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to all of our brethren about it. It was one of those unexpected times which I read about in the catalog and obtained it from Northern Ireland. It was published in 1632 by Theophilus Brabarn. Theophilus Brabarn was the man who introduced the Sabbath day on a very broad public basis in England in the early part of the 17th century. And if you know something of the history of the Church of God, Sabbatharians, Seventh-day Baptists, or other terms that were used to define members of the Church and others, you will know that the Brabarn was instrumental in publicizing the knowledge of the Sabbath and is an important figure in the history of the Church of God during this period. Unfortunately, he departed from the faith. It is my understanding that others did not, but he was one who did. We look at the title of defense of that most ancient and sacred ordinance of God, the Sabbath day. I talk to this, this is the second edition corrected and amended with a supply of many things formerly omitted. It is addressed inside to the King's most excellent majesty, Charles, by the grace of God, King of Great Britain, France, and Ireland, defender of the Christian faith, etc. When dread and renowned sovereign may it please your excellent majesty that in the power of truth and especially in religion, that they which have once tasted it, cleave unto it more than unto all the hope of this life besides.

Then he quotes, The law of thy mouth, sayeth David, is better unto me than thousands of golden silvers on 119, verse 172. They such as the excellency of God's blessed truth as his meekest servant will stir in the defense of it in the mildest fight before it shall be endamaged by their forbearance. I best not to piss in your highness nor adventure into these lines into your majesty's consideration until I hand by diligence study first, so settle my conscience in the certain two of them as my mind gave me that I am tied in conscience rather to depart with my life than with this truth, for captivated is my conscience and in quarrel to the law of my God. Therefore I tender this truth, felt here you, p.h., with my life unto your majesty, that unto your godly consideration this, unto your clemency and mercy, and both to the pleasure of the Almighty. Now in reality, this man, of course, denied what he said. It was very unfortunate. He said he put his life on the line, and when the king called him to account, he became it. My memory may be inadequate at this point, which is not the main thing, but I believe it was his wife who remained in prison to the end of her life for the Sabbath day. And this, of course, under great many trials, but it is an illustration to that extent that those who make public boast may often have to give a public account. Anyway, I should like to bring this to your attention, Mr. Dean Blackwell, thought that he would never see a copy, and I meant, in fact, to have it in his hands this weekend, but it's better left the day before I call to have him take it. So it is in our hands this weekend here, and I would like Mr. Hopkinson to have a chance to look at it. He works very many years closely with me and the academic and other functions, some of the titles at the top, the defense of the moral law and exposition of the Fourth Command, and this coming through, the Lord's day is not God's Sabbath day. That's the wrong one. God's ancient Sabbaths are not abolished. I have not read the book, and I assume at this moment he is referring only to the seventh day of the week as it recurs.

It has to do with something more than this. I would be very interested, and I have not taken the time to go over it, yet, because somewhere along the line, there isn't any question that the knowledge of the Sabbath day was all that remained, and the knowledge of the annual Sabbath disappeared, of which knowledge was available at an earlier time in the Middle Ages on the basis of the records from the Inquisitions. The Lord's Sabbaths are still in force, and they have dissertation touching practice, that is how to keep the Sabbath, and exhortation to reformation. This, in other words, represents

what we might call the literary production of the history of the Church of God. That is, it's similar in its day, in its book, to the literature that we produce in our time. In this sense, I think it could be a very interesting insight into one aspect of the story of the people of God in Britain, and it was from this loop of people, of course, that the message was transplanted into the United States and Rhode Island. I would draw to your attention, if you haven't met him, that Mr. Joseph Sass Jr. is here. I think that's his wife, but I must put on my glasses to smile if I could, yes. I was guest at their home when visiting Arizona the previous time, and of course I had a chance once Sabbath while I'm not here to visit Yuma. I hope you all take for granted that I'm not at the beach, but I'm not here on the Sabbath, and I'm either in the sands of Yuma or the sands of Phoenix. I would extend the very best wishes of our brethren in Milwaukee where Mr. and Mrs. Grady, the G.R.E.D.E., is commonly called himself Grady for the Anglo-Saxon world, where Mr. and Mrs. Grady had invited us, their daughter not uncommonly, at Penn, here, I think, is here today, somewhere? No, she's not. He worked with the Patten, the extended Patten family. Would you please extend to her, my wife, and my best wishes? They invited three of us. I mentioned that all our children were above 12, and of course, therefore, you have to say more, so it's hopefully at least included one, and we've suggested that what might be best is Carlina, since she's older and has had some college experience, and it would be nice to have her get acquainted so that if there are children who come out to the campus here, they'll know someone already who can give pointers regarding the educational program and experience of social life on the campus. The Church is fine, Mr. Carl McNair is basically responsible, and a number of others have helped him. We've had a drought. It possibly has been broken as far as the present is concerned, and I think that is very important. It seems that the weather is unusual in that just before one writes off the top, the rain comes almost at the last minute. The same thing happened in part of the region of Kansas, Weston, Oklahoma, and the Texas Panhandle where many, in fact, were ready to plow up their littered corn and plant maize. In many instances, the rain came within the last two hours or days before the decision had to be made, and my wife's father has written that a number has made good profit, and this is great. I think it ought to be taken as a warning, because sometime it's going to go the other way, and it will be all over, and I think we live, even as our water shortage in this state, we live with the idea that we can get by because it's bound not to get that much worse, and then we take for granted that it won't be that serious. Today I would like to cover a topic that for some might have been better at first than I think could have been heard in order and profited. I think it's an area in which we need to understand certain fundamentals and how we change to understand what we do. For most who have left have also lost understanding. The first time I analyzed the subject of prophecy for you, I went through the Bible to show you what is fundamental, and it does seem that there is a far greater tendency to want to understand the obscure, the mysterious, than to grasp that which is fundamental and paramount. What is, of course, fundamental is the nature of the Bible as a book revealing God's plan to have been, which is of the nature of prophecy, and an insight into the this that is called prophet. And who discovered there, of course, that what is fundamental to the biblical account is not what man does, but what God proposes to do and will do, and consequently also what will be called human beings who depart from the law of God and are not in conformity with the government of God, which is prophesied to be reestablished, the government and the kingdom of God. Then we took a look at the world events today and saw something of the world in which we live and the trends in the last 30 or so years from the Second World War till now. And there we have swung around from a crisis in Asia to a crisis in Africa, which will precede an ultimate crisis at the end of the Middle East. And there is no doubt that events are focusing there. What I would like to do today is take you through a number of chapters of the Bible. We're not trying to analyze these chapters in terms of explaining to new people, although some clues may be birthed by birth. Now here I want to take you through a number of chapters, especially Daniel 2, 7, and maybe sections of 8, a grant of one or two other passages in Daniel Revelation 13, Revelation 17.

