

# THE BEAST APOCALYPTIC

**An Exposition of the Apocalyptic Beast Powers  
and Related Symbols of Daniel and the Revelation**

*...God hath made known to the king  
what shall come to pass hereafter:  
and the dream is certain, and  
the interpretation thereof sure.*

*Dan 2:45*

**Nicklas Arthur**

Only after we have exhausted the entirety of Apocalyptic uses of each of these symbols, may we look to unrelated scripture for supporting terms and characteristics attached to the symbol being scrutinized. By this method the Bible offers us some very clear explanations and interpretations for the beast symbol and those symbols that are attached to it.

Because much of the symbolic prophecy we are investigating has already been fulfilled in history, we can confirm our understanding with this further check. If none of our prophecy has been fulfilled, and we do not have an explicit clarification of the subject apocalyptic symbol anywhere in the Bible, then all we have is speculation.

This exposition is short and sweet, as there is no need for an abundance of superfluous facts of truth regularly included by prophecy pundits, merely comprised to impress, prop up and at the same time obscure some bold speculations, which if stood alone would be clearly seen for what they are.

I have no interest in speculation from past or present prophecy expositors, but seek to draw my final understanding only from the Bible. I have here endeavored to examine every apocalyptic use of the beast symbol and those symbols attached or related to them, then draw my conclusions from scripture alone. I hope and pray that sharing this journey here, will be as enlightening and clarifying for you, dear reader, as it has been for me.

*Nicklas Arthur - 2021*

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Related Symbols of Daniel and the Revelation*

**By  
Nicklas Arthur**



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I pledge allegiance to  
THE KING OF KINGS  
and to His Kingdom come  
on earth as it is in Heaven  
one Holy Nation under  
the Heavenly Father  
with Grace, Mercy  
and Justice for all.



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## Authors Foreword

The Apocalyptic passages of the Books of Daniel and The Revelation, because of the symbolic words and language used, seems to most prophecy pundits, an invitation to apply their imagination, or whatever immediately comes to mind, to what they read in those texts. Depending on the author, this may or may not lead to some very entertaining and convincing but incorrect conclusions or outright fiction.

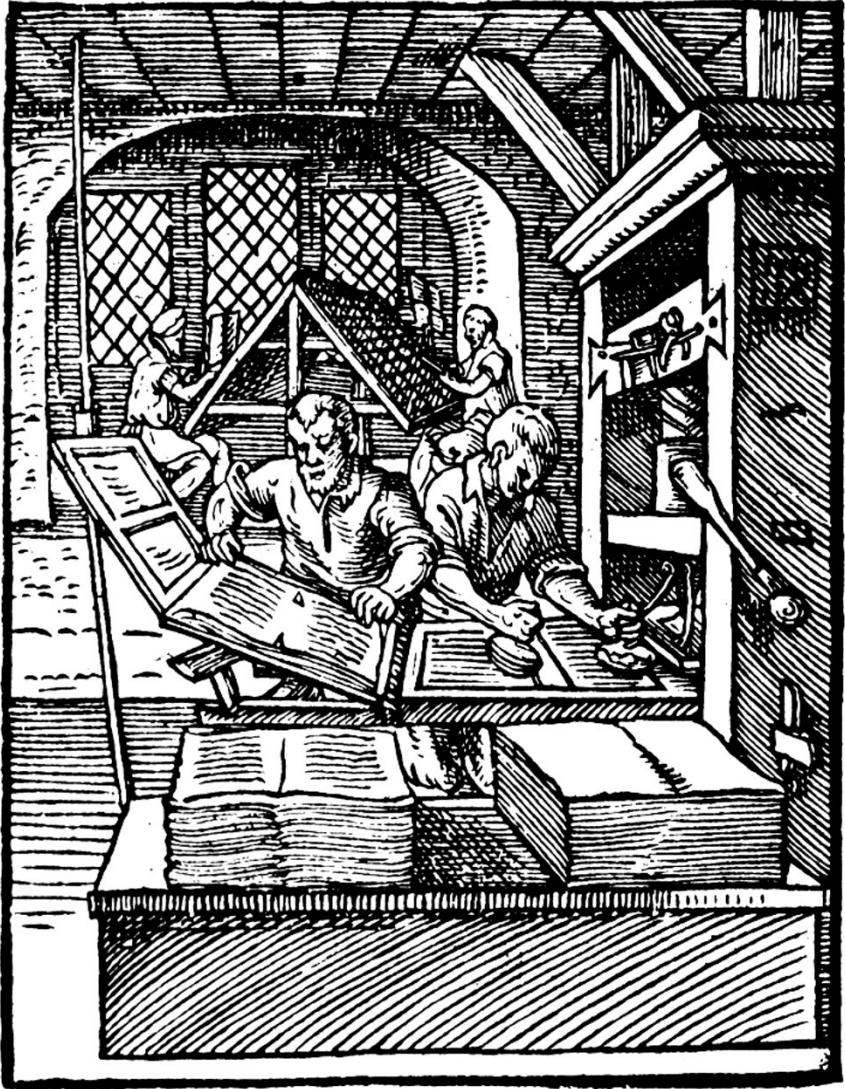
The symbolic words and language used however, must first be interpreted from the context in the same chapter. If we find an explanation of the symbol there, we need not look further, and we may then apply that explanation when the same symbol is used elsewhere. If the explanation is not found in the immediate text, then we search the same book, before we look elsewhere in the scripture for another apocalyptic use of the same.

Only after we have exhausted the entirety of Apocalyptic uses of each of these symbols, may we look to unrelated scripture for supporting terms and characteristics attached to the symbol being scrutinized. By this method the Bible offers us some very clear explanations and interpretations for the beast symbol and those symbols that are attached to it. Because much of the symbolic prophecy we are investigating has already been fulfilled in history, we can confirm our understanding with this further check. If none of our prophecy has been fulfilled, and we do not have an explicit clarification of the subject apocalyptic symbol anywhere in the Bible, then all we have is speculation.

This exposition is short and sweet, as there is no need for an abundance of superfluous facts of truth regularly included by prophecy pundits, merely comprised to impress, prop up and at the same time obscure some bold speculations, which if stood alone would be clearly seen for what they are. I have no interest in speculation from past or present prophecy expositors, but seek to draw my final understanding only from the Bible. I have here endeavored to examine every apocalyptic use of the beast symbol and those symbols attached or related to them, then draw my conclusions from scripture alone. I hope and pray that sharing this journey here, will be as enlightening and clarifying for you, dear reader, as it has been for me.

*Nicklas Arthur - 2021*





1568 woodblock print.



# 1 – Method of Interpretation

There has always been a true and Holy Spirit interpretation of the Word of God. This interpretation will ring true throughout history unchanged, and be verified by it. This is where we must start when looking for the best interpretation of the apocalyptic portions of the scripture.

## Reformed Historicism Defined

Historicism is the precept that Prophecy is History in advance, Prophecy continually unfolds in History, and History verifies that which has already been fulfilled.

Historicists are united for the most part on the proposition that the Roman Catholic Church is the notable *falling away* or great apostasy of II Thess. 2 which began the 1260-year historical reign of the Papacy, and that line of men fills the seat of the *man of sin* or Antichrist, consistent with the same text;

Also, that the Seventy Weeks of Daniel were contiguous and terminated seven years after Jesus' appearance as Messiah at his Jordan River baptism, and that He *put an end to the sacrifice and oblation in the midst of the week* by the sacrifice of Himself for our sins.

In the Revelation we hold that *the things which are*,<sup>1</sup> were present at the time of the Patmos encounter, about 95 AD, such as the seven churches then existing, which are the primary object of the seven epistles occupying Chapters two and three;

Chapters four and five is a glimpse into the heavenly realm where John was taken, and an assurance that the revelation of *the things which shall be hereafter* would be from heaven and not man, they would come from Jesus, because He alone was worthy to unseal the scroll, and, we hold that the prophecy *must shortly come to pass*<sup>2</sup> as to its commencement, about the end of the first century;

Chapters six through nineteen of the Revelation contain the prophecy of the church in the world from the end of the first century until the Second Coming of Christ, resurrection of the

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<sup>1</sup> Rev.1:19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

<sup>2</sup> Rev.1:1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;

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Saints, and the establishment of Jesus' earthly reign for the final millennium of this creation era.

Future events must be verified by explicit and express textual witness; but future speculation which stands on conjecture alone, can never be a reliable interpretation.

### **Application of Historicism**

We must look in history for a fulfillment which stands the test of time, and history has proven to be true; that which agrees with the word of God, and cannot be excluded by it. This method of interpretation, Historicism, has been much maligned by the counter-reformation intrigue of hidden history, and the Dispensational speculation of an end-time Antichrist power that has no place in history at all, but which has unfortunately been accepted as truth by the majority of the evangelical world. Because of this, the Historicist method of interpretation has become almost completely forgotten over the last century, even by Protestants, in the face of a method that is based almost entirely upon future speculation, rather than fulfilled prophecy in history.

The honest Historicist only passes off for truth, prophecy which he can verify as fulfilled in history, and at the same time test his own thesis by an honest attempt to use the scripture to exclude it, and so eliminate that which the scripture would disallow. And those things which are yet future? He will require at least one explicit witness from the scripture. Two or three witnesses is much to be preferred. However, one explicit witness is worth ten thousand conjectures, because, if we are honest, we admit that almost any proposition can be supported from the Bible by as many conjectures as one is willing to conjure up.

Who can deny this, in an age where even that which is explicitly excluded, or prohibited by the scripture, is now acceptable or even required by the new understanding of the age? A sound hermeneutic and exegesis is more valuable than ever before. Conjecture does however have its place – for the Historicist, that place would be where we have only one explicit Biblical reference. One witness may surely not be enough in the court of law in the nations of men, but the Word of God never lies, therefore a single express scriptural witness can carry much weight.

*Divine Interpretation* refers to those apocalyptic terms and symbols which are interpreted explicitly in the text of scripture

itself. Every expositor should start any inquiry at this point, with that which is sure, which interpretations God has given to us in the text of the prophecy itself. Therefore, before jumping to conclusions, we must determine if there is indeed a divine interpretation for any symbol or prospective symbol used. We should always look first in the immediate text, the same chapter, or the same book, before we look elsewhere in the scripture. Similar texts are available in Daniel and the Revelation, so it would be the next resource for divine interpretation of the symbols. As well there are many prophetic texts scattered throughout the Old and New Testaments.

Historicism is the method of interpretation that actually developed out of the Protestant Reformation, that is the reason why, to quote one critic, the “view was so widely held, that for a long time it was called the Protestant view.”<sup>3</sup> That alone should pique interest to a deeper study of the view.

The Council of Trent and Counter-Reformation has been most instrumental and very successful in suppressing this *Protestant view* for the past two centuries, so much so that it can be easily ridiculed even by so-called Protestants, who have forgotten why they are called protestant, if ever they even knew or considered the meaning of the Reformed Protest against the Biblical and Historical Antichrist. Historicism sprang from the Reformation Fathers identification of the Roman Catholic Church as Paul’s great apostasy, and the Papacy as the very seat of that *man of sin* from II Thess. 2. And yes, the Roman Empire, Western Europe headed by the Vatican at Rome as the Beast and Mystery Babylon of the Revelation.

Daniel and the Revelation should be read with the understanding that the apocalyptic portions will not be understood by a cursory reading or a superficial query. One of the first things one must satisfy themselves with is the date of the writing of the Revelation. This we tackle in our next section. It is explicitly stated that it is about “*things which must shortly come to pass*”<sup>4</sup> – future things which would begin, or commence almost immediately upon the completion of the Revelation to St. John. We also propose a chronological timeline for the Book of Daniel included at the end

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<sup>3</sup> Kim Riddlebarger, *A Case for Amillennialism*

<sup>4</sup> Rev. 1:1

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of chapter 4, which I believe to be essential for understanding some of the prophecy therein.

In the Revelation Jesus speaks directly to John: “*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.*”<sup>5</sup> The book is not about “the things that were” or the past, at the time it was written. If this book is primarily about the future from the time of John receiving the Revelation, then we must consider that much of the things which shall be hereafter having commenced shortly thereafter, would now, in our time, 1900 years later, have already happened over that span of time, and can be found in history.

The first three chapters of the Revelation relate to the things which are, at the time of writing by St. John. The epistles should be read and understood by the plain reading of the text. Chapters four and five concern things otherworldly: a glimpse into the heavenly realm and the drama about unsealing the book of future things. Chapters six through nineteen concern the future history unsealed by the Lamb or Jesus, the things which shall be hereafter.

### Dating the Revelation.

The dating of John’s Apocalypse can make or break one’s method of interpretation. Rather than debate the “what if” of each hypothesis, would it not be better to exclude that which is not true, by that which the evidence does or does not support? There are two classes of evidence to consider upon the determination of this question:

The first would be *External evidence*, which would be outside the text, empirical evidence: data gathered by historical, provable facts that show unquestionable results. This would be historical proof that knowledge was gained by data, rather than hypothesis and conjecture alone.

The second would be *Internal evidence*, that which the Bible text itself reveals to us.

With these two available venues for investigation into this question, enough data should be available for an incontrovertible determination: And I believe it is so!

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<sup>5</sup> Rev. 1:19 (underline added for emphasis throughout)

As to the first, External Empirical Evidence, I cannot do a greater work than that which has already been done by E. B. Elliot in his *Horae Apocalypticæ*.<sup>6</sup>

The *Horae* is the most exhaustive work ever done on the Revelation, completed about 1860, the life work of its author. E. B. Elliot writes:

“For the testimony of Irenaeus, — Polycarp’s disciple ... who was himself the disciple of the apostle John, is as express to the point in question as it is unexceptional. Speaking of the name and number of the Beast in the Apocalypse, he says, that had this been a matter then to be made known, it would have been disclosed by him who saw the Apocalypse: “for it [the Apocalypse] was seen ... towards the end of the reign of Domitian.”

This witness absolutely dates the Revelation to about 95 AD, the end of Domitian’s reign. In the negative, there is no evidence that John was exiled during the reign of Nero, or any time before the 70 AD desolation. See the *Horae* for more external evidence.

In my mind the most important evidence is the *Internal Evidence*. In the Revelation Jesus appears to John and says, “*What thou seest, write in a book, and send it unto the seven churches which are in Asia;*”<sup>7</sup>

Who are these seven churches in the last decade of the first century? They would be the churches planted by the Hebrew Apostles and Jewish converts, who were told by Jesus himself, to flee Judea before the desolation of the Jewish Temple and Nation; and their disciples, the grafted in Gentiles which lived in the nations where they fled. By this time these two groups would have been well intermarried. They were called Christians. They were God’s Chosen People, the elect.<sup>8</sup>

This mixed church of Hebrews and Gentiles in the nations where they fled and took the Gospel, these are the people that made

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<sup>6</sup> E. B. Elliot’s entire essay on the dating of the Revelation may be found in Volume One at [HoraeApocalypticæ.wordpress.com](http://HoraeApocalypticæ.wordpress.com).

<sup>7</sup> Rev 1:11

<sup>8</sup> All of the promises to the Hebrew Patriarchs and Jewish Nation were then, are now, and will continue to be fulfilled in Christ to His Church, In the resurrection, both the Old Testament Church, from Adam to the time of Christ, and the New Testament Church, from Jesus’ first disciples to the second coming, all will be resurrected and appear together with Him when He returns. See Gal 3:28-29.

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up the 95 AD church that Jesus said that He would build. Jesus specifically addresses the Revelation to these seven prominent churches of Asia, outlining, “*the things which are, and the things which shall be hereafter;*”<sup>9</sup>

The *things which are*, are the seven churches, to whom Jesus proceeds to dictate seven epistles outlining their present condition, one to each church.

Now if the Revelation were written before the destruction of Jerusalem, as the Preterist hypotheses require, and some of the Amillennials prefer, about 60 AD, then Jesus neglected the most prominent church of that day: where the first several church councils took place and are recorded in the book of Acts, The Church at Jerusalem was the most prominent church of the pre-destruction era and would be one of the churches “which are”. It is however, conspicuously absent from the seven churches named in the Revelation Epistles. That is because it no longer existed in the last decade of the first century, when the Revelation was written. That is why we have no external record of the Revelation before the destruction of Jerusalem, or 95 AD.

This internal evidence alone precludes the Preterist interpretation of the Revelation (that it is of the destruction of Jerusalem), if pre-desolation as they contend, that it would not be primarily addressed to the Church at Jerusalem is unthinkable. Additionally, with the absence of any empirical evidence in their favor, it completely overthrows the hypothesis and conjecture on which their pre-destruction date solely depends. If this is not enough evidence, there is more evidence outlined in Elliot’s work already referenced.

### **Things which must shortly come to pass.**

John opens the Revelation with the statement, “*to shew unto his servants things which must shortly come to pass.*”<sup>10</sup> We have noted that Jesus said “*the things which are, and the things which shall be hereafter;*”<sup>11</sup>

After dictating His seven Epistles for the churches to John, in Rev 4:1 the voice from heaven says to him, “*Come up hither, and*

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<sup>9</sup> Rev.1:19

<sup>10</sup> Rev. 1:1.

<sup>11</sup> v.1:19



*I will shew thee things which must be hereafter.”* Then in chapters 4 and 5 John describes the scene he observes in heaven. It is chapter 6 where the future history, prophecy begins, with the opening of the seals: The revelation of “*the things which shall be hereafter;*” and “*which must shortly come to pass.*”

Now, to the Historicist mindset, these statements are to be understood: Hereafter, the prophecy must shortly come to pass as to its commencement. Beginning almost immediately, the seals, first revealed, would commence. And that is how the church starting from the second century began to interpret the Revelation.

The same statements are however, problematic to the Futurist, who have the seals, not as to “*shortly come to pass,*” but rather, to take place in the very distant future with an unknown Antichrist, during the last 3-1/2 or 7 years immediately preceding the second coming of Christ. Almost two thousand years distant, and still waiting.

