

7130U

SILVER STAR BIBLE SCHOOL - 1987

## THE PROPHECY OF DANIEL

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Study #4: Beasts of the Apocalypse - Extension of Daniel's Beasts

Reading: Revelation 12:1-4

Brother chairman and our dear brethren and sisters in the Lord Jesus Christ.

Before we go into the book of the Revelation, we would just like to tidy up some of the loose ends of Daniel 8, because when we went through Daniel 8, in particular verses 9 to 12 on our last occasion, we did do something that we really didn't intend to do, and that was to make an interpretation. Although we must of necessity make interpretations on some of our understandings of the Word of God, we have absolutely no need to make an interpretation about the 8th chapter of Daniel, and in particular, as to the identity of the little horn of the goat. Daniel 8 is quite conclusive in his evidence as to his identity. We know that in verses 8 and 9, there were four notable horns come upon the territory of Alexander, after he had died in early youth, so to speak.

That out of one of those horns, there arose another little horn, and the way in which the scriptures have depicted the arising of this other little horn, is really very wonderful, b&s. There is a vast difference between the way in which the 4 horns came into existence and the way in which the little horn came into existence. The 4 horns came into existence because of the breaking off of the one notable horn between the eyes of the goat. After therefore, the death of Alexander, 4 of his generals took over and divided up his territory into east, west, north and southern divisions. But then the prophet says that he saw a rising out of one of those horns, another little horn; the way in which it came into existence was by slowly being produced from one of the horns. Then we notice that it grew and it waxed exceeding great, and then it did certain exploits as are outlined to us in verses 10 to 12.

Now we are not left in any doubt as to who this personage or this power is, this other little horn. For in the explanation of that vision which the angel gives to Daniel, and we take it up in verse 21 of chapter 8, he says to us, 'The rough goat is the king of Grecia; and the great horn which is between his eyes, is the first king. Now that being broken, whereas 4 stood up for it, 4 kingdoms shall stand up out of the nation of Greece, but not in Alexander's power', they will not wield the same power or authority. 'In the latter time, of the 4-fold division of that kingdom, when transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up'. Down to the end of verse 25, b&s, there is a very brief history of that little horn of the goat, who

is now described in the interpretation of the vision as a 'king of fierce countenance who understands dark sentences', and his history is compacted in verses 24 and 25; and in the end of verse 25 he stands up against the Prince of princes, but he shall be broken without hand'. That tells us that the little horn of the goat power came into existence in the latter end of the 4-fold division of the Grecian kingdom; that he is given a special designation in verse 23, but that he continues until he stands up against the Prince of princes and will be destroyed without hand, and that statement is the equal of Daniel's statement as he reveals the dream of Nebuchadnezzar in chapter 2, that **the Stone was cut out of the mountains without hand**, and it smote the image upon the feet. Therefore, b&s, we can be absolutely certain that the exploits and the history of the little horn of the goat, began in the latter time of the 4-fold division of the Grecian empire and will be destroyed by Christ at His coming. There is no other power that has done the things outlined in verses 10 to 12 of Daniel 8, that qualifies as the little horn of the goat, than the pagan power of Rome. The pagan power of Rome which did indeed, come into existence in a surprising way at the latter end of the 4-fold division of the Grecian kingdom, because just before the year 200 BC, there was a man upon the throne of the northern kingdom of the 4-fold kingdoms of the Grecians, who made an alliance with the Roman power as it was emerging. His name was Atalus I, and one of his successors in 133 to 138 BC, about that time, whose name was Atalus III, upon his death, made a will that all his kingdom should be bequeathed to the emerging power of Rome. So out of that northern kingdom of the 4-fold division of Alexander's Grecian empire, grew another little horn. It didn't break any of the other horns off, it just grew out of it, and the remarkable way in which that came to pass was the way in which we have mentioned, by the bequeathing of a kingdom to the emerging power of Rome. Rome, therefore, pagan Rome was involved in the exploits that are noted in verses 10 to 12 of this chapter. We're going to develop that theme a lot more, b&s, as we continue our studies together, later on this week.

