

THE VISIONS OF DANIEL

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We somehow like to think that God gave us these wonderful truths contained in the Old and New Testaments which have these prophetic undertones included in them. He wishes to keep alive the spirit of prophecy among his people, that it be not extinguished. Thus the scriptures say that the spirit of prophecy is the spirit of Christ and it is our hope and endeavor to see this constantly a moving principle among the Lord's people, that the spirit of prophecy be not forgotten and extinguished.

Even though we do not have all the answers to every detail of every prophecy contained in both the Old and New Testaments, this should not deter us from at least looking into these things to see what joy and what strengthening of faith we can receive from even the partial understanding that the Lord may be pleased to give unto us concerning these prophetic visions that are contained in his word. I'm quite sure that even the consideration of these in their various aspects will leave a beneficial effect upon our new minds.

When God was about to indicate a change of program concerning those with whom he was dealing, he sometimes indicated this by a vision which would portray this immediate change that was to take place. You remember the Apostle Peter on the housetop and the vision he saw of the great sheet coming down from heaven filled with these unclean beasts, and this sheet was let down three times and Peter heard a voice saying, "Arise Peter, slay and eat." And Peter said, "Nay, Lord, no unclean thing has passed through my lips." He was a good Jew—he wouldn't eat unclean animals. And this vision was so real that Peter enacted the part as if it was taking place right before him there.

And this was given him three times, and eventually he saw the meaning of the vision—that God's dealings now had taken a sudden turn in a change—a most dramatic one. He would now accept Gentiles for the first time—into special favor of a calling which had to do with his kingdom. And so this is manifested by a vision God gave to the Apostle Peter.

In the Old Testament the same principle is true. God was indicating a great change concerning his dealings with, yes, Gentiles, as against Jews. For 513 years there was special favor given to Israel's king who sat upon the throne of the Lord in Jerusalem from which supposedly the laws of God emanated. This was the typical kingdom of God on earth, and the kings of Israel were privileged to sit on the throne of Jehovah in Jerusalem. The time had come for a great change to be manifested—this would be no more, as the prophet Ezekiel, a mouthpiece of the Lord, indicated to Zedekiah, the last king who must be dethroned because a new thing is going to take place—there is going to be a great change. And how was this great change indicated? By a vision given to a king who succeeded, who deposed the last king of Israel. And this was King Nebuchadnezzar of

Babylon. He had a dream at night and he was troubled by this dream. He saw a vision of a man—the head of gold, chest and arms of silver, belly and thighs of brass, legs of iron and toes of iron mixed with clay.

This wasn't so troublesome, but then he saw something peculiar happen. He saw a stone which was cut out of the mountain without hands, and this stone struck this image on the feet and the whole thing came tumbling down together. And then, as he watched this in his vision and dream, a whirlwind comes along and sweeps away the remnant of this which was once this vision and there was no place found for it, a clean floor; and as he continues to watch, the end of the vision is not yet—this stone which smote this image, it begins to grow; and imagine a stone growing! That's the way the Lord shows a wonderful picture. This stone grew and grew and grew. Not only did it displace the place of this vision, but it grew Until it filled the whole earth.

It's no wonder Nebuchadnezzar was kind of excited and disturbed about this dream and you know the details of how he went about trying to get this interpreted. He placed his wise men and his astrologers and star-gazers on the spot—"either you tell me the interpretation of this dream or your life will be taken from you." And you know how close that edict came to being fulfilled until Daniel heard of it. He asked the captain of the king's guard for a stay—a little pause in the execution of his decree. He would consider the matter; he would like to pray about it; because, you know, Daniel's life was also in the balance. He was one of those that attended at the palace and he would lose his life too, if there was no interpretation of this dream forthcoming.

So Daniel went to his house, and who do you think he conferred with?—with his three companions who were fellow-Israelites in captivity, who exercised faith in Jehovah just like he did. He made it known to them and he prayed to God for the understanding. And the understanding came because he sought it in the proper manner. And Daniel hastened to the king's palace desirous of making known the interpretation of this dream which troubled the king so much. He mentioned to Nebuchadnezzar that in this vision he was pictured as the head of gold—I'm reading from Daniel 2:37, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. 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."