The Modern Futurist interpretation was not even developed until it was proposed by the Counter-Reformation Jesuit Francisco Ribera about 1570. Ribera proposed this interpretation in order to vindicate the Roman Church and the Papacy from being the II Thess. 2 *great apostasy* and *man of sin*, which by that time (more than 50 years into Luther’s reformation) had been widely published and believed in all of the Reformed Churches. These Reformed churches were daily growing by defections from the Roman Church: Catholics who easily discerned that the superstition, simony, and persecutions of Rome were that of the Biblical Antichrist, and they answered the Revelation call, to “*come out of her My people.*”

The text’s “*the things which shall be hereafter;*” and “*which must shortly come to pass.*” can in no way be rendered as, “in the far distant future”, by any stretch of the imagination. The Revelation, just to drive this point beyond controversy, begins and ends with the exact same statement, though worded differently in the KJV, the exact same phrase appears in the Greek text:

*(Rev 1:1) The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*

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(Rev 22:6) *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

The prophecy must have and did immediately commence to unfold in history, and has continued to this very day! The entire Bible itself, begins and thus ends with history, revealed by the One Who sees the end from the beginning, the Alpha and Omega.

Notwithstanding all of this, there are two methods of interpreting apocalyptic Bible prophecy being offered in the mainstream today: Dispensational Futurism is by far the most popular, which method, as it exists today, goes back less than 200 years, though it does have its roots in the counter-reformation “end time Antichrist” thesis proposed by the Jesuit Ribera,<sup>12</sup> yet some of the building blocks of his speculation appeared early on in the history of Apocalyptic interpretation, because of the belief that Christ’s return was imminent.

Dispensational Futurism has evolved and gained popularity by leaps and bounds in the last 100 years. From the Scofield Reference Bible publication, *The Rapture Question* by John Walvoord, which I have retitled “The Rapture *Without* Question” simply because all of the foundational presuppositions are never Biblically questioned or even examined, to Hal Lindsey’s *The Late Great Planet Earth* (which had an immense impact on an eschatologically ignorant young man back in the 1970s). This evolution has resulted in a myriad of fictional “Left Behind” books and series, websites, movies, YouTube videos, and so-called internet “Rapture ministries”, and seems to have captured the imagination of most of the evangelical world today, where what the Bible explicitly states, and what history reveals is unknown and unimportant, because the popular narrative *has become the new truth* that must be accepted without question.

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<sup>12</sup> Francisco Ribera (1537–1591) was a Jesuit doctor of theology in the Roman Catholic Church who began writing a lengthy (500 page) commentary in 1585 on the book of Revelation (Apocalypse) titled *In Sacrum Beati Ioannis Apostoli, & Evangelistiae Apocalypsin Commentarij*, and published it about the year 1590. In order to remove the Catholic Church from consideration as the antichrist power, Ribera proposed that most of Revelation refers to the distant future just prior to the second coming.

The only alternative offered in this mainstream media melee, to the once Protestant now Evangelical world, is the extreme opposite, Preterism, that is, *the entirety of apocalyptic prophecy was fulfilled in 70 AD*. Everything else is only figurative for the afterlife or spiritualized away. Oh, by the way – this thesis is also the offering of another counter-reformation Jesuit author, one Alcazar.<sup>13</sup> Of course, the Preterist thesis is so shallow and without hope for the future, that its only value seems to be a red herring, offered as the only alternative to Futurism, to be rejected out of hand by all but a few. Simply put, if it's all been done and fulfilled, then there is nothing left to talk about – Nero was the Antichrist – counter-reformation mission accomplished!

So, the Antichrist was either Nero, or some guy that is going to appear in the last seven years before Jesus returns, and as the Futurists say, “we can’t know who he is”, because he won’t be revealed until “the Holy Spirit is taken out of the way.” So, in the great gulf of time between Nero and the nether-future, don’t even inquire, nothing to see here!

Should one escape the Futurist Dispensational Preterist paradigm and the counter-reformation dichotomy, what is left is the *true Catholic Church belief*, with the Vicar of Christ ruling in a present world without end — figurative millennium, in which we must look to the Mother Church for salvation and the hope of eternal bliss, perhaps with a short stop in Purgatory along the way, if we have not performed enough penance in this life to earn our way into heaven.

Or in the alternative, the Official Reformed Church view, a non-protesting left over pre-Reformation Augustinian Amillennial view. While the Reformed church remains true to the theological tenants of the reformed faith for the most part, they have forgotten that the Reformation Fathers did identify<sup>14</sup> the Roman Church as St. Paul’s *great apostasy*, and the Papacy as the seat of the *man of sin* from the same Bible chapter.<sup>15</sup> It is now considered foolishness.

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<sup>13</sup> Alcazar’s *Vestigatio arcani sensus in Apocalypsi* (1614) published after his death, put forward what would later be called a Preterist view of Biblical prophecy, in commentary on the Book of Revelation; his work is regarded as the first major application of the method of interpretation.

<sup>14</sup> [nicklasarthur.wordpress.com/historicism-explained-pt-06-reformers-recognition-of-antichrist/](http://nicklasarthur.wordpress.com/historicism-explained-pt-06-reformers-recognition-of-antichrist/)

<sup>15</sup> 2 Thess. 2.

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In other words, as announced by Vicar of Christ, Pope Francis in a German Lutheran Church on the 500<sup>th</sup> anniversary of the Reformation, “The Protest is over”.

**The Bible is a Book of History.** It begins with the creation of the universe, earth, and time as we know it. In it we follow the history of mankind from the very first man that God created. Immediately God begins to give the man *history in advance* – that’s what prophecy is. Up to 30 percent of Bible verse is about prophecy, beginning with the Genesis chapter 3 prophesied *seed of the woman*, when Adam and Eve were separated from the tree of life, to the end of the Bible at Revelation chapter 22, when the tree of life will be restored to them and the elect for all of eternity.

What is mystery to us, the future hidden beyond the horizon of time, is clearer to God, than history is to us, He intimately knows every detail perfectly, whereas we only remember, and that more vaguely as time passes, what we have actually seen with our own eyes, and only conceptually, what other men have recorded in history for us. If you were on the precipice of eternity, beyond the seven millennia determined for this creation era, and you could see every moment live, as if it were recorded in a type of living book – then you would see everything as God sees it. All of it would be history and present and future at the same time. Then perhaps you could somewhat conceive exactly what God did create in six days. That’s right, on day six, God already saw everything that would ever be. He is all knowing! He is the One God Almighty! He is the Alpha and Omega. He has already seen the end.

Hope! That’s what prophecy is really about. Beyond all of the judgment and calamity recorded in the pages of prophecy, all of the promises of God wait for His elect, who by faith sow into a kingdom that stretches beyond the grave. These promises are verified by the continual fulfilment of God’s prophetic word throughout history. God’s word is reliable, it will come to pass, because it has come to pass. That which has yet to be fulfilled, will surely happen, even as that which has already been fulfilled. Our faith is not blind, nor is it in vain, we have seen that God’s word is good.

Paul said, “*we see through a glass darkly.*”<sup>16</sup> So did Adam and Eve. They believed the *Seed of the Woman* prophecy would be fulfilled, understood its meaning and saw it as a guide to light their path. When Cain slew Abel, their hopes seemed dashed. When Seth was born, their hope was renewed, the seed line to the Messiah was restored: *then began men to call upon the name of the LORD.*<sup>17</sup> It took thousands of years, but we have recorded in the scriptures a complete genealogy from Adam and Seth unto the Messiah.

Abraham believed God, and it was accounted to him for righteousness. Moses prophesied the Messiah to the children of Israel.<sup>18</sup> Israel’s prophets told the nation of its coming tribulation and final doom, and it was so. Those same prophets also foretold of the coming redeemer, the seed of the woman, the suffering Messiah, the son of man. Prophecy given, prophecy fulfilled in history and recorded for us in the Bible. This methodology is repeated thousands of times, throughout the 66 books, written over the ages, which comprise the Bible that we hold in our hands today.

For our object here, an exposition of the Apocalyptic Beast Powers and Related Symbols, we will do individual expositions of the several chapters from Daniel and the Revelation that use, support, or give more insight into the “beast” symbol, and the symbols that are attached directly to it. Foundational to understanding the apocalyptic beast powers of the revelation begins with an exposition of Daniel Chapter Two and the dream image of King Nebuchadnezzar with the interpretation received by Daniel. We will follow this with an exposition of Daniel chapters 7 and 8. We will continue thereafter with an exposition of Revelation chapters 12-19 wherein the beast powers are concerned.

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<sup>16</sup> 1Co. 13:12

<sup>17</sup> Gen. 4:26.

<sup>18</sup> Deu. 18:15-19.



19th-century illustration, "Daniel Interpreting the Dream of Nebuchadnezzar."

## 2 – Daniel II – Nebuchadnezzars Dream

*Dan 2:31-45 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36 This is the dream; and we will tell the interpretation thereof before the king.*

*37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

*39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.*

*43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:*

*and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

Notice that Daniel's chapters generally start with the date of the ruler in power, and this should be the starting point of any prophecy given, unless otherwise noted in the text. So it is in this text, starting at the head of the image, with Daniel addressing King Nebuchadnezzar, "*Thou art this head of gold*" indicating Babylon as the nation first represented in the image.

### **The Dream, a Precursor to the Beast Visions**

The subsequent portions of the image are recapitulated in chapters seven and eight, however as particular animals, or *beasts*. They are identified as Medo-Persia, Greece, and Rome. Nevertheless, before we move on, let us discover what may be learned about these kingdoms from our text here, which are later referred to as various beasts, so that we may solidify our definition and interpretation of the *beast and related symbols*.

"Daniel here gives full satisfaction to Nebuchadnezzar concerning his dream and the interpretation of it. That great prince had been kind to this poor prophet in his maintenance and education; he had been brought up at the king's expense, preferred at court, and the land of his captivity had hereby been made much easier to him than to others of his brethren. And now the king is abundantly repaid; and for receiving this prophet, though not in the name of a prophet, he had a prophet's reward, such a reward as only a prophet could give, and for which that wealthy mighty prince was now glad to be beholden to him. Here is,

I. The dream itself (Dan. 2:31, Dan. 2:45). Nebuchadnezzar; however, he was a worshipper of images, and now behold a *great image* is set before him in a dream, which might intimate to him what the images were which he bestowed so much cost upon, and paid such respect to; they were mere dreams. This was the image of a man erect: *It stood before him*, as a living



man; and, because those monarchies which were designed to be represented by it were admirable in the eyes of their friends, the *brightness* of this image *was excellent*; and because they were formidable to their enemies, and dreaded by all about them, the *form* of this image is said to be *terrible*; both the features of the face and the postures of the body made it so. But that which was most remarkable in this image was the different metals of which it was composed - the *head of gold* (the richest and most durable metal), the *breast and arms of silver* (the next to it in value), the *belly and sides (or thighs) of brass*, the *legs of iron* (still baser metals), and lastly the feet *part of iron and part of clay*.

Some observe that in Daniel's later visions the monarchies were represented by four beasts (ch. 7), for they looked upon that wisdom from beneath, by which they were turned to be earthly and sensual, and tyrannical powers, to have more in it of the beast than of the man, and so the vision agreed with his notions of the thing. But to Nebuchadnezzar, a heathen prince, they were represented by the gay and pompous image of a man, for he was an admirer of the *kingdoms of this world and the glory of them*. To him the sight was so charming that he was impatient to see it again.

But what became of this image? The next part of the dream shows it reduced and brought to nothing. He saw a stone cut out by an unseen power, without hands, and this stone struck the *feet of the image*, that were of *iron and clay*, and *broke them to pieces*; and so the gold, and silver, and brass, and iron, were all broken to pieces at once, so that they became like the *chaff of the summer threshing-floor*, and there was not to be found the least remains of them; but the stone *cut out of the mountain* became a *great mountain, and filled the whole earth*. Perhaps the destruction of this image of gold, and silver, and brass, and iron, might be intended to signify the abolishing of the idolatry of state government in due time. The *idols of the heathen are silver and gold*, as this image was, and *they shall perish from off the earth and from under these heavens* (Jer. 10:11; Isa. 2:18).

II. The interpretation of this dream. Let us now see what is the meaning of this. It was from God, and therefore from him it is fit that we take the explanation of it. It should seem, Daniel had his fellows with him, and speaks for them as well as for himself, when he says, *We will tell the interpretation* (v.36):

1. This image represented the kingdoms of the earth that should successively bear rule among the nations and have influence on the affairs of the church, beginning with National Israel. The four monarchies were not represented by four distinct statues, but by one image, because they were all of one and the same spirit and genius, and all more or less against the church. It was the same power, only lodged in four different nations, the two former lying eastward of Judea, the two latter westward.

(1<sup>st</sup>) The *head of gold* signified the Chaldean monarchy, which was then present (v.37,38): *Thou, O king! art a king of kings*, a universal monarch, to whom many kings and kingdoms shall be tributaries; or, Thou art the *highest of kings* on earth at the present; thou dost outshine all other kings. But let him not attribute his elevation to his own politics or fortitude. No; it is *the God of heaven* that has *given thee a kingdom, power, and strength, and glory*, a kingdom that exercises great authority, stands firmly, and shines brightly, acts by a strong army with an arbitrary power. Note, The greatest of princes have no power but what is given them from above. The extent of his dominion is set forth (v.38), that *wheresoever the children of men dwell*, in all the nations of that part of the world, he was *ruler over them all*, over them and all that belonged to them, all their cattle, not only those which they had a property in, but those that were *wild*, the *beasts of the field* and *the fowls of the heaven*. He was lord of all the woods, forests, and chases, and none were allowed to hunt or fowl without his leave. Thus “*thou art the head of gold*; thou, and thy son, and thy son's son, for seventy years.” (Compare this with Jer. 25:9, Jer. 25:11, especially Jer. 27:5-7). There were other powerful kingdoms in the world at this time, as that of the Scythians; but it was the kingdom of Babylon that reigned over the Jews, and that began the government which continued in the succession here described till Christ's time. It is called a *head*, for its wisdom, eminency, and absolute power, a *head of gold* for its wealth (Isa. 14:4); it was a golden city. Some make this monarchy to begin in Nimrod, and so bring into it all the Assyrian kings, about fifty monarchs in all, and compute that it lasted above 1600 years. But it had not been so long a monarchy of such vast extent and power as is here described, nor anything like it; therefore others make only

Nebuchadnezzar, Evil-Merodach, and Belshazzar, to belong to this *head of gold*; and a glorious high throne they had, and perhaps exercised a more despotic power than any of the kings that went before them.

(2<sup>nd</sup>) The *breast and arms of silver* signified the monarchy of the Medes and Persians, of which the king is told no more than this, *There shall arise another kingdom inferior to thee* (v. 39), not so rich, powerful, or victorious. This kingdom was founded by Darius the Mede and Cyrus the Persian, in alliance with each other, and therefore represented by two arms, meeting in the breast. Cyrus was himself a Persian by his father, a Mede by his mother. Some reckon that this second monarchy lasted 130 years, which agrees with the scripture chronology.

(3<sup>rd</sup>) The *belly and thighs of brass* signified the monarchy of the Grecians, founded by Alexander, who conquered the last of the Persian emperors. This is the *third kingdom, of brass*, inferior in wealth and extent of dominion to the Persian monarchy, but in Alexander himself it shall by the power of the sword *bear rule over all the earth*; for it is said, Alexander boasted that he had conquered the world, and then sat down and wept because he had not another world to conquer.

(4<sup>th</sup>) The *legs and feet of iron* signified the Roman dominion. Some make this to signify the latter part of the Grecian power, but it has been the more received opinion that it is the Roman Empire that is here intended, because it was in the time of its dominion, and when it was at its height, that the kingdom of Christ was set up in the world by the preaching of the everlasting gospel. The Roman Empire was strong as iron (v.40), witness the prevalence of that kingdom against all that contended with it for many ages. That kingdom *broke in pieces* the Grecian Empire and afterwards quite destroyed the nation of the Jews. Towards the latter end of the Roman monarchy it grew very weak, and branched into ten kingdoms, which were as the toes of these feet. Some of these were weak as clay, others strong as iron (v.42). Endeavors were used to unite and cement them for the strengthening of the empire, but in vain: *They shall not cleave one to another* (v.43). This empire divided the government for a long time between the senate and the people, the nobles and the commons, but they did not entirely coalesce. There were civil wars between Marius and Sylla, Caesar and

Pompey, whose parties were as iron and clay. Some refer this to the declining times of that empire, when, for the strengthening of the empire against the irruptions of the barbarous nations, the branches of the royal family intermarried; but the politics did not have the desired effect.

2. The stone *cut out without hands* represented the kingdom of Jesus Christ, which should be set up in the world in the end time of the Roman Empire, and upon the ruins of Satan's kingdom in the *kingdoms of the world*. This is *the stone cut out of the mountain without hands*, for it should be neither raised nor supported by human power or policy; no visible hand should act it, but it should be done invisibly by the *Spirit of the Lord of hosts*. This was *the stone which the builders refused*, because it was not cut out by their hands, but it has now become the *head-stone of the corner*.

(1<sup>st</sup>) The gospel-church is a kingdom, which Christ is the sole and sovereign monarch of, in which he rules by his word and Spirit, to which he gives protection and law, and from which he receives homage and tribute. It is a kingdom *not of this world*, and yet set up in it; it is the kingdom of God among men.

(2<sup>nd</sup>) The *God of heaven* was to set up this kingdom, to give authority to Christ to execute judgment, to set him as *King upon his holy hill of Zion*, and to bring into obedience to him a willing people. Being set up by the God of heaven, it is often in the *New Testament* called the *kingdom of heaven*, for its original is from above and its tendency is upwards.

(3<sup>rd</sup>) It was to be set up *in the days of these kings*, the rulers of the fourth power, of which particular notice is taken (Luke 2:1), That Christ was born when, by the decree of the Emperor of Rome, *all the world was taxed*, which was a plain indication that that empire had become as universal as any earthly empire ever was. When these kings are contesting with each other, and in all the struggles each of the contending parties hopes to find its own account, God will do his own work and fulfil his own counsels. *These kings* are all enemies to Christ's kingdom, and yet it shall be set up in defiance of them.

(4<sup>th</sup>) It is a kingdom that knows no decay, is in no danger of destruction, and will not admit any succession or revolution. It

shall *never be destroyed* by any foreign force invading it, as many other kingdoms are; fire and sword cannot waste it; the combined powers of earth and hell cannot deprive either the subjects of their prince or the prince of his subjects; nor shall this *kingdom be left to other people*, as the kingdoms of the earth are. As Christ is a monarch that has no successor (for he himself shall reign forever), so his kingdom is a monarchy that has no revolution. The kingdom of God was indeed taken from the Religious Jews and given to the people of many nations (Mat. 21:43), the kingdom of the Messiah. The Christian church is still the same; it is fixed on a rock, much fought against, but never to be prevailed against, even by the gates of hell.

