

58_790217 HLH Where Are We in Prophecy in Time Sequence

That it does, to some extent, without a question, reflect on leadership, and I very much appreciate what is being done there and what can be done in the French-speaking areas, too.

I withdraw your attention, of course, since it was not mentioned that when we speak of French and English, we do not define altogether nationality in the English-speaking area.

If you ever go to the Church of Winnipeg, you have to look hard, far, to find the physiognomy from the British Isles.

There are areas there with a significant German and Ukrainian background.

And in this sense, Canada is a remarkable country, as is the United States, with a significant Asian element developing in the West a significant Italian element in the borderlands, anyway, of the French-British-speaking area.

And I better not say anything more without consulting Mr. McCulloch further.

But I am aware of these large nationality blocks in the minorities that are there.

It is sometimes easier to know as God looks down to call Italians out of Canada than out of the middle of it.

And that is exactly what has taken place.

We have two brothers here whose ancestors come from Greece, and it is easier to call people from Rhodesia, who speak English in great background, than to call them out of Greece, as it is presently set out.

I will take a moment here and ask, I saw them before, and I know where they are at the moment, and I would like the people of the brothers to make themselves known in some way wherever you are.

Thank you.

They are in the middle of this section over here, neatly dressed.

I mention that because their father is in the business of pressing clothes in Rhodesia.

And my wife and I were guests in their home.

I mention this because some of you may not always know who is in our midst, and if you would like to be updated on the spending of fare in Rhodesia, so far all of our brothers are safe.

I have asked questions about that briefly before services.

But there is always the potentiality of problems in a crisis area, and we must not forget the ongoing crisis there, and we know Iran has taken precedence in the world of news and calls.

It was a special announcement I would like to make, since it was not written for the regular announcements.

We have now over congregated three, a regular type of study in the auditory by the evening, and two of the congregations are basically responsible for the arrangements before the opening of half of the Bible study involves ushering in the report.

We have covered some fundamentals on a topic, partly addressed before.

It is in connection with the question that was one of the lists of six that was passed to Dr. Stanley Lee in a class, which he has, he contains, for him that it is the presence of this last Friday that we serve the technical questions.

The last one is, why do we in the ministry have so many questions? And I explained that, which is not what I was talking about here, but the other was, which I would like to talk about, and where are we in prophecy in terms of time sequence? So we ask the question, where are we in prophecy? We are focusing in on a question that has come to my attention more commonly than other questions in terms of moral conversation.

I, in a sense, had a question based on this theme this afternoon before services.

I would like to introduce this theme with an awareness as to where we are in the 20th century.

I think that that will help us understand how to evaluate material or to put it in other terms of where we were one decade ago and how that time, 1969, might have colored our view.

If we want to know where we are in prophecy, we of course need to know what is prophesied.

We would have to know something else.

Where are we in terms of the passage of human history and then what are the events that are occurring? Now you could ask the question with all the prophecies about the day of the Lord, and you're in 500 AD.

Now in AD 500 you'd ask the question, where are we in prophecy? You could quote all these passages about the tribulation in the day of the Lord, but there really wouldn't mean that much for that day unless you knew something else.

Where are we actually in the sequence of human experience overall and the state from time to time? And then, necessarily, what is taking place in the world would enable us to link up where we are in human experience to the events listed in the Bible.

Now, I may want to continue something if I have a chance and there's no alteration in the Bible study next evening, but I would like to do it this way for the basis of the time that we have to produce a manner that we should know a little more about in order to be sure of ourselves.

First of all, we are generally familiar with two primary books in the Bible that pertain to a framework of the prophecy, Daniel's Revelation.

We picked these out because they are different from the other prophets who often give a broad perspective of events from not only a major or significant time frame.

I want to introduce you so that we are sure of ourselves to an interesting statement that we have often overlooked and not about the time in the Book of Revelation.

In the 17th chapter of the Book of Revelation, we have the story of the beast.

And in verse 11 it says, and as to the beast that was and is not, it actually is a snake, but it does belong to the seventh.