Suffice it to say now, that what we have seen so far, in our considerations of the prophecy of Daniel, is the **4 metals of the image**, the 4th one subsequently being joined together by a clay power, that will be joined together at the time of the images destruction, by a Stone cut out of the mountains without hands, which is the **kingdom of God invested in Christ and the saints**. We've seen in Daniel 7 that there was a little horn with eyes and a mouth which spake great things and blasphemies, that will be destroyed by Jesus Christ at His coming without hand. We have seen now in Daniel 8, that there is another little horn, which is also Roman in its origins that will be broken without hand, when it stands up against the Prince of princes. So what we saw in the two legged part of the image, we have now seen in two developments of the little horn with the eyes and mouth and the little horn of the goat, answering, b&s, one to each leg of the divided Roman power. We have seen also that both of those little horns are going to be destroyed by Christ at the time of His return to set up the kingdom of God on the earth.

Now then, when we try to take these pictures into the book of Revelation, we need first of all, to try and understand the gravity of right understanding of the book of Revelation.

We are entering into a phase of ecclesial history and experience, b&s, when it is virtually impossible, as it was not impossible in the days of brother Thomas and brother Roberts, to keep a check on what is being said from our ecclesial platforms and in the books that are written by Christadelphians. It is a truth that we as a community have an extremely important role to play in the affairs of God in the nations, that is being worked out today. That role, b&s, is outlined for us by the apostle Paul in Ephesians 6. We'd like to turn, for a moment, to Ephesians, and before the apostle describes to us in detail what he says is the whole armour of God, he says that we're engaged in a warfare. Verse 12 and he says this, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places'. So that we may be able to carry on the warfare which was incumbent upon the apostle Paul, we are encouraged to take unto ourselves the whole armour of God; and the whole armour of God although it is variously spelled out for us there, really can be summed up to be the message that He has given to us in His Word. The message He has given unto us in His Word is carefully outlined by Paul as **the whole armour of God**. Therefore, b&s, are we wise to exalt one part of it above another? Has it not all been given by the same infallible wisdom? by the same loving parent who wants His children to walk in right ways? How dare we then, make one part of it more important than the other? Yes, there are important distillations out of the Word of God, but why would God give to us this whole volume if He did not place importance upon it all? These are questions that we must ask ourselves as we come to a place like the book of Revelation. The apostle is warning us that our job in this day and generation is to witness against principalities and powers, we are to witness against the rulers of the darkness of our age, we are to witness against the spirituals of wickedness in elevated positions in the earth. There's only one class of people upon the face of this earth, b&s, who have it in their power to do that! and that's us! that's the people who love and know the truth, and truth is something, b&s, that doesn't waiver from year to year. It's something that's absolute, it's always stood firm, it's never varied, the same as our God never varies; neither does His message to mankind, it may take different forms but it never varies.

So with those thoughts in mind, we would like to approach the book of Revelation. We come to verse 1 of its very first chapter. In verse 1 of the book of the Apocalypse it says there, (not 'the revelation', we can cross that word out in our AV) it is, '**a revelation**, it's an apocalypse of Jesus Christ', because we have in the Old Testament, another apocalypse of Jesus Christ describing the phase of the work of God in Christ, as He was upon the earth and now we're going to be treated to the phase of the work of Jesus Christ as He has been exalted to the right hand of the Father, and He is apocalypsed as the One to whom all authority and power has been given, so that He now might conduct the affairs of the things that God wants to perform in the kingdom of men. 'This revelation God gave unto Him, to show unto His servants things which must shortly come to pass. How many generations, b&s, of God's servants have there been from the days in which this book was written? We don't know, but if it's somewhere around 40 years, well, we can safely say 1850, 1890 years, divide 40 into that and we have the number of the generations of the saints, the servants of God, to whom have been

revealed 'things shortly to be coming to pass'.

So that in every generation, the very first verse of Revelation tells us, that God is unravelling things to the knowledge of his servants. It speaks amply of the way in which we are to understand this book - the same way as Daniel told Nebuchadnezzar he should unravel that dream. That it would be an unravelling of things that would occur in the kingdom of men, from here and after. Every generation of the servants of God have been able to see just a little way into the distance, and it has been God's good grace and His good pleasure, b&s, to make us wise, a little into the future. We've never been able to see far, not in detail, but we've always been able to see a little way into the future.