(5<sup>th</sup>) It is a kingdom that shall be victorious over all opposition. It shall *break in pieces and consume all those kingdoms*, as the *stone cut out of the mountain without hands* broke in pieces the image (v.44-45). The kingdom of Christ shall *wear out* all other kingdoms, shall outlive them, and flourish when they are sunk with their own weight, and so wasted that their place *knows them no more*. All the kingdoms that appear against the kingdom of Christ shall be broken with a *rod of iron*, as a *potter's vessel* (Psa. 2:9). And in the kingdoms that submit to the kingdom of Christ, tyranny, idolatry, and everything that is their reproach, shall as far as the gospel of Christ gains ground, be broken. The day is coming when Jesus Christ shall have *put down all rule, principality, and power*, and have made *all his enemies his footstool*; and then this prophecy will have its full accomplishment, and not till then (1Cor. 15:24-25). Our savior seems to refer to this, when, speaking of himself as the stone set at naught by the Jewish builders, he says, *On whomsoever this stone shall fall, it will grind him to powder* (Mat. 21:44).

(6<sup>th</sup>) It shall be an everlasting kingdom. Those kingdoms of the earth that had *broken in pieces* all about them at length came, in their turn, to be in like manner broken; but the kingdom of Christ shall break other kingdoms in pieces and shall itself *stand forever*. His throne shall be as the days of heaven, his seed, his subjects, as the stars of heaven, not only so innumerable, but so immutable. Of the *increase of Christ's government and peace* there shall be *no end*. *The Lord shall reign forever*, not only to the end of time, but when time and days shall be no more, and *God shall be all in all* to eternity.

## A Divine Interpretation

III. Daniel having thus interpreted the dream, to the satisfaction of Nebuchadnezzar, who gave him no interruption, so full was the interpretation that he had no question to ask, and so plain that he had no objection to make, he closes all with a solemn assertion,

1. Of the divine origin of this dream: *The great God* (so he calls him, to express his own high thoughts of him, and to beget the like in the mind of this great king) has *made known to the king what shall come to pass hereafter*, which the gods of the magicians could not do. And thus a full confirmation was given to that great argument which Isaiah had long before urged against idolaters, and particularly the idolaters of Babylon, when he challenged the gods they worshipped to *show things that are to come hereafter, that we may know that you are gods* (Isa. 41:23), and by *this* proved the God of Israel to be the true God, that he *declares the end from the beginning* (Isa. 46:10).

2. Of the undoubted certainty of the things foretold by this dream. He who makes known these things is the same that has himself designed and determined them, and will by his providence effect them; and we are sure that *his counsel shall stand*, and cannot be altered, and therefore *the dream is certain and the interpretation thereof sure*. Note, Whatever God has made known we may without doubt, depend upon.”<sup>19</sup>

### Summary:

“*The dream is certain and the interpretation thereof sure.*” This statement can only be defined as a declaration of “divine interpretation,” an interpretation which the scripture itself reveals. Here we also have the first mention of an Image which is a conglomeration of the represented political powers. We must take notice, and recall, when we are later confronted with the symbol of an “image” being formed of the same beast<sup>20</sup> that conquered and assimilated the first three powers here. The same four nations are again noted in later chapters as symbolized by animals, or beasts, rising up out of the symbolic sea.

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<sup>19</sup> Matthew Henry abridged.

<sup>20</sup> Rev. 13. (See chapter 6).

We must also consider this Image as a template of a sort, of the world dominating powers that would rule until Christ, *the stone cut out without hands*, shatters the image, supplanting those powers, and sets up His millennial kingdom<sup>21</sup> upon the earth. Anything that does not comply with or would otherwise be disallowed by this divine interpretation must be rejected. For instance, there are some that posit a Jewish takeover of the entire world with a Jewish Antichrist and New World Order. This would be disallowed by the fact that there is no intermediate kingdom, Jewish or otherwise, that would conquer and assimilate the fourth kingdom represented in this image, before Christ supplants them all. This assertion is further recapitulated and affirmed in succeeding prophecies.

Nor does our divine text disallow the reestablishment of Israel along with other nations, though the 70 weeks prophecy does disallow National Israel taking up its former position as the Church of God on the earth, because its time as such was *determined*<sup>22</sup> and had come to its end. Nor does the divine text disallow the simple existence of any other nation during the same epoch. Many nations have risen and fallen without the explicit notice of scripture.

There is however one more nation enumerated in the Revelation as a Beast Power, but not named: The second, or Earth Beast of chapter 13, which nation must also be the seventh beast of Rev. 17:10-11; It being the only mention of an additional beast power, must be the seventh there enumerated. This Revelation Earth Beast, because it does not conquer and assimilate the final sea beast, here represented by the legs and feet of iron and clay of the Daniel image, but it rather comes along side of and helps the Sea Beast in the era following, its rise as a separate power is therefore not disallowed by our divine interpretation here or the several following visions of Daniel.

We will discuss more detail of the end time relationship between these two beast powers in the chapters to come.

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<sup>21</sup> Rev. Chapter 20.

<sup>22</sup> Dan 9:24. *Seventy weeks are determined upon thy people and upon thy holy city, and; Dan 9:27b, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

## 32 – The Beast Apocalyptic



1630 engraving of Daniel 7 vision by Matthäus Merian



### 3 – Daniel VII – Four Beasts from the Sea

*(1) In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. (2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. (3) And four great beasts came up from the sea, diverse one from another.*

#### **The Beast Symbol First Used**

Here we have the first notice of the *sea* and *beast* symbols being used to describe nations or kingdoms rising to notable power in the world. The prophecy of this chapter being fully achieved in history, we need not to expound upon it much further than some of our greatest expositors of the past have already done, so we will rather build upon their work.

“The vision itself, foretells the revolutions of government in those nations which the church of the Jews, for the following ages, was to be under the influence of.

1. He observed the four winds strive upon the great sea (v.2). They strove to determine which should be the strongest, and, at length, remain ruling. This represents the contests among princes for empire, and the shaking of the nations by these contests, to which those mighty monarchies, which he was now to have a prospect of, owed their rise. One forceful wind from any point of the compass, will cause a great commotion in the sea; but even more so when the four winds strive for mastery! This is the mastery which the kings of the nations are contending for in their wars, which are as noisy and violent as the battle of the winds; history attests how the locality represented is tossed and torn, how terrible are its concussions, and how violent its convulsions, while the nations are at strife over which shall have the sole power of it!

2. He saw four great beasts come up from the sea, from the troubled waters. The monarchs and monarchies are represented by beasts, because too often it is by brutish rage and tyranny that they are raised and supported. These beasts were diverse one from another (v.3), of different shapes, to denote the

different genius and complexion of the nations in whose hands they were lodged.”<sup>23</sup>

(v.4) *The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

“*The first beast was like a lion.* This was the Chaldean monarchy [Babylon], that was fierce and strong, and made the kings absolute. This lion had *eagle's wings*, with which to fly upon the prey, denoting the wonderful speed that Nebuchadnezzar made in his conquest of kingdoms. But Daniel soon sees the *wings plucked*, a full stop put to the career of their victorious arms. The diverse peoples that had been tributaries to them revolt from them, and make head against them; so that this monstrous animal, this winged lion, is made to *stand upon the feet as a man, and a man's heart is given to it*. It has lost its courage and become feeble and faint, dreading everything and daring nothing; they are put in fear, and made to know themselves to be but men.

(v.5) *And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.*

(2.) The *second* beast was *like a bear*. This was the Persian monarchy, less strong and generous than the former, but no less ravenous. This bear *raised up itself on one side* against the lion, and soon mastered it. It *raised up one dominion*; so some read it. Persia and Media, which in Nebuchadnezzar's image were the *two arms* in one breast, now set up a joint government. This bear had *three ribs in the mouth of it between the teeth*, the remains of those nations it had devoured, which were the marks of its voraciousness, and yet an indication that though it had devoured much it could not devour all; some ribs still stuck in the teeth of it, which it could not fully conquer.

(v6) *After this I beheld, and lo another; like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

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<sup>23</sup> Matthew Henry abridged.

The third beast was *like a leopard*. This was the Grecian monarchy, founded by *Alexander the Great*, active, crafty, and cruel, like a *leopard*. He had *four wings of a fowl*; the lion seems to have had but two wings; but the leopard had four, for though Nebuchadnezzar made great dispatch in his conquests, Alexander made much greater. In six years he gained the whole empire of Persia, a great part besides of Asia, made himself master of Syria, Egypt, India, and other nations. This beast had *four heads*; upon Alexander's death his conquests were divided among his four chief captains. *Dominion* was given to this *beast*; it was given of God, from whom alone promotion comes.”<sup>24</sup>

(v7) *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. (8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

(9) *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

(11) *I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. (12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

(13) *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the*

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<sup>24</sup> Matthew Henry abridged.

*Ancient of days, and they brought him near before him. (14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

*(15) I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. (16) I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. (17) These great beasts, which are four, are four kings, which shall arise out of the earth. (18) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

### **The Diverse Fourth Beast**

*(v19) Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; (20) And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. (21) I beheld, and the same horn made war with the saints, and prevailed against them; (22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

*(23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. (24) And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. (25) And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

The fourth beast power was more fierce, formidable, and tyrannical, than any of the others, nor is there any among the beasts formerly presented to which it might be compared (v.7), the Revelation later describes this beast as a red dragon (Rev.12). History consequently unveils this anonymous beast to be the Roman Empire, which had not yet appeared at Daniels time. It would come to comprehended ten divisions represented by horns; and then a little horn would rise by the subjection of three of the other horns (v.8). Its armies and commanders were the *great iron teeth* with which they *devoured and broke in pieces* the people of God and other nations of the *sea* locality, and they *trampled upon the residue* of them. This fourth beast will remain, though in a much-altered state from its beginning, represented by the ten toes of iron and clay at its end, when Christ comes to set up His millennial kingdom

*(26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. (27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (28) Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.*

### Summary:

Here we have learned *the interpretation of the things*: That the *beast* symbol represents *kingdom and dominion*, and that the symbolic *sea* represents a certain *locality* from which they *shall arise out of the earth*, the *earth* being expressed here as an interpretation rather than a symbol.

Take notice that all of these beasts are expressed in the masculine by the singular nouns, he, his, and him. Some would posit thereby, that these beasts may represent individual men. However, the opposite is what our text reveals to be the rule, it is men that may in succession represent the Beast Powers. The Beast Powers are not men, but are the creation of men who are made in the image of God, which may be one of the reasons that they are depicted as beasts in apocalyptic prophecy, because they seem to

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take on a life of their own, a life of which, like the wild beasts, men labor in vain for complete control.

The Ten Horns: We also understand the original horns to represent divisions of the entire territorial dominion of the beast power signified, for John in the Revelation reveals to us that those divisions receive no power until well into the Christian era, “*And the ten horns which thou sawest are ten kings, which received no kingdom as yet*” (Rev.17:12). The gothic invasion that precipitated the fall of the Roman Empire into those ten dominions was hundreds of years future from 95 AD. Here God practically leaves an invitation to the readers of the Book of Revelation, to look in the Book of Daniel for the interpretation of the same symbols used in both books.

The Little Horn:

*(v.20) And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. (21) I beheld, and the same horn made war with the saints, and prevailed against them; (22) Until the Ancient of days came...*

The ten horns are the ten political division of the locality of this Fourth Beast that will rise to political power in the age to come, as we have learned.

*(v.24) And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings*

Even as these ten horns are local divisions of the whole, and potential powers to rise in the future, so is the little horn a division of power that will rise out of one of the ten, and immediately subdue three horns when that time comes. This little horn division can be none other than the City of Rome, by the descriptions in the text, and the undeniable agreement of history.

*(v.25) And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

Two distinct powers will rule from the City of Rome in the future from Daniel, the first pagan and imperial; the second, that great *blasphemous apostacy* with its *man of sin*; they will *war with the saints, and prevail against them*; for *a time and times and the dividing of time*, which symbolic notice of duration synchronizes the Daniel visions with that of the Revelation. These continue *Until the Ancient of days came...* All of this is yet future from the perspective of Daniel, but from the perspective of the Great God, who knows the end from the beginning, it is expressed as good as done.



Ram-and-He-goat-woodcut-1886



## 4 – Daniel VIII – The Ram and the He Goat

*Verse one: In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. (2) And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.*

“I. Here we have the date of this vision. It was in the *third year of the reign of Belshazzar*, which proved to be his last year, as many reckon; so that this chapter also should be, in order of time, before the fifth. That Daniel might not be surprised at the destruction of Babylon, then at hand, God gives him a foresight of the destruction of other kingdoms thereafter, which in their day had been as potent as that of Babylon, so we have a recapitulation of the powers introduced in the previous chapter.

Then it was that a *vision appeared to me, even to me, Daniel*. Here he solemnly attests the truth of it: it was to him, even to him, that the vision was shown; he was the eye-witness of it. And this vision puts him in mind of a former vision which *appeared to him at the first*, in the first year of this reign, which he makes mention of because this vision was a clarification and confirmation of that, and points at many of the same events. The former seems to have been a dream, a vision in his sleep; this seems to have been while he was awake.

II. The scene of this vision, *Shushan the palace*, one of the royal seats of the kings of Persia, situated on the banks of the river Ulai, which surrounded the city; it was in the province of Elam, that part of Persia which lay next to Babylon. Daniel was not there in person, for he was at that time in Babylon, a captive, in some employment under Belshazzar, and might not go to such a distant country, especially being then an enemy's country. But he was there in vision; as Ezekiel, when a captive in Babylon, was often brought, in the spirit, to the land of Israel. Note, The soul may be at liberty when the body is in captivity; for, when we are bound, the Spirit of the Lord is not bound. The vision related to that country, so there in vision he found himself to be as strongly as if he had really been there.”<sup>25</sup>

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<sup>25</sup> Matthew Henry abridged.

*(3) Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. (4) I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.*

### Medo-Persia and Greece

1. He saw a *ram* [male sheep] with *two horns* (v.3). This was the second monarchy, of which the kingdoms of Media and Persia were the two horns. The horns were *very high*; but that which came up last was the higher, and got the start of the former. So the last shall be first, and the first last. The kingdom of Persia, which rose last, in Cyrus, became more eminent than that of the Medes.

2. He saw this *ram pushing* all about him with his horns (v.4), *westward* (towards Babylon, Syria, Greece, and Asia the less), *northward* (towards the Lydians, Armenians, and Scythians), and *southward* (towards Arabia, Ethiopia, and Egypt), for all these nations did the Persian Empire, at one time or other, make attempts upon for the enlarging of their dominion. And at last he became so powerful that *no beasts might stand before him*. This *ram*, though of a species of animal often preyed upon, became formidable even to the beasts of prey themselves, so that there was *no standing* before him, no escaping him, none that *could deliver out of his hand*, but all must yield to him: the kings of Persia did according to *their will*, prospered in all their ways abroad, had an uncontrollable power at home, and *became great*. He thought himself great because he did what he would; but to do good is that which makes men truly great.

*(5) And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (6) And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. (7) And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the*

*ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. (8) Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.*

3. He saw this ram overcome by a *he goat*. He was considering the *ram* (wondering that so weak an animal should come to be so prevalent) and thinking what would be the issue; and, *behold, an he goat came* (v.5). This was Alexander the Great, the son of Philip king of Macedonia. He *came from the west*, from Greece, which lay west from Persia. He fetched a great compass with his army: he came *upon the face of the whole earth*; he did in effect conquer the world, and then sat down and wept because there was not another world to be conquered. This he-goat went on with incredible swiftness, so that he *touched not the ground*, so lightly did he move; he rather seemed to fly above the ground than to go upon the ground; or *none touched him in the earth*, that is, he met with little or no opposition. This he-goat, or buck, had a *notable horn between his eyes*, like a unicorn. He had strength, and knew his own strength; he saw himself a match for all his neighbors. Alexander pushed his conquests on so fast, and with so much fury, that none of the kingdoms he attacked had courage to make a stand, or give check to the progress of his victorious arms. In six years he made himself master of the greatest part of the then known world. Well might he be called a *notable horn*, for his name still lives in history as the name of one of the most celebrated commanders in war that ever the world knew. Alexander's victories and achievements are still the entertainment of the ingenious. This *he goat* came to the *ram that had two horns* (v.6). Alexander with his victorious army attacked the kingdom of Persia, an army consisting of no more than 30,000 foot and 5000 horse. He *ran unto him*, to surprise him before he could get intelligence of his motions, *in the fury of his power*. He came *close to the ram*. Alexander with his army came up with Darius Codomannus, then emperor of Persia, being *moved with choler against him* (v.7). It was with the greatest violence that Alexander pushed on his war against Darius, who, though he brought vast numbers into the field, yet,

for want of skill, was an unequal match for him, so that Alexander was too hard for him whenever he engaged him, he *smote him, cast him down to the ground, and stamped upon him*, which three expressions, some think, refer to the three famous victories that Alexander obtained over Darius, at Granicus, at Issus, and at Arbela, by which he was at length totally routed, having, in the last battle, had 600,000 men killed, so that Alexander became absolute master of all the Persian empire, *broke his two horns*, the kingdoms of Media and Persia. The ram that had destroyed *all before him* (v.4) now is himself destroyed; Darius has *no power to stand* before Alexander, nor has he any friends or allies to help to *deliver him out of his hand*. Note, Those kingdoms which, when they had power, abused it, and, because none could oppose them, withheld not themselves from the doing of any wrong, may expect to have their power at length taken from them, and to be served in kind (Isa.33:1).

4. He saw the he-goat made hereby very considerable; but the *great horn*, that had done all this execution, *was broken* (v.8). Alexander was about twenty years old when he began his wars. When he was about twenty-six he conquered Darius, and became master of the whole Persian empire; but when he was about thirty-two or thirty-three *years of age*, when he was *strong*, in his full strength, he was *broken*. He was not killed in war, in the bed of honor, but died of a drunken surfeit, or, as some suspect, by poison. He left no child living behind to enjoy that which he had endlessly labored for, but he did leave a lasting monument of the vanity of worldly pomp and power, and their insufficiency to make a man happy.

5. Daniel saw this kingdom divided into four parts, and that instead of that one great horn there came up *four notable ones*, Alexander's four captains, to whom he bequeathed his conquests; and he had so much that, when it was divided among four, they had each of them enough for any one man. These *four notable horns* (the same as the *four heads* of the Dan.7:6 leopard) were towards the *four winds of heaven*, the kingdoms of Syria and Egypt, Asia and Greece; Syria lying to the *east*, Greece to the *west*, Asia Minor to the *north*, and Egypt to the *south*. Note, Those that heap up riches know not who shall gather them, nor whose all those things shall be which they have provided.

