

7180U

SILVER STAR BIBLE SCHOOL - 1987

THE PROPHECY OF DANIEL

Speaker: Bro. Colin Hollamby

Study #2: God's View of the Kingdom of Men

Reading: Daniel 7

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

We would like to go back into Daniel 2 for a few moments, before we move into the 7th chapter of this prophecy. For in that place as we saw that great image that was set before the mind of Nebuchadnezzar in his dream, a dream that was, of course, induced by God in heaven, to reveal unto him, not only things which must begin to come to pass in the days of his lifetime, but also were to culminate in the latter days. We saw in that vision, b&s, although we did not highlight it in our study of yesterday, we actually have seen that that vision was portrayed to Nebuchadnezzar in 3 different ways. We saw it unravelled as the kingdom of Babylon took up its power over the area of the kingdom of men. We saw the kingdom of men continue down through its phases of the Medo-Persian kingdom, the Grecian kingdom and the iron kingdom of Rome and subsequently into the feet and the toe kingdoms of our own days.

We therefore, saw the prophet describe to king Nebuchadnezzar, the gold at the head, the silver, the brass, the iron and the iron and the clay. But that is only one of three ways in which these metals are described to king Nebuchadnezzar in the subsequent interpretation that Daniel gives to him. He was also to see those metals in verse 35 in the reverse order. He saw in verse 35, the iron, the clay, the brass, the silver and the gold, broken to pieces together. Therefore we see, that at the time of its fate, when the Lord Jesus Christ as the kingdom of God and the nucleus of that kingdom in the person of Jesus Christ, with His immortalized brethren, smash that image upon the feet, we will see it coming crumbling down, feet first, legs, belly and thighs, chest and arms and head of gold.

But when we turn over to verse 45 of Daniel 2, we notice that there is another matter presented to us. Verse 45, 'Forasmuch as thou sawest that the Stone was cut out of the mountain without hands and that it break in pieces (now note the order, b&s) the iron, the brass, the clay, the silver and the gold'. Now that conveys to us the fact, that although there will be one crushing blow delivered to that image, that is, all the powers that are represented upon the territories of the kingdom of men in their ancient forms, but yet in their latter day manifestation, although it will come crashing down with one blow from the Stone cut out of the mountains without hands, it will subsequently be

seen to lie in a disordered heap upon its territories. Then it will be subsequently ground to powder and become like the chaff of the summer threshing floors, and will be blown away into non-entity.

Now that basically is the vision of Daniel 2; we have seen that Daniel was very keenly interested in specifically outlining to king Nebuchadnezzar the way in which his kingdom would pass through various phases, to be in time, entirely eclipsed by the kingdom of God.

Now that's the way that God showed those matters to king Nebuchadnezzar; when He showed the same matters to Daniel, who we know was a man of God, who we know understood, that men who are in honour and understand not, are like the beasts that perish. When we are presented, b&s, with further definitions of that kingdom, we are enabled to understand them in a different form to that which was portrayed to king Nebuchadnezzar. He must of necessity, leave those matters in the figure of a man; but now when God gives Daniel a dream about the same matters, He is enabled to lay upon that skeletal framework of the kingdom of men, further great and interesting details which He wants us to be cognizant of. As He lays then before us, in the parade of the animals that is contained in chapter 7 of Daniel, b&s, we will be able to build upon that framework, upon that all together amazing blueprint of the outworking of the plan and purpose of God in the kingdom of men; we will be able to see the definition come to focus far more clearly. God has always been interested, b&s, in exercising the intellect of His creatures.

So He hasn't just written out for us, in clear and unambiguous language what is going to happen in the area of the kingdom of men. He's done it in the language of sign, He's done it in the language of symbols, He often does it in the language of parables, as we saw yesterday in our exhortation. He does it by means of allegory as well! They are exciting ways in which God has revealed to people who are prepared to divide that Word and to make it stand erect so its meaning becomes clear. Its meaning does become clear, b&s, we need never be afraid of the way in which God has revealed His messages to us. If we have anything like average intelligence, there is nothing in the bible that cannot be understood by us, nothing at all. Anybody, b&s, who says any differently, is really saying that God has given to His servants things that they cannot understand. God knows what we need, He knows our needs, He knows our desires, but over and above our desires, He does know our needs. As we've seen in the previous class, there were lessons even in inanimate objects that God superintended every day of their existence to show forth by that means, that God was superintending the affairs of His people and He has never, b&s, left us! He will never leave us or forsake us, but He will show unto His prophets those things He'll do in the earth in the future time.