Now, necessarily we could make a whole topic out of each one if we were going to prove what conclusions we may draw from each of these primary chapters.

What I want to do today is to give us an understanding of how the Church came to grant in contrary distinction to the understanding of the seventh day Adventist or to the Church of God's seventh day in a certain sense, as do many other groups. There are certain distinctions pertaining to these chapters that contrast that also to these Jehovah's Witnesses. How did the Church of God, the Worldwide Church of God, come to draw certain distinctions in the Church of God's seventh day Adventist or to the Church of God's seventh day Adventist? I think we should have it in mind because if those things are kept in mind, we will not be in the situation of temer who have completely lost all understanding of the last 2,000 years First of all, I do attention when going through the first of the three sermons, but the book of Daniel is not listed among the prophets. That means, or should have come as a surprise because as the Hebrew Old Testament has been given to us, we start the prophets with Joshua and we proceed to a combination of Joshua Gerdzis' one book and the four books of Samuel and Kings that put him in the scroll form. We divide them up in the printed book form and then the three primary prophets, Isaiah, Jeremiah, Ezekiel and then the 12, minor ones.

So the last of the prophets is Malachi and the first is Joshua. And when you read those books, you have an entirely different perspective of the emphasis of prophecies than when you read Daniel. Now, the third division of the Old Testament is called the writings. Now, some writings are worked by prophets. But the significance is that these are separate books that include various works, prophetic songs, prophetic songs, maybe philosophy, as in Proverbs, the St. Jassy. But then interestingly, there is a book completely different from others in the Old Testament, which is a message that was delivered in a Gentile country, in the kingdom of Babylon, and to some small extent in the kingdom of Mediapersia. After the fall of Babylon, that's the book of Daniel. The primary purpose of some of the chapters in the book of Daniel would be to repeal through the Gentiles what their leaders needed to know.

And that would befall their government. And then there is a backup of information after Chapter 4, that fills in other prophecies given to Daniel that were not altogether necessary for the Gentiles, but specifically were important in terms of the house of Judah, in which Christ was to be born. What I want to do is take a look at some of the fundamentals. I've already mentioned the chapters in the book of Daniel and Revelation. Revelation is the New Testament counterpart in much of its form through the book of Daniel. It returns to the Bible now.

What we will do for the moment is grant that chapters 2. Now, we're not going to go to a verse by verse. I am presuming, and for purposes here, the congregation that has had many years of continuous history, I will only give certain aspects of a background, and then we will focus in on important things that distinguish what the church understands. First of all, in chapter 2, Nebuchadnezzar had a dream of which you have heard many times. In this dream, it's an image in the form of a human being with head and shoulders and arms and the legs and the feet and shoulders. What we learn from this is without a question that is fundamental to the whole history of Gentile government. It is the end of product and the beginning of man cut off from God. In other words, it is not an image of God, it is an image of man. And we're talking about human government. We're not talking about the government of God.

There are a number of denominations or groups or cults who have studied Daniel and Revelation.

The primary works have always been those of Sabbath keepers in the last century and the present ones. Sometimes they are the works of those who have understood other things, but who have been

beholded with witnesses and related groups that have been associated with the vast general body of people. Now, the basic understanding that Mr. Armstrong came to in this chapter when he read it many years ago is typical of the understanding that we find among Sabbath keepers. And that is that it is the story of human government, the Babylonian system, beginning with ancient Babylon on the Euphrates, the successor empire which made its capital at the Euphrates, go ahead, other capitals in Persia, that is the Medo-Persian empire, and then the Grecian realm which made its capital, you know, in Alexander was going to make Babylon, not Macedonia or Athens, the capital of the world empire, and then its divisions, one of which of course occupied the region of Babylon, that goes to the story later in Daniel, you will discover that Alexander's Grecian empire split up and came to be known as the kingdom in the north and the kingdom in the south, centering one on the East Mediterranean and the Tigris Euphrates, and the others centering on the Nile. And then there comes the fourth realm, and the Sabbath keepers as a whole have seen it to be Rome, because Rome ultimately occupied and swallowed up the whole of the north and south apart from Ethiopia. Now, I just summarized that, in which arms Rome first studied it, he drew some conclusions he does not now draw, and I think it is important, and so many would have had better understanding that we had in fact understood that Mr. Armstrong grew in his understanding of some of these properties as the church should grow, and one of those I think who left, who assumed that Mr. Armstrong understood everything completely and without alterations from a beginning point, and therefore when there was understanding of the Hebrew, not a parent in the English on Pentecost, when there was understanding on marriage, some of them, shall we say, grew it, instead of growing. When Mr. Armstrong first looked at this chapter, he noted the following. He will take a quick look, there is the discussion of the image of head, the breast and arms, verse 33, the legs and the feet, and you saw that a stone was cut out without hands which felt it, and this stone of course reflects the government's thoughts. If Armstrong saw the head as Babylon, the breast and arms, the silver as Medo perjus, the legs of iron was the Roman world, the brass of course was the Grecian, and the feet part of iron and clay, he did not see clearly.