## Little Horn, a Mighty City Becomes an Empire

*(v.9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. (10) And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. (11) Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. (12) And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.*

Daniel saw a little horn that became a great persecutor of the church and people of God; and this was the principal thing that was intended to be shown to him in this vision. Some have proposed that this was Antiochus Epiphanes, but we see that this power magnified himself even to the prince of the host, even Jesus at His first advent, placing Him upon the cross, also having a part in the daily sacrifice being taken away, then the 70 AD destruction when the sanctuary was cast down, by reason of transgression.<sup>26</sup> So here, it is the Power situated at the Seven Hilled City of Rome which cast down the truth to the ground; and it practiced, and prospered.

*(v.15) And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. (16) And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. (17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. (18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. (19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*

Daniel having been satisfied as to the question most prominent in his mind, Gabriel is instructed to interpret the vision of the

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<sup>26</sup> Dan 9:24. *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression.*

kingdoms that would rule until *the end of the indignation*. Here we have another divine interpretation of the symbols used, and exactly what political powers they represent (those kingdoms which Daniel already had knowledge of), with added details in the circumstance of their reign. Observe,

(v.20) *The ram which thou sawest having two horns are the kings of Media and Persia. (21) And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. (22) Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

Not only do we learn here the identity of the several beasts, we specifically learn that the horns not only represent a division of power in a beast, but may be represented by the individual who is the principal ruler of that division.

“Orders are given to the angel Gabriel to inform Daniel concerning this vision. One *in the appearance of a man* (who, some think, was Christ himself, for who else could command angels?), he orders Gabriel to *make Daniel understand this vision*.

The trepidation that Daniel sensed upon the approach of his instructor, *When he came near I was afraid*, though Daniel was a man of great prudence and courage, and had been conversant with the visions of the Almighty, yet the approach of an extraordinary messenger from heaven filled him with fear. He *fell upon his face*, not to worship the angel, but because he could no longer bear the dazzling presence of his glory. Nay, being prostrate upon the ground, he *fell into a deep sleep* (v.18), which came not from any neglect of the vision, or indifference towards it, but was an effect of his faintness and the oppression of spirit he was under, through the abundance of revelations. The disciples in the garden slept for sorrow; and, as there, so here, *the spirit was willing, but the flesh was weak*. Daniel would have kept awake, but could not.

Gabriel assures him that he shall be made to know *what shall be in the last end of the indignation... At the time of the end* of the Jewish church, in the latter days of it, *shall this vision* be accomplished, hundreds of years hence; understand it therefore, that thou mayest leave it on record for the generations to come.

But let this answer suffice: *At the time appointed the end shall be*; it is fixed in the divine counsel, which cannot be altered and which must not be pried into.

Concerning the two monarchies of Persia and Greece, the *ram* signified the succession of the kings of Media and Persia; the *rough goat* signified the kings of Greece; the great horn was the rule of Alexander; the four horns that rose in his place were the four kingdoms into which his conquests were divided, of which before, they are said to *stand up out of the nation*, but *not in his power*; none of them ever attained the power that Alexander had.

Josephus relates that when Alexander had taken Tyre, and subdued Palestine, and was upon his march to Jerusalem, Jaddua, who was then high priest, fearing his rage, had recourse to God by prayer and sacrifice for the common safety, and was by him warned in a dream that upon Alexander's approach he should throw open the gates of the city, and that he and the rest of the priests should go forth to meet him in their habits, and all the people in white. Alexander, seeing this company at a distance, went himself alone to the high priest, and, having prostrated himself before that God whose name was engraved in the golden plate of his mitre, he first saluted him; and, being asked by one of his own captains why he did so, he said that while he was yet in Macedon, musing on the conquest of Asia, there appeared to him a man like unto this, and thus attired, who invited him into Asia, and assured him of success in the conquest of it. The priests led him to the temple, where he offered sacrifice to the God of Israel as they directed him; and there they showed him this book of the prophet Daniel, that it was there foretold that a Grecian should come and destroy the Persians, which animated him very much in the expedition he was then meditating against Darius. Hereupon he took the Jews and their religion under his protection, promised to be kind to those of their religion in Babylon and Media, whither he was now marching, and in honor of him all the priests that had sons born that year called them Alexander.”<sup>27</sup>

(v.23) *And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce*

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<sup>27</sup> Matthew Henry abridged.

*countenance, and understanding dark sentences, shall stand up. (24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. (25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*

Here we have an unnamed power rising up toward the *latter time of their kingdom*, their kingdom being Grecia. The mention of the destruction of *the mighty and the holy people*, brings us to Israel at 70 AD; and that *he shall also stand up against the Prince of princes*, which in my mind can only be a reference to Jesus the Messiah, which identifies this unnamed power to be none other than the Roman Empire and its designated leaders when they attempted to first extirpate the child, and later crucified the man.

*(v.26) And the vision of the evening and the morning which was told is true:*

As to the time fixed for *the sanctuary and the host to be trodden under foot*, to come to an end, after which, *then shall the sanctuary be cleansed*; referred to as *the vision of the evening and the morning*, it is not explained here, but only confirmed; it *is true*, and Daniel needs no further explanation than that already given.<sup>28</sup>

*(v.26 continued) wherefore shut thou up the vision; for it shall be for many days. (27) And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.*

“Here is the conclusion of this vision, and here, the charge given to Daniel to keep it private for the present: *Shut thou up the vision*; let it not be publicly known among the Chaldeans, lest the Persians, who were then shortly to possess the kingdom, would be incensed against the Jews by it, because the downfall of their kingdom was also foretold, which would be unseasonable, because the edict for their release was expected from the king of Persia. *Shut it up, for it shall be for many days.*

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<sup>28</sup> See Appendix, 2300 Days.



It would be centuries from the time of this vision to the time of the full accomplishment of it; therefore he must *shut it up* for the present, even from the people of the Jews, lest it should amaze and perplex them, but let it be kept safely for the generations to come, that should live about the time of the accomplishment of it, for to them it would be both most intelligible and most serviceable.

The care he took to keep it private, having received such a charge. He *fainted, and was sick*, with the multitude of his thoughts within him occasioned by this vision, which oppressed and overwhelmed him the more because he was forbidden to publish what he had seen. However, he kept it to himself, stifled and smothered the concern he was in; so that those he conversed with could not perceive it, but he *did the king's business* according to the duty of his place, whatever it was. Note, As long as we live in this world we must have something to do in it; and even those whom God has most dignified with his favors must not think themselves above their business; nor must the pleasure of communion with God take us off from the duties of our particular callings, but still we must in them *abide with God*. Those especially that are entrusted with public business must see to it that they conscientiously discharge that trust.”<sup>29</sup>

### Summary:

This vision revealed in the final year of Babylon's dominion, more detail is forthcoming of the last three beast powers from Daniel's prior vision, in which they appeared as a bear, leopard, and one with iron teeth and ten horns, which as we learn later, is a great red dragon.<sup>30</sup> In our present chapter we get more insight with the depiction of the bear, here appearing as a *ram*, a male sheep; and the leopard, here depicted as a *he goat*.

As if to bolster our observation of the masculine reference made when referring to the symbolized beast powers in our previous chapter, here it is emphasized beyond a shadow of a doubt. The *Ram* defined is a *mature male sheep*, and also the *he-goat* with the characteristics described, can be nothing other than a *mature male goat* or buck. I believe that we should note this in contrast, when

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<sup>29</sup> Matthew Henry abridged.

<sup>30</sup> Rev. 12:3.

## 50 – The Beast Apocalyptic

in the Revelation we are introduced to the Earth Beast which appears *like a lamb*, which definitely refers to an immature sheep.

And once again our understanding of the *beast* and *horns* symbols are verified and expanded. The *beast* symbol representing the dominant power over the territory in view; and the *horns* represent divisions of political powers shared or commonly united over a locality represented by a beast, all of which gain a notable place among the world powers having to do with the people of God.

Also gaining a notable place among these powers, we are for the first time introduced to the *little horn*, a division out of one of the ten horns. To Daniel and his contemporaries this *little horn* could only be an enigma for the end time generation of National Israel to unravel, but to us who have it recorded in history, it was the City of Rome that became an Empire; which *waxed great, even to the host of heaven* – the Jewish people, and later against the Church of Christ; was *magnified even to the prince of the host* – the Son of God, whom they crucified; and by whom *the daily sacrifice was taken away, and the place of his sanctuary was cast down* – the Roman host completely destroyed the Temple, the City, and the nation, putting an end to the priest temple sacrifice system once and for all.

Daniel Chapter 11 is the only remaining text which deals with the nations we have already been advised of, but uses no apocalyptic symbols in its disclosure of those powers having to do with the Hebrew Nation, primarily during the 70 weeks-490 year era, or until the time determined. Therefore, we next move on to the Book of Revelation to pursue our present query.

### **Chronology of the Book of Daniel.**

Chapters one through six present an historical narrative which include one primary prophecy, that is the dream Image of Nebuchadnezzar (Dan.2). Chapters seven through twelve contain the visions of prophecy that Daniel directly received from God.

The following is an Approximate Timeline for Daniel.

BCE	Description, (no precise internal dating - BCE dates are approximate).
605	Jerusalem taken by Nebuchadnezzar; Daniel and his three friends (probable ages 15-17) taken to Babylon (Dan.1)
602	Daniel and his friends complete their three years of training; Nebuchadnezzar has his dream and Daniel explains it (Dan.2).
586	Jerusalem and the temple destroyed by the Babylonians; Probable era of Nebuchadnezzar's idol and the fiery furnace. (Dan.3)
566	Probable era of Nebuchadnezzar's vision and resulting madness. (Dan.4)
549-547	Probable era beginning of Belshazzar's co-regency in Babylon; Daniel's vision of four beasts. (Dan.7)
545-544	Daniel's vision of a ram and a goat; Third year of Belshazzar, beginning of 2300 days remaining to the 70 years <i>transgression of desolation, to give both the sanctuary and the host to be trodden under foot.</i> (Dan.8)
539-538	Belshazzar's feast (Dan.5). Cyrus, king of Persia, conquers Babylon and reigns until 530; Darius the Mede assumes power in Babylon (likely appointed by Cyrus); Daniel reads Jeremiah and prays and fasts for the Jewish nation. (Dan.9)
538	Cyrus decrees that the Jews can return to Judea and rebuild the temple.
537	About 50,000 Jews return, led by Zerubbabel and Joshua the high priest.
536-535	Daniel's heavenly vision and conversation with a supernatural being about the latter days of National Israel, the 70 weeks era. (Dan.10-12)
530-522	Cambyeses reigns. The rebuilding of the temple is stopped.
522-486	Darius I. reigns and the rebuilding is renewed in 520. The temple is completed and dedicated in 515.



Woman-and-Dragon-1498-Albrecht-Dürer

## 5 – Revelation XII – The Woman and Dragon

Here we have the first of three chapters of the Revelation, comprised of supplemental visions for clarification, identification of participants, circumstance and synchronization, of the chronological seven seals, seven trumpets, and seven vials of the sequential visions of the same book; as well as the several chapters of Daniel that overlap and tie the two eras together. Notice the vision begins with highly symbolic language, which demands an interpretation to be drawn from similar language used elsewhere in the scripture, or even better, from divine interpretation where it may be found. This is where we begin to find the beast symbol in the Revelation, as well as some of its associated symbols.

“And now a new vision opens, giving a supplementary explanation of the beast from the *bottomless pit* (Rev.17:7), and retracing the history of the same remarkable period of a time, times, and half a time, or forty-two months, or 1260 days, noted as that Antichristian Apostate Church treading down the holy people (Rev.11:2), of the witnesses prophesying in sackcloth (Rev.11:3), of the woman’s remaining a refugee in the wilderness (v.6, 14); of the little horn of Daniel’s fourth beast (Dan. 7:25), and of the seven-headed ten-horned sea beast carrying the dragon’s delegated authority (Rev.13:5); [These should be synchronized]. Such retrogressive explanations are common with historians, who, after describing the events of a period of time with reference chiefly to secular matters or foreign politics, often retrace their steps to give the ecclesiastical or domestic history of the same period. It is supposed that this supplemental vision, contained in the 12th, 13th, and 14th chapters, was written on the *outside* of the scroll of the Revelation, chronologically parallel with the other visions on the *inside*.”<sup>31</sup>

### The Woman Clothed with the Sun

*(Verse 1) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered.*

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<sup>31</sup> Horae Apocalypticæ, abridged.

“The woman represents Christ’s true Church on earth – the mother of “*those that keep the commandments of God, and the testimony of Jesus Christ,*” (v.17)<sup>32</sup> and arrayed with the sun, moon, and stars, as symbolizing her political power and ecclesiastical dignity at the particular epoch prefigured. And as Zion is described in Isaiah 66:7-9,<sup>33</sup> as travailing to bring forth a *man-child* representing a *nation*, so the Church is at this crisis symbolized as about to bring forth a *man-child* representing a Christian polity about to be raised to dominant power.”<sup>34</sup>

The *woman* here representing the true church of Christ, brings to mind the harlot woman who appears later riding the beast, so the harlot woman would represent the apostate or false church. The scripture in symbol, relies much on such contrast or opposites in interpretation.

### The Great Red Dragon

v.3 *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

“At the same time there appeared in the heaven of the political world, a great red dragon – the symbol in the third century of the pagan Roman power – his seven heads, like those of the succeeding visions from the sea and the bottomless pit (13:1), thought to signify the seven hills of Rome, the capital city of the beast power (17:8). The circumstance of the crowns resting on the seven heads, and not, as afterwards, upon the ten horns or divisions issuing from them, further mark the time when these events were to occur, is seen in the limit put to the extent of authority possessed by the pagan Roman power,

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<sup>32</sup> compared with Gal. 4:26. *But Jerusalem which is above is free, which is the mother of us all.*

<sup>33</sup> Isa 66:7-9 *Before she travailed, she brought forth; before her pain came, she was delivered of a man child. (8) Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. (9) Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.*

<sup>34</sup> Horae Apocalypticæ, abridged.

reduced to one-third of the empire, as was the case just before the victories of Constantine, when the empire was divided among three emperors. While in two of the portions the Christians enjoyed recognition and support, in the Asiatic third they were exposed to bitter and cruel persecution from the pagan emperor Maximin, who did all in his power to destroy the Christian name and rising power.

On his death, the Christian body, headed and represented by Constantine, was speedily elevated to dignity and power; and after a subsequent desperate struggle with the apostate Licinius, in which the invisible powers of good and evil appeared striving for the mastery, Paganism, under cover of which Satan opposed the truth, was finally cast down and deposed from the governance of affairs, and Constantine, “the son of the Church” (as the Christian emperors were henceforward styled), was raised to an avowedly Christian throne, and constituted sole master of a nominally Christian empire, under which the Pagans in their turn were ruled with a rod of iron. In a picture elevated by Constantine over his palace gate, he was represented with the cross of salvation above his head, and beneath, his enemy and that of the Church, under the semblance of a dragon, precipitated into the abyss.”<sup>35</sup>

Daniel 7:7 first revealed to us the sea beast with ten horns, only describing it as *diverse from all the beasts that were before it*, noting the ten horns. We now understand several more differences, whereas the three before it, were depicted as warm-blooded mammals, here we learn that this one appears as a red dragon, cold-blooded, and it has seven heads.

*5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

“The Christians, formerly depressed and persecuted, now greeted each other with songs of congratulation, celebrated the deeds of those martyred during the persecution, and anticipated the reign of Christ upon earth, which they imagined to be then

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<sup>35</sup> Horae Apocalypticæ, abridged.

begun. [It was about this time that Augustine developed his amillennial view of Revelation 20 and the church began to reject millennialism.] But these rejoicings were premature, and quickly followed by a note of warning that the devil, having failed in destroying Christianity by means of Paganism, would use other and more effectual means to injure and persecute the Church. The association of the true faithful Church with the splendors and honors of this world was indeed but short-lived. The Arian heresy, which denied the divinity of Jesus, attacked her on one side; superstition, formalism, and remaining Paganism, on the other. The faithful remnant remained in obscurity, as before depicted in the two parallel visions of the separation of the *sealed* from the unsealed, and of those that adhered to Jesus as their only Mediator and Atonement from out of the apostatized multitudes of the professing visible church.

But before the complete seclusion of the Church in the wilderness, the Emperor Theodosius the Great, who alone reunited the two wings, or eastern and western divisions, of the great Roman eagle, exerted his imperial power as a protector and nursing father of the true Church. Against Paganism he was an enemy so determined and powerful that it henceforth never again raised its head. Against Arianism he was equally decided; whilst for eighteen years his great name formed a barrier to protect the Church and the empire from the tremendous and already imminent irruption of the Gothic flood.”<sup>36</sup>

### Summary:

Whereas all of the *beasts* are portrayed in the masculine, both the True Church, the *woman*; and the Apostate Church, the *whore* and *mother of harlots*, are depicted in the feminine.

Daniel 7:7 first revealed to us the sea beast with ten horns, only describing it as *diverse from all the beasts that were before it*, noting it had *great iron teeth* and the *ten horns*. We now understand several more differences, whereas the three before it, were depicted as warm-blooded mammals, here we learn that this one appears as a red dragon, cold-blooded, and it has seven heads with seven crowns upon its heads. This Red Dragon greatly desires to

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<sup>36</sup> Ibid.



completely destroy the infant church of Christ, the woman and its offspring.

Nothing in this chapter suggests another interpretation for the symbols that we are investigating, to the contrary, our interpretation of the *beast* and related symbols are here again confirmed and expanded.



Sea-Beast-and-Earth-Beast-1498-Albrecht-Dürer

## 6 – Revelation XIII – A Tale of Two Beasts

*Verse 1: And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

### The Sea Beast

The *sea*, here being used as a symbol for the locality where this beast power rises up, as it was previously in Daniel, the divine interpretation of which we find, “*The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues*” (17.15). The ten crowns upon the horns depict the civil power resting individually in the ten divisions or nations of the sea locality, as the time had come for them to “*receive power*” (17.12). The name of blasphemy upon the seven heads answers to the seat of the Antichristian power being at The City of Rome, the seven hilled city, “*The seven heads are seven mountains, on which the woman sitteth,*” (17.9).

*(v.2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear; and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

The leopard, bear, and lion attributes confirm that this is the same fourth beast of Daniel eight, having assimilated the first three beasts which had these same characteristics, all of which rose up out of the sea in the same chapter.