Then comes the succession—after these shall arise another kingdom inferior to thee, pictured by silver, and a third kingdom of brass which shall bear rule over all the earth, and then a fourth kingdom pictured by the iron. Here's a succession of world empires. A change now, a decided change in God's working among men concerning rulership. No more will a king sit upon a throne in Jerusalem, the throne of the Lord—this would be no more. Until when? Until he comes whose right it is, the prophet Ezekiel mentions; and

then I will give it to him. So therefore this arrangement now terminates and something else takes its place.

There will be a long interim of time pictured by this vision of another arrangement—and what would this be? Paul calls it, in the book of Romans—he phrases it this way—these kings or these governments, they were ordained of God. He was speaking of the fourth one in whose day he was living. They were ordained of God. In what way were they ordained of God? They were arranged under God—Israel was not set aside as God’s typical kingdom—his laws no more enacted among men. He would permit Gentiles to have their way—have the privilege of continuing to rule the best they can, to learn the lessons of the futility of their own efforts to better things among men; although many of them had high and noble and wonderful ideas. And this is pictured in some of these visions. Later on, when Daniel sees the same worldly governments pictured as beasts—The first one has the heart of a man given unto it, so, even though these beasts as pictured from Daniel’s viewpoint, which comes later in this vision, showing the beastly character of these governments; nevertheless there were some good, honest and sincere men in these governments who desired and enacted good and righteous laws for the protection of life and property. But because baser elements rose up from time to time and got control of these governments they became beastly in character.

Nevertheless, this vision as given to Nebuchadnezzar shows how man looks upon this, his privilege to rule on the earth under God’s arrangement. Yes, Jesus in one short phrase, described what this whole vision intended to picture—he calls it the times of the Gentiles. You remember how the Lord, way back in Moses’ day, foretold the punishments that would come upon Israel if they obeyed not the commandments and the covenants. They would be punished from time to time, with lesser punishments for corrective measures; but if these did not have their designed effect upon Israel he says, “then I will punish you yet seven times more.” And this is repeated four times in one chapter in Leviticus. Four times this statement is repeated. For effect? No! But to bring our attention to this which was to take place when Zedekiah would be dethroned. And Nebuchadnezzar would be the one who would be used to introduce this image picture of the first universal empire upon the earth.

Let us take notice—what did this vision represent—merely that there would be Gentile powers in the earth? No, there was something more than that; for there were Gentile powers in the earth before Nebuchadnezzar became this head of gold—there were more powerful Gentile governments than Israel (Israel was privileged to be the typical kingdom of God upon earth). The Lord told Israel in one place that he didn’t choose them because they were the greatest of nations, but because they were the smallest of all nations; and he chose them to work out a purpose. So there were powerful governments in the earth before Nebuchadnezzar, in 606 B.C. became this head of gold at the head of the kingdom of Babylon.

Seven times Moses spoke concerning this long punishment that would come upon Israel. From our way of thinking, it is a matter of mathematics. 360 days in a time (scriptural chronology) gives us a period of 2520 long years before the seven times would come to an end—before that which was pictured in this vision would be concluded. And we agree wholeheartedly, with the Pastor’s declaration that this ended in 1914—that the times of the Gentiles, that the seven times came to a definite conclusion.

