to keep the vision's words confidential, another interpretation of the Hebrew suggests to “close up the words” and seal the book, indicating the preservation of Daniel's text until the appointed time at the end.

⁹Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, 2013 (Delmarva publication), 980.

Preserving Daniel's prophecy was crucial because, in the final days, many will search for answers that are contained within the book of Daniel. Furthermore, at that time, knowledge will flourish, potentially indicating a deeper understanding of Daniel's prophecies as astute observers recognize the fulfillment of his predictions.¹⁰ Verses 1- 4 of chapter 12 in the Book of Daniel address the culmination of events or “the last things.” The angelic messenger assures Daniel of God's protection through the agency of Michael against the forces of darkness. However, this doesn't mean exemption from the time of distress, echoing the broader biblical theme of tribulation and testing. God's overarching purposes, as outlined throughout the book, remain steadfast, ensuring the salvation to be revealed in the final days.

Increased Knowledge

Many individuals “go here and there to increase knowledge.” This signifies a moment in the future when individuals will actively seek knowledge, maybe regarding the information contained in the sealed scroll. Knowledge would increase as a result of being shared with as many people as possible. Verse 4 suggests that shortly before the conclusion of history, individuals will scrutinize the visions of Daniel, akin to how the prophet himself delved into the 70-year prophecy (Dan. 9:2). In the epilogue of the book of Daniel (12:5-13), the angel informs the prophet that “the words are shut up and sealed until the time of the end” (verse 9, RSV).

Knowledge regarding the visions will expand, and people will grasp their significance (verses 4, 10).¹¹ The phrase “Many will go here and there to increase knowledge” suggests that people actively seek out information and understanding. It

¹⁰Edwin A. Blum and Jeremy Royal Howard, eds. *HCSB Study Bible: Holman Christian Standard Bible*. (Nashville, TN: Holman Bible Publishers, 2010), 5071

¹¹ Gerhard, *Seer of Babylon*.

supports the notion that discovering and comprehending God's revelations are tasks for humanity. The theology behind the phrase “knowledge shall increase” in Daniel 12:4 is shaped by the understanding that the analysis should be grounded in its immediate context before extrapolating broader perceptions from the text.

The circumstances outlined in Daniel 12:4 undeniably is applicable in the present era. The prophecy mentions that “Many shall run to and fro and תצט shall be increased” (Dan 12:4). In contemporary times, travel has become incredibly swift, with people moving rapidly using planes, cars, trains, and more, fulfilling the “run to and fro” aspect. Additionally, the rapid advancement of תצט of the prophecy of the book of Daniel, particularly through the widespread use of books, cell phones and computers, is astonishing. These conditions, as described in the prophecy, signify that we are currently in the end times.¹²

Many will seek understanding, and תצט will flourish. John Calvin argues that, some interpreters take the second part of this statement in a negative sense, suggesting that many would wander with vague speculations and deviate from the truth. However, this interpretation seems strained. I am inclined to believe that the angel is foretelling a time when God will gather numerous disciples to Himself, even though, initially, they may be few and insignificant. The prophecy indicates that many will seek understanding, signifying that, despite the apparent apathy and laziness among those who claim to be God's people, God will assemble a great multitude from various places. Although the number of faithful individuals eager to learn and uphold God's truth may seem small and inconspicuous, do not be disheartened. The children of God will soon multiply.

¹²Ibid., 89.

