*The Bible Advocate and Herald of the Coming Kingdom*, 24 March 1914, pp. 273-74:

**The Roman Beast.**

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I. BEAST—RED DRAGON.

1. WHAT does a beast in symbolic prophecy represent,

and what is the Roman beast?

Without claiming any special knowledge on the subject

[only wish herein to present as a basis for further

consideration what has cometo me after many years

of study, perplexity and anxiety, to find a harmony

in the different parts, and a continuous unbroken unity

of outline relative to the different features of the

Roman beast. And if possible to answer Bro. Dexter’s

four questions in relation thereto.

The prophet Daniel had a vision of four beasts coming

up out of the sea, and he was told that the four

beasts were four kings or kingdoms, that should arise

out of theearth. Dan. 7: 17, 18. Nebuchadnezzar,

\_|king of Babylon, had a dream of a great image divided

into four parts representing thesame things that the

four beasts represent, which by divine interpretation

are four kingdoms. Dan. 2: 87, 39, 40. In the eighth

chapter of Daniel the second beast like a bear was

shown to him in the figure ofaram with two horns.

Toe ram is the kingdom of Media and Persia, and the

two horns are its two kings. The third or leopard beast

is presented in the figure of a he goat, the kingdom of

Grecia. The great horn is the firstking. Dan. 8: 8-6,

Zk, 22:

From these we learn that beasts represent political

human governments or kingdoms, and that the ruler,

king, emperor, or president of such kingdoms are the

horns of the kingdoms or beasts. These beasts are however

to be distinguished from divinely ruled kingdoms

or principality; Rey. 4: 6-8; 5:8, 14; 19:4. Human governments

are composed of country, people, system or

form of government, and a governor, ruler or king.

Beasts, as representatives of human governments, denote

political rule in all instances referred to, and defined

in the Scriptures; and where not so defined by

implication are the same. The people of a country

make the body to the beast, and as we have seen, the

horns of a beast represent the rulers; but we find no

application for the head, except as representing the

system or form of government that looks out for the

protection, interest and care of all its parts, the intelligent

part of the beast as exercise] by kings, advisers,

countries, cabinet representation and administratore.

Many interpreters of prophecy persist in calling kings

or rulers the heads of the beast, but scripture has not

so defined them. If we proceed on the theory that the

head of a beast represents the form of government we

will probably find a harmony of interpretation.

The above appears to be a Bible definition of beasts

and their several parts, and should find an application

in the fourth beast of Daniel’s vision, which he defines

to be a beast, or kingdom succeeding the Babylonian,

Medo-Persian and Grecian kingdoms, and therefore we

cannot avoid the conclusion that the fourth beast is the

Roman kingdom. This beast was diverse from all the

of brass, which devoured, brake in pieces and stamped

the residue with the feet ofit. This beast had ten

horns; no doubt the initial ten kingdoms: founded by

the conquerors of Rome, and that probably stand for

Roman political power down to the end. Among these

ten horns came a little horn more stout than his fellows,

before whom three of the ten fell. Little net in quality

or power, but in horn sphere, being religious and

not political or civil. It had eyes like aman anda

mouth speaking great things, and made war with the

saints of the Most High, and prevailed against them

and wore them out. The ten horned beast that Daniel

saw represented Rome in continuity from the fall of

Rome,if not from the beginning of Rome’s persecutions

of God’s people to the final consummation, when its body

in the form of a great red dragon, having seven heads

and ten horns. The heads are introduced by the Revelator

because they furnish an important part in the

future interpretation of Daniel’s beast. For five forms

of the Roman beast had then already passed away.

One is,and one is yet to come and is to continue a short

time.

€ If FEATURE OE THE BEAST—PAGANIZED ROME.

At the time of the introduction of the great red dragon

Rome was in union with paganism as a state religion,

which formed a part and parcel of the Roman state, be-

Its

bloody work as noted in prophecy was the destruction

of the innocent children of Bethlehem and vicinity two

This bloody work was followed

See

Rev. 12. In these persecutions three millions of Christians

were put todeath. The blood that then flowed

ing incorporated with all it» power and functions.

years old and under.

up with extensive persecutions of God’s people.

It seems then most appropriate that Daniel’s beast to

represent this feature should be presented in the form

of a great red dragon. In the order of the development

of Daniel’s beast this is the first feature and is called

the first beast.

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