*(v.3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

This wounding of one head seems somewhat incongruent with the accepted chapter 17 interpretation, of the seven heads being seven hills or mountains on which the woman sits, being a symbol for Rome, the famed seven hilled city, that one of them should be wounded. There is however nothing here to differentiate one head from another, neither is there another multi-headed beast with which to compare. So, we may consider the seven heads simply as a symbol for the locality, and the *one* here as the successive seat of power appearing at the epoch indicated by the event of it being wounded. Also, when we consider that the ten horns were

expressed as early as Daniel, obviously looking forward to the time when they would “*receive power*” (17:12), perhaps we can apply the same principle to the heads here, that the seven heads may represent all of the seven beast powers combined or assimilated in the terminal Revelation Beast. Either or both of these interpretations are compatible with our Historicist view.

*(v.4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

The dragon is called *the Devil, and Satan*.<sup>37</sup> This Beast Power is so much under the influence of that enemy, that it appears in the likeness of a dragon with its seven heads and ten horns; a *red dragon* for the amount of blood that it is responsible for spilling.

They, *all the world*, worshipped the dragon, *that old serpent, called the Devil, and Satan*. It is no wonder that this beast is first described as a red dragon, here given *a mouth speaking great things and blasphemies*, which answers to the little horn of Dan.7:8, who is the same as The Antichrist or Paul’s *man of sin*, and *the false prophet*,<sup>38</sup> here being introduced, who continues for *forty and two months*, until the purportedly deadly head wound is inflicted. Observe:

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<sup>37</sup> (Rev 12:9) *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

and (Rev 20:2) *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

<sup>38</sup> “**The False Prophet.** In order to identify that which is False, you must first know that which is True. It has been revealed that when the Treasury Department trains its agents to spot counterfeit money, that they never show them any counterfeit script. They train them to become intimately familiar with every detail of the true treasury notes. This way, when they see a counterfeit note, they immediately recognize it as not true!

Likewise, we should start by becoming intimately familiar with The True Prophet in order to discover that which is not True. Who was that True Prophet that the Hebrew Nation was waiting for? – The Messiah! Jesus was that True Prophet! In the same way that the Antichrist, the “man of sin” sits in the temple of God, showing that he is God, falsely or vicariously taking the place of God in the hearts and minds of men in the visible church on earth, so the False Prophet does the same – he takes the place of the True Prophet.” Reformed Prophecy Interpretation.

*(v.6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

### **Manifestations of the Roman Beast**

The opening verses, as supplemental, (1-8) contain more than adequate recapitulation for identification and note several changes for the era opening. Then follows (11-17), an overview of the final phase in the life, machinations, and affiliations of the greatest and most enduring of the final world dominating power, or *beast*, a government created by mortal man, with its revived head and supporting companions – the Earth Beast and its Image – before it goes to perdition.

**First manifestation:** (2<sup>nd</sup> cen. B.C. - 6<sup>th</sup> AD.) Here we identify the fourth beast of Daniel 7:7, noting the attributes (lion, bear, and leopard) of the three sea beasts which it conquered and assimilated in succession, so identified as the Roman Empire, pagan in its first manifestation, whereas the ten horn divisions had *received no kingdom as yet*,<sup>39</sup> at the time that St. John was at Patmos; The crowns remain on the heads of the beast. This era lasted until the empirical rule was *taken out of the way* so that the ten horns could receive power with the beast, and the *man of sin* could rise with his *falling away* or great apostasy.

**Second manifestation:** (6<sup>th</sup> - 18<sup>th</sup> cen. AD.) The crowns move from the seven heads to the ten horns of the beast; The ten kingdoms into which the Roman Empire then divided was consistent with the division corresponding to the ten toes of the Daniel 2 image.<sup>40</sup> The principal Gothic tribes raised into sovereignties were: 1. The Anglo-Saxons in Britain; 2. The Franks in central France; 3. The Allemanni on the Rhine; 4. The Burgundians in Burgundy, south-eastern France, and part of Switzerland; 5. The Visigoths in Spain; 6. The Suevi in Portugal

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<sup>39</sup> Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

<sup>40</sup> Dan.2:41,42.

and Galicia; 7. The Vandals in Africa and the Italian islands of Sicily, Sardinia, and Corsica; 8. The Bavarians on the Danube; 9. The Heruli, succeeded by the Ostrogoths, in Italy; 10. The Lombards in Lombardy. These kingdoms all acknowledged and variously submit to the Papal supremacy, three horns being immediately plucked up and supplanted by the *little horn* of Daniel; Clovis, king of the Franks, submitted about 496 AD; the rest capitulating by 600 AD. This period of time corresponds with 1260 years of overt Papal or little horn domination of the ten horn divisions, ruling from the Vatican at the City of Rome.

**Third manifestation:** (18<sup>th</sup> cen. AD. to Consummation) This final manifestation is signified by the wounding and later healing of the deadly head wound followed by the intrigue expressed, *was and is not, yet is*. Thus, we understand the changes here to represent from the end of the 1260 year overt Papal rule of the Beast Empire and the beginning of the final era, until the Second Advent of Christ; the crowns remain on the several divisions represented by the ten horns, and Papal Rome retains its Antichristian status and religious power signified by *upon his heads the name of blasphemy*, and as *the whore that rides the beast*. The Roman Catholic Church was, and remains the greatest apostacy the world has ever produced. We learn later, that the ten horns will perhaps discover her intrigue, and finally turn on the whore of the seven hills and desolate her.<sup>41</sup>

*(v.9) If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

“Here is a demand of attention to what is discovered of the great sufferings and troubles of the church, and an assurance given that when God has accomplished his work on mount Zion, his refining work, then he will turn his hand against the enemies of his people, and those who have killed with the sword shall themselves fall by the sword, and those who led the people of God into captivity shall themselves be made captives. Here now is that which will be proper exercise for *the patience and faith of the saints* – patience under the prospect of such great

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<sup>41</sup> Rev.17:16.

sufferings, and faith in the prospect of so glorious a deliverance.”<sup>42</sup>

### Rise of the Two Horned Earth Beast.

(v.11) *And I beheld another beast coming up out of the earth;*

Here we have *another beast*, not the same beast changed or transformed, or a division of the former, as some would posit; this beast is distinct from the one that opened the chapter. As we have determined that the sea or water, from which John saw the first beast *rise up out of*, so here the *earth* must also be symbolic as both the *sea* and the *beast* terminology are. As contrast is a much-used literary device in the scripture, so here the *earth* or land symbology must be taken in contrast to the *sea* or water being the locality of the previous beast; in this case, a locality that is not *peoples, and multitudes, and nations, and tongues*, so not densely populated as the Old World where the several sea beasts all rose to power and in their turn conquered and assimilated those previous.<sup>43</sup>

(v.11 continued) *and he had two horns like a lamb, and he spake as a dragon.*

Now we are given the only visual description of this earth beast when it appeared in vision, and it being the only additional beast mentioned, must be the seventh enumerated at Rev.17:10-11. The Daniel 8 beasts depicted as a ram and he-goat compare, this one appears as a lamb, an immature sheep, a complete retrograde in character from the dragon. If the scripture be consistent, this beast power should be in nature less aggressive and tyrannical than even the ram and he-goat, so easily manipulated by the former. If this beast appeared to Daniel, he would have written similarly, “*I beheld another beast coming up out of the wilderness; a lamb (or young sheep) with two horns...*” for that is the simple meaning of the phrase used, *like a lamb*.

This *like a lamb* symbol may also intimate that the lamb of God perhaps has enough influence in this nation to prevent it from becoming totally tyrannical as was the contrasting ram and he-goat of those monarchies represented formerly. The horns appearing as

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<sup>42</sup> Matthew Henry abridged.

<sup>43</sup> Dan.7:3.

divisions, however equal, if the attributes *lamb like* and *dragon speaking* apply to them, this would also support our thesis.

Some expositors have inferred that the beast here is not really a beast like all of the other beasts that we have reviewed, but in actuality is the *false prophet* from another chapter, regardless that no mention of such can be found, and the context simply does not support it. This assumption, for that is all it can be, violates everything we have learned from the scripture about the apocalyptic *beast* symbol.

*v.12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

### Attributes of the Seventh Beast Power

Here we have the seventh and final appearing beast power enumerated in the scripture.<sup>44</sup> We will initially examine the mentioned attributes of this seventh beast power from the divine text itself, then see if we can find a candidate in subsequent history that satisfies all of the criteria following. First let us refer to *Revelation 17:10-11*, and the attributes which there help identify this new seventh King/Beast<sup>45</sup> revealed here as the Earth Beast:

1. He “*is not yet come*”:

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<sup>44</sup> Rev.17:10-11

<sup>45</sup> King / Beast: βασιλεύς / θηρίον. See Ch. 7 The Beast Powers, discussion on the interchange of the Greek terms there used.



Here is a direct future tense reference to an appearance of a seventh Beast Power that did not previously exist, future from the present tense of John receiving the Revelation about 95 AD, and future from the “*one is*” – the Roman *sea beast* then in existence. Revelation 13 has the only mention of the appearance of an additional and subsequent Beast Power in the scripture, so of necessity, must be the same Beast Power mentioned in both texts;

2. And, “*when he cometh, he must continue a short space.*”

John, still directing us to the future tense, asserts the continuance of this Beast Power must be relatively short in comparison to the other Beast powers before it, or at least the one immediately preceding and contemporary with it, of which the latter seems to be logical.

We now turn back to our primary text above. *Rev. 13:11-14*:

3. This Beast comes “*up out of the earth*”:

First, we notice that this Beast does not rise *up out of the sea* as did the four previous Beast Powers. The *sea*: waters or flood, each respectively indicating multitudes<sup>46</sup> or a densely populated area, such as the *Old World*, and conquest by warfare or the sword; this Earth Beast would rise up without conquest of the Beast preceding it, nor would it occupy the highly populated locality of the preceding Sea Beast Powers.

There is only one symbolic use of the word “*earth*” that I could find in the Revelation, and that concerning the Church’s flight “*into the wilderness*”. This would seem to confirm the understanding that it refers to the opposite definition than that of the “*sea*” symbol:<sup>47</sup> that this beast did not rise up in the *Old World* locality where the sea beasts did, but rather would appear from a locality which was sparsely populated upon its rise.

4. “*he had two horns like a lamb*”:

For reference, averting our attention to the division of the Greek Empire with its singular horn being broke off<sup>48</sup> and supplanted by

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<sup>46</sup> Rev 17:15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

<sup>47</sup> Rev 12:16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

<sup>48</sup> Dan. 8:8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

four horns, signifying a new four-fold division; and the ten horns of the concurrent Sea Beast, three being plucked before the little horn, etc.: We expect to see something representing a twofold division of power during the continuance of this Earth Beast as demonstrated by the short history of the Medo-Persian power. We however have no explicit determination of exactly what these horn divisions represent, but we are presented with polar opposite attributes, one being the appearance of a lamb – the other dragon speaking, so these must be what we look for first.

Therefore, it's being described as *like a lamb* is a probable indicator of the attribute of one of those horns, or division of power, and the other indicated by our next attribute:

5. "*he spake as a dragon.*"

This Dragon Influence or division would be concurrent throughout the life of this Earth Beast Power with the two horns, as we notice no change, or one horn being plucked up by another as in the Grecian and Roman Empire Beasts previous to it, or the Medo-Persian<sup>49</sup> where one horn is higher than the other. This Beast may exhibit an equilibrium or even a constant power struggle between its *lamb like* qualities and *dragon like conversation*, something similar to the old cartoon caricature with a devil on one shoulder, and an angel on the other, especially in its support of the Sea Beast which *derives its power*<sup>50</sup> *from the Dragon* or Satan, the god of this world. Though this beast may have been established with the best of intentions, we understand that corruption is ultimately inescapable in the governments of men.

6. "*he exerciseth all the power of the first beast before him*"

In its history the Roman Empire ruled the then known world and all of its civilizations; it had military outposts in many of those nations; it was the police power of the world. This is the kind of power that will be necessary to fulfill the following tasks (7-14) set forth in the vision for this Earth Beast Power;

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<sup>49</sup> Dan. 8:3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

<sup>50</sup> Rev. 13:2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

7. *“causeth the earth and them which dwell therein to worship the first beast”*

This is an overview of the end result and motivation of this horn division in the following actions or, in the biblical sense, its *dragon conversation*. He uses the following feats to accomplish world obedience to the Sea Beast and its Image.

8. *“doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”*

In the context as in the Roman, this power is military, an overwhelming military power, and contemporarily, this means fire-power, a power used to bend the nations to its will.

9. *“deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast”*

Here we continue the theme of an overwhelming military power that would seem miraculous by any historical standard, and the exhibition of such power in the locality of, or *in the sight of the beast*, the sea beast,

10. *“saying to them that dwell on the earth, that they should make an image to the beast”*

So much so this power, that the entire earth will easily capitulate to the assembly of the *Image to the Beast*, and eventual worldwide obedience to it.

11. *“he had power to give life unto the image of the beast”*

The end result of the wonder, power, and miraculous machinations of the dragon influence in this Earth Beast lead to the next step of worship or obedience to the Image of the *Beast that was, and is not, and yet is*,<sup>51</sup> which will vicariously extend its rule to the whole earth through the construct of this Image.

12. *“and cause that as many as would not worship the image of the beast should be killed.”*

Indicating that this Second Beast’s dragon speech or horn division of power must be a primary motivator behind the enforcement action of the image it instigates, which enforcement action extends to the following attribute in such action;

13. *“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark” “that no man might buy or sell,*

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<sup>51</sup> Rev. 17:8

*save he that had the mark...*” The imposition of which we will discuss in a following section.

### Identity of the Earth Beast Prefigured in the Vision.

Now we look to recent history, a history which follows all of the expositors whose shoulders we have so far stood upon, a future they could not see. And it seems so obvious, so wonderfully fulfilled, that only one candidate among the prominent powers of the world stands out immediately as fulfilling every criterion of this Two Horned Earth Beast in every detail prefigured in the apocalyptic vision. We here expound upon them one point at a time:

1. **America** had “*not yet come*” at the reception of the Revelation by John – the New World where this power appeared was an unknown. Upon the punishment and wounding “*as it were to death*” of that head of the Sea Beast, a dominion that lasted for 1260 years under that head, the Papal Power and its unholy Roman Empire seemed to disappear (*was and is not*). By 1870 it seemed only a powerless shadow of it remained.

2. America rises in the *New World* about the same time of the wounding of the Roman Papal Head and has now existed a little more than 200 years in its current Constitutional established form.<sup>52</sup> How much time can this Beast Power continue before it exceeds the “*short space*” qualification? Exactly what is “*a short space*” in context of the prophecy? Even if Christ were not to appear for several hundred years more, America’s time would still be a short space in comparison to its contemporary, the sea beast.

3. America comes “*up out of the earth*”: rather than the *sea*, representing *peoples, and multitudes, and nations, and tongues*, where the four previous beast powers rose up; this beast rises out of the *New World*, a sparsely populated wilderness by comparison. There is no conquest or necessity of assimilation as noticed in the previous consecutive sea beast powers, so that this power can be manipulated and come along side of and support the Sea Beast as predicted in the text.

4. “*he had two horns like a lamb*” and; 5. “*he spake as a dragon*.”

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<sup>52</sup> Constitution ratified 1787.

Unlike Western Europe, where we can variously name separate kingdoms to identify with the ten horn divisions when they appeared; or the Medo-Persian and Greek by the explicit designations of their horns in the text, our task here is not so easy. When a tenth part of the Papal Kingdom fell,<sup>53</sup> which tenth we have identified as the falling away of Protestant England from the Papal States, many had been fleeing to the New World to escape religious persecution and Papal Inquisition in the same place where Protestant England eventually established thirteen colonies. Canada to the North was a Crown Colony of the Sovereign City of London. Mexico down through all of South America (Latin America) was conquered on behalf of the Vatican by the Papal vassals of Portugal and Spanish Conquistadores. These are all primarily Roman Catholic.

In the New World the only Power that rose up and in time came to exhibit all of the attributes of the Revelation 13 Earth Beast, is the one that developed out of the thirteen colonies planted by Protestant England: The United States America.

These two horns appear to be life-long polar opposites as indicated, they coexist without change during the continuance of the Earth Beast: These two horns demonstrate two equal and opposing powers at the origin of this Beast: lamb like and draconic in speech. The one may be gullible and trusting as a little lamb, the other deceptive in practice with hidden and ulterior motives. The political atmosphere in present day America, depicted as Red vs. Blue, absolutely confirms this dichotomy of world views in constant and vacillating struggle with each other. When I consider the dominating worldview of some of the other nations, I come to believe that the very struggle is a gift from God!

America began with a Declaration Of Independence, then the American Continental Congress adopted the Articles of Confederation, the first constitution of the United States, on November 15, 1777. The present Constitution for the United States was written during The Constitutional Convention, those that opposed the concentration of power, perhaps as a concession, were able to get the Bill Of Rights attached to it in an attempt to preserve

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<sup>53</sup> Rev. 11:13.

those enumerated liberties to the people. It was signed on September 17, 1787.

F. Tupper Saussy, in his book, *Rulers Of Evil*, unquestionably exposes the dragon influence and intrigue present in the establishment of the U.S. Constitution, and more specifically the concentration of power (*Nicolaitan*) in the newly created capital of this Beast, the Sovereign City of the District of Columbia. Though this nation was founded upon many Godly or lamb like principles, the draconic influence must eventually turn it to come alongside the draconic power of the Sea Beast that infected it at its inception. The History of this alliance between these two Beasts is that which is foretold in the 13th chapter of the Revelation. This division of power represented by these two horns, seems to portray an equal struggle between a power vested in the people versus a concentration of power vested in the dragon and its patient influence in the creation of an over powerful centralized federal government, when it displaced a simple confederation. This division, if we be correct, is not so much a division of locality, but a division of spirit and worldview in the very heart of the people. The question is, “How long will this nation divided stand?” And, “What will be the demise of it?” This the scripture does not answer beyond the mention of, *a short space*.

6. “*he exerciseth all the power of the first beast before him.*”

It would take two World Wars centered on the dominant locality of the wounded head to lure this Earth Beast into its predicted apocalyptic position of help and support for the Sea Beast.