Many will seek understanding, and תּוֹרָה will thrive. This prophecy will not remain obscure forever; the Lord will eventually bring many to embrace it for their own salvation. This prediction indeed came to pass. Before the advent of Christ, this doctrine did not receive the appreciation it deserved. The widespread ignorance and spiritual coarseness of the people during that time are well-known. Their religious practices were nearly obliterated until God later expanded His Church. Even today, anyone who carefully considers this prophecy will appreciate its significance. Its utility is challenging to express fully in words. Without the preservation of this prophecy as an invaluable treasure, much of our faith might have been lost. This divine assistance strengthens us, enabling us to overcome the challenges posed by the world and the devil.¹³

The phrase “Many shall run to and fro” suggests that people will diligently seek to understand the prophecy, running through its contents to unlock its meaning. The increase in תּוֹרָה will be a result of these efforts, although the full understanding might only come with the unfolding of events. In essence, the seal on the book will be broken when the predicted events occur, and the true meaning will become clear. While some interpretations relate this to the spread of the Gospel, the primary meaning appears to emphasize the diligent search for understanding, leading to an increase in תּוֹרָה, particularly when the events foretold come to pass.¹⁴

¹³John Calvin, *Calvin's Commentaries (Complete)*, trans. John King, Accordance electronic ed. (Edinburgh, Scotland: Calvin Translation Society, 1847), p 3711.

¹⁴Clarke, *Adam Clarke's Commentary on the Whole Bible* (Beacon Hill Press, Kansas City:1967), 706-707.

God's Sovereignty

The guidance provided to Daniel highlights God's power over the sequence and outcome of events. God's purpose calls for the revelation of knowledge. God's sovereignty is vividly revealed when knowledge is given room for many who must be allowed to understand the Danielic prophecies contained in the book. In the final analysis, Daniel 12:4 has theological implications about eschatological, divine revelation, human accountability, and the dynamics of knowledge-seeking within the framework of God's grand purpose. Within many religious traditions, interpretations and theological viewpoints on these subjects may differ.

The message of “חֵטְא shall increase” provided hope to the people in Daniel's time within the immediate context. The prophecy was initially perplexing to Daniel, who sought to comprehend it during his era. It is evident that we currently inhabit a period alluded to in Daniel 12:4, and the knowledge spoken to Daniel has undeniably increased. It is crucial to interpret this growth in knowledge within its textual context. While Daniel was troubled by not fully grasping the expanding knowledge during his time, our present era has been enriched by the prophecies of Daniel, and knowledge regarding the book has significantly increased as people disseminate it widely.

God maintains absolute control, capable of overriding and ultimately defeating human wickedness. Throughout various episodes, there is a tangible or perceived threat to God's people, symbolized by figures like Daniel and his three friends. The spectre of exile constantly looms over the protagonists in the Book of Daniel.¹⁵ In the book of Daniel, we witness God's direct intervention in the historical trials Daniel and his companions faced. He not only protects them from harm but also uses their

¹⁵Longman and Dillard, *An Introduction to the Old Testament*, 393.

tribulations to elevate their positions and influence. It's a testament to God's ability to dismantle injustice and establish righteousness (see Dan 6:22-24, 26-27). These narratives illustrate the greatness of God and the wisdom bestowed upon Daniel and his companions when confronted with opposition and injustice. Daniel and his friends exhibited knowledge and wisdom in matters about God, contributing to the increased understanding of the monotheistic God and sovereign creator among the Babylonians, even in the context of dual allegiance.

The stories in the Book of Daniel serve as moral lessons directed at God's people, guiding how to conduct themselves during times of persecution. Conversely, when God's people find themselves under tyranny or even persecution, the prospect of God's deliverance is presented as more of a hope than a historical certainty. Even when Daniel and his friends recognize that their rescue and vindication are in jeopardy, they might not experience immediate relief. Even though they face the threat of being consumed in the fiery furnace, Shadrach, Meshach, and Abednego express an extraordinary declaration of their faith in God: "King Nebuchadnezzar, we do not feel the need to defend ourselves before you in this matter, O king. If the God we worship chooses to rescue us, He will save us from the blazing furnace and your hands, O king. But even if He does not, we want you to know, O king, that we will not serve your gods or worship the golden image you have set up" (Dan 3:16-18). They understand the dire consequence of potentially being burned alive, yet they remain unwavering in their belief that God will provide for them. Their commitment to their faith in God takes precedence, even in the face of a direct order.¹⁶ Their knowledge about God's providence gives them courage to face all odds.