So the Word goes on and says in verse 3, 'Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand'. What does that verse really mean? do you think it would have been fair of God, b&s, to say that God is going to give the servants of the Deity, in whose generation this book happened to occur, a greater benefit than those who lived just before it? What really is the benefit of hearing the words and keeping those things which are written therein? Well, we'll reserve our judgment about what that is until we've had a look at 2 or 3 more verses in the book of Revelation.

Turning right now to the 22nd chapter of this prophecy, we have a very grave warning, verse 18 of Revelation 22, 'I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book'. A very grave anathema is pronounced upon people who would either add to or diminish from this prophecy. But what does that mean? does that mean that God was afraid or Christ was afraid that people might add another chapter or that they might take a chapter out? I don't think that's the meaning, b&s, it means that we are threatened with extinction from the record in the book of life, if we add to or diminish from the meaning of the symbols that are therein contained. That's the blessing of God, b&s!

If we turn back now into Revelation 20, we will see that this is more expressly directed to us. In verse 4 of Revelation 20, 'I saw thrones, says John, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years'. What does that really say in practical terms for us, b&s?

It says this, that if we worship the beast, or the beast's image, if we receive his mark in our foreheads or in our hands, we will not live and reign with Christ a thousand years. Are the marks of identification as to who is those beasts, who is its image, what is its

mark in the forehead, and what is its mark in the hand really are? Are they clear and intelligible to us? If God has pronounced the anathema of exclusion from being written in the Lamb's book of life, and living and reigning with Christ for a thousand years; if He has pronounced that anathema on anybody who has anything to do with the beast whatsoever, how important is it, b&s, that we must correctly identify him? If we do not correctly identify him, may we not be participating in worshipping him or his image or receiving his mark in our foreheads or in his hands? The message of this book, b&s, is that we **must understand it**, and that God has given it to us to understand so that eternal life might be ours! and eternal death will be ours if we don't. That's the language of the book of Revelation from start to finish, b&s. It's not a matter of conjecture, it's a matter of certainty out of the symbols in here; don't let us be afraid of the fearful symbols that are in there; don't let us be afraid, b&s, of the very great detail that is in the book of Revelation; God is not saying that everyone of His servants has to know all the little details, but He's given us clear marks of identification, by which every generation of the servants of the Deity might know of a surety, what they have to keep away from in their life, so that they might be able to worship and that they might receive the wonderful benefit of eternal life when the kingdom of God is eventually set up, despite the experiences that our own brethren and sisters have had, and have been reported to have had in this book, down through the ages of time, when Daniel's 4th beast was in command.

Now we would like to go back into Daniel 7 just for a moment. (we can have a look at the slide, please, brother Wayne.) I know, b&s, we haven't got very much time to view these things this morning. We'd like to say something else about the book of Revelation, too, before we get there, but we really haven't got the time. Now in Daniel 7 we know that there was a horrendous looking beast that arose out of the sea; we have correctly identified that 4th beast as the Roman power, but the significant part of that beast is, that it did come into existence when the Roman power took over in the kingdom of men, and that subsequently it is going to be destroyed by Christ. So that the 4th beast of Daniel has an unbroken history and yet not really an unchecked one, it has an unbroken history of existence from the time of its inception until the kingdom of God is set up.

So if we can have the next chart upon the screen, brother Wayne, and what is contained upon this chart. Here we have the head of gold, the chest and arms of silver, brass, iron and iron and clay. We know of a certainty that this head of gold developed into the picture of the two phases of the lion in the Assyro-Babylonian empire as it presided over the kingdom of men. There are certain aspects of that first power which are to be seen in the head of the image as it stands erect upon its feet in latter days, when the Stone shall smite it upon the feet. We aren't going to go into all these details, b&s, but now then, we see the bear, we see that he emerged as the way in which Daniel saw this power and there were certain aspects of that bear that we haven't really considered, that turned into the ram with unequal horns of the power of the Medes and the Persians, and there are certain aspects of that beast, which continue on and will stand up again in the erect image of it, in the last days of its existence. We see then a