So I'm going to start out with the name of the heritage in verse 11 of chapter 17.

And this speech, of course, goes into tradition.

Most of us have read over this, have never actually thought on its meaning.

But I will start re-requiring our prophecy in order to understand or have us grasp that there are things that occur in the world of city that we're not always immediately prepared to realize.

That we're focusing on some things that are not focused on other things.

And if we see what we have not seen here, we might also be prepared to see other things that happen in the future that now in 1979 we are not yet prepared to see because it doesn't seem logical.

My message, therefore, in a sense is that we need to open our eyes to realize that not everything that shall be has already been made known in and through the Church.

We can open an all-range and a short-range view, a far-sighted and a very closely-focused view.

To start out at this point in this chapter and presume that if any of you are relatively new, you have some grasp of the number of prophecies in both Daniel and Revelation.

Now, there's not time, nor is it fair for the brethren who have heard messages on this for a long time to repeat it.

But let me summarize in a state that although human experience is approaching a 6,000-year history, there is a sequence of events recorded in the Bible that is too cold since the flood.

One is the history of a church that became a nation in the two nations, the story of a people who God called the children of Israel and as the children of the land who were taken.

This people became a nation implicated to me.

Not until the close of the history of the second nation of Judah, one of the twelve tribes, do we have the beginning in Daniel and then in Revelation the sequence of powers that God has dealing with that are not immediately descended from Jacob.

Though they may at times include branches of power in Jacob within their political state.

But we deal essentially with nations whose leaders descended from the going on the Gentiles.

And in this system, there were a number of prophecies about nations such as Babylon, Medioperia, and the Grapple Macedonian realm in the role of empire.

We won't go into that except to know that in any history book you may read the story of the impact of the time of suffrage, the impact of the Persian or Arabian Highlands news today talks about the Sumerian, the impact of Southeast Europe, the Greek world, the impact of the Mutimitalism that saved this whole world, not just the heel.

And from there on, we have the story, not of the pagan Gentile nations, but the story of a series of nations, empires, who have as a religion to what is called Christianity.

And equally in this system, there are said to be seven ports, or seven heads, depending on what particular prophecy you look at.

In other words, and I will summarize it here, we have had a review on the subject, and after the fall of the Roman world in the west in 476, we can expect a period of revival.

And in these revivals, we find religion play a significant role.

And so to Revelation in chapter 17, there is a beast that is described with a woman's writing, the woman is symbol of the church.

This is all basically a repetition from most of you brethren.

In Daniel, there was a beast that had a certain number of heads, and in Florence, in Daniel chapter 7.

In Revelation 13, you have something very similar.

Now what we know is that the seventh they have, and as differ from the church of God, I mentioned that because they have more knowledge of this than the other major group, they, the churches of God, from history, they back row away.

Their view is that the revivals, following the collapse of the Roman Empire, as we understand it, or not what Daniel was talking about, but the various nations into which the Roman Empire was then divided.

I will only state simply that any history of, or any geography or any Atlas of Europe, would show that at no time consistently has the Western Roman world been divided into ten or seven nations.

Right now, we could easily see that ourselves.

I will only count today, and just so you understand my premise, that in the Iberian Peninsula, the Philo-Poly through Europe, you have Spain and Portugal, and of course you have Italy itself and France, and you have Switzerland and Austria, you have West Germany, you have Holland and Belgium, and Luxembourg, and you have England, and you have part, certainly, of Yugoslavia, and I am at 11 or 12.

And there are over the world including also Hungary, and including Romania.

And history, we don't have a fruitful film, but that's not what the Bible is talking about.

It is talking about a sequence of nations, called empires or restoration, that if you don't move from Babylon through Persia and Greece and Rome, through the divided nations, few or many, but you go through a system that is a continuation of the Roman system.

And here we have something unique.

The Church of God has addressed a question of self, but has never really addressed the question of the hate.

And I hope to start out with this because it is important for some people to need to understand what has occurred in order to have minds open as to what may yet occur.