When he first described it, and I think it is important that we understand that there is sometimes this growth, he pictured the toes. Notice verse 42, the toes of the feet were part of iron, part of clay. He thought of the ten toes as successive revivals of the Roman Empire, and in the early 50s, or I think it was something like that, when it was revised for a plain-tooth article, Mr. Armstrong corrected it and came to understand that the feet and the ten toes represent two separate things, that the feet represented the revivals of the Roman world, and I am not saying he interpreted it by looking in chapter 2, I am merely saying he drew this conclusion, and I will explain why he did, and he saw that ten toes as the final ten toes. So, what he draw upon from his experience is that he did not see clearly initially the meaning of the feet and the toes, but a correction was made. This was made now nearly 25 years ago and more, and let us take a look at this chapter a bit more clearly.

Thou, O King, saw a great image, verse 31. This is the interpretation, verse 36.

Who, O King, are a king of kings? That is the introduction, there's a little flattering, of course, that never could measure to realize what God had given him. Who are this head of gold, verse 38? That's the last part of it. Therefore, what we are dealing with is not a history of experience that goes back to Egypt, that goes back to Assyria, and then Babylon, as the oldest witnesses say, we are dealing with a history in which God had dealt up to this time with the history of Israel and Judah, and now he deals with Babylon, that is the first time God has publicly dealt with the Gentile nation as the nation dominating over the children of Israel, since the establishment of the nation. You see, chronology was preserved in the history of Israel and Judah. God dealt with them, and then finally when he sent Judah into captivity, the whole reckoning of time is based on the years of the kings of Babylon,

Burgess and Greece and Rome. And in this Testament, the birth of Christ is dated not on the basis of anything else but the Roman years. We deal with the year of Emperor Augustus. We deal with the year of Emperor Tiberius. This is the past. In general, we deal with Nebuchadnezzar and with Persia. In Ezra and Nehemiah, we deal with Persia. No nations before are ever dealt with in the same manner. What has been significant is that Mr. Armstrong could perceive from this as most scholars can. What is represented by is the gold and the silver and the brass, and it did seem clear from reading it that the two ladies that were of iron represented ultimately the very Roman world in its division as an empire between east and west. Most scholars at this point have no way of understanding the feet and toes from the chapter itself, except as you read. As you saw, all of these things mixed together, the feet and toes, the iron and the clay, verse 43, there would come a time that in the days of these kings, the God of heaven would set up a kingdom which shall never be destroyed. Verse 44, that's the interpretation, and the picture that he's interpreting is earlier. You saw a stone, verse 34, that was cut out without hands, not something of human origin. And it's both the image on its feet that were of iron and clay and broke them to pieces. So it struck the feet, the stone. Now, in actuality, what part of the feet is most likely struck, what we would call the face, the whole thing, until there is no specific statement about striking just the toes, except that part of the image, that's the general statement. And what we want to know is what the feet and toes represent. The answer is that they are not clearly given.

I mean, the answer is it's not clearly given in chapter 2. Now, this is our strong view, his conclusions, on the basis of his study of chapter 7 and related chapters in Revelation.

We will now turn to chapter 7 in the book of Daniel. Now, at first, when these were read by Mr. Armstrong, they were very difficult to understand because although Daniel might be reasonably clear, it was revelation that was difficult. And he had to put them down on paper to get it organized. In chapter 7, Daniel had a dream. And here, instead of seeing human government reflected, he sees the attitude of those human beings in Gentile government.

And the attitude is that of wild animals. The four great beasts that Daniel saw differed from one another, and of course, what we shall see is that human nations differ in their attitude and philosophy, and the last was different from all of them. One was like a lion, the other was like a bear, another was like a leopard, and then there was the fourth one that was dreadful and terrible and had great iron teeth. That was a stop for the moment. We will have added facts here that help discern. We will not go through all these verses to understand how we discern these, because this is now, as a teaching of the Church, a reference to past history. You can read the literature and who is the beast if you wish to cover it.

What is important for the moment is that we focus on what follows. This fourth beast had iron teeth. Now, that reflects the iron, you see, in the legs of the image. It devoured and broke in pieces and stamped the residue with the feet of it. It was diverse, I'm reading from the King James, from all other beasts before it, and it had ten horns. Now, at first, Mr. Herbert Armstrong thought it was logical that these ten horns would correspond to the ten toes. He came to the conclusion later that that was not the intended meaning, because it actually overlooked the feet, and that the toes were not the same as the ten horns of this beast. At first, he did not see the difference. I want you to know that, because I think it is important that we understand that the Church has grown, and the more we understand that the more we understand God's government, and he is dealing as one studies the Bible. But I might have drawn, and you might have drawn the same conclusion, because there was an image with ten feet, and here was the beast with ten toes. But the story is not all in. I considered the horns. Now, when this animal came up, he saw the whole political system complete, ten horns, all there. Now, he considered the horns, and there came up among them another little one that he

hadn't seen before, and sucked up or up through the tree. And then he notes that the horns were cast down, and the ancient of days did sit whose garment, excuse me, was quite as snow, and the hair of his head liked the whiteness of her wool. The throne was a fiery flame, and it feels as burning fire so that God's throne does move about by some means of transportation in the Church around, and there is a judgment.

