

Prophecy III (side 2)

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 to the possibility that they should see in Daniel chapter 7 not merely a historic perspective of revival and the power that uprooted as long ago, a religious power that uprooted two 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 uprooted three out of ten units in a realm that is yet to be finalized.

We have that to see.

Well, ten horns and three kings are subdued.

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

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

Most of us aren't strong-studied it whose thought of the ten foes is equivalent to the ten horns in terms of succession through history.

We've corrected the matter of the ten foes.

It is also possible that we should consider verse 24 in more than one life, more than a historic life, and see within it events in the future, because we have now a common market of nine, and we have grief and pain 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 need to say Catholic and Protestant are going to remain in will be the question.

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

England and parts of Northern Ireland to connect with living ones, and Holland are in fact essentially divided religiously as well as in Germany, and the others will be either East Orthodox or Roman Catholic.

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

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 goat and a lamb, and they are defined in verse 20 and verse 21.

This bullhorned the kings of media and purges.

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

And in Daniel's day it was made clear to him, now in Daniel's fall, out of these events, a certain crisis at the close, and now we don't want to go into this, we don't have time, so he sees his final king rising up, who is pictured 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 purges, and then you come to the king of Greece in verses 3 and 4, and its divisions, and there are many events all laid out here in Daniel 11, which fortunately Daniel didn't understand when he first was looking at the prophecy of chapter 2.

Daniel 11 fills in a great many of these tales which pertain to the kingdom as well.

I draw to your attention that in reading Daniel 11, many commentators have good understanding of it until they get to verse 33, and beginning with verse 33, a crowd descends over their faking, 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.

Now, 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 what 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 the story of the church of God which keeps 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, given to the time of the end verse 35.

And as King will do according to his will, and there will be a struggle, and we have analyzed and made plain, this is the story of the Middle Ages from 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 army 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 the sense that yet to be repeated in the end of verse 40, and there may be other sections as a prelude that will have a background, a hand can truly, in the second subject on this series, that Mr. Holberg is pointing up, that terms as the North and the South are really to describe the Karmic market and the Otec countries, and of the terms that have taken root, and certainly we'll have it parallel here.

Now when we go to Revelation chapter 13, do you notice certain things quickly here? There is a beast in only one.

The things John has given a revelation, Daniel was 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 speech.

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 fiction that is to succeed in time.

He was an animal that had seven heads and ten horns, and upon his horns were ten crowns.

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

Now in looking at Daniel, there were seven horns.

Asking people to approve it because there were ten in the first place.

This time, John therefore, after much thought, made the conclusion that the seven heads here represent the remaining three horns of Daniel chapter seven after the first three were approved.

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

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

We will also draw the conclusion that it might be possible then to consider that each ten horns were like the ten toes of Daniel's foot, and the seven heads were like the last seven of the ten horns of Daniel's seven.

This is not immediately clear, but it was at least a possibility when this 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 trees.

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

If Armstrong looked ahead, then he could turn only with the seven that follow the uprooting of this tree, or a pale god 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 office of 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 four feet.

And when Daniel saw the four feet, he didn't see any heads on it, he only saw horns.

Remember that? Daniel didn't see any horns.

Sorry.

Any heads from the last beast, he only saw horns.

And he was a horn with a symbol of power or government, a ram horn.

That's right.

Now, from this point, 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 then the latter concludes that it is a way of stating what had already happened in Daniel, and Penhorn then would represent the ten toes, and the feet, apart from the toes, would represent the seven heads of Revelation 13 verse 1, and would include the seven plus three horns of Daniel chapter 7.

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

In chapter 7 of the book of Daniel, you only see the beast and Penhorn, as if two were later uprooted.

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

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

You start with Daniel 2.

You start then next with Daniel 7, 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, than it is not food.

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

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

Now, when we look at this, we might have to consider what we have evaluated from Revelation 13 verses 1 and 2.

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

Remember, it pays to put a question mark, and if Armstrong didn't study all this, then an immediate answer.

Now, when we see Revelation 13 verse 3, 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 so you 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 4th week, chapter 7, you had a leopard, you had a bear, you had a lion, and you had a horse one.

This was not like any animal.

On the lion was one head, on the bear was one head, and on the leopard was four, and on the last one was one head, and there are seven altogether in Daniel's chapter 7 of seven heads.

So it's more likely at this stage, with the seven heads, and as we look at this, with the seven heads of Revelation 13 are the same as Daniel's seven heads in chapter 7, and the ten horns are the same as Daniel's ten horns.

Because we learn in verse 3 that one of its heads is wounded to death and the deadly wound was healed, and all the world wandered after this heat because the beast that might have died lived on.

And it was given under this beast who survived and exercised significant power for 42 months, which we may interpret in more than one possible way, and the most likely is 1250 years first on.

All right, what we now then draw the conclusions from is that it is more likely when we look at history that the head which was wounded to death in verse 3 is the head that was on Daniel's fourth boot, and not some successors had died in history because the beast lived in the wound was healed.

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

And you need to realize when the 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, if one beast had all the characteristics of the other beast in Daniel, and together the four heads of the leopard you see, so that there were four divisions of the primary in the Greek world.

And those divisions then added up with 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's chapter 7.

We have a summation of Daniel's chapter 7, and we're now given a time element that the beast is going to survive over a period of time, 42 months or over 1,200 years, 1,260 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 happens after the seventh head is wounded, because it seems to follow.

And therefore we may draw the conclusion that the beast laid on in terms of the spinning tan horn, 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's chapter 7, 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.