Everywhere the Bible is talking essentially about the interplay of the political and the religious system.

A book that is a church, now it is only seven, not eight.

Now let us look at the picture itself.

In the sense that Revelation chapter 17 is giving us a picture of relatively recent times, we will now take a note of the fall.

After the fall of Rome in 476, Western Europe was divided among three barbarian groups, who represented three of ten.

There were hordes and three were approved, this is from Daniel 7.

And those three of course were the Paralyse and Allies, the Vangals and Allies and the Lothagos.

These are the primary groups that restored government, points, political structure of the Roman world, but over which a great church, we now know the Roman Catholic Church did not dominate.

These three non-Catholic or Arian Gentile groups lost their identity when the horn came to prominence and dominated in Western Europe.

And that was the first of the seven that survived.

And those horns and Daniels in the sense become later heads in the book of Revelation.

This is explained and I'm not explaining today because it is asking too much brethren who are already aware.

But what the church has pointed out is that after history there have been a number of restorations in Europe of the Roman Empire.

I have some books that I could not show you in a large audience unless we had a screen sometime or the next.

This is a book where we pass interestingly from the Roman Empire to those of Western Europe in the sense of restorations.

Thus we pass from the Roman Empire to the Old Roman Empire to the Restoration of the West by an Eastern Emperor, Justinian 527.

The first restoration in the West in which the dominant religion was Catholic.

Catholic Church of God was that again in 527.

It collapsed, occurred over a period of time.

The Eastern Empire continued to survive, remember in Daniel chapter 2 there was an image of two lakes.

The east is the one lake and the west is the other.

Now in the west this restoration collapsed and the folks in Italy were casting about for another power.

There at this time the Empire and the east to restore over the west and they came across the Franks.

There were east and west Franks meaning the Germans and the French people along the run.

And it was the Frankish people, the first people outside of Italy now who were called upon to restore the Roman Empire to the west.

So the second restoration or the fifth of the ten original horns, which we know there were three uprooted by the special horn which is Vatican.

And this one in other words is the second restoration of the seventh and the remaining of which this woman is symbolically from, she nominates.

What we learn now is that the German nation, the French nation in the name of the person of the French, so the three people of the word Frank, originally derived from who lived along the run, became the focus of the new restoration.

And this occurred in the capital, in the city of Aachen in Germany, but the center of geographic power was in Gaul or France.

And hence the leader of this period of time is called Charlemagne in English meaning Charles the Great or Charles the Rosent.

And we are dealing with a person who both French and Germans claim as their own.

This was the second restoration following the first which was Justinian.

Then we come to a unique situation.

We come to a restoration of the Roman Empire after the collapse of the Frankish realm.

And this was achieved in an area where the greatest source of power of resistance to Charlemagne occurred and was finally brought into subjection to Rome.

This was the Saxon or Northwest area of Germany, and so we have a third restoration.

And you can note that this is the second non-Roman people.

We are dealing with the bulk of the non-Frankish Germans who were called upon to restore in 962 the Roman world, the person of the great.

This is now the third restoration, the collapse of 1254 with the execution of the child emperor.

There was now, interestingly, a unique feature that we have not fully addressed for faith.

And since we have a number of people who go out from us who suddenly begin to study their Bible for the first time and discover that we have not always said what they read, the soup that we were not telling them what occurred.

So I am prepared to tell them what occurred because it is all in the Bible that we have never said it all, we have just never taken the time, but you are responsible for reading about it anyway.

In this entire, this third restoration that collapsed in 1254 was unique.

So apparently it was unique because from our point of view, we were given in history as to its meaning, and yet the Bible implies that both the historic view and our view are incorporated in its pain.

The government ceased this third restoration as far as a government over which the church could rule was destroyed, the church itself, that brought about the cessation of the government.

But the empire and the geographic entity was not destroyed but the outside.

The government destroyed what was in and it was a period of 19 years, the 1273, what we have what is called the fifth law.