It is not insignificant that about the same time this Sea Beast receives its deadly head wound that the Earth Beast rises in the New World and in time comes to exercise all of the powers of the First Beast before it until it finally, “*causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*” It is all too evident that America exhibits the dichotomy which the Scripture indicates that it would in the two horns as this Earth Beast. As the Roman Empire was once the visible Police Power of the world, so today, America, since WWII, has emerged as the Police Power of the world, and ...*exerciseth all the power of the first beast before him.*

“Despite recently closing hundreds of bases in Iraq and Afghanistan, the United States still maintains nearly 800 military bases in more than 70 countries and territories abroad – from giant “Little Americas” to small radar facilities. Britain, France and Russia, by contrast, have about 30 foreign bases combined.”<sup>54</sup>

### **The Earth Beast Creates an Image of the Sea Beast:**

*v. 12 [He] causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

Principle in our search for a divine interpretation of the symbol here used, that of an *Image* of a Beast Power, is that found in Daniel chapter two in the first appearance of the *Mystery Babylon Image* from Nebuchadnezzar’s dream. In the first we see a conglomeration of all of the powers that would dominate the world from the first enumerated Sea Beast: that is Babylon its head, which demanded worship of its own Image *in the plain of Dura*,<sup>55</sup> until this amalgamation of the four sea beast powers goes to perdition at the return of Christ.

In this second, end time Image, we see the conglomeration of all of the powers of the earth, for the final conquest of the whole earth, which will come to demand the worship or obedience of *all, both small and great, rich and poor, free and bond*.<sup>56</sup> It is through this image that the wounded head’s healing is complete and through which it can vicariously rule the world, and cause them that dwell on the earth to wonder, *when they behold the beast that was, and is not, and yet is*.<sup>57</sup>

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<sup>54</sup> politico.com/magazine/story/2015/06/us-military-bases-around-the-world-119321.

<sup>55</sup> Dan. 3:1.

<sup>56</sup> Rev.13:16.

<sup>57</sup> Rev. 17:8.

We have learned from Bible History and at the temptation of Christ,<sup>58</sup> that it is Satan who comes to dominate all of the kingdoms of mortal men, regardless of the best beginnings. So, with the Dragon Power firmly entrenched in the U. S. Government at Washington D.C. in *The New World*, World War One is initiated and America lured to engage the conflict in the Sea Beast locality, that is *The Old World*, after which the first attempt to create an *Image* of the Sea Beast ultimately failed: *The League Of Nations* ... founded in “1920 as a result of the Paris Peace Conference that ended the First World War.”<sup>59</sup>

America is not yet ready, but is certainly on the way to becoming the most powerful nation on earth. “The onset of the Second World War showed that the League had failed its primary purpose, which was to prevent any future world war. The League lasted for 26 years; the United Nations replaced it after the end of the Second World War...”<sup>60</sup>

World War II in the same century fully develops American fire power in sight of the entire earth. America concludes WWII with a miraculous fire power previously unseen, the Atomic Bomb, against which none dare make war. *By the means of those miracles which he had power to do*, America convinced the world that *they should make an image to the beast*.

This new Image: “The United Nations is an intergovernmental organization tasked to promote international cooperation and to create and maintain international order. A replacement for the ineffective League of Nations, the organization was established on 24 October 1945 after World War II with the aim of preventing another such conflict. At its founding, the UN had 51 member states; there are now 193 [as of 2018]. The *headquarters of the UN is in Manhattan, New York City*...”<sup>61</sup>

Oh, how the Dragon loves to concentrate power! The United Nations is the *New World* order. America did not join the former League of Nations, but is a founding member of the UN.

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<sup>58</sup> Luke 4:5-6.

<sup>59</sup> Wikipedia.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.



“The UN Charter was drafted at a conference between April-June 1945 in San Francisco, ... this charter took effect on 24 October 1945, and the UN began operation.”

“The organization’s membership grew significantly following *widespread decolonization* in the 1960s, and by the 1970s its budget for economic and social development programs far outstripped its spending on peacekeeping. After the end of the Cold War, the UN took on major military and peacekeeping missions across the world with varying degrees of success.” America, with its 800 military outposts worldwide is the primary police power of the UN.”<sup>62</sup>

The above mentioned decolonization, continued breaking up, answers to the Dan. 7:19 attribute of the Sea Beast, “*which devoured, brake in pieces, and stamped the residue with his feet;*” very fitting with the “*iron mingled with clay*” in the Daniel Chapter Two Image of the feet and ten toes description, “*they shall not cleave one to another; even as iron is not mixed with clay*” preceding the return of Christ to set up His Kingdom.

The UN 2030 Agenda for Sustainable Development, adopted by the General Assembly on 25 September 2015 for transforming our world truly covers just about every realm of human activity and is the perfect model for a worldwide government to support a comprehensive and mandatory Mark of the Beast type monetary system.

Beyond chapter 13 of the Revelation the Scripture makes no further telling exposition of the Image of the Beast; but can one even imagine what more needs to be said? If we have not here discovered the truth, then we must soberly ask: What else could it possibly be?

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<sup>62</sup> Ibid.

## The Mark of the Beast.

*(Rev 13:16-18) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

### I. The Name and Number.

It may be unclear whether the antecedent Earth Beast, or the Image, be the nominative to the verb *causeth*, with which the passage above opens. For the Image is but a construct instigated by the Earth Beast on behalf of the Sea Beast; and the Earth Beast one of several agents or superintendents, in order to the fulfillment of the enactments of the Image.

As to the requirement that all should be made to receive on their right hand, or on their forehead, the mark, name, or number of the Beast, it has been so well and fully illustrated by former commentators in regard to the number from customs prevalent in the Roman world about the time of St. John, and its application to the Papacy has been so clearly shown, that we have little more to do here than to abridge them from the *Horae Apocalypticæ*.<sup>63</sup>

“I now proceed to show the Application of all this to the Papacy:

1. As to the Beast’s name and its *Papal application*. The prophetic statement is thus made in numerical enigma: *Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man: and his number is six hundred threescore and six.*

There are here two things to be premised. *First*, the number 666 given in the usual text is unquestionably correct (χξς´). For Irenaeus in the most positive manner so states it,<sup>64</sup> and also

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<sup>63</sup> *Horae Apocalypticæ* V.3, Ch. IX § 4 II. (inc. selected footnotes), Reformation Quincentennial Edition, Cross The Border Publishing.  
[www.HoraeApocalypticæ.wordpress.com](http://www.HoraeApocalypticæ.wordpress.com).

<sup>64</sup> It seems there was a reading in some copies extant even then of χις´, *instead of* χξς´, 616 instead of 666; – a reading still perpetuated in the Codex Ephrem, and by the Expositor Tichonius. Against it Irenaeus inveighs...

Hippolytus; nor, of the many solutions suggested by the Fathers, is there any one founded on any other number.<sup>65</sup>

2. There is the highest probability of the language and number of the word meant being Greek, and not *Hebrew*: because the Revelation was intended for the use of Gentile Church, to whom Hebrew was scarcely known; because the first and last letters of the Greek alphabet are expressly selected by Christ in the Apocalypse, and not those of the Hebrew, to express his eternity, “I am A and Ω saith the Lord,”<sup>66</sup> because the *numerals* in which the enigma is expressed; (χξζ’) are *Greek* numerals; and because Irenaeus directly asserts, and all the other early Fathers imply, by making their solutions in Greek, that it was understood by *them* to be the language intended by the Divine Spirit.<sup>67</sup> Other languages besides Greek and Hebrew I conceive to be out of the question. More especially in the imperfect numerals of the Latin language there is no example so early.

These two things premised, we proceed to the solution of the enigma, and inference of the name from the number given. Nor can I conceive any name more appropriate, and in every point satisfactory, than the famous name (Λατεινος), given by Irenaeus; itself “*the name of a man*,” viz. Of the father of the Latin race, *Latinus*,<sup>68</sup> and of which the numeral value is exactly 666. “It seems to me,” he says, “very probable: since this is a name of the last of Daniel’s four kingdoms; they being Latins that now reign.” ...

And Hippolytus, his disciple and follower not very long after, both in the episcopate and in martyrdom, urges the probability of the same name Λατεινος, with much more distinctness and decision of judgment in its favor. And this for the very reason previously suggested by Irenaeus; viz. That it was the name of the holders of the fourth prophetic empire: which empire he knew was to

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<sup>65</sup> It is the reading, moreover, of all the most ancient manuscripts except the Codex Ephrem; especially of the famous Codex Alexandrinus in the British Museum; a manuscript of the supposed date, says Mr. Tregelles, of the 5th century; – in which manuscript it is written at full length, ἐξάκοστοι ἐξηκοντα ἑξ.

<sup>66</sup> Rev.1:8. So Tichonius in loc.

<sup>67</sup> There is no exception, I believe, whatever among the Fathers of the first six centuries.

<sup>68</sup> The appellative, as “the name of a man,” did not after this become obsolete. It has continued even to comparatively modern times, e. g. I observe Latinus Vestanus among the subscriptions to the 5th Lateran Council, Hard. ix. 1708. And others of the name are recorded in Moreri’s Encyclopaedia.

continue, though changed, and under the new heading of Antichrist, till Christ's second coming to take the kingdom with his saints. "It is manifest to all," he says, when speaking of the new Head accruing to the Roman Beast, after the healing of its deadly wound. "For they who now reign are *Latins* (*Λατινοί*): and the name, transmuted into that of an individual, becomes *Λατεινος*."

I shall presently have to show the peculiar appropriateness in this point of view of the name *Λατεινος*; an appropriateness very far greater than ... originally recommended by the high double authority of Irenaeus and Hippolytus, and recommended yet more by its own intrinsic appropriateness, – its number (in the word's usual mystic orthography) 666, its name that of a man, and name too of the then holders of that fourth of the four great mundane empires, out of which Antichrist was to rise, – stands forth for our acceptance disencumbered on this point, and free.

And indeed in this last-mentioned point of view, viz. As a popular and local appellative, it had, when applied to the *last or anti-Christian head and form of the Roman Beast*, an appropriateness unfolded in subsequent history that the [early] Fathers little anticipated: an appropriateness such that I doubt not, had Irenaeus known it, he would have regarded the name as not merely one out of two almost equally probable solutions, but the *only* and all but *certain solution*. – It is this. In the time of Irenaeus, though the then reigning emperor and nation *might* be called, as he observes, *Latins*. Yet the appellative so applied was unusual; the *nation* being *Romans*, the *language* only called *Latin*<sup>69</sup> But so it was that, a few centuries after, when the Western Empire had broken up into ten barbaric kingdoms, with Rome as their common religious center and capital, preparatory, according to prophecy, to the development of Antichrist, so it was, I say, that just at that critical conjuncture the Eastern, separating themselves from the nations of the West, instead of the national appellation of *Greeks* which more properly belonged to them, somewhat remarkably appropriated to themselves the distinctive appellative of *Romans*:<sup>70</sup>

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<sup>69</sup> "The Gentile name of Latinus, or a Latin, was in the victorious days of the Republic and Empire, almost lost in the more favorite Gentile name of Romanus, a Roman." Faber on the Proph. ii. 346, (Ed. 1810.) Under the idea of Nero being the Antichristian man intended, Heinrichs very naturally expresses his inability to perceive why the numeral of Romanus was not rather the one given, ii. 246.

<sup>70</sup> *Ῥωμαῖοι* So the Byzantine writers passim. See J. E. Clarke, pp. 173 – 176.

and affixed to those Western kingdoms, one and all, connected with Rome, the very appellative of *Latins* here predicted in enigma. Nor did the latter fail to accept, and adopt, the title,<sup>71</sup> so that it became thenceforward the peculiar distinctive title of the Roman Empire in its *last* form; including both *Body and Head*. It was the Latin world, the Latin kingdoms, the Latin Church, the Latin Patriarch, the Latin Clergy, the Latin Councils.<sup>72</sup> Indeed the Romanists of the West did on their part whatever might yet more add to the appropriateness of the apocalyptic appellation. To use Dr. More's words, "They Latinize in everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal Councils speak in Latin... The Scripture<sup>73</sup> is read in no other language under Popery than Latin... In short, all things are Latin."<sup>74</sup> ... And the total failure of every solution of other tendency, I mean of every one of which the object has been to turn away the application from the Popedom to some quite different enemy, or supposed enemy of Christ's Church, whether Pagan, Protestant, or Islam, has only served to make it the more remarkable, and the more convincing."

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<sup>71</sup> Jerome, as early as the time of the first Gothic invasion, applied the term to his countrymen, the Italian Romans. In his Preface to Isaiah he writes; "Quantae difficultatis, ut Latini nostri mihi ignoscant, si prolixius locutus fuero." A century later, Justinian orders his Decrees to be written "Latinis verbis inter Latinos" Index on Decretum.

<sup>72</sup> This is the distinctive designation given by Gibbon to the Western Papal Kingdoms after the completed division of the empire: – by Gibbon, almost always accurate, almost always Apocalyptic, in his historic pictures and even phraseology! So Clarke, *ibid*. Even as regards the chief of the Latin kings, crowned "Emperor of the Romans" by the Pope, the Byzantine emperors, from after the times of Charlemagne and Lothaire I, "refused to prostitute to the kings of Germany the title of Roman Emperors." Gibb. ix. 195.

As examples in authentic documents of this appropriation of the title by the Papal kingdoms and Popes, J. E. Clarke cites two extracts: one from an edict of the Council of Basle (A.D. 1437) which designates itself as "copiosissimam subventionem pro unione Grmcorum cum Latinis:" the other from a Bull of Pope Eugenius LV, of nearly the same date, which speaks of the "sanctissima Latinorum et Grsecorum unio." – So again the Latin kingdom of Jerusalem, &c. – It strikes me too as deserving notice, that in the German the more ancient mode of spelling the word has been retained, – Latcin, Lateinisch; especially as the German Empire was so long the Latin Empire, in connection with Rome.

<sup>73</sup> The Council of Trent, as is well known, declared the Latin Vulgate to be the only authentic version; and their Doctors have preferred it to the Hebrew and Greek text itself, though written by the prophets and apostles.

<sup>74</sup> This extract is appropriately given by Bishop Newton, Clarke, and others. So too in Bale, p. 257, *infra*.

*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (Rev 13:16-17)*

## II. Mark of the Beast in its Final Form.

We have seen in the pre-Reformation and Reformation history<sup>75</sup> the enforcement of prohibitions, confiscations, and forfeiture of life, liberty, and property against hundreds of millions of those whom that Great Apostate Church deemed to be heretics during its 1260 year rule. And we notice that this same beast with the mark, number and name is given new life, perhaps somewhat clandestinely when the wounded head is healed and regains control of, and again mounts the Beast, with the help of its companions, the Two Horned Earth Beast and the Image it creates. And how that when her past judgment and wounding came that such judgement fell upon those which had the mark of the beast, as well as the seat of the beast.<sup>76</sup> We understand by verse 18, “*it is the number of a man; and his number is...*,” that the beast derives its number from the man who represents or heads it: The *man of sin*, Daniels *little horn*, and the *Antichrist* – The Latin Man.

But here, in conjunction with the Earth Beast and the Image, a peculiarity in a universal requirement for the *Mark of the Beast* in order to *buy or sell* would seem to bring about a worldwide condition where the Antichrist will dominate or supplant the monetary systems of the entire world, so that they could exclude those who will not capitulate, but instead choose to live in obedience to the true Gospel of Christ and his kingdom, so that they will be disqualified from the world’s universal system of buying and selling. Over the last century we have seen a complete move from trade in gold and silver money, or substance, to trade in fiat currency, currency with no intrinsic value, now even primarily digital cyber money.

At this time, more than any other time in history, it has become all too obvious for the saints to observe the predicted Mark of the Beast monetary system and a universal mandatory identification developing, as it is plainly unfolding before our very eyes. It seems the “Great Covid Flu Panic of 2020-21” has only clarified our view

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<sup>75</sup> History Of Protestantism, J. A. Wyllie

<sup>76</sup> Rev. 16:10

of this future with its so obvious strides toward a totally digital monetary system, and developing identification (or mark) technologies. All of this very much a part of the UN 2030 Agenda, therefore unfolding according to the end in view of this chapter of the Revelation - God help us all!





## 7 – Mystery Babylon and the Beast Powers

*Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

As the New Testament era opens, the Chaldean city of Babylon merely exists as subjugated to the Roman Empire, certainly not reaching to the greatness of the city here described. The complete descriptor at Rev.17:5 is most revealing: *And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

### Mystery Babylon

So, we understand that we are not talking about literal Babylon here, a **MYSTERY** is what is literal. She is referred to in the feminine, like the church, and a mother, not the masculine character of the beast powers. She is a church, but she is an unfaithful harlot church. She does not stay in the proper sphere of church government; she *commits fornication* with the civil rulers in order to obtain the power she so desperately covets. She is the mother of that great *falling away*, headed by the *man of sin*, who is called the *son of perdition*; she is *the mother of harlots and abominations*. The term abominations here should bring to mind the *abomination that maketh desolate*, being a wrong sacrifice in the temple of God; she offers a bloodless sacrifice, in contradistinction to what the scripture declares, *without the shedding of blood there is no remission of sin*.<sup>77</sup> Her *man of sin... sitteth in the temple of God, shewing himself that he is God*.<sup>78</sup> Let us not forget, that the New Testament church is the temple of God.

*(Rev 17:1) And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: (2) With whom the kings of the earth have committed fornication, and the*

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<sup>77</sup> Heb.9:22.

<sup>78</sup> 2Th. 2:3-4. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; (4) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

*inhabitants of the earth have been made drunk with the wine of her fornication.*

The early church Fathers, until the fall of Imperial Rome, certainly had an argument for the City of Rome, as the capital of the Roman Empire, qualifying as Babylon. But we are talking about a Great Apostate Church here, one that *sitteth upon many waters*. The symbolic use of *waters*, as we have learned, represent *peoples and multitudes and nations and tongues*. No longer confined to the Old World in our present day, she can now be found on *many waters*, everywhere on the face of the earth, offering her counterfeit bloodless sacrifice, idolatries, and numerous other abominations, to *the inhabitants of the earth*, the whole earth.

*(v.3) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. (4) And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: (5) And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

Now we understand the relationship between the woman, Mystery Babylon, and the Beast. She *rides* or controls the *scarlet coloured beast*, the *red dragon, having seven heads and ten horns*,<sup>79</sup> as opposed to the *woman clothed with the sun*,<sup>80</sup> the true church, driven into the wilderness.<sup>81</sup> Her seat of power, the Vatican, is located in that City represented as that little horn out of the 10 horn powers. That little horn being given a mouth speaking blasphemy identifies it as a religious power. The mouth of the little horn is that *man of sin*; also called the Antichrist, who opposes the True Christ; and the False Prophet, who takes the place of Moses'

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<sup>79</sup> Rev 12:1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:.

