

2. The time of trouble and deliverance. We looked briefly at that-- the very terrible time that is described which could be taken as describing the time of the crisis under the Macabees. But since we have the description of a very different situation, it is more reasonable to take it as something that is to happen in connection with a different one ~~xxxx~~ than Antiochus. A much later one. Then we noticed

3. 12:2 describes a resurrection. So this section goes clear to the resurrection, it is very obvious there must be a long unmentioned interval. At least 2000 years somewhere between the account of Antiochus Epiphanes and the end. It would be rather absurd to put it just before the mention of the resurrection; it is much more logical to put it in the place we did between vv. 35 and 36, though some have suggested other points at which to place it. That was E. I want to go on to glance at

F. Dan. 12:4-13. As we have noticed chs. 10-12 are one unit, and it is very unfortunate that the Archbishop made the division at ch. 11 where he did. If he had made it one v. later, it would have made a reasonable division. Though actually it is one continuous passage, chs. 10 through 12. So 12:4-13 I want to say a few words about v. 4.

I'll read from the NIV: "But you Daniel fold up and seal the words of the scroll ~~xxx~~ until the time of the end. Many will go ~~bb~~ here and there ~~add~~ and increase knowledge." That is the translation the NIV has. In KJV it was a little more ambiguous. They rendered it, "But thou O Daniel, shut up the words and seal up the book even to the time of the end. Many shall run to and fro and knowledge shall be increased." There's not a tremendous difference between the two in the wording, but there's a tremendous difference in the meaning.

#### Shut

As it ~~xxxxxx~~ stands in KJV, "~~xxxx~~ up the ~~w~~words and seal the book ~~even~~ to the time of the end. Many shall run to and fro and knowledge shall be increased." I think Newton, one of the greatest scientists who ever lived, wrote a discussion of Daniel. In his discussion he stated this described how things would come to pass in the latter days. That many would go to and fro. There would be travelling, he said, such as the world had never seen before. In fact, he said, I would not be surprised if people would travel as fast as 60 mph. And Voltaire, the great French Athiest said, Newton's commentary on Daniel was a good example of how when a great mind -- scientific mind -- turns to a study of the Bible, it gets into ~~x~~ nonsense! He said, How could anybody travel 60 mph., they would not be able to take their breath! They would die immediately. We know now how completely wrong Voltaire was. We know that to us today what Newton thought was a tremendous speed is quite commonplace.

But actually that's not what the passage means at all. It does not mean there will be a great increase in travel. It is definitely related to the first part of ~~x~~ the verse, that he is to seal up the book until the days approach when the statements in the book are immediately relevant to the people's situation. Then many will hunt back and forth and knowledge shall be increased." NIV says, "to increase knowledge." Both are a possible interpretation of the Hebrew. I think KJV says that as they hunt back and forth they are