That is, there was no emperor, there was only the law of the fist and he who could hit the highest came out best.

It was the time of anarchy within the confines of the Roman Empire.

From this point of view now let me tell you that the Roman Empire saw itself as an anarchy but not cessation.

And therefore, when the Habsburgs were placed on the throne of this empire, to those who were within and apart of the system, this was indeed a fourth governmental restoration, but only the third empire.

Did you hear me clearly? I guess we did it all while repeating, repetition is good until it becomes more.

Justinian restored the Roman Empire in the West and both geographically and politically it ceased.

After a period of time, we're not dealing with a series of dates.

You can read about this in history.

By bringing some days in they are four reasons.

In 880 the second geographic and political governmental restoration occurred by Charlie.

In 962 the third restoration by Otto.

That restoration continued through several dynasties until the empire lost its government but retained its territory.

That was not destroyed by other nations coming in and taking over the land.

The third restoration by the Otto's of the German nation from our point of view ceased 1254.

The government ceased.

Yet the empire continued because there was no nation that occupied the area.

When we say there was therefore with the Habsburgs in 1273, following 19 years of total civil war, the restoration of the empire again we are correct.

This was the fourth restoration of the government.

But it was within the confines of the geographic boundaries of the third restoration.

It was the fourth restoration of government within the confines of the third restoration.

Now let me add one more fact.

From the German point of view, Justinian's empire was a tiny empire in the west.

And Charlemagne's was a Franco-German.

From the German point of view, the first true empire of the Germanic nation without a significant French element was that of Charlemagne.

And so the Germanic people in Germany and Austria as other nations.

From the German point of view and from history, the first German restoration of the Roman Empire in 962 did not cease with the destruction of the government in 1253.

But it was little to come as continuing all the way through the realm of the Habsburgs.

To the days, clearly, to the days of the Pope.

From the German point of view, the first empire, the Holy Empire, the Roman Empire.

I never used the term Holy Roman. Historians do, but the official documents define it as the Roman Empire, the Holy Empire.

This was an empire of the German people in which there was an age around.

An age of 19 years and a civil between 1253 and 1274.

In the physical account, this will be regarded as two of the horns in Daniel chapter 7.

It would be regarded as two of the horns in Revelation 13 and two of the hands in Revelation 17.

But from another point of view, it is only one, because geographically the empire remained in the section of a specific area of territory and neighboring nations did not revolt.

But the woman sits on the government.

And in this sense, there was a new restoration with the Habsburgs.

It was before the restoration in the West, but it was followed by Napoleon's rule.

But I draw attention to what is unique from the German point of view.

There was only one empire from the days of Otto to the days of the Habsburgs in the time of the Pope.

But counting from our perspective, and the physical perspective, we have passed through four governments, but it includes three empires.

That is probably as simple a way to explain it as possible.

Four governments and three empires.

Until we come to the Pope, this is now the fifth government.

And Napoleon wanted to be crowned by the Pope, which was a little impatient and took a crown from the Pope, crowned himself.

This was the fifth restoration.

And the book of Revelation speaks not by or above what is and what is yet to come.

We read in this in Revelation 7.9, this calls for a mind of wisdom.

The seven empires are seven mountains, mountains, symbols of government, on which the woman is seated.

And they are also seven kings, five women, twelve.

One is, and the other has not yet come.

And when he comes, he must remain only a little quiet.

Now from this perspective, we have a general understanding, for those of you who don't have wisdom, if you can pray for it, for those of you who dare to do all many acts in general, picture.

That is, this chapter is telling us of events that happen after Napoleon when we have a new view of a system.

This beast of Revelation 17 is a beast made up only of the restorations of the Roman Empire.

Daniel's beasts are the whole sequence.

From Babylon, Revelation 13, is the Old Roman Empire week in sequence.

But Revelation 17 begins after the Old Roman Empire, only with its western restorations.

And that's the point where we should take special note of this beast.

Five of them have already disappeared.

One is, and one has yet to come.