Let us follow this vision. Daniel, in his interpretation describing the details of the outworking of that which would eventually destroy this image, is giving a chart talk, as it were to the king (king Nebuchadnezzar). He says, “In the days of these kings [he’s pointing out the ten toes of this image which were covered with clay] shall the God of heaven set up a kingdom which shall never pass away; and it is this kingdom which shall break in pieces”—these represented in the four universal empires. And this kingdom, which you saw pictured as this stone which grows and grows until it fills the whole earth—it shall stand forever, the fifth universal empire of the scriptures. “In the days of these kings shall the God of heaven set up a kingdom”—when did this take place on the chronological chart? When was this kingdom set up as pictured in this stone? It was when these kings were still in existence—when this arrangement, pictured by the vision, was still in effect. We believe it was in effect until 1914. The kingdom, the stone pictured in this vision was set up. It began to function as such in 1878 with the presence of our Lord, and the assuming of this office as earth’s rightful king. I will “overturn, overturn, overturn, till he comes whose right it is.” Then that which was curtailed in 606 B.C. must shortly be resumed, after the Lord’s second presence becomes a reality. And what was resumed? Remember how the watchman sees this vision in the 52nd chapter of Isaiah. These watchmen pictured by the feet of those upon the kingdoms, who have a message to declare; and part of their message is what? Let me read it. It’s better to quote it word for word than try to memorize it when you have a poor memory. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” “Thy watchmen shall lift up the voice, with a voice together shall they sing; for they shall see eye to eye when the Lord returneth to Zion.” What does this mean?—This offspring of David, this seed of David, would sit upon a throne again—on the throne of the Lord in Zion; no more in earthly Jerusalem but in heavenly Zion—the kingdom and the power of executing the laws of God would begin to function at the Lord’s second advent. When the Lord returns to Zion. When? When our Lord’s second presence becomes a reality.

Once again Jehovah’s laws, the influence and powers of that which is vested in earth’s rightful king, begins to be exerted. Not from earthly Jerusalem or Palestine anymore, but from heavenly Zion. “In the days of these kings shall the God of heaven set up a kingdom”—when that which is still pictured in the image is in effect here upon earth.

“The God of heaven has given thee a dominion” and then he gives the same to the lesser kingdom and then to the second, and then to the third and then to the fourth. The Gentile kings had the right to rule by the permission or the arrangement of God. And this arrangement of God continues until a set time until he come whose right it is. And then it will be given to him. Then that which is represented by this image must come to an end.

Notice how Daniel pictures this in the 2nd chapter of his book, 35th verse: “Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together.” How could this be pictured as being broken in pieces together? Babylon was off the scene for many centuries before that which happens in 1914 is a reality. Where is Medo-Persia in the picture in 1914? Where is Greece? As dominions that are non-existent but that which was represented in the three preceding the fourth one is still true when the fourth kingdom is on the scene pictured in the ten toes which are the ten divisions of the Roman empire. That which was true of those ten toes in their day was true of all the Gentile empires—and what was that?—the Divine right of Gentile kings to rule. And until that came to an end something must displace it—and what is that?—the Lord returning to Zion.

Once again, God’s king is on the throne and his laws begin to emanate forth and proceed forth from the place where God intended them to emanate from. Yes, “in the days of these kings, this kingdom was set up” and this which is pictured in the image was broken to pieces together. When that stone struck in 1914—ON TIME—the right of Gentile kings to claim that they sat upon their thrones, by God’s permission, came to an end.

And how forcefully this was demonstrated! At one of the funerals of the King of England (this took place about 1905 or 1907), this is so beautifully portrayed in the book, *THE GUNS OF AUGUST*, where this scene of the royalty and splendor that was seen in London that attended the funeral of that king. It was one of the most magnificent displays of royalty Europe had ever seen. Between 70 and 80 potentates, kings, dukes, archdukes, and princes and their retinue were gathered there for this final display of royalty and splendor: in the twilight of their day. And the author of this book concludes, “And never was to be seen again.” That was the sunset of the glory of the kings and the potentates and ruling houses of Europe—never to be raised up again as such—never again to claim that they have a right to rule because God gave it to them. And so forcefully did God fulfill this that there were not very many kings left on the scene after the war of 1914 had its effect upon these ruling houses—were there?

“Oh,” someone says, “there’re still a few kings around—there’s a king in Denmark; there’s a Queen in England; there’s a king in the Netherlands, or in Belgium.” But, you know—where are those mighty, imposing ruling houses of the Czars, Hollerzollen, Hapsburg—where are they?—DUST. All of this arrangement which was in existence for 2520 years, has come to an end—pictured by the stone smiting the image on the feet.

And, you know, as if to indicate to the inquiring heart and mind—the Lord added something. After the stone smites, this is not the end of the picture. What else happens? The pieces which were once this image become like the chaff of the summer threshing floor and a wind comes along—oh, there’s a wind arrangement which follows the stone-smiting. And this wind has the job of cleaning this away—all remnant of that which was once pictured in this beautiful image—broken in pieces together.

