

because this is continuing what the angel says. And up to here he is telling of his difficulties getting to him, now he goes on to give him the message. And so the message of this section begins in 11:2, and runs thru to the end of the chapter, and thru the first half of ~~12~~ 12, as Mr. Abernathy pointed out. The last half of 12 is the conclusion to the whole book, which could possibly be considered as a separate section by itself, or as a part of this vision, which begins in ch.10, but which ends up with a conclusion to all the visions. So you could consider it either way, But we have then these four great visions. And when we look at these four great visions, we find the first of them in ch.7 is very similar to ch.2. Ch.2, we have 4 great world empires predicted, in ch.7 we have 4 great world empire predicted. In ch.2, the great world empires end with God taking over the kingdom. In 7 they end with God taking over the kingdom. Then in ch.8 we have a vision of two world empires, one of which is the empire of Medo Persia, and the other is the empire of Greece, and we have the Grecian empire, leading up to a situation where one of the men over one of its divisions becomes a little horn, in opposition to God, and the description, and the time he comes from, and everything shows very clearly that it is A.E., who is here meant, and we find most commentators say that it is A.E. It is rare you find a commentator of any view who has any other attitude toward ch.8 than that this is A.E. Last time I read you from the Scofield Bible and from Gaebelin, and showed how each of those two said specifically, this is A.E. Then in ch.9 we have this prayer of Daniel, which occupies most of the chapter, but in the latter part of it, God gives him a brief message in word, rather than in a vision as in the other chapters. But this vision gives him an idea of the general main sweep of the future, in ch.9. It is one of the most difficult sections, by far, of the whole book. We will read it very very carefully, we will study the latter part of it in the Hebrew very specifically, we will try to see exactly what it means, as far as we can, what its difficulties are, but it is not the beginning place for the book. It is one of the more difficult passages. Then in ch.10 we have where the vision begins in ch.10, and then the message is given, in ch.11:2ff. And we notice