Now, we do know that we are dealing with a throne of human experience, verse 11 tells us, I beheld, because of the voice of the great Word, put this horn spoken. I beheld till the beast was plain, and his body destroyed, and giving to the burning flame. So the beast's body and the horn, that the whole thing perished in the flame. What may discern then is that the horn that arises is in some way linked up with the political system. It is a characteristic of the system, but it is distinct from all the rest of it, because Daniel's eyes were specifically drawn to this and its peculiar behavior. But it is not something that comes out of Tibet. The rest of the beast had their dominion taken away, but their lives were prolonged, and of course, many of the nations that have composed the system, other than the last one, have survived for many years. We still have Persia today, we have Greece today, we have Iraq today, we have Egypt and Syria, we have various branches in Western Europe of the Old Roman Empire. Well, that's unimportant. We do anyway get a general picture. Daniel was troubled, and someone came to him, and he read in verse 16, that Daniel was told that he would have certain things made known. These great beasts, which are four, are four kings which colorize out of the earth. Now, on the surface, one might assume they're just four more kings. You know, Daniel might have had that thought pop into his head. But the saint for the most high shall take the kingdom and possess it forever, even forever and ever.

And Daniel might think, well, look, this is bad, only four more kings, and it's all over.

But it wasn't quite that way. Then I would know the truth of the fourth beast, which was diverse from the rest, exceeding dreadful. And of the ten horns that were in his head, and of that other peculiar horn, happened to be more silent, was more capable of surviving than the others. And I beheld that horn made war with the saint, and then the ancient of the days came, and he said, the fourth kingdom shall be this. Sorry, the fourth beast shall be the fourth kingdom. Verse 23. Now, what you may draw from this should be obvious.

Daniel had already perceived that there must be some parallel this. The first three parts, that is, you have the head of gold, the arms, and the rest area of silver, the thigh area of brass, and then the rest was iron. And he saw the four major parts, do you remember? And he saw iron, and here he sees four beasts, and the last one had iron feet. So it was rather clear to Daniel that the first three must have their parallels in the first three metals of the image. And Daniel doesn't even have those answers, does he? He only asks questions about the fourth, which is implying that both he and you should be able to understand the previous three. So when it came to the fourth, it says the fourth beast is now a fourth kingdom.

At first it was introduced as four kings. Now, four kings could be understood quite differently.

And I mean only four. But what is in focus here is without a doubt that there are more than one king in any one of these kingdoms, but that one is a paramount figure. That is, there are often dominant ones, and then may be a dynasty of lesser light. Less when you think of Babylon, I would hesitate to ask all of you to write the kings of Babylon from Nebuchadnezzar to its fall in 539 in order, not less to tell them. But you do remember Nebuchadnezzar.

You may remember Balchazar. You might recall Evel Maradol. The rest are not even mentioned in the Bible. But Nebuchadnezzar is the leading figure, and the whole government in a sense reflects

the thinking of Nebuchadnezzar. I cannot say the same thing for the United States, but our government reflects the thinking of George Washington, or who wouldn't be involved in so many problems in the world. But nevertheless, the pattern of government, what was established that it wouldn't be true of this country. Without George Washington, we would not have a nation such as ours because it was through his general shift that the nation was militarily born.

In the same way to Nebuchadnezzar, the Babylonian government was, in fact, created.

Now, this fourth beast is different from all others, and it speaks of ten kings out of this kingdom.

Sorry, ten horns, verse 24, are ten kings which shall arise. Now, at this point, Daniel doesn't know whether the ten arise all at once or arise in succession. All Daniel knows is that they shall arise.

Nebuchadnezzar was studied in the last century. Many brethren who were later to be aware of the Sabbath day, who were in the Adventist movement before the Sabbath by a seven-day Baptist who brought to their attention, many assumed that these would represent ten divisions in the Roman world.

That is, that the Roman world would be divided into ten parts. Now, we look back and would know it was Rome, and Daniel said it would have been extremely difficult. See, Daniel grasped the importance of Persia, because Persia and Babylon were the two dominant ones. He might have had little difficulty in grasping Greece, because without any question, the commercial power was falling into the hands of the Greeks.

And without any doubt, the greatness of Greece was already established. But in the middle of the sixth century B.C., Rome was hardly more than a little town in a plain of Latium, two hundred years old, and that God should have revealed that it would have been extremely difficult to determine that, but Daniel was therefore interested in it, because he couldn't really see on the horizon, as I said before.

We don't even know if Daniel had heard of the city of Rome. We don't even know.

From our perspective, there is little difficulty. In the last century, however, there was a problem in studying it.

Were the ten horns all contemporary? Were they, however, or were they, however, successive? What if Daniel sees is the beast with the horn? He doesn't see the beast, and then suddenly ten horns, and then one.

He sees the beast with a horn, without one separate one.

So if our Daniel is concerned, all he does is see the whole panorama without any time frame.

I'm trying to make it plain for you to understand what questions we might have asked, which Armstrong certainly had to ask of himself, and Daniel had to ask.

If you have a question, do you know who, how, when, where, why? And they're not all explained.

God did not choose to reveal everything as clearly as he might have to Daniel.

And another shall arise after them, and he shall be diverse from the first and subdued three.

Now, this led many Sabbath papers in the last 120 years or so to draw the conclusion that there was a power, in this case, understood to be a religious power, which would arise after, in time sequence, ten that had already existed.

And so, since the assumption here was that they were dealing with a religious power, which dominated through the Middle Ages, they drew the conclusion that the ten kings were the ten divisions in the Roman Empire, after Rome collapsed.

I must say that I have never been able to demonstrate that there ever were, consistently, ten powers.

That at one time there might have been ten, that at another there might have been less, and that at another there might have been more, is demonstrated by an analysis of any map of the old Roman world.

And I, therefore, draw the conclusion that those people who read it put an emphasis on the single word, after, as if it had time's meaning, as if it was.

Now, what Daniel is describing is here what he sees, and he sees the beast with ten horns, and then another rises after that as he looks at it.

In other words, this occurred later, and he's describing it in terms of his own vision.

But is he describing it in terms of the events of history as the question? This is, then, the ten horns were a part of the beast, and not something that followed its demand, because the horns and the beasts were all there at once.

And even those, so to say Adventists and others who've read it, have been confronted with the fact that they've had to make the ten horns after the beast, and the ten horns were already on the beast, and didn't rise after he saw the beast without the horns.