third beast and it turned, in the language of Daniel when he received the vision, into a four winged and four headed leopard. This particular beast, b&s, was in Daniel 2 and verse 39, described as a power which should tread on the residue of the kingdom of men. That is, it would push the borders of the kingdom of men right to its eastern most limits at the river Indus. There are certain aspects of that 3rd power also, which continue on to be resurrected in the image at the position when it will be smitten by the Stone upon the mountains of Israel. Then we notice that there is a 4th beast, we know that it answers to the two divided powers of Rome, and that one of those powers is particularly seen in that little horn with the eyes and mouth that spake great things. We are now going to be very interested in the way in which this 4th beast has further developments down through the power of Rome, during the period of its existence.

Can we have the next slide, please, brother Wayne. Now just very quickly, because we know the 4th beast came into existence and will be destroyed by Christ, then it stands to reason that any other prophetic utterances which have to do with God's dealing in the kingdom of men, will simply be an embellishment of what we saw upon that 4th beast. So when we come into the prophecy of Revelation and we know that it is a testimony about things which would begin to come to pass, and would continue to come to pass throughout all the generations of the servants of the Deity, then the beasts that occur there, are really only embellishments out of the 4th beast of Daniel 7.

Here very briefly we have them depicted, it may not be in the way that you've always seen the beasts depicted, but the first one we see is in chapter 12, it is known as **the Pagan Roman dragon**, that's in our understandings of it. We are going to correctly identify that in a few moments. Then we meet another beast and it's called in the book of Revelation, **the beast of the sea**, he crops up in Revelation 13. Also in chapter 13, we see another described as **the beast of the earth** and this is the kind of image that the revelator gives to John, as he sees these beasts paraded before his eyes. Then we come into the 17th chapter of Revelation and we see another figure of a beast. Now what we'd like to do now is to direct our attention for a few moments to this particular beast.

Turning then to Revelation 12, we want to see some of the introductory characteristics as to what happened at this particular time. Revelation 12 verse 1, we need to understand that the book of Revelation has got a very wonderful format. That the first things that were shown to John that would happen in the kingdom of men, were contained in the 7 seals. When the 7th seal had opened, John was shown that through the period of that 7th seal, there would be 7 trumpets that would utter certain judgments upon the area of the kingdom of men. At the end of the 6th trumpet, we begin the outpouring of the 7 vials, and as we go through the seals and the trumpets and the vials, we will find that the 7th seal, the 7th trumpet and the 6th vial all culminate at what is described in the book of Revelation 16, as a **great, great earthquake**.

It might sound strange but the book of Revelation is founded upon 3 great earthquakes. One of them occurs in Revelation 6, in the period of the 6th seal; one of them occurs in

Revelation 13 ; and the one which we want to notice this morning, b&s, in Revelation 16 occurs as we shall read in verse 18, it occurs in the 7th vial. Because we know that the 7th vial came after the 6th vial, as outlined in Revelation 16, and because we know that the end work of the angel of the 6th vial is to gather together the nations into a place called in the Hebrew tongue, Armageddon, then those things which occur in verses 17 to 21 of Revelation 16, are indeed described by the revelator as a great earthquake, verse 18, 'such as was not since men were upon the earth, so mighty an earthquake and so great'. The whole meaning of that great, great earthquake, is that it is the result of the work of Jesus Christ as He upturns the kingdom of men and establishes the kingdom of God upon the same territory. Therefore, an earthquake in the book of Revelation is indisputably connected with a tremendous upheaval or a revolution among the populations of the earth.

If we render that consistently through the book of Revelation, every earthquake must be a tremendous upheaval amongst the peoples of the earth. But the one in Revelation 16, is the **greatest** of all earthquakes. Therefore, when we read about earthquakes in Revelation 6 as being a great earthquake, during the 6th seal period, it must mean that there was a tremendous upheaval among the peoples of the kingdom of men in those days. When we read of the other one in Revelation 13, we are reading of another tremendous upheaval.