¹⁶Longman and Dillard, *An Introduction to the Old Testament*, 394.

The Book of Daniel portrays a conflict between the wicked kingdom of humanity and the righteous kingdom of God, which includes virtuous individuals. This battle is depicted as unfolding in both the celestial and terrestrial realms (Daniel 10:12-14). Throughout Daniel's lifetime and prophetic ministry, the people of God faced persecution and oppression. Nevertheless, the underlying message of Daniel's prophecy is that the kingdom of God will ultimately prevail. I firmly believe that God is engaged in a struggle against evil and will ultimately emerge victorious, just as He did in Daniel's time. This message brought comfort to the faithful in Israel during Daniel's era, and it continues to offer solace today.¹⁷

The foundation for the prohibition of divination and magical practices by God's prophets lay in God's self-revelation as the supreme and sole deity, reigning over the entire creation. In the context of biblical religion, the living God personally manifested to humanity, disclosing both His identity and His divine intentions.¹⁸ While God strictly prohibited seeking divine knowledge through practices like divination, which were prevalent in the surrounding nations, He did accommodate humanity's desire to inquire about His will. God allowed the use of methods such as casting lots (as mentioned in Proverbs 16:33), consulting the Urim and Thummim (as outlined in Exodus 28:30 and Numbers 27:21), and seeking guidance from His prophets (as seen in instances like 2 Kings 3:10-20, Jeremiah 21:2, and Ezekiel 20:1-3) to discern His divine will or obtain divine knowledge.¹⁹ This is also exemplified in 2 Kings 3 and other biblical passages.

¹⁷Longman and Dillard, *An Introduction to the Old Testament*, 396.

¹⁸Mark J. Boda and J. G. McConville, ed., *Dictionary of the Old Testament: Prophets* (Downers Grove, IL: IVP Academic, 2012), 161.

¹⁹*Ibid.*, 162.

The author conveys the idea that history possesses a purpose or ultimate end. He perceived that all the secular events, starting from the Persian era onwards, were leading towards a peak of intensity, and this climax occurred during his lifetime. According to the author's perspective, history was heading towards a culmination marked by the oppressive rule of Antiochus IV and the suffering of the Jewish people. Consequently, he predicted that God would soon intervene in human affairs. In his view, God could not idly stand by while His covenant people suffered and were killed in large numbers.

The author firmly believed that heaven would take action against the oppressor, leading to the deliverance of the Jews under the protection of Archangel Michael. This divine intervention would also entail the resurrection of many individuals from the grave for judgment, ultimately ushering in God's eternal rule. The author's beliefs were validated by certain historical events, such as the downfall of Antiochus, and he anticipated the future day when God would establish His kingdom. This future era would include the resurrection of the deceased and the final judgment.²⁰

²⁰Nelson, *Daniel*, 301.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This section encapsulates a concise overview of each chapter within the study. In Chapter 1, the study commenced with an exploration of the background, highlighting the absence of a consensus among scholars regarding the nature of חֵטָא in Daniel 12:4. The problem statement underscored the necessity for a more thorough examination of the concept's implications for the interpretation of the book of Daniel. The study's purpose aimed at determining the meaning of חֵטָא. The significance of the study pledged to provide answers to scholarly and theological questions surrounding Daniel 12:4 and חֵטָא. The study's scope was delimited to Daniel 12:4, with cross-referencing to texts enhancing the understanding of חֵטָא. Methodologically, the study employed an exegetical approach with a focus on lexical and contextual analysis.