And we're making that point, so that, in fact, the issue is, if the word after has been overemphasized, and needs to be considered carefully before drawing a final conclusion, it is after only in the sense that Daniel sees it in his vision.

That is clear, but is it historically after, or could it be understood in another light, and that is, meaning that it shares similarities, maybe three kings up early.

So, we could take another look at this.

Now, it is very often true that in prophecy something interesting happens.

Whereas one might have seen it from one perspective, one can look at it at a later time and see it from another.

A number of brethren over the years have drawn our attention through the possibilities.

And we should see, in Daniel chapter 7, not merely a historic perspective of revival, and a power that uprooted as long ago, a religious power that uprooted through kingdoms that restored Rome in the West.

It's very possible that we might see, when all is said and done, not only a historic event over many centuries, but a future event, because there may be not only ten revivals through history, but ten parts through the last revival.

There may not only have been a horn that eradicated three of ten successive revivals, but there may be a final aspect of the horn that uproots three out of ten units in a realm that is yet to be finalized.

We have that to see.

But ten horns and three kings are subdued.

We will pose the question in terms of the future a little bit later.

What we want to do now is take note that at this point, Daniel sees ten horns before ten horns.

Both of us are from Connecticut who thought of the ten horns as equivalent to the ten horns in terms of succession through history.

They corrected the matter of the ten horns.

It is also possible that we should consider verse 24 in more than one light, more than a historic light, and see within it events in the future.

Because we have now a common market of nine, and we have Greece, and Spain, and Portugal knocking at the door.

And how many shall there ultimately be? And how many of these kingdoms, democratic and sorry, well somewhat democratic, but I mean to say Catholic and Protestant are going to remain in would be the question.

At this point Denmark is a wholly Protestant country and seems incompatible.

And parts of Northern Ireland to connect to Livingland and Holland are in fact essentially divided religiously as well as in Germany.

And the others will be either Greek Orthodox or Roman Catholic.

So we want to take a look to see whether indeed verse 24 of Daniel may not be fooled.

We'll now turn briefly to a small part of Daniel chapter 8, just in passing.

Here is a very strong emphasis on two animals, a ghost and a lamb.

And they are defined in verse 20 and verse 21.

The lamb is full horned, the kings of media and Persia.

The rough ghost is first king of Greece, verse 21.

And in Daniel's day it was made clear to him.

Now Daniel saw out of these events a certain crisis at the close.

Now we don't want to go into this, we don't have time, but he sees a final king rising up.

He was picked as a leader.

And then when you go through chapter 11, you are confronted again with the number of kings who are to stand up in Persia.

Then you come to the king of Greece in verses 3 and 4.

And it's division.

And there are many events all laid out here in Daniel 11, which personally Daniel didn't understand when he first was looking at the prophecy of chapter 2.

Daniel 11 fills in a great many details which pertain to the kingdom as well.

Now draw your attention that in reading Daniel 11, many commentators have good understanding of it until they get to verse 43.

And beginning with verse 33, a child descends over their thinking.

And the reason of course is that those who keep the commandments have a good understanding.

And we are told in verse 33 about those who have an understanding.

And once you don't know that you're supposed to keep the commandments, you don't have an understanding and therefore can't figure out who to do.

And since the story pertains to those who have understanding, they are looking somewhere else and they're trying to look in the Jewish community.

They're trying to look somewhere else and they have never seen that the story of the church of God would keep the commandments.

And they're looking at some other institution that might be called a church.

Verse 33, following the Maccabees, is the story of the church of God, the history.

It is into the time of the end, verse 35.

And a king will do according to his will.

And there will be a struggle and we have analyzed and made plain that this is the story of the Middle Ages to modern times and we haven't yet finished Daniel 11.

World War II ended in the middle of verse 40.

And verse 41, well not just in the middle, but near the end of verse 40, he shall enter into the country and that's where it stops.

And he shall overflow and pass over, did not find fulfillment only in part.

They entered into Egypt, they entered into Ethiopia.

The armies wanted to move on to the Middle East, but they never were able to subdue those countries and they did not overflow and pass over.

They didn't enter into the holy glorious land.

So verse 41, in a sense, is yet to be repeated in the end of verse 40.

And there may be other sections of the prelude that will have a background.

A hand can be used in the second subject on this series that Mr. Hamburg is pointing up, but terms as the north and the south are used to describe the common market and the OPEC country.

And of the terms, that has taken root.

And certainly we'll have it parallel here.

Now when we go to Revelation chapter 13, you don't notice certain things quickly here.

There is a beast in only one.

You think John has given a revelation, Daniel has given a revelation, but Daniel was living when the revelations began, he was living in the time of Babylon.

And so he sees everything in the future.

John is living in the time of the fourth beast.

This is all that is to be done by Rome.

So a revelation wouldn't have to go back into history and repeat what has already been there.

It is rather an evaluation of a system that is to proceed in time.

Here is an animal that had seven heads and ten horns.

And upon his horns was ten crowns.

Now for the first time, we have a number seven.

Now in looking at Daniel, there were seven horns.

As the favor uprooted because there were ten in the first place.

He found John therefore, after much thought, made a conclusion that the seven heads here represent the remaining three horns of Daniel chapter seven after the first favor uprooted.

And John is seeing ten horns as something well into the future.

The implication being that the ten horns are on one of the heads, the last one, the second.

And we'll also draw the conclusion that it might be possible then to consider that these ten horns were like the ten toes of Daniel's foot.

And the seven heads were like their last seven of the ten horns of Daniel's seven.

This is not immediately clear, but it was at least a possibility when the Armstrong first studied it.

You see, Daniel only saw horns and he saw them in terms of the distant, distant future.

And he saw power that could uproot three.

Now from that point of view, we can look back in time from the twentieth century and do perceive a historic fulfillment.

And John looked ahead, then he concerned only with the seven that follow the uprooting of the three.

Or I'll say God chose John who was looking into the distance.