But, you know, the Lord had another vision to show Daniel—basically the same picture, the same lesson, but slightly altered to include some details that are not found here in this first image and vision. With the extended vision of these details and how they are worked out, which are omitted in the first vision—the one that Nebuchadnezzar sees at night in his dream. This is what we’d like to touch on now. We come to Daniel, 7th chapter. Daniel sees in his night visions. Four huge beasts coming out of the sea. Four winds of heaven are striving upon this sea and out come these four diverse beasts. First one was like a lion, had eagle’s wings. And then he beheld until these eagle’s wings are plucked up out of this lion. It is lifted from the earth and made to stand on its feet like a man and a man’s heart is given unto it. And the second beast, more horrible than the first—a bear—it raised itself up on one side, has three ribs in its mouth; and it is given the command or decree to arise and devour much flesh. And afterwards, you see, behold the 3rd one, a leopard, and this leopard has four wings of a fowl on its back, and dominion was given unto it. The thought of dominion enters in from time to time so that we don’t lose the picture intended in this. And then he beheld something more terrible than all the others put together—this fourth beast which he sees, why, it’s so terrible and dreadful, there’s no name given unto it. It’s unlike any animal, predatory, or otherwise, that inhabits the earth. There’s no name given to it, it’s so terrible. And he sees this beast has great iron teeth and it devours, it breaks in pieces, it stamps with its feet—it’s a terrible beast, more terrible than all the others before it.

But then Daniel sees something which attracts his attention. Oh, this beast is horrible and so huge, so mammoth. Then he sees some horns on this beast—ten of them. Then he considers these horns—this is Dan. 7:8: “I considered those horns” and all of a sudden I saw something: another horn comes up and before it there are some displacements made before it establishes itself as a horn or power upon this Roman beast. But that’s not all. This horn now begins to take on aspects which are very peculiar to horns of animals. It has the eyes of a man and a mouth which speaks great things. Think of a horn beginning to display the eyes of a man, and a mouth that begins to speak great things—for this attracts Daniel’s attention. Yes, here’s something different, now. Here is shown the development of this power which developed within the Roman empire. The power of a horn which is very readily identified as Papacy. And I noticed in the first vision Daniel saw, in interpreting the dream to Nebuchadnezzar, the church-state arrangement was just touched upon lightly—in the sense there was the clay smeared over the feet, the iron and the toes; and something about—they shall mingle with the seed of men, and they shall

not cling one to another as iron does not mix with clay; therefore the kingdom shall be partly strong and partly broken—just a little detail. But here you have now more of the same—now you get a larger picture of what is involved in that which is shown by this clay smeared over the toes and feet of this image.

This horn begins to become powerful. It speaks great things. Notice what this horn can do—Dan 7:25: “And he shall speak great words against the Most High, and shall wear out the saints of the Most High.” Oh, this power, which raises itself upon this Roman beast, this fourth universal empire—wearing out the saints of the Most High. Who of us is not familiar with the description of this in histories of the Roman Empire, and so beautifully pictured to us by our Pastor in the Second Volume.

“And think to change times and laws”—they shall be given into his hand—how long? Until a time, times, and the dividing of time. Here this horn gets a special dominion. He has great power to do many things; especially the power to crush out the life of the saints of the Most High. For how long? For a time, times, and the dividing of times— $3\frac{1}{2}$ times. Now the Revelator, in the 13th chapter is speaking of this very same power—pictured here by Daniel as a horn, but the Revelator sees it now and describes it as a Leopard Beast. The language is so parallel that we know he is talking about the same thing; because he tells us that this Leopard Beast has power to persecute the saints and to establish itself by speaking great things, making great claims against the Most High and then continues for 42 months. Now again—30 days for a month, and 42 months equals 1260 days or, symbolically speaking 1260 years—the time, times and a half a time ($3\frac{1}{2}$ times multiplied by 360 = 1260).

The time features of both of these pictures are the same. Daniel sees it as a horn, the Revelator sees it as a Leopard Beast. Notice the tie-in between Daniel and Revelation.