And in this sense, there is a beast, meaning the whole system, and there is also a beast, meaning the last man.

Or the last restoration.

The last restoration.

Now, as for the beast and one, it is not, it's an eighth one, but it belongs to the seventh.

Now this has two possible meanings, and I'm going to then briefly refer to only one, and then explain a couple that we haven't understood.

This beast is actually a part of the seventh that were left after the three barns were uprooted.

This beast, the part of the seventh, belongs to the seventh.

After the three barns were uprooted, you remember in Daniel chapter 7, the Austroprous and the Heralogy were uprooted.

This beast is a part of the system, making up the other seven barns that were left.

But it also is an eighth.

The eighth is one of the most peculiar, because the focus of this system, which is, this is the system that lives in the closed time, that actually is an eighth one.

Now there were seven heads all together in Daniel.

You remember one of Babylon, one of Persian, four of Greece, and one of Rome.

And this system is a part of the Roman blood, and yet it is a separate system.

In that sense, it's a kind of eighth head.

But it was really a part of that seventh.

And speaking from a broad historic perspective, it is an eighth one.

If you consider the Roman ones, the seventh, and its restorations, and eighth, but there's something more to it, because the final restoration, when five kings are involved in one is, and one has yet to come, and the final one is also the beast.

The whole system is the beast, and the main is the beast.

Now this final may end as a seventh.

One has yet to come by all, one is, one has yet to come as a seventh.

But it's also an eighth.

Because the numbering, therefore, is unclear.

Until we look at the records of history, let's not make no of something unique.

With Napoleon, we have the fifth restoration.

With Napoleon, we have the fifth restoration of the Roman government in the West, but the fourth restoration of the Roman Empire from a geographic point of view in the West.

Because the Roman Empire, from the point of view of geography, was not saved when the successors of the Athos perished in 1254.

With the death of Napoleon, we have the close of 42 months or 1,260 years, let me correct this statement there, it was totally erroneous, with the destruction of his empire, not his death place, in 1814.

We have the close of 1,260 years from the beginning of the restoration of the Roman world in the West, which began in 554.

554 plus 1,260 takes you to 1814.

Napoleon replaced the next year, which was not the close of his empire, but an attempt to get it back.

After that, you and I know that the next period in which the Roman Catholic Church has dominated politically, we must come to the time of Mussolini and him.

And Mussolini made it on Cordax, 1929, restored the empire slightly later.

He joined with Adolf Hitler on the other side of the Alps, and Mussolini restored the Roman Empire on southern Europe and northeastern Africa, and part of the Alps, Adolf Hitler, restored the Roman Empire.

And he called it what? Listen carefully, he called it the first right.

But look, I hope they told you from a German perspective, there was one right from the days of Otto to the collapse of the power of the Habsburgs at the time of the rise of the Pope.

That was one empire, from the German point of view.

That was the first empire from 962 to roughly 1806.

What are you going to do then with Hitler's defining Nazi Germany and the greater right as the third empire? Where was the second? Where was the empire between the public who restored the

Roman Empire in the west and Mussolini and Hitler who restored it again in the second quarter of this century? Well, what was the second empire? Have you ever thought about the second empire? That was a restoration by the Prussians that began in 1871 to 1918 and was called the second German Empire.

It was the second German restoration of the Roman Empire and it was Protestant Dominion.

It was every bit as evil as Napoleon's was.

In terms of the horrors, anyone who knows history knows that the destruction of the First World War was far greater than anything that took place in Europe under Napoleon's restoration.

And yet we ourselves have never really focused in on the fact that it was such a catastrophic blow that it created the leadership nations to try to end such terrible wars.

Now look what has happened.

From our perspective, we have a discount.

We have Justinian's empire to the west as the first and Charlemagne's the second.

And from our perspective, of the government on which the woman donates, the Germanic, Saxons, the honors and those who succeeded was the first.

The Fourth Restoration was an Austrian German restoration, not a Northwest German restoration.

