

going to find more understand of what the passage means. NIV says "in order to try to get more understanding of what it means." I think perhaps in this regard KJV is a little better there, but either of them-- I mean the NIV in the first part is much clearer than KJV "travelling to and fro." The same word is used-- Heb. word-- where it speaks of the eyes of the Lord go to and fro throughout the earth in order to observe the good and the wicked.

It is not a travelling, but a hunting. A searching and a seeking out.

We won't take time to look into details of the rest of the book since we have a number of important things to look at and some of this is not clear exactly as to what it means. Daniel is told that the greater part of the purpose of this prediction is for time in the future, quite a distance off. Those who hold the Maccabean view hold that it was actually written at the time of the Maccabees but pretended to be written by Daniel telling things for that period. That would fit to be a long distance off, to have it written c. 530 B.C. and have it look forward to events c. 160. It's a period of c. 4 centuries, as you see, which is a very very long distance.

If someone had predicted events now in the times of the Pilgrim Fathers, that would be very ~~xxx~~ difficult to do. It would be looking way ahead. So there is much in the book that looks ~~ix~~ way ahead to the time of Antiochus Epiphanes. But as we also found in ch. 11, there is a great deal that goes way beyond the time of Antiochus Epiphanes. The interesting thing is that we start our prophecies with ch. 2 where we see the complete destruction of the statue representing human government throughout the years. That complete destruction has not yet come, so that his prophecy begins with a look way on to thousands of years to the future. But in ~~xxxx~~ later chs. he looks at the great crisis that comes at an earlier time.

Now we have-- I've given you a couple of assignments on ch. 8 but we have not looked into ch. 8. Ch. 8 is a parallel to these other chs. which I thought it was good to leave, and to have our discussion of Antiochus Epiphanes under ch. 11 instead of under 8. Though in some ways ch. 8 is clearer about Antiochus Epiphanes than ch. 11. Each of them tells us a good deal about him, and there is no contradiction between the statements but various aspects are emphasized.

I turn now to ch. 8. Under that

A. The Setting. I think I may have made a mistake under that of copying the dates of these chs. because if you try to copy all of that it may divert your attention from the amount of material we want to get over. I wanted to bring out the fact that ch. 2 is given in the 2nd year of Nebuchadnezzar, c. 602 B.C. Then the next prophetic vision we have is at least 45 years later. I say ~~xxx~~ the first year of Belshazzar, 556 or later. The reason I say "or later" is because we have no record of the time when Belshazzar became king. His father Nabonidus became king in 556, if I recall correctly. It is on the sheet I gave you of the historical dates of the kings. Nabonidus at some time in his reign made his son Bēshazzar co-king with him. I would think it unlikely he did it immediately.