So in Daniel 7, we notice in verse 1 that Daniel says, '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. Daniel spake and said, I saw in my vision by night and behold, the four winds of the heaven strove upon the great sea'. So the very

background to these visions which are now going to pass before the mind of Daniel, is the picture of a nighttime experience that he's going to be in view of a great sea, upon whose waters were striving the four winds of the heaven.

It's in the **nighttime**, b&s, because it depicts the darkness of Gentile eras. It depicts that time in which the light of God's kingdom will not be shining as brightly as it will in the future. Therefore, as the prophet Isaiah says in his 60th chapter verse 1, he says we're now in a situation where darkness covers the earth; it will only be a little moment from our present days, b&s, when the rest of Isaiah 61 will be brought into fulfillment when he says, 'that very soon, as we understand the prophecy to mean, gross darkness will cover the people'. The time in which Isaiah is speaking about the gross darkness which will cover the people, is when the light of truth will soon be taken out of the earth. When that light which is set upon a hill now, by those people who believe in love and shine forth the truth of God, will be taken out of the way for judgment and then gross darkness will be upon the people. We are looking, therefore, in the visions of Daniel 7, at a time when darkness has eclipsed the light of God's truth, so it is only seen in little communities and individuals all over the earth, but nevertheless, it is a dim light. It is a light which will still illuminate if we allow it to illuminate, but it is a light which is predominantly overridden by the powers of darkness which are seen everywhere.

In the days of that darkness of Gentile times, Daniel was shown that the **four winds of heaven** were striving upon that great sea, and the **sea** is almost certainly referring to the great Mediterranean Sea, the centre, the very centre of the area which Daniel describes as the kingdom of men. So these 4 great beasts are going to arise out of that sea. We notice therefore, in verse 3, 'that these great beasts came up from the sea and they were different one from another'. The first one to come forth in Daniel's vision, verse 4, 'was like a **lion** and had eagle's wings', and here we have, b&s, a depiction of what it may have looked like as Daniel sees this horrendous beast, and it was a horrendous beast, because it was like a lion, it wasn't really a lion, it was like a lion and had eagle's wings. Daniel has been constrained to see it in his vision of the night, coming out of the great sea, whereupon those 4 winds of the judgments of God, as Jeremiah 4 tells us, are striving for the master. This first was like a lion that had eagle's wings. But while Daniel was looking at this, he also notice that the wings were plucked off of this particular beast, and it was lifted up from the earth and it was made to stand upon the feet as a man, and a man's heart was given unto it'.

Now the beasts are four in number, but in this 4th verse of Daniel 7, we see one beast but in two phases. We see it first of all with eagle's wings and then we see it with the wing's plucked off; we are not left in any doubt as to what this means, because verse 17 tells us that 'these great beasts which are four are four **kings** which shall arise out of the earth'. Now we're told that they're kings in exactly the same fashion as when Daniel reveals to king Nebuchadnezzar in verse 39 of chapter 2, that he, Nebuchadnezzar, was the head of gold. He wasn't to understand that he alone, singularly, was the head of gold. He understood that he was the head, the dictator, the despot of a power that was represented by that metal. So the kings likewise in this place are also to be taken as representative of kingdoms, for wherever there is a king it necessarily implies that a

kingdom should exist. We're not even guessing here either, b&s, because in verses 23 and 24 of this chapter, it says, 'thus he said' as the angel gives Daniel the interruption of this vision, 'the 4th beast shall be the 4th kingdom on earth'. So we are left in no doubt as to the fact, that these four great beasts are representative of four powers that are going to arise upon the territory of the kingdom of men. So when we turn back to Jeremiah 50, a chapter we know was in the possession of Daniel, a book which he poured over for many, many years, considering the times in which he was living.