<sup>80</sup> Rev 12:3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

<sup>81</sup> Rev 12:6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

True Prophet,<sup>82</sup> the Messiah that Israel was waiting for. This False Prophet is cast into the lake of fire with The Beast, to perdition.

*(6) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

No organization on the face of the earth is responsible for the death of more Bible believing Christians, whom they labeled heretics, than the Roman Catholic Church, with its headquarters at The Vatican. The Vatican is the little horn, and so qualifies, as it does have a sovereign status among the nations of the world, *with whom the kings of the earth have committed fornication*. The Vatican is located in the same city that was the capital of the pagan Imperial Roman Empire.

*Rev 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

The number of her victims, of the witnesses or martyrs of Jesus, easily numbers into the hundreds of millions over the last 1500 years; Wherever there is genocide, wherever thousands or millions have perished in political convulsions, you will find her agents, and you will find blood on her hands. Even today, you will find her shadow government there, behind the obvious, under cover of several layers of culpable deniability. She does not want to be openly seen as in her past inquisitions, she hopes to evade the retribution for her crimes, a retribution she felt in the past – that near deadly head wound – nevertheless her judgment will come. Observe:

*Rev 16:17-19 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. (18) And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. (19) And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before*

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<sup>82</sup> Deut 18:15. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

God, to give unto her the cup of the wine of the fierceness of his wrath.

### A Woman Rides the Beast

*(Rev 17:7) And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. (8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:*

Here she comes, riding the beast out of the bottomless pit for what will be her final act. Here are the several phases of the Roman Beast as it carries the Mother of Harlots: it was, and is not, and shall ascend, before it goes to perdition. This is repeated with a slight variation before the verse closes; Observe.

*and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

Chapter 13 gives us a little more detail as to the circumstance of these phase changes in this, the Roman or Sea Beast in its final manifestation.

*Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

This Beast obviously was before *one of his heads* seemed to be *wounded to death* (it had seven heads), this state of apparent death answers to the is not, and yet is phase, and of course the healing answers to the and shall ascend phase; also notice the adulation or comparable wonder that the beast receives in both of the above illustrations.

And there is more. It is written at verse 14, the beast, which had the wound by a sword, and did live.

Here we observe that this beast received its head *wound by a sword, and did live*; a further witness of our correct harmony in synchronizing these verses, as well as ascertaining the cause of its temporary demise and subsequent resurrection. Warfare or a sword, was the mode of judgment and the cause of what appeared

to be its near death. The Vatican lost its sovereignty after 1260 years of overt tyranny imposed by its false miracles, deceptions, and fornication with the several ten horns of the Sea Beast locality. But it did not die, only one of its seven heads had been wounded. By her cunning and intrigue she has regained her sovereignty and now exercises a tyranny unparalleled, under the shadow of practiced deception and international intrigue, so much so, that she is about to implement her mark of the beast system on the entire planet.<sup>83</sup>

*(Rev. 17:9) And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

These seven hills, or mountains, only point us to the domicile of the *woman*, that we may identify her and so unravel the enigma. E. B. Elliot, Matthew Henry, the great Reformers, and numerous early church fathers all agree, and direct us to the famed seven hilled city of Rome, to look there for the seat of this blasphemous, adulterous, apostate church. There we will find her headquarters.

### **A Riddle of King or Beast Powers**

Now we turn to the enigma of the beast powers, that we might rightly determine their place and interaction with the people of God in history. Observe,

*(Rev. 17:10-11) And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. (11) And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

To avoid confusion here, we look at the Greek for the word *kings*, βασιλεύς (pronounced *bas-il-yooce'*), meaning a sovereignty or foundation of power, so not necessarily a singular king or man; Verse 11 interchanges<sup>84</sup> the word *beast*, the Greek θηρίον (pronounced *thay-ree'-on*), in reference to those *kings*, so clarifying the use in this context, being the same apocalyptic term that is the object of our exposition.

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<sup>83</sup> Rev 13:17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

<sup>84</sup> King / Beast: βασιλεύς / θηρίον.

Therefore, we understand that there are seven Beast Powers, five had *fallen* in history at the time John receives the Revelation, 95 AD. Following our established hypothesis that the revelation only concerns powers having to do with the people of God, we must reach into the history of the Hebrew Nation for the previous powers that it interacted with.

*Five had fallen:*

1. Egypt,
2. Assyria,
3. Babylon,
4. Medo-Persia, and
5. Greece.

The *one is*, would be the Roman Beast, present at the time when it exiled John to Patmos

6. Rome.

This leaves *the other* beast which *is not yet come*, to appear sometime in the future afterwards, which must be the beast revealed in chapter 13 as the Earth Beast.

7. America

Then one of the former *seven* reasserts itself at the end and is enumerated as the eighth. Because it is the Roman Beast that *goes to perdition* when Christ returns, it must be the sixth that reasserts itself as the eighth when its deadly head wound is healed.

8. Rome, The Babylon Whore, acting vicariously through the Image of the Beast.

Now we get more detail into the divisions of power represented by the horns on this Beast.

*(v.12) And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;*

About 95 AD, when John penned the Revelation, these divisions of the beast power represented by the ten horns had *received no kingdom as yet;*

*but receive power as kings one hour with the beast.*

Some interpret the *one hour* by the day/year principle, which would represent a literal period of about two weeks. However, the context seems to imply something quite different. Chapter 18 gives even more details of the events described, where the period of time

designated as *one day* at Rev. 18:8 is also called *one hour* in vs. 10, 17, and 19; clearly indicating that the time is neither literal nor precise, but rather, a brief period of time, unspecified as to its precise length. Therefore, it seems preferable to understand the expression *one hour* here, in the same sense, as signifying a brief but unspecified period of time.

*(13) These have one mind, and shall give their power and strength unto the beast.*

These ten and various divisions of the Roman Empire speedily seceded their power to the Beast and the Whore which it carried. The various kings, parliaments, prime ministers, and governors of these divisions over the history of the 1260 year epoch in view, rarely ruled independently of the *power and strength of the beast* controlled by the Apostate Whore.

*(14) These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

Here we look forward to the end in view for the Beast Power, that is, the time foretold when it *goeth into perdition*, when Christ returns with all of His saints, who will never again be overcome by their enemies, but rather will overcome them. However, in the meantime the Beast Power will make war with the Lamb.

*(15) And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

Here the angel does regress to explain the meaning of the *many waters* upon which *the great whore* is seated (v.1): Being a highly populated area of different nations of various languages; easily identified as Western Europe, the Old World locality of the Western Roman Empire which rose up out of the *sea* rather than the *earth*, at the era indicated.

*(16) And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

Though judgement had previously fallen upon *the seat of the beast* (Rev.16:10), where the whore sat when it received its wound

by the sword, the ten divisions experiencing that same judgment, nevertheless, did not repent (Rev.16:9). Here we see a total and complete desolation where they, the horn powers which she used and abused or committed fornication with, will finally turn on her and *burn her with fire*.

*(17) For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

May we always be assured that no matter what the circumstance of the world around us, and our place in it, it is the will of God, and His purpose that rules.

*(18) And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

The emphasis, the importance of understanding just who, and what this Great Apostate Whore church is, is again asserted. God does not want His Elect to be mistaken whatsoever about the identity of this woman, where her seat is, and what she represents.

### **The Judgment and Fall of Mystery Babylon**

*(Rev 18:1-3) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. (2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (3) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

The god of Mystery Babylon is not God the Father, Who art in Heaven and His Government, but this unfaithful woman covets the temporal power of the kingdoms of this world and commits fornication with the rulers of those governments, rather than submit to the King of Heaven, Jesus, who rejected that very temptation when tested in the wilderness. Truly their god is the god of this world:

If there be any elect, any that love the Creator more than they love the creation, any that prefer the true gospel to the false



miracles and idolatry that surrounds them in this apostate congregation that they, by whatever circumstance find themselves in, the True Heavenly Father here calls them to, “*come out of her my people.*”

*(Rev 18:4) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

If they do not worship the true God of heaven, what is that spirit lurking behind all of the idolatry, false sacrifice, and spiritual fornication of this great city Mystery Babylon? Only the scripture can answer this question. Observe,

*(Ezekiel 28:13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. (14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. (15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

Until iniquity was found in thee.

*(Ezekiel 28:16) By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. (17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (18) Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. (19) All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

It is astonishing that we see Satan anthropomorphized in the illustration of Mystery Babylon by the similarity between the Ezekiel and Revelation text here. Observe,

*(Rev 18:5) For her sins have reached unto heaven, and God hath remembered her iniquities. (6) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. (7) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

*(8) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. (9) And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, (10) Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. (11) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:*

*(12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, (13) And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. (14) And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*

*(15) The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, (16) And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! (17)*

*For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, (18) And cried when they saw the smoke of her burning, saying, What city is like unto this great city! (19) And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.*

*(20) Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. (21) And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. (22) And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; (23) And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

*(24) And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

We take notice of the overwhelming use of the feminine pronouns here, which as we have learned, when apocalyptically ascribed, point to the church. In this case the church is explicitly apostate. Mystery Babylon is found *upon many waters*, the nations, peoples and tongues over the whole earth. Therefore, the city being described, is a spiritual city, though its earthly capital is expressly defined. In the same way we find that the true and faithful church is described as the *city of the living God*, whose capital is *above* and not earthly, and *the mother of us all*. Observe,

*(Heb 12:22-24) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (23) To the general assembly and church of the firstborn, which are written in*

*heaven, and to God the Judge of all, and to the spirits of just men made perfect, (24) And to Jesus the mediator of the new covenant...*

*(Gal.4:26) But Jerusalem which is above is free, which is the mother of us all.*

Finally, we see the end in view for the beast and them that worshiped his image, and the False Prophet, who is the Man of Sin or that line of men, which line will here come to its end.

*(Rev 19:17-21) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; (18) That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. (19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (21) And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

**Even so, come Lord Jesus!  
Amen!**

## 8 – Conclusion of the Matter

Many expositors claim to interpret scripture by scripture, and it is true that scripture should be interpreted by scripture. Apocalyptic terms and symbols should be defined by scripture explicitly with one or two witnesses. So much about these symbols are assumed and believed with very little biblical foundation. Certainly, God has explicitly used these symbols to represent what He reveals in divine interpretation.

*Divine Interpretation* is only what the Bible itself explicitly reveals as an interpretation in the context of any apocalyptic symbols used. Interpretation by conjecture alone, should always be suspect and never relied upon for a definite determination, or to become dogmatic.

### **Brief Outline of the Beast Powers and related Symbols.**

For instance, In Daniel 7, “In the first year of Belshazzar king of Babylon” four Governing Powers are introduced as various beasts (or animals). “The first was like a lion”, “a second, like to a bear”, and the third, “like a leopard”. The fourth, “it was diverse from all the beasts that were before it; and it had ten horns.” We also learn that these “four great beasts came up from the sea”.

When we overlay Daniel, chapters 2, 7, and 8 these four powers are revealed as Babylon, Media-Persia, Greece, and Rome, describing them as “kingdoms” and using the word “nation”.

History verifies that these four and different powerful nations individually rose up in the Western European locality of the Old World. After the prior dominion over Israel by Egypt and Assyria, Babylon first conquered Israel and assimilated all of the nations around her on its rise to power. The Medes and Persians then conquered Babylon and assimilated all that it had conquered. Alexander the Great in his turn took everything for Greece. When Alexander died his kingdom was divided between four of his generals. Out of one of those divisions the Roman Empire rose up from the City of Rome, then conquered and assimilated the whole of Western Europe.

According to the divine interpretation, given in context with the prophecies, along with the witness of history, we verify the meaning of the “beast symbol” and the associated symbols attached to it.

Observe,

1. They all dominated the Israel of God: Before Christ, National Israel; after Christ, the Church – the Supra-National Israel of God, along with the other nations around them; Apocalyptic prophecy primarily has to do with Beast Powers that are concerned with and interact with God’s people.

2. Each Beast Power, as it rose up had power over a specific locality identified as an individual city, kingdom or nation; and they were original powers when they rose up.

3. Each of the enumerated four sea beasts of Daniel conquered and assimilated the people and territory of the beasts before it, having risen up from the same locality, the symbolic sea.

4. The “sea” symbol represents the locality where these four individual beast powers rose up, in this case, Western Europe. This is verified by history itself, then later by divine interpretation at Rev. 17:15 as “*The waters, or sea ...are peoples, and multitudes, and nations, and tongues.*”

5. None of the succeeding sea beasts were a division of any of the ones before them; they only assimilate when in the same locality; they do not divide into another beast power as some would posit, to the contrary, the rule of scripture establishes, that any division of a beast is noted by the addition of horns.

6. Horns appear on a beast when there is a notable division of power. We first learn this from “*The ram which thou sawest having two horns are the kings of Media and Persia.*” (Dan 8:20) And, “*the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king [Alexander]. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation.*” (Dan 8:21-22)

Now we fast forward to the Beast Symbols that appear in the Revelation and the New Testament era. Chapter 12 introduces “*a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*” Dan. 7 tells us that “*it was diverse from all the beasts that were before it; and it had ten horns*”, and it “*shall devour the whole earth*”. The previous three were depicted as warm-blooded animals, whereas this beast is cold-blooded; it is the only one with multiple heads; and it devours “*the whole earth*”. We also notice the introduction of the symbolic crowns, or diadems; *seven crowns upon his heads.*

Chapter 13 again introduces the Sea Beast “*having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*” He also has the attributes of a leopard, bear and lion, with power from the dragon. In all of these appearances there is mentioned an equal time frame, though expressed in different terms. “*a time and times and the dividing of time*”- Dan 7:25; “*a thousand two hundred and threescore days*”- Rev. 12:6; “*forty and two months*”- Rev 13:5. And notice, “*upon his horns ten crowns,*” the crowns have moved from the heads to the horns.

7. It seems that the crown placement would refer to a change in the primary seat of political power in this beast. History itself and alone will reveal exactly what era the crown placement change represents. However, the text would seem to indicate that the crowns appear first on the heads, then move to the horns; also, the crowns only being introduced in the Revelation would indicate the New Testament era as the time of this change. Also notice that though the crowns have removed from the heads to the horns, the heads are then identified by *the name of blasphemy* being upon them, indicating an apostate religious nature.

### **The Beast symbol:**

The word *beast* is used as an apocalyptic symbol 6 times in Daniel chapter 7, then found 37 times in the Revelation chapters 11-20. This is a very important symbol to understanding the Revelation. Daniel 7 describes “*four great beasts came up from the sea*” with different characteristics. The fourth of which “*had ten horns*”, we have determined to be the same power that is described severally in the Revelation, also as having ten horns. Whereas John has not interpreted this symbol to us in the text, Daniel explicitly defines the symbol for us:

Dan. 7:23, *Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth...*

Now we know, when we see the word *beast* being used symbolically, that we are talking about a prominent kingdom or ruling power in the earth. It would be a mistake to apply the term to a singular individual when the term is used apocalyptically. Also ask, in what way the fourth beast was *diverse*, the text does not tell all: but we later learn that it had seven heads!

The Scripture explicitly names four of the *beast powers* thus: Daniel 7 opens “*In the first year of Belshazzar king of Babylon*” with the revelation of four beast powers being introduced. Babylon, Medo-Persia, Greece, and Rome. Chapter 8 opens “*In the third year of the reign of king Belshazzar*”. In this chapter the symbol “*beast*” is not explicitly used. But two of the kingdoms explicitly named are rather described as different beasts, or animals if you prefer: *The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.* (Dan. 8:20-21)

For confirmation of our thesis here we also refer to Daniel Chapter two, which outlines the same four dominating powers as those referenced as the beasts of chapters 7 and 8, which reign until Christ sets up His Kingdom, however exposed as successive parts of the same image instead, which is also followed by an even more succinct divine interpretation in the text itself.

### **Head symbol upon a beast:**

Where do the four heads of the Daniel 7:6 leopard fit into our apocalyptic chronology? First, we must ask: Does the symbolic use of “head” in Dan 7:6 have the same meaning as the usage in the Revelation?

The Daniel 7:6 beast is identified as Grecia when recapitulated in Chapter eight, where in its final form it has a fourfold division represented by four horns after its single horn is broken off of its single head. Therefore, the four heads of chapter seven, merely represent the same division as do the four horns in chapter eight. These heads and horns should not be extended to the divisions expressed in the Revelation with the Great Red Dragon’s seven heads, as they are different beasts, and would only create irreconcilable combinations in the different context.

The only logical conclusion is, that the heads of Dan. 7:6 do not represent the same divisions as those of the Revelation Sea Beast. It is obvious that more than one head or horn merely represents a division of territory or power within an apocalyptic beast.

### **Horn symbol upon a beast:**

Daniel 8:20 also gives us some insight into the “*horn*” symbol as an attribute when they appear on a beast power. We notice that the “*ram which thou sawest having two horns are the kings of*



*Media and Persia*” indicate an obvious division of power within a beast. In verse 21: “*And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king*” indicates the singular power of Alexander the Great when Greece conquered and assimilated the two sea beast powers (Babylon and Medo-Persia) that fell before it.

In the next verse: *Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. (Dan. 8:22)* Which indicates that when Alexander suddenly died, Greece was divided between four of his generals – this is the famous and well-known history that followed the prophecy.

We notice that Fourth Sea Beast of Daniel 7, the Dragon of Revelation 12, and the Sea Beast of Revelation 13 all have ten horns. By all of the commonalities present it is reliably held that these are all one and the same beast power as it appears at different intervals in history. The seven heads being omitted from the Daniel description may be nothing other than a simple omission, in that the description there does not include all of the attributes later revealed as well. Also notice that the ten horns appear at Daniel 7 without an explanation of the divisions represented. With the additional information given to John at 95 AD, we learn that even then, those horn divisions had *received no kingdom as yet* (Rev.17:12). Therefore, they appear at first as mere divisions of territory, or placeholders for kingdoms to come at a future date.

Last of all, we are introduced to the two horned earth beast of Rev. 13, which horns are not differentiated as were the Dan. 8:3 Ram, a “*ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.*” By contrast this would seem to indicate that the horns of this Earth Beast’s divisions would be equal in power and strength throughout the *short space* duration of the power indicated. The Earth Beast’s horn divisions may however be differentiated by the opposing character traits expressed, *like a lamb* and *dragon speaking*! Some posit that these traits are akin to a wolf in sheep’s clothing, but this conjecture has only been used to overthrow the beast symbol and supplant the False Prophet in its place. Therefore, we must apply what we have learned thus far, there being no explicit statement to the contrary.

