

of this particular ~~chapter~~ chapter, I think most conservatives, practically all scholarly conservatives, I would say, would agree on it. But then your modernists say, ~~no~~ No, this history is so apt, Daniel/ couldn't, if there ever was a man like Daniel, he couldn't have known that there was going to be a Greek empire that would conquer the Medo-Persian empire. How would he ever think of anything like that? Why, they say, this is somebody in the time of A.E. who takes the past events and imagines that somebody saw them, and describes them as a vision which somebody had 400 years before, but ~~under~~ under that picture he describes what he knows actually happened, and that is what all your modernists will say. A man is writing at the time of A.E. He imagines somebody 400 years before, getting a vision of the history, and he describes the general line of the history, as the man saw it, pointing up to A.E., and then describes A.E. and writes the book for the purpose of encouraging the people in his day to resist the persecution and to fight against A.E., but he does it imagining that the previous events were predicted. That's the difference between the modernists and the conservatives on this interpretation. The difference is not as to what it says, but as to whether it was actual predictions or not. But in this 8th/ chapter I would be much interested in your looking into any commentaries ...4½..., but my guess is that rarely, if ever would you find a scholarly conservative commentary which would not say specifically that this is A.E. who is here described in ch.8. And now ch. 8 here says, "A man of fierce countenance, and understanding dark sentences..." And by the way, the understanding dark sentences is an interesting thing. This man A.E. before he became king, when he didn't know he ever would become king, he was in Rome, he'd been a hostage in Rome first, and he left Rome and went to Athens, and there in Athens he became elected the highest elected official of Athens, Greece, Athens, the very center of human wisdom. That's before he became king and called himself the manifest god. He ~~went~~ went there and claimed to be a great ~~democrat~~ democrat, but actually a great demagogue, and got himself elected as the political ruler of Athens, and then he heard of a chance to become king of ~~Assyria~~ Assyria, and he left Athens and headed ~~westward~~ east. But he would seem to people to be a king of