In Jeremiah 50 verse 17 we are told, 'Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him, and last, this Nebuchadnezzar king of Babylon hath broken his bones', Here we are left in no doubt as to the way in which the Jewish people, those who listened to Jeremiah's prophecy, would have understood that the powers of both Assyria and of Babylon, were described by God as lions. They inscribed the same upon their walls. the same as we have seen by pictures as our brother Stephen has shown us. Then therefore, when God now describes to Daniel and to his friends, the way in which He wants us to view the kingdom of men, He is going to portray them as hideous beasts, because they were powers that got the upper hand over Israel from time to time. First of all, 'the lion of Assyria' has devoured the power of Israel, and last, 'this lion of Nebuchadnezzar' the king of Babylon has broken his bones.

Why then should we see this power in verse 4 of Daniel 7 like a lion with eagle's wings, and subsequently with the wings plucked off? When the decorum of the symbols, b&s, even though they are hideous malformations of that which are natural in God's creation; the decorum of the symbols tells us, that because their huge wings mounted up and they went from one place to another, that the power base of that lion power is likewise going to be moved. Our brother Stephen showed to us the other afternoon, in the slides that he showed us of the cities of Nineveh and Babylon, that the power of the kingdom of men was once based in the city of Nineveh under the rulership of the Assyrian power and that there were wings given to that power base of the kingdom of men; it was moved from there to the city of Babylon and then the wings were plucked off. Then as we see in the next picture, we will be able to see the way in which the second part of Daniel 7 verse 4 has been presented to the mind of Daniel. That after now, the wings have been plucked off, we notice that this lion was then made to stand upon the feet of the man, and a man's heart was given to it. Now Jeremiah quite conclusively designates what these two lions mean; the power of Assyria, and the power of Babylon which followed it. Both of those powers being merely an extension of the ancient Nimrodian power. There never was a time, b&s, when the Assyrian lion was devoured by the Babylonian one; it is representative of the same kingdom, the ancient kingdom of Nimrod developed back in Genesis 10 and 11, first of all in the land of Shinar which is Babylon. It is therefore, representative of the fact, that there is a consistent thread of the kingdom of men having been passed from one power to another.

A man's heart we are told was given to this power; why was the man's heart given to it? Here is a beast now invested with a man's heart, and the beast is made to stand upright

as we can see in that picture. It's telling us, b&s, that there were certain kings in the dynasty of that lion power of Babylon who learned to understand that men were beasts. There were, weren't there? we know that the great king Nebuchadnezzar was a person who learned that the Most High ruled in the kingdom of men and that he was not the beginning and the ending of all civilization; there was somebody who had a power over him, and wielded it over him, just as Jesus told to Pilate, when He said to him, about the man who ruled over that tiny segment of the kingdom of men, being given his authority from Rome, He said to Pilate, 'you have no power but it be given to you of God, and you are powerless to doing anything with Me, unless God gives you that power'. I think Nebuchadnezzar came to understand that! a very clear depiction of the way in which the power base of the kingdom of men, changed from one location to another, and clearly described the fact that a man's heart was given to that beast, that he subsequently learned that the Most High did indeed rule in the kingdom of men, and gave it to whomsoever He will.

Now having spent a few moments, b&s, upon that first beast, that first beast which appeared in two phases, we can travel on to the next beast. We notice in verse 5, that the next beast is like to a **bear**. It's a bear that raised up itself on one side, it is a bear that has arisen from the waters of the great sea, it is therefore, in that sense, representative of another one of the winds of heaven that was striving on that great sea to get the upper hand in the kingdom of men. Now God sees fit to raise this power that it might punish the power of the proud and stout heart of the king of Babylon, that is, Belshazzar, who was destroyed in Daniel 5. Then we notice that this bear, has in the mouth of it, between the teeth of it, 3 ribs, and then a voice comes, the second dimension in this vision, a voice comes and it says, 'arise, devour much flesh'. Now these four beasts are four kingdoms that shall arise, so that if we have conclusively shown, and we have, b&s, because scripturally the first beast, the lion, in its two phrases was the kingdom of men invested in Assyria and in Babylon, then the next beast to arise, must of necessity, be the Medo-Persian kingdom. The Medo-Persian kingdom was seen in the silver metal of the image, to have 2 arms, and here is a very subtle inference to that in verse 5, because our attention is drawn to the fact, that the bear raised itself up on one side. And just as there are two arms on the body of a man, so now our attention is arrested by the fact, that this bear is of **unequal shoulder height**. It's something we're going to see developed in that kingdom as we come to chapter 8, God willing, tomorrow. We're not going to deal anymore with that particular beast now.