Now historians are able to help us in our understanding of that! There were things that began to come to pass after John received the message. They are things that continue in process until Christ comes to set up the kingdom. The two great upheavals between the time of the life of John and the time of the return of Christ are pointed to by all historians as the revolution of 312 to 324 AD under the power of Constantine and the French Revolution in the year 1789 to 1793 AD. Now b&s, Revelation 12 is a detailed account of what happened at the revolution at the time of the 6th vial. So when we now look at Revelation 12 verse 1 it says, 'There appeared a great wonder in heaven, and there was a woman that was clothed with the sun, and the moon was under her feet and upon her head a crown of 12 stars. She being with child, cried travailing in birth and pained to be delivered'. There is a wonder that John is shown, that occurs in heaven. Since we know that symbolic language is employed in the book of Revelation, the heaven is the ruling place, so that appearing in the ruling place in the 6 sealed period, there is a great wonder, and it is depicted as a woman that is clothed with the sun; and in all bible symbology as related to the sun and the moon and the stars, we have the sun representing the imperial or the political power of the heavens. It will be reflected in the ecclesiastical system which is represented by the moon, and the light of that sun will also illuminate prominent people in the heavenlies, they are the stars.

So this woman, we are told, is clothed with the sun. She's **invested** (4016) as the word really means with 'political power'. She is not only invested with political power, she has the moon under her feet, she is standing upon the basis of her religion, and upon her head she is crowned with a crown of 12 stars. We're not going into the depth of all those meanings, but in the bible it is true to say, that everywhere that a woman is used

symbolically, it is representative of a false religious system. A chasted virgin is used of the pure, a woman is used of the false. Now we've seen in 2 Thessalonians 2, that there was a false religious system that began in secret in the days of the apostle Paul and will carry through to be destroyed by Jesus Christ, by the brightness of His coming and the spirit of His mouth, without hand. What's the religious system? we believe that we have clearly identified it as the Roman Catholic system, a system which was born because of the impregnation into the chaste virgin of Christ of ideas of paganism. Slowly but surely, the woman who was supposed to be a chasted virgin, became impregnated with those ideas and she subsequently gave birth to a man child as we see in the rest of this chapter. The woman is now depicted in chapter 12 verse 1, as being in heaven. She's invested with political power, she's invested with ecclesiastical power, she carries with her some of the illuminaries of heaven upon her crown.

And she, we notice in verse 2, at the time that this wonder appeared in heaven, is crying; she's being with child and cries, and travails in birth, and she is pained to be delivered. In other words, the way in which this wonder came to be in heaven was not by an easy means. There was warfare! and there was a lot of warfare, but the woman eventually won the battle.

Then we notice in verse 3 that 'there appeared another wonder in heaven', and this wonder was concerning a great red dragon, so that in the same epoch of time, when the woman in heaven is being invested with a son, there is a great red dragon that has 7 heads and 10 horns, and 7 crowns upon his heads. He's clearly identified with the 4th beast of Daniel and yet there are embellishments on him which do not appear in Daniel's prophecy. Why is that? because, b&s, in the days of Daniel 600BC and forward of that time, the developments upon the beast were not easily able to be portrayed to him. He would not understand what they meant, so he was given a rough outline of the way in which this beast would develop. When Daniel saw that beast, he only saw it with one head and therefore he was looking at it from directly in front. Now John is given a view from out to the side, and where Daniel could only see one head looking directly at it, John sees 7 heads. He still sees 10 horns they were all visible from Daniel's point of view, but now John is able, because of the passage of history, he is able to see quite clearly that that same great beast that arose out of the sea, has got 7 heads and 10 horns and crowns upon its heads. There has been a development among the heads of that beast that they have been given their regality; they're royalty, they've been crowned with the authority and the power that is vested in powers that reign.