In Daniel’s interpretation of the vision or dream, which Nebuchadnezzar saw, Daniel describes this incoming kingdom as a stone, cut out without hands—that it smites this image on the feet, and then it grows until it fills the whole earth—it’s the establishment of the fifth universal empire. But in the 7th chapter of Daniel, he enlarges on this stone feature.

Oh, in the first vision it’s just a stone, but now there’s something added—the details are given. Notice how he enlarges upon this feature of this development of the kingdom of God, and the establishing of its authority now. Dan. 7:9: “I beheld till the thrones were placed, 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.” V. 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.” What a picture friends! Here it’s just a stone—now you’re getting the grandeur of the

glory of God establishing his righteous rule in the earth in the picture here when he says, “A fiery stream issued and came forth from before him.” What is this an indication of dear friends?—it is the beginning of the day of Jehovah and his wrath, his judgment against Babylon and against the kingdoms of this world. This is the setting, this is the picture—Daniel sees it this way, in this vision. In the first one, it’s just a stone, smiting and growing gradually. Here you get the beauty of it—showing the establishment of the kingdom of God—its setting up, the day of Jehovah begins, and there is a fiery stream issued from before him. Thousand thousands minister unto him and ten thousand times ten thousand stood before him. The judgment was set—it begins and what happens? The books were opened. Yes, friends, the books were opened. There were some books opened in 1874 were there not? What books were these? The books of the Bible. They were opened such as the saints had never had, since the days of the apostles. They were opened for them to behold and consider—the plan of God, the concluding features of the Gospel Age, the Harvest, the casting off of Babylon; and then the utter destruction of all of these kingdoms as pictured in the way this 4th beast is destroyed.

Notice the 11th verse—“I beheld then”—even after earth’s new king takes his throne, as pictured in the 13th and 14th verses, where, in the night vision he sees one like unto the Son of man coming and approaching to this Ancient of Days, showing this is God’s agent, this is the one whom God has chosen to be His King, who as earth’s new King and also as agent of God, and as general of Jehovah will carry the work of vengeance in the Day of Jehovah.

“I beheld then”—why? Here a wonderful thing is taking place—a change is taking place now. Thrones are set, a judgment begins, the books are opened, and what is Daniel seeing—he is still seeing this horn operating. It’s saying some strange things—it’s still in existence—“I beheld then because of the voice of the great words which the horn spake.” It is still making sounds and noises, and they attract his attention. Was it not in 1870 that the great claim of the infallibility of the man who sat in Rome concerning the faith of the Bible, faith of the Catholic Church. Really and truly they go on tradition, more than they do the Bible. But the horn claims to be infallible, and it claims the whole world for its children. Yes, and he’s made that claim then and still continues to make the claim to this day. Even though the judgment has been set and has been in operation now for so many years—these claims are still being made, these utterances are still coming forth from the seat of Papacy.

Exhibit A, in our day—the ecumenical council taking place in Rome where this is still reiterated. Oh, the pope says he’d like to do away with the Roman Curia, this cabinet of his which for so many years and centuries has been the reactionary group which controls the destinies and the policies of the Papacy. He wants to diminish this power and give it all to the bishops. But he says, “One thing we don’t give to the bishops, we don’t give them the privilege and the power of saying that their teachings are infallible—that

belongs to the pope alone.” So you see, they still croak, they’re still saying those wonderful things. The eye is still big, and the mouth is still speaking—“We are infallible in our teachings and interpretations of the will of God toward man.”

And Daniel sees this, even after the judgment is set—this horn is still on the scene acting and talking and looking with this wise look in its eye. You wonder why Daniel was disturbed by this vision and by this dream—“I beheld then till the beast was slain, and his body destroyed.”

And eventually what?—given to the burning flame. Yes, it will be in the anarchy which will engulf the world and particularly the fire which will burn in that which was once the Roman empire, where the roots of this system are the most deeply entrenched, where the fire will burn the fiercest; and then this horn will go down with this fire and this destruction.

Let us note how Daniel pictures the incoming of this kingdom. First we see Jehovah on His throne, the Ancient of days. Then in the 13th and 14th verses he sees the Son of Man coming and taking his place at the right hand of Jehovah, and he was given a kingdom and dominion and power and glory, that all people, nations and languages should serve him; and his dominion is an everlasting dominion which shall not pass away, and his kingdom which shall not be destroyed, as pictured in the stone in the first vision. Here Daniel gives you more of the details and shows you that it is the Son of Man who is the King of this 5th Universal Empire coming in and establishing God’s rule.