But passing on to the 3rd one in verse 6, we notice that this 3rd kingdom was 'like a **leopard**' as Daniel sees it in his night vision. 'It has upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it'. What we are seeing in these beasts, b&s, is the likeness of certain animals that God made; that there is none of those beasts that are not exactly like God made them. God made beasts to be beautiful, and even though we may say, 'well, it's a very dangerous beast', it is nonetheless, a very beautiful part of the handiwork of God. There's no doubt about that whatsoever, b&s! But when we see the malformation that God now puts on things that

naturally occur in His creation, we are being shown the divine estimate of the kingdom of men. They are hideous! they are ugly deformities of what God meant men to be; that's why they are portrayed in that fashion! We're not going to talk about this particular beast either, but suffice it to say, that because it is the 3rd beast that arises out of the sea and sets up a kingdom upon the earth, it must of necessity be related to the third metal of the image, with the belly and thighs of brass.

Then we noted in verse 7, that the 4th beast was 'dreadful and terrible and strong exceedingly; it had great iron teeth, it devoured and break in pieces, it stamped the residue with the feet of it; it was diverse from all the beasts that were before it, and it had 10 horns'. Here is a deformity, b&s, the like of which, there was nothing in all God's creation. God doesn't even attempt to convey to Daniel's mind, that it is like any beast that he has ever known. Now we don't know exactly what it looked like, **but we know by Daniel's description** that it was a beast that was calculated to instil fear and dread into the hearts of anyone who beheld it; it was a beast which he described as dreadful and terrible and strong exceedingly, with great iron teeth, and it was a power that devoured and break in pieces. This was exactly what Daniel said to Nebuchadnezzar would be the work of that iron power of Rome, that it would break in pieces and bruise all other powers surrounding it. It is therefore, quite clearly identified because it has great iron teeth with the 4th power that was to arise upon the kingdom of men; and then he is now favoured with a vision of far more definition of some of the details of the characteristics that would mark out this power as it arose and took control, as a despotic power upon the kingdom of men.

It's the 4th kingdom, it's the power of **Rome**. But this morning, b&s, we want to take particular notice of the 8th verse of this chapter. Daniel sees that this power has got 10 horns upon its head, it is indeed an ugly beast, there's no name given to it, there's no name attempted to be given to it. When Daniel is beholding this strange vision which is before him, and as he is considering the horns, the 10 horns that are upon its head, he notices that there came up among them, another little horn, before whom were three of the first horns plucked up by the roots, 'and behold, in this horn were **eyes** like the eyes of a man and a **mouth** speaking great things'. Daniel's attention was very much arrested by that one little horn! and so is ours going to be for a few moments this morning.

B&S, we are dealing with the 4th power that arose upon the kingdom of men; we know that that 4th power was the **iron legs** of the power of Rome. We saw in one of our maps yesterday, that after about the year 330 AD the power of Rome was divided into a political and a religious establishment. They are situated on two power bases answering to the two legs of the image of Nebuchadnezzar's dream. Let us therefore, very carefully see now, what emerges from this Roman power.

Daniel watched the horn and he saw that in the middle of those 10 horns, an 11th horn rose up; it plucked up by the roots three other horns before it, and in that horn were eyes, eyes like the eyes of a man and a mouth that speaks great things. It is

unquestionably Roman in its origin. There just can be no doubt about that! It arises out of the head of a beast that has great **iron teeth**; and if there is any consistency and continuity whatsoever in the prophecy of Daniel, we are being told loud and clear that that power is none other than the iron power of Rome. Now what are the characteristics about this little horn? If we come down into verse 19, Daniel's attention was particularly arrested by this 4th beast. He says, 'I would like to know the truth of the 4th beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron and whose nails were of brass, which devoured and break in pieces and stamped the residue with the feet', I want to know, says Daniel, about the 10 horns that were in his head, and 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. I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given unto the saints of the Most High and the time came that the saints possessed the kingdom'.