Now we want to go down to verse 5 and it says there, that the woman who was clothed with the sun and had the moon under her feet and the crown of stars about her, brought forth a man child. How long, b&s, does the period of gestation take for a human mother? Ideally, it's 280 days, when is this wonder in heaven occurring? If the woman has gone through the proper period of gestation, from the time of the beginning of her impregnation or her conception with pagan ideas until the birth of this man child, will be an ideal period of 280 prophetic days - 280 years. When did the apostle Paul write and say, 'The mystery of iniquity did already work'? he wrote in the early days of the

establishment of the ecclesia of God by Christ and the apostles. We can go right back to the 5th chapter of the Acts of the apostles and we can see that right at that time, under the hand of Ananias and Sapphira, impregnated into the very wonderful and pure chaste virgin of the ecclesia of Christ was entered in, the idea of salvation by works! That's what Ananias and Sapphira purported to say to the Holy Spirit through Peter. They purported to be received by Peter upon the basis of what they had done. That was a basis that is foreign to the understanding of our scriptures. They impregnated into the pure religion of Christ, the idea of **salvation by works**; that is the doctrine, the fundamental doctrine of all the churches today. They believe they can put God in their debt, by doing good works, and it's a false basis for acceptance before God, so that from the time of the initial impregnation of the doctrine of salvation by works, coming through into the stream of time, 280 day-years later when the woman is going to give birth to a man child, we arrive at the period of history around about the period 312 to 324 AD. All historians agree, there was a tremendous earthquake in humanity at that time. Right throughout the Roman empire there were wars being fought all over its territory; there was war in heaven, there was Michael and his angels fighting against the Dragon and his angels, because b&s, although Constantine was far removed from the truth, he nevertheless was in favour of bringing religious freedom into the pagan world. We are told that when that man child was born, that is, the power of Constantine, when that man child was born, the great red Dragon, having 7 heads and 10 horns and 7 crowns, that drew the 1/3 part of the stars of heaven and cast them to the earth; the dragon stood before the woman which was ready to be delivered for to devour her man child as soon as it was born', and the thing that was struggled over, b&s, was religious freedom. The pagans didn't want it, in fact, for 10 years before this particular time, under Diocletian the emperor, the Christians of whatever view they were, were subjected to extreme persecution; and there's a very fitting way in which the pain and travail of the woman in the heaven there is allied to that particular figure because it is about 10 days before birth, ideally, that a woman starts to feel pains in travail. Ten years before the final triumph of Constantine, there was a tremendous number of wars going on in the Roman territory; a very great pain was being experienced through all of humanity so that this woman might bring forth her man child, and the dragon power, the power of pagan Rome, was standing there waiting to devour her man child as soon as it was born.

There is but one way, b&s, in which the 4th beast of Daniel is extended into this great red dragon having 7 heads and 10 horns, which are perfect replicas, if we had time to describe them, of the way in which the pagan Roman power, the little horn of the goat, had developed upon the area of the kingdom of men. It is now being seen not just in that one 4th beast representation, but in a special period of its development, as a great red dragon with 7 heads and 10 horns and crowns upon its heads.

Now when we turn over to Revelation 13, (next slide please, brother Wayne) we are able to see by this parallel method, that there are certain very close parallels between Nebuchadnezzar's image of Daniel 2 and the great beast of Daniel 7, and the beast of the sea, as it is described in verses 1 and 2 of Revelation 13. We have gold, silver,

brass and iron, answering to the 4 beasts of the lion, bear, leopard and the 4th beast with great iron teeth. In this particular period of history that John is now seeing in symbol before it occurs, he sees a beast which is a conglomeration of all these beasts here. Its mouth is the mouth of a **lion**; its feet are like the feet of a **bear**; it's like unto a **leopard**; and when we turn to our bibles in Revelation 13, and we notice in verse 1, that John is standing upon the sand of the sea, and he sees a beast rise up out of the sea having 7 heads and 10 horns. Still 7 heads and 10 horns as the beast in Revelation 12, but now we notice that upon the horns, not upon the heads. there are 10 crowns, and upon his heads the name of blasphemy.'And the beast that I saw was like unto a leopard, and his feet were as the feet of a bear, his mouth as the mouth of a lion, and the dragon, the dragon gave him his power and his seat and his authority'. So what are we seeing in Revelation 13 and verse 2? we are seeing the emergence of a beast that has many characteristics that are taken from the first 3 beasts of Daniel 7. He's like those first 3 beasts! but he depends upon another beast that we saw in Revelation 12 noted as the great red dragon, so that he might be able to have, a seat and great authority. Now here, b&s, we can clearly see, the joining together of two beasts, they are joining together for what may be called 'expediency'; why did they do it? because the one without the other could not have gained their ends and therefore, we are seeing the emergence of a beast which is obviously a religious beast, because upon its heads it's got the name of 'blasphemy'. It is clearly identified with the little horn of Daniel 7, the little horn of Daniel 7 with the eyes and mouth that spake great things; it spake great words against the most High and now upon this crown of this particular beast, we see it is invested with the name of **blasphemy**.