Chapter two involved an extensive literature review, examining five interpretations proposed for the text. These interpretations encompassed Scientific Technological Knowledge, Knowledge of the Word of God, Prophetic Knowledge, Spiritual Knowledge View, and the Evil as Knowledge View. Advocates of the scientific-technological view perceive חֵטָא as indicative of the advancements in science and technology since Daniel's vision. Conversely, proponents of the Word of God view argue that חֵטָא should be understood in the broader context of the entire Word of God, not limited to the prophecies in Daniel. The prophetic view asserts חֵטָא to signify the increase of prophetic understanding in the book of Daniel. The spiritual

knowledge view contends that דעת will awaken spiritual awareness among those who comprehend the book of Daniel. Finally, the evil view sees דעת as an increase in evil knowledge. Shepherd particularly emphasized the notion that many individuals would seek the Word of God, as mentioned in Amos 8:12, while evil concurrently increases. Shepherd acknowledged the potential confusion in translation, highlighting that the term translated as “the evil” in some versions is a rendering of הרעה in the Old Greek text. However, the Masoretic Text specifies that “the evil” (הרעה) will increase, suggesting a possible mix-up of similar letters. Shepherd suggested that דעת could be understood as referring to the Word of God, but he also recognized the possibility of interpreting דעת as evil due to the potential confusion in the letters (הרעה).¹

The third chapter involved an in-depth exegesis analysis of the text. It began by delving into the original historical context of the passage, considering factors such as Daniel's purpose, and any extra historical circumstances crucial to comprehending the text. The grammatical and syntactical aspects of key sentences and phrases in Daniel 12:4 were scrutinized, with a focus on words like דעת and “shall increase.” Word studies were conducted to discern their meanings, contributing to a nuanced understanding of the research. The chapter also explored the intratextuality and the possible analysis of the meaning of connections of דעת within the book of Daniel and other Old Testament books, shedding light on its varied nuances, and the intertextual renderings. The syntactical analysis revealed how words relate to understanding דעת, while the semantic relationship and synonyms of דעת underscored its multifaceted usage in different contexts.

¹Shepherd, *Daniel in the Context of the Hebrew Bible*, 104.

The fourth chapter extensively covered the theology and message of Daniel 12:4. It aimed to elucidate the contextual meaning and implications of the text for contemporary times, emphasizing the understanding of the theology and practice of *תעֵד* in the immediate context of the passage. This facilitated the application of the text's message to the present day. The chapter incorporated a theological interpretation of the text, delving into key aspects such as sealing the scroll, the time of the end, the concept of increased knowledge, and God's sovereignty. In the theological and practical analysis, four pivotal points were expounded: the significance of sealing the scroll, the understanding of the time of the end, the dynamics of increased knowledge, and God's sovereignty.

To sum it up, the concept of *תעֵד* increasing has been prompted by numerous scholars, as indicated in the passages mentioned earlier. A wide range of commentaries and scholarly works have been produced, fueling a growing interest in delving deeper into the book of Daniel. Their discussions have underscored the idea that *תעֵד* continually expands, with many scholars actively engaging in studies related to the "knowledge that shall increase." This expansion of *תעֵד* is evident as individuals share their insights and understanding of the book of Daniel. *תעֵד* is undeniably on the rise, disseminating across the globe as people interact and share their insights on the subject matter within the book of Daniel.

Numerous scholars have presented diverse interpretations of the concept of "knowledge shall increase," as discussed in the literature review and in the preceding chapters of this paper. It is important to clarify that this knowledge does not pertain to technological advancements, as some have opposed.² Rather, it revolves around

²Finley, *Understanding Daniel and Revelation*, 158–59.

gaining a deeper understanding of the prophecies contained within the book of Daniel. תעֵת regarding the content of the book of Daniel has expanded and continues to grow with each passing day. Those who possess insights into these prophecies shall actively engage in sharing this תעֵת, often by travelling and disseminating it widely.

