

thing as ~~in~~ chapter 2 with another figure, not all, but most interpreters think that. There are very few that don't, but there are one or two. But most interpreters think that definitely. Now, the ch.7 is a little bit better up to a certain point for the critical viewpoint than ch.2, because ~~is~~ it seems rather strange if the whole point of this is to point forward to A.E., as the critics say, and as the purpose of ch.8 is, and the great part of ch.11, undoubtedly, if that is the purpose, why in ch.2 is there nothing mentioned ~~which~~ which would seem to be specifically pointing to him. That seems strange that there should be no such thing in ch.2, but there is something in ch.7 which the critics unanimously agree is a direct picture of A.E., and in which we have the more difficult position, at first sight, in proving it doesn't fit A.E., that is, the little horn. The Little horn of ch.8 is A.E., there's no question, and the little horn of ch.7 used the same terminology. And it is the little horn that speaks against God, and opposes him. Eyes like the eyes of man while speaking great things. Some have taken the little details about this little horn, and compared it with little details in the other and said, Look how different these ~~details~~ details are. Well, actually, the little details are so simple, that though there may be differences of detail, it would be very very easy as far as the horn alone is concerned, for the little horn of ch.7 to be the same thing as the little horn of ch.8. The place you strike a difficulty, and that I think is a very real difficulty, is in the source of the little horn. In ch.8 the little horn comes out from one of four horns. And in ch. ~~10~~<sup>7</sup> it comes up among ten horns. That's a very striking difference about it. And then, of course, as we have noticed, ch.8 it is very definitely tied to the Hellenistic empire that the little horn comes from, and in ch.7 and 2, the only way you can ~~get~~ get a Hellenistic empire ~~is~~ is to say that either the man predicted the future absolutely falsely, and it didn't come out the way he said, between the time of Nebu, and the time of A.E., or else, the man wrote in the time of A.E. pretending to predict the future, and was ~~so~~ so ignorant of his history that he got things all mixed, so from any viewpoint that this is a divine book, the fourth beast here is not the Hellenistic beast, empire, but one subsequent to