

that extended and there would be that final stage yet to come. Both can be represented by the figure of the mountain. As you see the near peak which looks very large, and then beyond you see others, and beyond you see others. Then beyond that there may be a space between or there may be a long ridge reaching along with it. There may be a great mountain at a distance which you can't tell whether it comes right directly behind the first part of the fourth kingdom, or whether it is way distant.

So inbetween whether there is an unmentioned interval or whether there is a continuing ridge, we cannot be dogmatic at this point.

One thing that was brought out in ch. 7, and not brought out at all in ch. 2, is what is today generally spoken of as Antichrist. In a way that is an unfortunate term. It might be better if we called it the Little Horn. I don't know. But John said the Antichrist == that there are many antichrists and that antichrist is already here.

The Reformers declared that the Papacy was the antichrist. There was much to suggest that in those days, very much then. But the papacy has gone through all kinds of changes through the years. At the time when the papacy was so strongly opposing salvation by faith alone, in such a strong definite way, it was easy for the Reformers to reach that conclusion.

We must say as John said there are many antichrists. But there is one who is represented by a little horn. It is customary today to call that one antichrist. I suppose we might as well stick to the term, but since the term can be applied to others I wish we had another term to use for it.

This one who is called the Little Horn and fights against the saints and almost overcomes them, and it is only the supernatural interevention of God that prevents him from overcoming them, this one is mentioned in Isaiah 11, where we read about the coming of the Son of Man and we read in ch. 11 at the end of v. 4, With the breath of His lips shall he saay the wicked.

This phrase "the wicked" does not convey the idea of the original to people today. A very good illustration of how our language has changed. When I was in Germany they would refer to me as the Large. The German word "large" simply means tall. It does not refer to your girth at all. They would simply refer to me as the Lagge, or the Tall. Now in English if you say the Tall, you mean a lot of tall people. We don't use it of one(person) -- an adjective, today. But in King James' time they did. They do today in German. They do in Hebrew. They do in Greek, and in most languages that I know that have different forms for singular and plural, you can put a the before it. But this word "wicked" is singular. He will destroy the Wicked One with the breath of His mouth. It's paralleled in ch. 7 when the Son of Man comes with the clouds of heaven, and as a result the Little Horn that fought with the saints is destroyed. Paul refers back to Isaiah very clearly in 2 Thess. 2 where he says in v. 3, "that Man of Sin be revealed, the Son of Perdition who opposes and exalts himself above all that is God."