But we want to be sure that this is the case.

Now the interesting thing is that the beast had characteristics of a leopard and of a bear and of a lion.

And in the opposite order, the leopard was greased, the bear was media purged, and the lion was Babylon.

So it would appear that this beast had in fact characteristics of what had completed.

It is the same kind of system, but in reality it is Daniel's fourth beast.

And in Daniel's father's fourth beast, he didn't see any heads on it, he only saw horns.

Remember that. Daniel didn't see any horns.

And he didn't see any heads on the last beast, he only saw horns.

And a horn was the symbol of power, a government, a ram's horn.

That's right.

Now from this point, Mr. Armstrong perceived that seven heads are either a new introduction or a new way of explaining something that had already been made clear in Daniel.

And through the latter conclusion, that it is a way of stating what had already happened in Daniel.

And hen horns then would represent the ten toes.

And the feet, apart from the toes, would represent the seven heads of Revelation 13 verse 1.

And it would include the seven plus three horns of Daniel chapter seven.

And if Mr. Armstrong saw the legs, then he saw the feet, and then he saw the toes.

In chapter seven of the book of Daniel, you only see the beast and hen horns, of which three were later uprooted.

But here in Revelation, you see not only a beast, but seven horns and, sorry, seven heads and hen horns.

So what he was trying to understand is that if you go by what is in the Bible, you don't start the Imperfect Revelation 13 by Revelation 17 because you haven't come to Revelation 17.

You start with Daniel two. You start then next with Daniel seven, and you move to Revelation 13, and you piece it together step by step, always putting a question mark wherever there may be a question in your mind.

It's better to have a question than to assume you have an answer when it is not true.

At least we note that this one animal seems to have the characteristics of what it preceded, and therefore it would be logical that this creature here represented the fourth beast that Roman world.

Now that's one way to look at the story.

I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast.

Now this will bring up then another question of whether we are seeing this clearly.

Now let me look at this. We might have to consider what we have evaluated from Revelation 13 verses one and two.

Let's go back then to another alternative which I haven't mentioned.

Remember, it pays to put a question mark.

Mr. Armstrong didn't study all this in an immediate answer.

Now when we see Revelation 13 verse three, then we come to the question of whether we should reconsider this, and the church has always taught something slightly different than what I first mentioned, and I wanted to go through this to see what possibilities there are, and what we may have to discard along the way as we were to study it.

Now in Daniel's Four Beasts, chapter seven, you had a leopard, you had a bear, you had a lion, and then you had a fourth one, which was not like any animal.

On the lion was one head, on the bear was one head, and on the leopard were four, and on the last one was one head, and there are seven altogether in Daniel's chapter seven, there's seven heads.

So it's more likely at this stage that the seven heads, and as we look at this, the seven heads of Revelation 13 are the same as Daniel's seven heads in chapter seven, and the ten horns are the same as Daniel's ten horns.

Because we learn in verse three that one of its heads is wounded to death, and the deadly wound was healed, and all the world wondered after this beast, because the beast that might have died lived on.

And it was given under this beast to survive and to exercise significant power for 42 months, which we may interpret in more than one possible way, and the most likely is 1260 years first on.

All right, what we now then draw the conclusion from is that it is more likely when we look at history that the head which was wounded to death in verse three is the head that was on Daniel's Four Beasts, and not some possessive head down in history, because the beast lived and the wound was healed.

Now we have then another perspective, and we'll cross off the first possibility.

And you need to realize that Mr. Armstrong went through all this kind of thinking before he was able to perceive the story clearly.

These seven heads here are better seen then as the same seven heads in Daniel, because in fact this one beast had all the characteristics of the other beast in Daniel, and together the four heads of the leopard you see show that there were four divisions as a primary in the Greek world.

And those divisions then added up for the other three animals made seven.

So at this point we would discern from Revelation 13 that we are starting out with a summation of Daniel chapter seven.

With a summation of Daniel chapter seven, and we're now given a time element that the beast is going to survive over a period of time.

Forty-two months over a thousand two hundred years, a thousand two hundred and sixty years.

John doesn't know when it begins, he doesn't know when it ends in time, it's all into the future.

Then it apparently happened after the seventh head is wounded, because it seems to follow.

And therefore we may draw the conclusion that the beast lived on in terms of the spinning ten horns, through which Daniel said we're uprooted.

So we now draw the conclusion from chapter 13 that we definitely must see the ten horns equivalent to Daniel chapter seven, and the seven heads equivalent is when we turn to Revelation 17 we're confronted again with an enigma.

There was a beast and a woman was riding this beast.

First time a woman was introduced.

There was a strange horn introduced before.

Now this beast had seven heads and ten horns.

On the surface one might immediately assume these are the original seven heads of Daniel seven.

The same seven heads of Revelation 13.

But no woman ever rode Babylon or Medo-Persia.

A beast known as the symbol of the church.

Therefore we are now for the first time confronted with the possibility that the sound didn't seem to can out for Revelation 13.

Is it possible that these seven heads in ten horns are not the same seven heads in ten horns of Revelation 13, but rather that these seven heads are the last seven horns of Daniel, and therefore the last seven horns of Revelation 13? And so I'm turning to the conclusion and looking through the three in the biblical account that that follows in this chapter, that this was the logical deduction.

The seven horns, sorry, you correct that, the ten horns after the beast.

The pictures in Daniel chapter seven are not ten divisions because Rome, though sometimes divided into one and another number, has never had consistently ten.

There have been more, there have been fewer.

At times there might have been ten, but there's no consistency in it.

And I noted here that a woman rides seven, not ten, and it is logical since the horn, a power, with the man's eyes, and it engulfs itself in blasphemy.

And this horn would seem to have uprooted three, and then likely dominated seven horns with powers.

In the same way, we draw the conclusion that this woman who sits on seven heads, the ten horns of the beast, that these seven heads would represent the remaining horns of Daniel chapter seven, in the last heaven of the ten of Revelation 13.