Daniel is asking now about the truth of this particular vision that he had seen. The answer by the angel is in verses 23, 24 and 25, 'The 4th beast shall be the 4th kingdom upon earth, which shall be different from all kingdoms, and shall devour the whole earth; it shall tread it down and break it in pieces. And the 10 horns out of this kingdom are **10 kings that shall arise** and another shall arise after them and he shall be different from the first'. Now here's a mark of identification, b&s, this mark is different from all the other; it is portrayed as different by the fact that it's got eyes and a mouth. But Daniel is now told to notice that it is different! So we've got to go back now through to the decorum of these symbols; it's an animal and even though it's a horrible and a hideous deformity of an animal, it is still an animal, and it's invested with 10 horns in the first place. What do animals use horns for? they use them sometimes to extend their territory, sometimes to defend their territory, so the very basic idea of horns upon this beast is that it represents power. Everywhere in the bible where a 'horn' is used symbolically, b&s, whether it's a good power or a bad power, you will always find that it does represent and has the idea of a power. Now it has 10 horns, there are 10 upon the head of the Roman beast, and we're told in verse 24 that they are 10 kings, they are 10 powers; then an 11th one comes up and that also is a power. But it is a different power, not only is the whole beast different from the three which proceeded it, but this 11th horn is different from the 10 which preceded it. How many kinds of power do you know about in the world today or have ever existed in the world? b&s, there are only two! there's no more than two, **there's religious power and there's political power**, there are no more kinds of power than those! Oh yes, there are all different colours of political power and religious power, but there are only 2 kinds of power on the face of this earth. See here what the prophecy of the apostle Paul has to say: remember, b&s, that the details that we have so far adduced from Daniel 7, demand that sometime after the taking over by the power of Rome of the kingdom of men, that out of the head of that Roman beast, there would arise an 11th horn, in which would be the eyes of a man and a mouth that spake great things against the Most High. It's got to be sometime after Rome came into existence. We're not trying to designate, but the means of the horns and those other factors in Daniel 7 when it's going to come into existence, but it's

intensely interesting to see what the apostle Paul says, in 2 Thessalonians 2.

The subject under consideration in 2 Thessalonians 2 is, the coming of our Lord Jesus Christ. It was a matter that agitated the mind of Daniel, because he could see that that little horn that spake great things against the Most High and was going to persecute the saints of the Most High, was going to go into destruction, he saw that in the vision and that together with the complete annihilation of that little horn power, there would be the attended entrance of the kingdom of God under Jesus Christ and the saints. That also is very clearly spelled out in Daniel 7 verses 25 and 26! So the subject of Paul's mind here, is the same as what would be arresting the mind of Daniel in Daniel 7, as he saw the end result of that warfare between the saints of the Most High and the little horn with the eyes and mouth that speaks great things of blasphemy. Verse 2, 'I don't want you to be soon shaken in mind or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand'. I want you to understand', says the apostle Paul to the believers of his day, that we are not on the eve of the coming of Christ. 'Let no man deceive you by any means; for that day shall not come, except there be a falling away first'. Now we don't even need to look at the Greek word, b&s, we know what the Greek word is, don't we? if there is a falling away it must necessarily imply that previous to that falling away, something had been established. What was the work of Jesus Christ and the apostles? It was to establish the truth concerning the kingdom of God and the name of Jesus Christ, it was their job in a hostile, pagan, Roman world. That was their job! So Paul is saying that before the day of Christ comes, there will be a falling away from that which has been established, by the work of His Master and his fellow apostles. Then there was something that occurred; when that falling away starts,' there will be a man of sin revealed; he will be a son of perdition. He will be somebody who oppresses and exalts himself above all that is called God or that is worshipped. So that he as God sits in the temple of God showing himself that he is God. Remember ye not, says the apostle in verse 5, 'when I was yet with you. I told you these things? And now ye know what withholdeth', ye know, says the apostle Paul, that there is something that is holding something under, it is restraining, it is withholding. Why is it withholding? so that at the right time, verse 6 goes on to say, 'he will be revealed', he will be unveiled, he will be apocalypsed (601), as the word means.