### Crown symbol upon a beast:

*Rev. 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*

At the time of the fall of Pagan Rome, here represented by the ten horned beast appearing as a red dragon, was celebrated in Roman history when Christianity was elevated to the State Religion by the coinage impressed with the State standard over a dragon by Constantine. The ten horns representing the coming division of the kingdom upon the invasion of the Barbarous nations from the north – we have the testimony of Irenaeus from the second century that this was the understanding of the prophecy even before it happened. “I have observed on the Apostle’s statement, that the Thessalonian Christians knew what the hindrance was that prevented the development of this *Man of Sin*: and we have the consenting testimony of the early Fathers, from Irenaeus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the Imperial power ruling and residing at Rome.”<sup>85</sup>

The crowns being upon the heads of the beast rather than on the horn divisions indicates that power was centralized and under the primary dominance of the seven hilled City of Rome Pagan until the fall of the imperial power.

*Rev. 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

Here the crowns move from the heads to the horns and the rule of the Imperial Pagan Era comes to an end. The 1260 years of Papal (*man of sin*) dominancy over the ten divisions of the horn powers begins. This would concur with the little horn of Daniel where three of the ten horns were subdued by it, then leaving the

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<sup>85</sup> E. B. Elliot. See the references to Tertullian, Lactantius, Chrysostom, Jerome, Vol. i. Augustine is the first, I believe, who expresses himself doubtful on the subject. He too, however, while professing his own ignorance, mentions the explanation above given as prevailing; and only adds, as another solution, that he had also heard the hindrance (το κατεχον) explained as meaning the want, so far, of a sufficient multitude of apostates, to make up for Antichrist the necessary constituency of a kingdom, without which his development could not take place. De Civitate Dei xx. 19. 3. ([www.horaeapocalypticae.wordpress.com](http://www.horaeapocalypticae.wordpress.com))

remaining horns variously sharing power<sup>86</sup> or fornicating with the dominant little horn of Antichristian Rome.

Following with the 1260-year overt Papal reign of Western Europe, the crowns remain on the several divisions represented by the ten horns, but Papal Rome retains its antichristian status and religious power represented by *upon his heads the name of blasphemy* and as *the whore that rides the beast*, with a peculiar notice of intrigue, *was and is not, yet is*. This is the present condition of Western Europe in apocalyptic terms, so that the Dragon Sea Beast can assume its final revealed status before the consummation, which requires its affiliation with the Two Horned Earth Beast and the Image it creates as outlined in chapter 13.

### Answering Contrary Views, Past and Present

Many nineteenth century historicist expositors have concluded that the *earth beast* is the *false prophet*. E. B. Elliot for instance, believed as illustrated in his *Chronology of the World*<sup>87</sup> that the present year of 1846, was the 5974<sup>th</sup> year from Adam.<sup>88</sup> There being a mere 26 years until the seventh millennium, he assumed that those things, which would later become obvious as they unfolded over the next 160 years instead, must be found in history. We have also learned here that God expressly keeps some things future, *sealed up*, to the time of the generation to which they belong. As the Futurists err in speculation of the future, so the Historicist may err by speculating that things that are yet sealed up for future generations – they strain to place them in the past.

If E. B. Elliot were writing in our generation, based upon his work of history fulfilled up to his time, I have every confidence that his conclusions of prophecy fulfilled in history since then, would be very close to that discovered in this exposition.

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<sup>86</sup> Rev.17:12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. (See ch.7 §3).

<sup>87</sup> Horae 5<sup>th</sup> ed, Vol 4 pg.259.

<sup>88</sup> See Appendix, What Year Is It.

## Some objections

1. “Some historicists teach that the second beast of Revelation 13, the earth beast, is the USA; because it was created out of a large, mostly unpopulated land and because America appears to be the most powerful nation in the world. But the fourth and last beast of Daniel is the Roman beast kingdom.”<sup>89</sup>

Answer: Here this author rightly looks to Daniel, and correctly discerns that the fourth beast is Rome, but somehow jumps to the conclusion that the text there excludes the future appearance of another beast power, contrary to the express introduction of “*another beast*” in Rev. 13; then concludes that the earth beast is not really *another beast* but rather a division of the Sea Beast. We have however learned from our exposition here that such divisions of power within or out of a beast are expressed as horns upon the beast. No beast power in Daniel or the Revelation expressly divides into several separate beasts. The express scriptural precedent is that they only assimilate those preceding – they never divide into a separate beast.

2. “Let’s go through the narrative of the *earth beast* to see how it’s still pointing to the Roman beast kingdom and not the USA. Revelation 13:11 “*Then I saw another beast coming up out of the earth.*”

The word ‘*earth*’ in Strong’s Greek is *ghay*, which means; *soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application):—country, earth(-ly), ground, land, world.*”<sup>90</sup>

Answer: Here our detractor doubles down by interpreting what should be taken in its Apocalyptic sense, and rather applies the regular definition of the word. He does however contrarily interpret the Sea Beast’s rising up *out of the sea* by the apocalyptic meaning, but fails to use apocalyptic contrast to the Earth Beast rising *out of the earth* – that would not support his thesis. We cannot ignore the divine interpretation of the symbol when it simply suits us to do so.

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<sup>89</sup> D. Wilcoxson, author, Revelation Timeline Decoded.

<sup>90</sup> Ibid.

3. “The term ‘beast’ in Revelation 13 is not just pointing to a kingdom, but to the leader of the Roman beast kingdom; who is a liar, a deceiver, that subverts Messiah’s Ekklesia.

Let’s look at what the word ‘beast’ means and apply it. The Strong’s Greek Dictionary word for beast is 2342 *therion*, which means; a dangerous animal:—(venomous, wild) beast.

This word is used in Titus 1:10-12. *For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake...*

Now let’s apply it to the Popes of Rome, who are called the ‘beast’ in Revelation. They have a track record of being liars, vain talkers who teach concepts contrary to Scripture, who steal the wealth of Catholics with promises of reduced time in purgatory and salvation, for filthy lucre’s sake...”<sup>91</sup>

Answer: Here the same mistake is made again, of ignoring the apocalyptic sense of the word entirely, by applying the ordinary meaning of the word as it is used to describe certain individuals. It is true that the ordinary meaning of the word used will infer some characteristic as we have previously addressed, so again, we cannot ignore the divine interpretation of the symbol when it simply suits us to do so.

4. “The one who is called the ‘*beast*’ by John in Revelation is the office of the papacy, the Popes of Rome. Now John declares that another ‘*beast*,’ *another liar, another deceiver*; the Black Pope, rises to power over the Roman kingdom. Instead of being called the ‘*beast*,’ this Pope is called the ‘*false prophet*.’

What *land (earth)* is the first beast from? Rome. So when it says that the next beast comes up out of the *earth*, it’s telling us that it rises to power out of the same *land* of Rome.

John is pointing to a new phase of the Roman beast kingdom and saying that the leader would rise to power out of the land of the Vatican, the headquarters of the previous leader, the *antichrist beast* Pope. And that’s what the Jesuit Superior General did. It was the General who was empowered in 1540

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<sup>91</sup> Ibid.

AD, who lived in the *land*, the *earth*, of the Vatican for over 250 years...”<sup>92</sup>

Answer: While I agree with his observations about the Papacy, those simple truths do not uphold the blatant assertion that, to quote, “it’s telling us that it rises to power out of the same *land* of Rome.” The text is *telling us* no such thing. This is a prime example of eisegesis, reading into the text what you want others to believe. There are at least six such asserted assumptions in this quote alone.

5. “Notice that Revelation 13 is pointing to ‘he’, a man, not a country. It’s pointing to the leader of the Roman kingdom, which is the controlling power in the world. It’s pointing to leaders who are liars, vain talkers, who teach concepts with are contrary to Messiah, which are anti-Christ.

The ‘he’ of the Revelation 13 *sea beast* is the office of the papacy, the Popes of Rome; the *antichrist beast*.”<sup>93</sup>

Answer: We have learned from our investigation into all of the beasts of apocalyptic prophecy, that the scripture identifies them all with the masculine pronoun, even articulating several expressly in the gender reference of the particular animal used – the ram and the he-goat. I admit that in the same way that any leader may represent the nation, he does not become the nation, neither does my dog or cat become a man by my reference to it with a masculine pronoun.

Such weak, conflicting, and transparent arguments do not warrant any further notice. Unfortunately, the transparency of these arguments only helps to solidify the even more clever conjecture and speculation of the Dispensational Future advocates. By such, any claim to be Historicist may do more damage than good.

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<sup>92</sup> Ibid.

<sup>93</sup> Ibid.

## Sample Exegesis of some Symbols and Words

### One. The Beast Symbol

*(Dan.7:5) And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (6) And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.*

Here we have the expression of two beasts preparing to battle one another. How do we know that they are not literal animals perhaps conveyed in a parable of a sort in order to simply teach some principle or tactic of war to the reader? If we go on the isolated text alone, what other conclusion could we come to? Perhaps we could even compare it with Jesus' parables in order to conjecture support for our assumption.

But we find later in the same chapter an express explanation or divine interpretation:

*Dan 8:20-21 The ram which thou sawest having two horns are the kings of Media and Persia. (21) And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.*

This is what is referred to as divine interpretation. It is more than viable, it is absolute. Our first hypothesis was viable, until we found the express explanation which excluded it. This express explanation may now justly be considered for application for similar symbols used elsewhere, such as for the Revelation Beasts.

## Two. The Two Witnesses

*(Rev 11:3) And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

Here we have expressed in the text *two witnesses* and they are *clothed in sackcloth*. By this statement alone we would simply understand that we are talking about two individual witnessing men who are wearing the clothing of mourning and distress or want. But the next verse gives us more clues in that they are likened to several objects.

*(4) These are the two olive trees, and the two candlesticks standing before the God of the earth.*

So, we should search for these objects first in either the same chapter or the same book for an express explanation. I cannot find olive tree in the same book anywhere else, but it does appear symbolically elsewhere as one that is fruitful in God's presence or anointed. I do however find candlesticks five times in chapters 1 and 2. In Rev.1:20 we are even given an express explanation of the symbol, "the seven candlesticks which thou sawest are the seven churches."

Now, we understand by divine interpretation that the text is referring to the church, and not individual men. And we also know by scripture that *two witnesses* were the least number required to establish a fact in the law. Therefore, we understand that the symbols combined reveal to us that, "the faithful witnessing church suffering persecution, want, and martyrdom, however few but adequate, would continue in that state for most of the prescribed era."



### Three. The Millennium

We have six verses in Revelation chapter 20 that definitely express *a thousand years*.

Some believe that the expression there is to be taken symbolically for “a long period of time,” thus not to be taken literally. They may even find hundreds of scriptures from which to conjecture support for their hypothesis from the Bible. However, they cannot find even one single express explanation to support their hypothesis that “it is to be taken symbolically for a long period of time,” and thereby exclude the plain reading of the text.

Therefore, that interpretation, while it may be a viable hypothesis, it is not absolute. And it will remain as such until (a) An express explanation can be found somewhere, as was found in our first two examples; or (b) History proves them to be true.

They can continue to believe, but I’ll wait, because despite all of their explanations, I find that the proposition of a literal bodily reign of Christ for *a thousand years with His saints*, not only reasonable and viable, but completely in harmony with the whole of God’s Word and His creation, not to mention that it is plainly expressed in the text.

#### Four. Pre-Tribulation Rapture

*(1Th 4:16-17) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

The word *rapture* here does not appear in the text, or even the Greek text from which our Protestant Bible has been derived. The word is rather wrested from the Latin Vulgate. This is a curious deviation from the norm; here we have an event which requires a new word, because the biblical word used in history to which this phrase previously referred was *the resurrection*, and from the time of the infant church, in this context, was always considered a singular event.

However, our symbol here is the word *rapture*, which means “a divided or separate resurrection event for church era Christians only” as it is used by Rapture Adherents. In the Greek, ἀρπάζω, pronounced *har-pad'-zo*, is everywhere else in the scripture, understood by the plain meaning in the context found. It should be as well understood here alike.

The Rapture however, upheld with ten thousand conjectured scriptures and a multitude of supporting propositions, all of which do not include one express explanation anywhere from the scripture, reduces the hypothesis to nothing but speculation with no express or explicit support from the scripture whatsoever. This one, for me, is even more difficult to swallow than the amillennial proposition.

...

May you continue in the Lord, and the  
Almighty Bless each and every one of you, as  
you travel the narrow way that leads to life!



# Appendix

## The 2300 Days

*(13) Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Here we have in the context, an interruption, another angel or heavenly personage (who, we will not here debate), interposes another question at a pause of the formers subject, perhaps understanding the question to which Daniel was most desirous to discover, likely prompted by the former's mention of the daily sacrifice, *"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"* The angel who had been speaking to Daniel answers the question, *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

The *transgression of desolation* is a reference to the 70 years desolation period which was coming to an end, and was foremost in Daniels's mind. The *sanctuary* was of course the Temple, and the *host* were the people of God, the Hebrew Nation. The starting point for this prophecy would be of course the very day of this meeting, as no other beginning point is given. Daniel is assured that the trouble shall end; it shall continue *2300 days and no longer*, so many *evenings and mornings*, because it was the evening and the morning sacrifice that they most lamented the loss of, and thought the time passed very slowly while they were deprived of them.

Some make the morning and the evening, in this number, to stand for two, and then 2300 evenings and as many mornings will make but 1150 days. But it is less forced to understand them each *evening and morning* as so many natural days; 2300 days make *six years and three months*, and about eighteen days. We however do not have an exact day for this meeting, only that it was in *the third*

*year of the reign of king Belshazzar* (v.1), so we could only look for the restoration of Jewish control of the sanctuary location approximately six years later, bringing an end to the 70 years chastisement, after which would *the sanctuary be cleansed*, this cleansing being prerequisite to the resumption of the daily sacrifice taking place in a rebuilt or second Temple.

Daniel found by further research *the number of years that would accomplish seventy years in the desolations of Jerusalem*, this satisfaction being expressed in Dan. 9:2. Approximately one year later, about 538 BC, Zerubbabel, the leader of the tribe of Judah, was part of the first wave of Jewish captives to return to Jerusalem (Ezra 1:1-2). The Persian king appointed Zerubbabel as governor of Judah (Haggai 1:1), and right away Zerubbabel began rebuilding the temple with the help of Joshua, the high priest (Ezra 3:2-3, 8).

So yes, we could say that approximately six years later the host and the temple were no longer *trodden under foot*, but under self-control of the host.

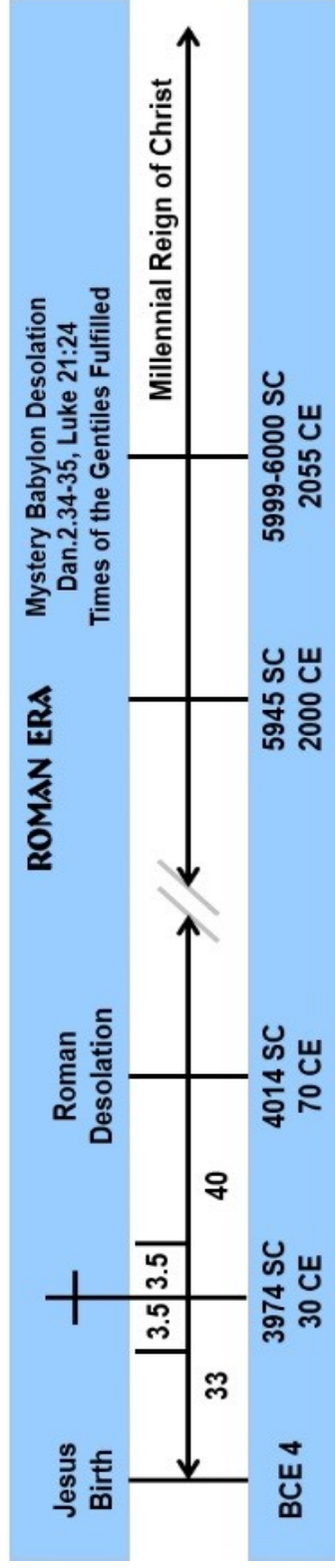
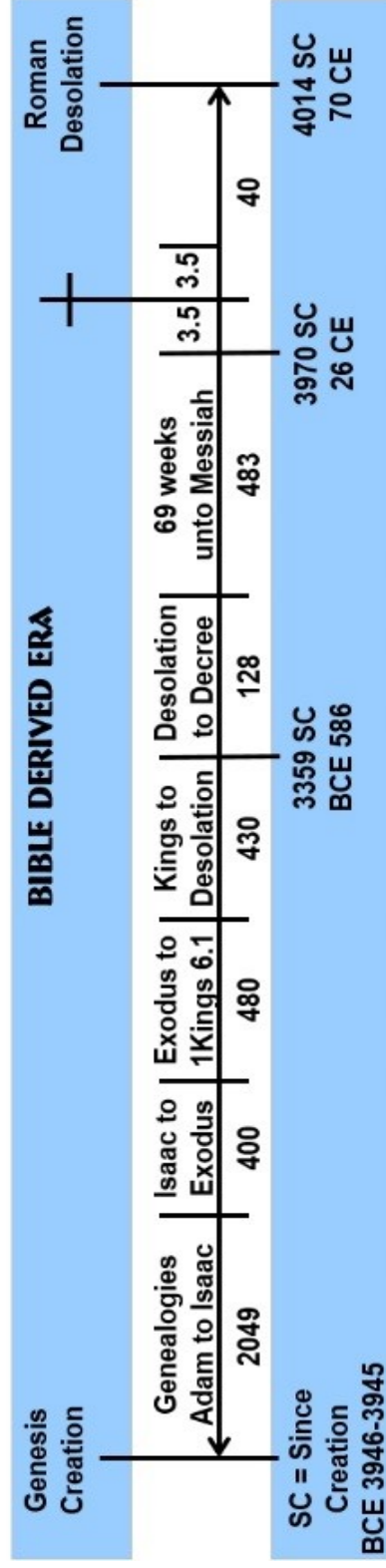
## What Year Is It – Summary Charts



See the entire study and exhibits at:

<https://nicklasarthur.wordpress.com/what-year-is-it>

# SUMMARY CHARTS



**2015 CE = 5960 SC**





*Let all those that seek thee rejoice and  
be glad in thee: let such as love thy salvation  
say continually, The LORD be magnified.  
(Psa 40:16)*

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