The term “תעֵת” in this context encompasses a broader spectrum of attributes, including discernment, wisdom, understanding, and the ability to comprehend the prophecies within the book of Daniel. It's important to grasp that within the text, “תעֵת” signifies not just a passive knowing but also the capacity to apply, discern, and understand God's word as presented in the book of Daniel. From a literary and grammatical perspective, “תעֵת” is synonymous with ability, discernment, comprehension, and wisdom, particularly about God's word within the book of Daniel. The overarching theme underscores God's sovereignty and dominion over the universe. He will consistently triumph over sin, idolatry, and all forms of supremacy. As the Creator, all humanity must worship Him genuinely and with a sincere spirit.

Finally, the knowledge in Daniel 12 is the knowledge of the book of Daniel considering the following arguments: The passage Dan 12:1-4 is the completion of the long speech of the interpreting angel describing the future events (Dan 11:2-12:4). After that, Daniel again saw the man in linen above the river who swore that the vision is given for the period of a time, times, and half a time (v. 7). Then Daniel confessed that he did not understand what he heard (v. 8), especially the last things [אַתְּרִית אֶלֶּה]. As a response to this complaint, the interpreting angel provided additional comment or explanation (Dan 12: 9-13). This additional explanation has many parallels with the final part of the angel's message (Dan 12:1-4).

This comparison makes it evident that Dan 12:9-10 contains an explanation and expansion of Dan 12:1-4. In both passages the sealed book is mentioned; the first

passage describes the righteous people in a metaphorical way like shining as stars in the sky (Dan 12:3) but the second passage uses another metaphor of white cloth to clarify the meaning of the first metaphor (Dan 12:4). Finally, both passages speak about the knowledge and understanding. Daniel 12:10b makes it clear that the understanding of the prophecy in the book of Daniel is in view, analogously, the knowledge in Daniel 12:4 must be also about the book of Daniel. Thus, this comparative analysis serves as compelling evidence for interpreting the knowledge referenced in Daniel 12:4 as specifically related to the book of Daniel.

The research has contributed to the body of knowledge in three ways:

1. It has systematized the positions on the interpretation of תַּוְּר in scholarly literature and provided a critical overview of them.
2. It has provided a thesis-long analysis of the term תַּוְּר in the context of Dan 12.
3. This thesis provides the most likely meaning of תַּוְּר based on the nearby context and rules out the less likely meanings.

Conclusion

This study has shown that the meaning of תַּוְּר in the book of Daniel 12:4 pertains to the understanding of the prophetic message given to Daniel in his book. Throughout the book, Daniel himself several times acknowledged that he did not understand the visions; even at the end of the book he did not comprehend the explanation provided by the Angel (Dan 12:8). The sealing and closing of the book of Daniel can also be understood as referring to the obscure meaning of the message that will remain enigmatic for the readers until the time of the end. Therefore, the Angel's words "the knowledge will increase" most probably refer to the increase in knowledge of the book of Daniel that metaphorically can be described as the "opening of the

sealed book.” This conclusion is supported by the contextual reading of Daniel 12. Many individuals have come to understand the teachings of the book of Daniel and have embraced Christianity through this תעֵד.

Towards the conclusion of the book, Daniel grapples with the mysteries of the visions he has received. However, the angel’s response is clear, hopeful, and illuminating: “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and תעֵד shall increase” (12:4). It is in the book of Revelation that we find further insights into this fascinating segment of the Bible. The book of Revelation has played a crucial role in elucidating the contents of the book of Daniel, contributing to the ongoing growth in תעֵד and understanding of Daniel's prophecies.³

Interpreting תעֵד in the context of scientific advancement, art, and technology would lead to a misrepresentation of the text's true meaning. In chapters 10 to 12 of Daniel, the central concern is Daniel's desire to understand the meaning of visions, not technological advancements as some have proposed. While there has indeed been significant progress in technology and the rise and fall of world empires, this interpretation doesn't align with the intended context of Daniel 12:4. Instead, the verse focuses on gaining understanding, wisdom, and intelligence in the divine prophecies found within the text. תעֵד, understanding, wisdom, and intelligence related to the prophecies in the Book of Daniel were the focal points of the angel's message. Daniel was troubled by his desire to comprehend the nature of this תעֵד, which was intended for a future time, not during his own era.