Verse 7, 'For the secret of iniquity does already work'. When was Paul writing to the Thessalonians? I don't propose to know what year he was writing, b&s, but I know this that it was before he died, and he died before AD.70, so somewhere between the time when the Lord Jesus Christ established the truth and AD.70, there was a secret of iniquity that was already working; but it's a secret, and any secret, b&s, will be found out. That's what the apostle Paul goes on to say in verse 7, 'only he who now let (and that's an ancient English word which actually means 'hinders'). We can turn back to the book of Romans 1, and the apostle Paul says there, he says, 'look, I wanted to come to you on a number of occasions, but I was let hither to'; now if it's to be understood in the sense that we understand 'let' today, well, then, the apostle Paul is just talking words, isn't he? No, it's a word that actually means 'hinders'. It's a term that we use in the game of tennis today, that when a ball goes over the net after it's been served and it

hits the net, it is a let ball, because it's been hindered on its passage. That's one of the words that is left over, it's a legacy from our ancient English language. So Paul says that this secret of iniquity is going to be **hindered**, until that which hinders it will be taken out of the way, and then, when that which hinders has been taken out of the way, 'the wicked one shall be revealed and he will be destroyed by the spirit of the mouth of Christ and shall be consumed by the brightness of His coming'.

What does that really report to us, b&s? well, if it's something that's fallen away from that which is established, it's a religious movement! and it occurs in secret in the days of the apostle Paul. It's working **now**, he says, it will be revealed for all its ugly deformity when something which at present hinders is taken out of the way; and it's going to be consumed by the spirit of the mouth of Christ and by the brightness of His coming, a religious movement. What is the power that is in control of the kingdom of men in the days of the apostle Paul? It's the Roman power! from whence did that other little horn come which was diverse from all the other 10? it came out of the head of the Roman power. It grew up there and it displaced 3 other horns, whatever they might be, what is this power? it's a religious power and it pretends to be a religious power, the language of verse 4 quite conclusively shows that! It's a power which opposes and exalts itself above all that is called 'God' or that is worshipped, 'so he as God sits in the temple of God, showing himself that he is God'. It's a system, b&s, clearly designated by the apostle Paul, as having worked in secret in his day; it would be exposed at a future time, and it would continue down the stream of time, until Christ comes to destroy it by the brightness of His coming, and by the spirit of His mouth; and there's only one religious system that qualifies! There's only one religious system that holds up as its title deeds, and it publishes them, that it can trace its lineage from today right back to the apostle Peter who was living in the days of the apostle Paul.

Now b&s, if those marks of identification are not enough, I'd like to quote now from the book which is called 'The Faith of Millions'. In the front of this book it says (and I don't know what all these words mean, but I've looked them up) it says, that there is a Nihil Obstat which has been granted to the writer and the publisher of this book, by the Reverend Lawrence Gollner and the **Nihil Obstat** is the legal right to print or publish. It also has another guarantee which is called an '**Imprimatur**' and this has been granted by the Bishop of Fort Wayne, Leo A. Pursley, South Bend on March 16th, 1974, and that's a sanction for approval of content. Now there is some fine print underneath those larger printed letters, and it says, 'The Nihil Obstat and Imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error'. Then more small print, 'no implication is contained therein, that those who have granted the Nihil Obstat or imprimatur agree with the contents, opinions or statements expressed'.

Now b&s, what that means is that whatever we read in here has been guaranteed by bishops that it is free of doctrinal or moral error of the Catholic church. This particular book is extremely well credentialed and acknowledged throughout the western world, as authoritative when it speaks about the position of the Catholic church on doctrinal morals. I would like to read a few little sections out of it:

On page 135 we read these words: "A competent guide for the Christian religion should possess these three qualifications: it must be within the reach of every inquirer after truth; it must be a clear and intelligible to all; it must present all the truths of the Christian religion. Now the bible alone possesses none of these!" (end of quote).

Turn over the page to 137 and it says: "There are certain truths which Christ and the apostles taught which are not recorded in the scriptures, but which are embodied in the life, practice, and ministry of the church, in her written and unwritten traditions, which supplement the biblical record. In other words, the church in her worship and religious and moral observances, was a going concern before a word of the New Testament was written. From all of which it must be abundantly clear, that the bible alone is not a safe and competent guide because it is not now and has never been accessible to all; because it is not clear and intelligible to all, and because it does not contain all the truths of the Christian religion. The simple fact is that the bible like all dead letters, calls for a living interpreter." (end of quote).