That power, we're told in verse 2 received its seat and its power and its great authority from the **red dragon** beast of Revelation 12 and the red dragon beast of Revelation 12 is pagan or political Rome; it's eastern Rome! and **the little horn with eyes and mouth**, is western Rome, and there we see an amalgamation of these two powers in this particular time of history as is designated by Revelation 13.

Now b&s, I understand that this is a very difficult subject to convey. I think however, that up until now we have been able to see, that there are marks of identification which come through to us from the prophecy of Daniel into the prophecy of the book of Revelation. Unless we have made a very grave mistake in Daniel 7 as identifying that beast as Roman and continuing through until the coming of Christ when it will be destroyed; unless we've made a serious error in that, then it must of necessity be that all these utterances that were given to John on the isle of Patmos, must have to do with the further definition of the 4th beast of Daniel's prophecy in chapter 7. All the embellishments that we see in the book of Revelation are doing nothing more or less than showing to us in far greater detail, the things that God wants His servants to know, as they continue to witness against spiritual wickedness in high places. God wants His people to know all through history that there are powers against which they must witness. The witness has been carried on, it has been carried on, b&s, in very difficult circumstances, because as we saw in Daniel 7 the saints of the Most High were given into the hand of that dreadful and terrible 4th beast for a period of 1260 years.

So as we peruse in our further studies, the way in which these hideous beasts are outworked in the book of Revelation and also in the book of Daniel, we are able to go into them, b&s, with a far greater degree of confidence, we believe, by understanding that God would never have given us something that we can't understand; God would never have mocked us in the sense of telling us that there is a very great blessing on those people who understand what's written in the book of Revelation and then make it impossible for them to do so. He's given to us a very rich benefit and the benefit is that we might be wise above our fellows, the benefit is that this book of Revelation is a more sure word of prophecy, and in days, when the Christadelphian movement is becoming a lot better librarians than they are students, we need to understand that we need to get back to the bible and to analyse these symbols. We need to get back to our very source, b&s, for no stream is ever as pure as when it is at its source, and what's our source?

Our source in modern days is the writings of brother Thomas and brother Roberts; and brother Thomas and brother Roberts, b&s, were men of outstanding faculty, they were obviously men who were selected by God for a very wonderful purpose, and that purpose was not just the recovery of the truth in the life of brother Thomas, but the establishment upon firm foundations through the life of brother Roberts. Brother Roberts we know, endorsed the views of brother Thomas extremely well! they were very capable men to show what they believed the scriptures taught. It would be a very strange thing to my mind, if in these days, God had allowed the history of the truth to go through 130 or 140 years, without a proper understanding of that which is written in the more sure word of prophecy. It would be a very wonderful thing, a strange thing if God had not given to us a right understanding of the more sure word of prophecy right from the foundation of our movement. Therefore, we would give great encouragement, b&s, for every one of us, to take out the expositions of our pioneer brethren, because in there you will find mistakes, you will find slight mistakes but you will find that the anticipations of brother Thomas and brother Roberts as they outline the more sure word of prophecy, are coming to pass before our eyes today. Although they had early expectations of the return of Christ to set up the kingdom of God upon the ruins of the kingdom of men, yet their ideas were right. They are being vindicated day by day in the headlines of our newspapers all over the world, and God willing, in our subsequent classes we would like to bring to bear, the way in which their expectations, though they made the mistake in saying they would be early, their expectations have been very substantially realized in the way in which things are outworking on the kingdom of men today. B&S, the benediction, the great benefit upon us, is that we might read and understand that we might not add thereto or diminish therefrom the meaning of those things that have been laid out for us to understand, and that we may be among the wise, who shall indeed stand in their lot at the end of the days.