The Fourth Restoration of government was the Asperge, the Fifth was the Holy, and the Sixth Restoration on which the woman donated was that of Hitler and Mussolini, the Axis across the Alps.

And one is yet to come.

Those of the several which the woman says that from another perspective, you have the following.

You have the actual geographic restorations of the empire by Justinian, that agrees to the same number.

Charlemagne, that's the second one.

Ando, that's the third.

But from the geographic point of view, it lasted all the way from the Germanic to the Austrian without a break.

And was the third restoration only.

And the following was the fourth.

And the Kaiser was the fifth.

And Hitler and Mussolini was the sixth.

And what did you have to come? So from that point of view, there are seven.

But now, take another look.

How about the eighth? Let's look at this one.

From the government of the Roman Empire on which the woman sits, there'd be seven.

But one, he doesn't sit on, there are eight, we have as well.

From the government of the Roman Empire, we have Charlemagne.

Sorry, Justinian is the first.

And Charlemagne's ground is the second.

Ahus is the third.

And the Habsburgs is the fourth.

The Poltjian is the fifth.

The Kaiser was the sixth.

And Hitler and Mussolini were the seventh.

And what is yet to come? Move to the eighth.

Now what we have, as those who might be critical of the Bible, we have a very clear perspective that when John, not understanding here what he wrote very much, referred to this system, the eighth one.

This is the eighth prostration of dirt.

It is the seventh empire, and the seventh one in which the woman sits.

But there is one that the woman did not sit on, that was also a governmental restoration in a geographic and imperial restoration from the point of view the geography of the nation, that we have completely overloaded.

The prostration, prostration, restoration of the Roman Empire called the second empire.

The second right, it was the third.

From our point of view, the first right, in this sense, of the German nation, was that of Otto.

The second one was that of the Habsburg.

The third was that of the Kaiser, the Fourth, the Settler.

But you see the perfect fact that we see eighth restorations is recorded here when it says this thing is the eighth one.

But the fact that it also says in the Bible there are only seven governments is very, sorry, there are only seven, two restorations, because they will never saw more of it.

Three horns uprooted, seven to follow.

So data basically shows that God knew in plain that geographically speaking there should be, locally through history, seven geographic restorations.

There should be only seven governmental restorations on which to open six.

But there should be, in fact, eight governmental restorations, one of which to open and then not sit home.

And it was the restorations when it was the German first right had, in fact, a wake of 19 years in its midst.

And it was truly two restorations of government, one driven by Austria.

Now I'm starting out this, and we may continue it in the Bible study or somewhere else.

But we truly now will see something that we did if you had been here in 1871 and have seen this restoration called the Second Right.

Your perspective might have been quite what you have been thinking of in terms of what you have been hearing for casualty.

But we now perceive here, now, any question.

That when fire would fall on one end, that was the generation to go, and one is the other to come, that we are on the threshold of the final restoration of the Roman Empire that is going to be Catholic-dominated.

And we are looking for no others because we are told that the woman rides on seventh and we have already perceived that the Catholic Church had agreements with six of these restorations.

So he has already written on the governance of six.

She has now enabled the Imperial Restoration geographically speaking of six.

And the reason for the confusion in history is just this peculiar thing that has the Bible called it in the 738, so the German Restoration was one empire with two governments in succession, one in Germany and one in Austria.

And it was one restoration which was Protestant in which the woman never sat.

I don't think we've ever focused on this, but I think it was time that we took a careful look at what has happened and that we treat history with care and respect.

We are also likely to treat current events with the care and respect that is due.

Now they still draw conclusions about the nature of the present crisis here with something that wants to do.

We should be careful about drawing any conclusion until we have sufficient facts to know where we really speak.

I hope that at some time you can glance at such claims in the time of Peter Botanica on this subject and have a clear view of what had occurred and then you will see that in each of these cases we have something unique and I wasn't ending with one thought.

When Justinian restored the empire to the west, it was also the Byzantine defeat.

When Charlemagne restored it to the west, there was also the Byzantine Empire in the east.