Now, b&s, do they qualify for speaking right words against the Most High? If we think that that's not enough, we can go back to another page 129 and it says: "?She is not the child of the bible, as many known Catholics imagine, but its mother. She derives neither her existence nor her teaching authority from the New Testament. She had both before the New Testament was born; she secured her being, her teachings, her authority directly from Jesus Christ. If all the books of the bible and all the copies thereof were blotted out, she would still be in possession of all the truths of Christ, and could still continue to preach them as she did, before a single word of the New Testament was written. For those truths are deep in her mind, heart, and memory in her liturgical and sacramental life in the traditions written and unwritten which go directly back to Christ."

B&S, what those words mean in practical everyday words is, that we can take every copy of the bible and burn them today, and it won't make one iota of difference to life on earth. That's what that says! are they great swelling words against the Most High? does it qualify with the marks of identification that Daniel was told in Daniel 7? does it qualify with that mystery, that secret of lawlessness that was being held under by the pagan Roman powers but which subsequently came into its full and ugly bloom in the days of Constantine? It does in every department, b&s, qualify for that and we'd like to show just one slide which begins to depict the whole system of religion, that was born in the days of Nimrod and is still perpetrated on 800,000,000 plus hundreds of thousands, of millions of others on the face of the earth today. I might have exaggerated a bit then, I meant all the Hindus and the Shinto and the Muslims as well; because b&s, do you know that the religion of Babylon is exactly the same as the religion of Rome, brother Stephen has shown us that! but it's also exactly the same as the religion of Hindu, and Muslim and all those others put together. There are only **two kinds** of religion on the face of this earth, and one is revealed by God and the other is concocted by man and all of those that are concocted by man are basically the same.

Now here is a depiction of the system of religion that goes current in every religious system under heaven today; the names are different, the designations are different, but the system is identical! and the system is: that there is a good power up in the Elysian fields if you like, and there is the power of evil down in Tartarus. Whatever names you give them there still is the power of good and the power of evil, and when a little baby comes into existence, it is invested by a real living, an immaterial, an immortal part which is called under various names but under Christian names so called, the immortal soul. As soon as that little baby comes into existence, because it is invested with a part which is known as an immaterial, and an immortal part, which same part is described as a 'particle of the divine essence', whether it's in Paganism or whether it's in Christianity, that little particle is the real person; and when it comes into existence in human frame, there is begun a warfare between heaven and the dark places, about who will possess it for ever. Now b&s, let us think for a moment of the illogical system, nay, the sublimely blessed system that would purport to say that the power of darkness has got the power to take particles of the divine essence down there to torture them forevermore. There is no variation, b&s, between any other religion upon the face of this earth and that, except in the bible. For nearly 2,000 years now, b&s, God has been married to that in the eyes of millions and millions and millions of Jews. The amazing wonder to me is this, that God hasn't stepped in before! and He hasn't sent His Son before today, and consumed that system with the spirit of His mouth and the brightness of His coming! I can't really come to grips with that, b&s, with a God who can sit in heaven and be in control of the kingdom of men and see that take possession of the hearts and minds of millions and yet not set in earlier! I can't come to grips with that. We have indeed, b&s, a very wonderful heavenly Father, because He turns His eyes from that and He looks at men like Daniel and you and I, and He gives us all the marks of identification as to why we should shun anything whatsoever to do with that system, anything whatsoever.

So when we come, b&s, to our considerations of the way in which this beast spreads out into the book of Revelation, we will be absolutely astounded, I believe, by the gravity of the message which God gives to His servants. He's given us a very wonderful message, hasn't He? He's outlined for us, the little horn with the eyes and the mouth which speaks great things against the Most High, and has indeed in days gone by, been able to hold in His thralldom our very own brethren and sisters, b&s. We're going to meet some of those some day, we're going to meet some of those, whose last living moments were extreme torture at the hands of that system. Do we want it to remain in the earth? God is trying, b&s, to encourage in us, an extremely healthy hatred for a system like that! Not the people, because we're going to see that one day depending on our convictions about that system today, we're going to put our hand to its destruction, and if we don't learn to hate it, we'll never learn to put our hands to its destruction in the future days. B&S, there are marvellous things that come out of the prophecy of Daniel, they are laid out there quite clearly for us to understand; let us be wise and have the understanding of the prophet Daniel!