Now look a little further.

The beast that you saw was, and is not, shall ascend out of an abyss, verse eight, and go into provision, and this looks like the final revival.

And if we have a final revival, if the beast was, and is not, and shall ascend, then we learn from this verse here in particular, verse eight.

We should see the history of Rome not in divisions like the Seventh-day Adventists do, but in a succession of revivals where the Roman Empire is revived, and this is the last one.

Those who dwell on the earth are going to wonder, as I pointed up, because indeed this beast is going to surprise everybody when it occurs.

And behold, the beast that was, and is not, and shall ascend.

That's a better translation than the word yet is.

Here's the mind which has wisdom.

The seven heads are seven mountains, mountains with symbols and governments on which the woman sits.

Now symbolically, there is a city situated on seven mountains.

But there is also a church that's back on seven governments.

And interestingly, the headquarters of the church is within the confines of the city that's on seven hills.

And for those of you who didn't have a little knowledge of geography, I'll let you interpret it.

Now we're told there are seven kings.

King or kingdom? Daniel learned that four kings doesn't mean just four kings only, but four kingdoms, and they may include four dynasties.

That's the meaning of the term.

Now, when Revelation 17 is looked at, he has this strange addition here, the five are fallen, and one is, and the other is yet come, sorry, is not yet come.

Now on this basis, without any question, Revelation 17 verse 10 has been clearly to indicate a succession.

Five are fallen, one is, and one hasn't yet come at a certain time sequence.

What is important for this is that we don't see all seven at once.

And for this we may draw the conclusion that Daniel's ten horns are in fact successive.

Revelation chapter 13, the ten horns are successive, and they are represented by the seven heads.

And when John looks on the time and the judgment is about to occur, five of the seven are gone, one, three, and only one is yet to come.

And then he comes he must continue a short space.

Now the knowledge of this verse 10 occurred, if you please, during the 1930s and 1940s.

Mr. Armstrong then wondered if Mussolini, which he regarded as the sixth having studied history, and the revivals of Rome, he wondered if Hitler was the seventh.

And there are many who have left and said, well, Mr. Armstrong's a false prophet, because he posed that question whether it was so, and if Hitler could have pulled off.

The development of the hydrogen bomb, as he was pulling off the development of the rocket.

Let me tell you, we wouldn't have merely had rockets do too, falling in London.

We would have had bombs falling on the east coast.

And remember, it would have been a VE day, and a VJ day, it would have been a VA day.

But God stopped it.

And I can remember listening to the broadcast in 1943 and 1944, 1946.

It was about that time I think the broadcast wasn't even on in 45 where I could listen.

And some realized that if Hitler did not come up with an immediate solution, that he was to be regarded as, shall I say, a root with Mussolini, and not a successor, even though he rose to power a little later, Mussolini around 1921, Hitler 1933.

And they became an axis, and one must understand history and terms of that term, axis.

The lone Berlin axis, that's what it was called, the axis power.

To those of you who looked through the period of that time, we have more and more who haven't.

As it turns out, you know, when I see our children, all of them never heard of broadcasts about the axis power.

They can only hear it in recordings.

That's how time goes by.

Now, it wasn't easy to put all this together.

If this Armstrong, after trying first one thing and another, realized that Revelation 17 was going to picture the judgment of this great woman.

And the judgment of the great woman comes on her as a result of the fact that she finally links up with the last power that shall be.

And that power, and this woman, and fallen church, accomplished something that should never have been done, for which they're going to receive the judgment of John.

So, but Revelation 17 is not talking about five Roman emperors who have the faith, none that is, who's Nero, and one who's yet to come.

That's the way some people have tried to explain it.

And in fact, every evidence says that John received the Revelation in the mid-90s AD after nine emperors.

And Nero, well, after nine major emperors, and a lot of them who came on the throne suddenly, in the early 19th and the early 69 AD period, had long since gone.

Some have tried to take verse 10 as a proof that John wrote in the days of Nero.

For the universal tradition of the Greek church is quite contrary to this.

They're not dealing with the emperors of Rome and the fact that the prophecy failed that one more was determined would all end.

They're dealing instead with seven kingdoms over which a church was to rule, and this fallen church had never yet been sitting on one in John's day.

So, they don't have the least understanding of who this woman is.

And they would know that this is not Roman emperors, as you can read in a lot of modernistic commentaries.

There are seven kings, five are fallen, one is, one is yet to come, implied that the knowledge of the judgment to the church of God and making it known to the world should begin to occur when a beast is in the form of the sixth heaven.

And when the seventh comes, it will continue but a little space.

Now, this same beast is in fact an eighth, as it says in verse 11.

The beast that was and is not is an eighth, and that mystery is particularly because it says it is of the seventh.

Now, when we note that this beast is a single creature, and above the seventh, the implication is that John and Daniel previously never saw this beast as a beast.

They saw it only as part of the seven that had been before it.

That is, it's part of the seven heads of Daniel's seven, and it's part of the beast with the seven heads of Revelation 13.

So what now turns out to be a separate beast? Here is a head, if you please, of Revelation 13, the last head.

This beast then is of the seven heads.

It in fact, in a sense, is the seven heads after the deadly wounded.

Because it is that head which has only seven horns left, which are now on this beast's seven heads.

So you see Daniel had a beast with seven horns.

The finger uprooted, then you had a beast with seven horns, didn't it? We're not worried about the single one, which is symbolic of something else. That will pass by for the moment.

So when we go to Revelation 13, we have this whole composite, seventh chapter, Daniel repeated.

Only in this case, we don't have many beasts.

We have one beast on which all the heads are assembled and can horn.

So when we come to Revelation 17, here is a woman riding, and this can only be after those three horns that Daniel's seven had been uprooted.

So what we perceive is that this is yet another beast.