But how are the effects of the laws of that Kingdom helping the world when he first takes that power?—judgment against Babylon. She’s cast off and then the undermining processes which are taking place since 1874. There’s a harvest which has to do with the gathering of the saints out of Babylon; and then, the judgment at 1914 where this arrangement is pictured in the vision must come to an end is shown so beautifully by the stone smiting this image on the feet.

And then Daniel sees a further development of this Kingdom. First he sees the Ancient of Days; then He sees one like unto the Son of Man, but the authority doesn’t end there. Notice what he says (18th verse), “But the saints of the Most High shall take the Kingdom, and possess the Kingdom forever, even forever and ever.” But he doesn’t end here—this picture so intrigues him—there must be some details which are lacking which he didn’t quite grasp the first time, so they’re repeated down to the very end of the chapter; repeated and given from different standpoints, but still the same theme is involved in all of this. The horn, making war against the Saints to the very end. The Ancient of Days sitting, and judgment was given to the Saints of the Most High. Verse 22: “And the Saints possessed the Kingdom.” Here we have the establishment of God’s righteous rule over the earth given to us in more detail. First we see pictured the Day of

Jehovah; We see Jesus introduced as the Son of Man, taking His power and beginning to reign; then we see the introduction of the Saints—“know ye not that the Saints shall judge the world?” the Apostle Paul tells us. And you have Daniel depicting all this way back there in his day.

As we consider the development of the vision of Daniel in the 7th chapter, how it is given to us in more detail here than in the previous vision, and then it begins to branch off into some of the deeper mysteries and the prophecies of Revelation. Much that is written in the book of Revelation has its setting in the book of Daniel—in his prophecies, in his visions.

This horn that we saw on top of this beast which is such a strange acting horn—a power that develops from 539 A.D. for 1260 years to 1799. It has complete authority and power and dominion in Europe till it's broken, comes to an end at the foretold end of this 3½ times or months. Yes, it was broken there by none other than the military power of Napoleon. Nevertheless, though it lost that dominion and hold upon Europe, it still continues as a horn down through the years to 1870, 1874, 1878 and even to our day, this horn is still on this beast, uttering these words and making these claims of its power—of its wisdom, of its infallibility. Yes, even saying, “give us the opportunity to take the reins of government, or come to us and we will help you out of the chaotic condition that you see developing in the world today.” This is the underlined invitation that is going out to the kings of the earth—will they bite? Will they fall for the bait? Well, it goes the other way around too. When the kings of earth see that their power and rule over the people are slipping, they may, in effect, turn to the religious rulers and say, “Would you like to come in and help us restrain the masses, and thus we could control things and keep the old status quo together for awhile—we see it is slipping away from us.” We think it's working both ways, as we see it developing today.

This horn that we saw in the seventh chapter of Daniel—as we open the book of Revelation, we come to the 12th chapter, and what do we see there? We see a red dragon. Ah, here we have the setting of the Roman empire again, but from a slightly different angle. The Revelator now develops it more in detail what Daniel recorded in the 7th chapter of his book. This beast which represented the civil power of Rome that Daniel saw, which was so horrible, he couldn't give it a name—we see as the red dragon in the 12th chapter of Revelation. And then what happens in this picture in the 12th chapter? Oh, some peculiar happenings take place. There's one who is described as Michael and his angels—remember the war in heaven that takes place in the 12th chapter of Revelation? This Michael is none other than the development pictured in the 7th chapter of Daniel as the horn that takes its great power and authority—as the head of this 4th beast—the Roman Empire. Here you see him as the man-child who is to rule all nations with a rod of iron. There's this war in heaven—Michael and his angels fight against this dragon and his angels, and Michael becomes the victor. The power to control the

religious thought and life of the Roman Empire passed from the emperors of Rome, who had the title of Pontifex Maximus, or chief religious rulers, and was captured and enfolded and grasped by the bishop of Rome, to whom eventually passes this title of Pontifex Maximus, the chief religious ruler of the Roman Empire. How beautifully this is shown in the 12th chapter of Revelation, with all the details, which we don't have time to take up now, but you could see for yourself, the development of this—the horn in Dan. 7, Michael in Revelation 12.