When honor restored it to the west, there was also the Byzantine Empire in the east.

When the Habsburg restored the garden, it was the same empire in the west.

There was also the Byzantine woman and empire in the east.

You see both legs were there.

When Napoleon dominated the earth and the west, there was a struggle as it sometimes was with the western Roman Empire and the Byzantine in the east.

There was a struggle with the remaining part of the empire which represented the east now because ultimately the Turks had overthrown Byzantium.

The Turks had overthrown...

There were two empires, one Napoleon and the other the Habsburgs and in this case the Napoleon dominated the truth.

But that realm of the Habsburgs continued and there was later a German restoration so that there was, interestingly, the same Habsburg power which was Catholic and a Protestant restoration of the Roman Empire on which the church did not sit.

Then there came the time and the Habsburgs were overthrown in 1918 as well as the Kaiser.

And then you have Hitler and Mussolini.

The obscure period lies ahead.

There is going to be a restoration of ten nations acting as a unit giving their power to a single man.

But at this point in time we can go through history and we actually see that there never was only one Roman Empire.

You look at all maps that I know of in the Second World War and we had enemies and we painted all Europe either red or black whatever it was and we never realized that in reality as the Europeans themselves looked at it there was a German restoration in the north called the Third Reich and a Roman Empire in the south and northeast Africa with Libyan parts of Egypt for a time being Eritrea, Ethiopia, Italian Somalia and some of the Isles of the Mediterranean.

There were two restorations now in this time and I have to tell you, if I were to tell you there were overly looking foes just a western Roman Empire of ten nations.

I would not tell you what Daniel has said.

Because Daniel clearly shows that the system has two ways and there has always been an east and there has always been a west or maybe the image turned around and Hitler and Mussolini's data was in the northern south but it's a middle.

It's not called an eastern and a western leg, it's called there's a right and a left.

On that image are five toes on each foot.

As far as we know, there's only one ultimate emperor just like there was one original Nebuchadnezzar.

There is not a Hitler and Mussolini, there's only one ultimate emperor, one ultimate ruler who's coming to Europe.

One base, not two, were cast into the lake of fire.

That's clear, no doubt.

But it's made up of ten toes or ten horns.

That's the last head which is either an eight or a seventh depending on how you count.

And the remarkable thing is that on that image in chapter two of Daniel five of the ten were on one foot and five of the ten were on another.

But what we have right now in history and our experience with six in the west and then nine in the west is what we're going to have three, four years from now.

I don't know yet.

But my impression is that we're going to end up with five nations dominated by Catholicism in one structure, five nations dominated by Catholicism in another structure, in which the common market, now the nine or the six as it previously was, in my estimation is only one and is going to be the other foot.

I do not know how this is going to develop.

Whether it will be a link up of the common market in the west, in Comic Con in the east as a result of the significance of a Polish pope who will break those people away even though they retain the same economic system.

The pope has said clearly, brethren, that the church is above economic systems, that we can have a restoration of the Roman Empire with its socialist communists or fascists and it's still the restoration of the Roman Empire.

That's what he said.

Because economically you can be a communist in a baptized camp.

You don't have to be an atheist. The communist is not necessarily an atheist.

Don't make that false assumption.

There are many people in Italy who are communists, baptized campers, who without any question fit European and not Soviet Russian.

So I presume that we have yet a sufficient time that a number of things that are not now immediately on the scene have yet to take place, which will mean a breakdown in Iron Curtain and a link up in some way economically and geographically of nations on one side and nations on the other.

This means that in terms of where we are in prophecy with respect to Daniel and Revelation, we have some things yet to occur that are not all going to be fulfilled in the next weeks or months.

Mr. Armstrong sees his role as of some years yet and I think it would be unwise to estimate or to underestimate his duration or the slowness with which some things politically move before it happens and then when it does, it moves so fast, you'll remember how many years ago it was when you first thought of an analysis here.

And that's what's going to take place.

I'll continue this theme as time permits.