But it is an eighth, but an eighth, not an eighth beast, because there are only four beasts to remember in Daniel.

But it is an eighth, well, what? It is an eighth system.

Then it is of the seven.

Let me look as we now draw this to a conclusion.

There were seven heads, initially in Daniel's composite, which represented Babylon through the Roman Empire.

And here we have now another beast, which in a sense is therefore of the seven, is of the seven.

That's important.

So we know in a sense it is of the seven heads.

The fourth beast is Daniel, which ended up in Revelation 13, devouring everything that had gone before.

This is another beast.

It is of the original seven heads, but it is that seven head only after three horns were uprooted from Daniel chapter seven.

It is a beast that represents the times of the revivals of the seven horns of Daniel's seven.

Or the last seven of the horns of Revelation 13.

Now, in this sense, it was pictured as a separate animal altogether.

This originally had seven heads, and the last one was wounded.

This thing.

And that wound was healed.

This boot represents what happened after that wound.

It is therefore like an eighth head, as if the seventh head were killed, the Roman Empire were killed.

This is an eighth head that actually pertains to the seven heads that were originally revealed.

The one who sees it only, you see, as the last page.

That is, the closer you look for the end of time, the more it is magnified.

And we not only see a beast that is the revival of the only Roman system, and seven horns are left, but we see those original seven horns that were left now as seven heads or seven kings, of which five are fallen.

One is when this prophecy came to be clear to the church of God in this century, and one is yet to come, and there are ten horns now on this lamb head, which haven't even received power as yet, and the prophecy is revealed.

In other words, when the one head that is on this tree exists, the ten kings haven't received their power, so ten are going to come up after the time the knowledge of this prophecy came to be clear to the church.

And they shall receive power as kings for a brief period and give their strength to the beast which exists in the final form of the seven heads.

Now from this is the conclusion that the woman is punished by the horn which burned her with fire.

That there is a conflict between court and faith.

And what I suggest to do, and what I want you to do, is not look at this as a quick summary of what we've had before, but a tackling of the problem much as we started anew and looked at it and examined and pulled out some ideas and retained others.

You can go over the booklet, who is the beast, or an article that covered this, and even use supported materials from Mr. Paul Cole's work in 72 and 73, and analyze and see how the understanding was assembled.

That is, you can go through one chapter and then another, and you can draw some ideas like I did temporarily that turn out not to be correct, but when you look a little further.

And that's exactly what Mr. Armstrong faced when he went to it.

And he came to realize that there were things in Daniel 2, and especially in Revelation 13 and 17, that would not be clear just by themselves.

Possibilities that turn out not to be what was intended in the revelations to Daniel and John.

And this needs all the conclusions.

That we are looking for not an Islamic Empire of ten Arab nations, we are looking for a Roman system.

We are looking for a Roman system that revives the Roman Empire as Justinian did, as the Empire of Charlemagne did, as the German Empire, the Apos and the immediately-suscuting dynasty did, as the Habsburg did, as Napoleon did, as Mussolini did with the aid of Hitler, and usually these men had Western Europe as two-fold divisions.

And it shall happen again.

Very likely a kind of two-fold division in Europe, and I would assume it is the economically strong as iron, and the economically weak as free nations are going to get together.

And there are ten of them.

And to what extent we may find a parallel, who knows, there may be a parallel, and up losing certain governments that are heavily within a market situation, the common market.

We will look at this. We haven't yet gone conclusion.

We don't know the Europeans themselves don't know what is going to occur.

We will keep our ears and eyes open.

What is clearly coming is a continuity of the system of thinking that has been in France, and Germany, and Italy, and Austria all these centuries.

The thinking of, if you please, the European man who represents this poor thing.

This is not a man of Persian. This is not a man of the Arab world.

It's not a man of Greece.

This was, in a sense, a Roman man in terms of the thinking of Europe.

And you have to draw that conclusion when you go through the whole.

You have found the world, as I said before, that it occurs because there's no reason to think now that it could, if you were to look at world events.

And that's what will make it all the more serious.

You see, while we have the Fourth of July coming up, and the third.

If it behoove you to go through the literature and ask yourself, if you were to read each chapter, would you draw the same conclusion? If, as you go along, you draw different ones as Mr. Armstrong initially did, then put a question mark by it, and you learn to study and see if indeed the total picture is not what the church has ultimately come to in so far as we are at this point in time.

And I think we won't have some of the theories that no one can allow to lodge in our minds or some of the ideas that have come from the outside.

I think it is time now, at a point where it is commonly said throughout the Church of God, the prophecy is feared clear of, because nobody wants to get his fingers burned.

Let me tell you, we'd get our fingers burned if there were 10 Arabs over which a church would, you know, 10 Arab nations, Muslim over which a church, a Christian church would reign.

So I don't expect that.

Because that's not what's going to happen.

What's going to happen is the continuity of existence.

This is feared in Europe.

Because Europe, the North, is in conflict now economically with the Arab world, the South.

And Yemen has always ridden the political structure of the North and not the South.

I think that picture is fundamental in terms of what men are doing.

And it's time we got back to an understanding so that no ideas coming along will overthrow us.

And at the same time, we keep open our minds to see how it is going to be worked out and whether any prophecies may even have a duality that we now don't even perceive.

So I alluded to a possibility that some of the brethren have brought to my attention over the years some Daniel Chapter 7.

A meeting of certain Protestant faith within a common market framework.

I think we should take note of that. Are some going to be put out? Out of 10 are three going to be removed and are other three going to replace them so that you may have out of 10 free uprooted and in the end 10 and all? You know, these are questions of which the church is looking and watching and hasn't spoken definitively yet.

But I think we should look because, as it is harder admit, that this year will be a turning point in terms of the Middle East where the crisis will ultimately focus.

And if we turn up, get the Jews, the Israelis, and the Arabs, through each relinquish the unrelinquishable faith, then he says the world has had it.

Thank you.