Then we move over to the 13th chapter of Revelation. What do we see? We see the further development of the same thing of that which was pictured as the horn in Daniel 7. Now it becomes the leopard beast of Revelation 13 as we intimated before. Notice how these things change and take on different aspects, but you're given the clue in Daniel 7 so you could follow it through the book of Revelation. Now this beast, and the dragon is mentioned in Chapter 13 of Revelation—there you have the picture again. The dragon, the civil power, this leopard beast; now the Papacy which ascends as the power of the Roman Empire, and the dragon is subjected to it, and does its bidding from that time forward, as the religious rulers work through the civil power establishing and enforcing their decrees.

Then you go on to the 17th chapter of Revelation, and what do you see? A further development of the same picture. Here you see a beast again—it's a scarlet colored beast; but, then again, a further development now with some changes. But you already have the clues, so you could follow it on. What happens—there are 7 heads and 10 horns. Now there's something different about these 10 horns from the 10 horns you saw on Daniel's beast, in the 7th chapter of Daniel. Now these ten horns are different because the Papacy is not one of them. The Papal power is not pictured as one of the ten horns in the 17th chapter of Revelation. Now where is Papacy pictured here? Where is this power that had dominion in the Roman Empire? Well, now she's pictured as the woman "which thou sawest is that great city," this government that had dominion which reigned over the kings of the earth. And what happens to this woman? Now the horn power is transformed into a city or a woman picture. Where is her end? Well, these ten horns pictured in Revelation 17—they rise up, these powers, still the ten divisions of what was once the Roman Empire—they rise up together and they destroy the woman completely—in anarchy—the horn is speaking until the burning flame takes away that beast of Daniel (7th chapter).

Here you have it in a different picture—these 10 horns, 10 powers which shall develop in Europe we believe in a short time (they're already in the process) which will destroy this woman, this Papal power, once and forever. [Comment: we are inclined to believe that Brother Bednarz believed it would be the peoples of the old Roman empire which would rise up and destroy this woman in anarchy.]

In the next chapter of Revelation we see the same thing pictured now altogether differently—no more beast, no more visions—there’s just an angel who takes up a stone like a great millstone and casts it into the sea. And then he says, “Thus with violence shall that great city” of Babylon (Rev. 17:18) the horn of Dan. 7, the leopard beast of Revelation 13, be thrown down and shall be found no more at all.

Friends, you can picture a millstone; I don’t know how big millstones are, they must be pretty big to do the work of grinding grain—drop that millstone into the very deepest part of the ocean—how long do you think it would take before it hit bottom? It would take quite a while wouldn’t it?—to go through water 7 miles deep. But once it gets there, friends, it will never rise again. So completely will Papacy be engulfed in the sea of anarchy that it will be dissolved completely—to such an extent that Isaiah says, when he saw this picture, he saw Babylon as a great burning mountain on fire in anarchy. He said that when that mountain is destroyed God wouldn’t use even one stone of that mountain as a foundation for the new kingdom to come. There is absolutely nothing that God could use that was once a part of this great mountain—this religious ruling power of the earth, pictured as Babylon. There isn’t a stone that God will transfer over and use as any part of the building of the new kingdom.

Friends, our time is up. If I have spoken excitedly, forgive me, I didn’t intend to. I just wanted to talk about these things casually, but I can’t. Anyway, if we’ve stirred up your minds to perhaps cause the flicker of prophecy to stir in you, we’ll consider it a worthwhile attempt and thank the Lord for the privilege. If anything was said that you didn’t agree with, forgive me—I’m not a prophet. I’m just attempting to interpret prophecy. If anything was said that you agree with, let’s praise the Lord together and continue to study these things. Because we are living now in the time when the finale of that which was shown in these wonderful pictures of Revelation and Daniel is taking place right before our very eyes; and the Lord help us to see and understand these things so that we could cooperate with him in any work that is yet to be done on the part of the saints in this great work which is taking place all around us.