And the same 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 7.

The same seven heads of Revelation 13.

But no woman ever rode babelons or needle purges.

Or we.

Young as the symbol of the church.

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

But it's possible that these seven heads and ten horns are not the same seven heads and 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 from the end of the conclusion, and looking through the three in the biblical account, but that follows in this chapter, that this was the logical deduction.

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

These in Daniel chapter 7 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.

Sometimes there might have been ten, but there is no consistency in it.

But we know that here, when a woman rides seven, not ten, and it is logical since the horn, a power, with the man's eyes, and it involves itself in blasphemy, this horn would seem to have uprooted three, and then likely dominated seven horns of 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 7 in the last seven of the ten of Revelation 13.

Now we can look a little further.

The beast that he saw was, and is not, shall ascend out of an abyss, verse 8, and go into perdition, and this looks like the final revival.

And if we have a final revival, as the beast was, and is not, and shall ascend, then we learn from this verse here in particular, verse 8.

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

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

Here is the mind which has wisdom.

The seven heads are seven mountains, mountains and 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 sat on seven skeletons.

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

Now, 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.

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

That's the usage of the term.

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

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

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

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

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

In Revelation 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 is, and only one is yet to come.

And when 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, with whom he regarded as the sixth having studied history, and the revivals of Rome, he wondered if Hitler was the seventh.

And when a man who has 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, then he'd tell you he wouldn't have nearly had rockets do too, if falling in London. He would have had bombs falling on the east coast.

And whenever 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, that the broadcast led me on in 1945, where I could listen.

And Armstrong realized that if Hitler did not come up with an immediate solution, that he was to be regarded as, shall I say, a ruler 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 in terms of that term, axis.

The Rome-Berlin axis, that's what it was called, the axis of power.

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

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

They can only hear it in recordings. That's how time goes by.

Now, it wasn't easy to put all this together, but 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 linked up with the last power that shall be.

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

But Revelation 17 is not talking about five Roman emperors who have deceased, one 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-1980s after nine emperors.

And more. Well, after nine major emperors, and a lot of them who came on the throne suddenly, in the early 1960s, in the early 69 AD period, had long since gone.

They've kind of tried to take verse 10 as a proof that John rose in the days of Nero, when 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 prophets 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 gun in Dante, so they don't have the least understanding of who was him and him.

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

There are seven kings, five or four, and one is.

One is yet to come, and five, but 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.

And when the seventh comes, it will continue by their little faith.

Now, this strange 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 peculiar 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 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 he 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 wounds, because it is that head which has only seven horns left, which are now, on this beast, seven heads.

So you see Daniel had a beast with ten horns.

When you're up here with it, then you have a beast with seven horns, didn't you? 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 of Daniel repeating. Only in this case, we don't have many beasts.

We have one beast on which all the heads are assembled, and ten horns.

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

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

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

What it is, an eighth? Well, what? It is an eighth beast.

And it is of the seven.

So let's take a look as we now draw this through 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 in no sense, it is of the seven heads.

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

This another beast, it was of the original seven heads.

But it is that seven heads only after three horns were uploaded from Daniel chapter 7.

It is a beast that represents the times of the revivals of the seven horns of Daniel seven, or the last seven of the horns of Revelation 13.

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

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

And that wound was healed.

This beast represents what happened after that healing.

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 round 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 Old 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 were fallen.

One is when this prophecy came to be clear to the curse of God in this century, and one is yet to come, and there are ten horns now on this last 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 head exists, the ten kings haven't received their power, so ten are going to come up after the time and knowledge of this prophecy came to be clear to the curse.

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 according to a concept between curse and faith.

And what I suggest you 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 of this prophecy started anew, and looked at it and examined, and threw out some ideas and retained others.

We should go over the booklet, who is the beast, or an article that covers this, and here's a new supportive material 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, but turn out not to be correct 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 would turn out not to be what was intended in the Revelation to Daniel and John.

From this we draw the conclusion that we are looking for, not an Islamic empire of ten Arab nations, but we're looking for a Roman system.

We're looking for a Roman system that resides the Roman Empire, as Justinian did, as the Empire of Charlemagne did, as the German Empire, the Apos and the immediately succeeding dynasty did, as

the Habsburg did, as Napoleon did, as Mussolini did, with the aid of Hitler, and usually these men had in Western Europe a two-fold division.

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 clay, 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 uplifting certain governments that are presently within a market situation, the common market.

We'll look at this. We haven't yet drawn conclusions.

We don't know. 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 these four states.

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

This is not a man of Greece, because in a sense a Roman man in terms of the thinking of Europe.

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

The world has found the world, as I said before, that it occurs because there's no reason to think now that it's true if you were to look at world events, and that's what will make it all the more serious.

Please, while we have the 4th of July coming up, and the 3rd, if you would move your ears to go through the literature and ask yourself that if you were to read each chapter, would you draw the same conclusion? If, and to 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 of 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 we 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 has appeared clear of because nobody wants to get his fingers burned.

When you tell you, we'd get our fingers burned if there were 10 Arabs over which a church with, 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 the system.

This is considered Europe.

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

And the Romans has always written the political structure of the North and not the South.

And 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 from Daniel chapter 7.

But the reading of certain products in faith, given in 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 approvals 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 to admit, the book here will be a turning point in terms of the Middle East where the crisis will ultimately focus.

And if we cannot, yep, the Jews, the Israelis, and the Arabs, with each relinquish, the unrelinquishable faith, then he says the world has had it.