

simply be subordinate to v. 2, or is v. 2 discussing this situation. Here there is described a tremendous event. Suppose somebody says who raised up Stalin and gave him the power to conquer Rumania and Jugoslavia and Bulgaria and Hungary and Poland and Czechoslovakia and Finland and a third of Germany and to reduce all these nations absolutely to puppets and half of Korea and the greater part of China? Who gave him the power to do this? He is going on, he is conquering, he is taking more and more territory, maybe tomorrow he will take France. He almost took Bolivia last week--not Bolivia, Colombia, last week. Maybe next week he will take Mexico. You see, what I mean. Your next verse would be going on, continuing the discussion of this which has already begun to occur. Now the picture then is a very vivid picture in vs. 2 and 3. Something has happened. Something is happening. And then v. 4 reverts to the main idea as far as God is concerned of v. 2 again. What is the theme of V.4? Yes, is it only power? Where do you find knowledge in it? Certainly there would be a strong suggestion in that phrase, calling the generations from the beginning, that God has predicted this in advance--that God has established it long ahead--that it isn't only power but that knowledge is involved in it, but power seems to be the primary thing in this verse. Now what is v. 5 talking about, Mr. J? Isn't 5 very close to 3? Well, now in v. 3 we have people being pursued by this man from the east, and in v. 5 we have distant people way out in the isles of the sea probably referring to Greece, seeing this and fearing. The ends of the earth are afraid. They draw near and come. There is great excitement. What's going to happen? There is great excitement in Finland now. Are they going to take it completely as they have other countries? There is great excitement in Norway. The Norwegian foreign minister has even stated he is not going to make a treaty, a military alliance with Russia when Russia