³*Minister's Bible*, 1st ed. (Madris, Spail: Editorial safeliz, 2015), 759.

Implication for Modern Times

The book of Daniel is classified as an apocalyptic text, and specifically, the idea conveyed in Daniel 12:4 pertains to gaining a deeper understanding of the sealed prophecies within the book of Daniel. This verse suggests that דָּעַת will grow, and expand, and more individuals will come to comprehend the prophecies found in the book of Daniel. As people travel from one place to another and share the message of Daniel, the knowledge of these prophecies will spread, and more people will become acquainted with them.

This study underscores the necessity for a more thorough examination of the Book of Daniel. Given that the increase of knowledge in Daniel 12:4 pertains to understanding the Book of Daniel, it follows that studying this book is crucial for modern times. Unfortunately, many contemporary scholars view the book merely as *vaticinia ex eventu*,⁴ meaning it is not considered genuine prophecy and lacks eschatological value, but is rather seen as a description of events that have already occurred during the time of Antiochus Epiphanes.⁵ Regrettably, this approach undermines the eschatological significance of the book, relegating it to the realm of mystical literature reflecting human attempts to envision the future. From the perspective of the book itself, for scholars employing this interpretative approach, it remains enigmatic.

Increasing knowledge of the book, or in other words, interpreting it within the historicist tradition, allows for the recognition of its eschatological significance and sheds light on events that are to unfold in the last days. Additionally, it is essential to

⁴Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, Anchor Bible 23 (NY: Doubleday: Garden City, 1978), 310.

⁵James A. Montgomery, *The Book of Daniel: A Critical and Exegetical Commentary* (Skokie, Illinois: Varda Books, 2016), 473; John E. Goldingay, "Daniel," *Word Biblical Commentary* (Dallas, TX: Word, 1989), 309.

note that studying the Book of Daniel and expanding knowledge about it are necessary to demonstrate that the preterist approach to its interpretation is not justified, as it contains numerous errors and leads to false conclusions.

Since the time of the Reformation, thanks to scholars employing the historicist approach to interpreting the prophetic book of Daniel, many aspects of this book have become clearer. However, contentious and incompletely understood passages still remain. It remains crucial for our time to continue studying the Book of Daniel so that knowledge of its prophecies may serve for the salvation of many people.

It's important to note that Daniel is instructed to seal the words and close the book until the time of the end, at which point many will actively seek and gain understanding, and תעֵד will increase. In simpler terms, this verse suggests that God's message is rapidly spreading and gaining greater understanding as more people receive and engage with it daily. God's intention is for all people to be saved and to have a comprehensive understanding of matters related to salvation. Consequently, תעֵד of God's word is expected to expand in the lives of people across the entire world. Additionally, it's worth noting that the Book of Revelation has played a significant role in enhancing the comprehension of the prophecies contained in the Book of Daniel, shedding light on many of them.

Verse 4 instructs the sealing of the book, indicating a prolonged timeframe for the fulfilment of its words. Unlike prophecies meant to be imminently fulfilled, this one is to remain sealed. The idea of running implies a diligent search into these prophecies, enabling an understanding of the signs of the times, particularly in the era of the gospel.⁶

⁶John Wesley, *Wesley's Notes on the Bible*, Accordance electronic ed. (Altamonte Springs, FL: OakTree Software, 1997), 180-189.

Verse 2 anticipates a resurrection that symbolizes the reversal of death's curse. The contrast between “everlasting life” and “sleep in the dust of death” echoes themes from Genesis, emphasizing the profound transformation or confirmation of the state of the departed. Those who have shown wisdom by remaining faithful to God's word, even in the face of shame and suffering, will experience glorification (verse 3). This message of hope serves as a source of comfort and strength for future believers. In verse 4, Daniel is instructed to seal the words of the scroll. This sealing is not about keeping the contents secret but rather preserving them for a later time when they are needed. The act of sealing contrasts with those who, in pursuit of הַעֲדָה , go “here and there,” emphasizing the importance of preserving God's word for those who seek it, in contrast to those who seek knowledge for its own sake (cf. Amos 8:12).⁷

Daniel 12:4 conveys that Daniel and his contemporaries might not have fully grasped the intricate details of the prophecies within the book, as indicated in verse 8. The complete understanding of these prophetic revelations would unfold as history progressed. God, however, foresaw an increased comprehension of Daniel's writings. In the present day, with the benefit of historical hindsight, many can recognize the significance of Daniel's predictions. The realization of the sealed words of the book would particularly occur during the time of the end, a period associated with the Tribulation (cf. 11:40, “the time of the end”). While Daniel's immediate audience might not have comprehended all the prophecies, the predictions offered them comfort, assuring them that God would ultimately rescue Israel from Gentile dominion, fulfilling His covenant promises.⁸

⁷Sinclair B. Ferguson, *Daniel*, New Bible Commentary, 21st Century Edition. Accordance electronic ed., ed. D. A Carson et al. (Downers Grove, IL: InterVarsity Press, 1994), 761.

⁸Dwight J. Pentecost, *Daniel*, The Bible Knowledge Commentary, ed. Accordance electronic ed. 2 vols., John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), 1:1373.

In summary, the theological and practical analysis has been discussed in four key points which are sealing the scroll, the time of the end, increased תעֵךְ, and God's sovereignty.

Recommendations

As no research can assert absolute conclusiveness, the recommendations presented in this section serve a dual purpose: the initial pair pertains to Christian faith and practice, while the subsequent duo is directed towards encouraging further study. Therefore, it is advisable to conduct subsequent studies on the passage. The following recommendations are suggested:

1. To explore the connection between the expression “many will roam about” and “the knowledge will increase.”
2. To examine the relationship between the time prophecies (1,290 and 1,335 days) and the prediction regarding the increase of knowledge.
3. To analyze the Book of Daniel as a cohesive whole using a literary approach that avoids artificially dividing it into "historical" and "prophetic" sections.

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VITA

PERSONAL INFORMATION

Name: Billy Hankalange Mukombo

Date of Birth: 6th August, 1984

Sex: male

Nationality: Zambian

Marital Status: Married

E-mail: bhmukombo@gmail.com/ mukombob@aua.ac.ke/
mukombob@lusaka.adventist.org

PROFESSIONAL BACKGROUND

2010-2014	District Pastor- Lwiimba Mission
2015-2018 March	District Pastor- Lusaka South/ Kamulanga Mission
2018 March- 2018 December	District Pastor- Nalubanda Mission
2019-2021 June	District Pastor- Sala Mission
2021 June- 2021 December	District Pastor- Makeni Villa Mission
2022-2024 Lusaka	Director: Youth, Music, Education, & Chaplaincy- Conference

ACADEMIC BACKGROUND

1991-1995 Siavonga Basic school
1995-1998 Mafwasa Primary School
1999-2000 Kapiri Mponshi Basic school
2001- Olympia High School
2002-2003 Kasamba Open Secondary School
2005 Certificate in sales and marketing management, University of Zambia
2006-2016 Bachelor of Arts in Theology, Rusangu University
2009. Diploma in Christian salesmanship, Literature Ministry Seminary,
ZBUC
2012. Certificate in Psycho-socio counselling and VCT, Kara Counseling Trust.
2020. Certificate in Diplomatic and protocol studies, Zambia Institute of
Diplomatic studies
2019-2024 Masters of Arts in Biblical and Theological Studies Candidate, Adventist
University of Africa