

CHAPTER SIX Seven Heads And Ten Horns

Problems With John's Revelation

In Chapter Four on *Great Babylon* I indicated that certain portions of the *Book of Revelation*, Chapter 17:7-18, were an intrusion into the text which disrupted the sense of the revelation. Here I shall explore that difficulty.

The key words were “seven heads and ten horns.” The phrase is not limited to Rev 17:3 or 17:7. It also occurs in 12:3 and 13:1. We also find the phrase “ten horns” in Daniel 7, along with use of the word beast, and mention of four beasts and three horns to again make the number seven. What does all this mean? Are the prophecies of Daniel related to those of *Revelation*?

“Heads” and “horns” are universally understood as designation of political entities. The words denote social power emanating from organized political units, or countries.

As stated by *Nelson's Illustrated Bible Dictionary*:

Because the horn was used by animals as a weapon, it came to symbolize power and might. . . . Probably as an extension of this meaning of the word, horns in the visions of Daniel and John symbolized kingdoms and individual kings.

Vines Expository Dictionary states about the word “heads”:

(The Greek word) *kephale*, besides its natural significance, is used . . . metaphorically . . . for a sign of authority . . . (and) symbolically also of the imperial rulers of the Roman power, as seen in the apocalyptic visions, (of) Rev. 13:1,3; 17:3,7, 9.

The notorious problems with interpretation of apocalyptic images have haunted Judaism and Christianity for more than two thousand years. Much of this confusion is due to the wide assortment of possible explanations. The use of such terms as “beast” added to this confusion because the applications cover equally vast possible meanings. The introduction of the number 666 has further confused understanding. As I shall show, this number does not designate either a national entity or a man, but rather the use of numbers in modern technology.

We can gather some idea of this confusion by remarks made by the commentators on apocalypse. As stated in the *International Standard Bible Encyclopedia*:

Futurist interpreters have sought the Antichrist in historical persons, as Napoleon III. These persons, however, did not live to realize the expectations formed of them. The consensus of critical opinion is that Nero is intended by the Beast of the Apocalypse, but this, on many grounds, as seen before, is not satisfactory. Some future development of evil may more exactly fulfil the conditions of the problem.

This is precisely the problem we face. Prior to current unfolding world developments apocalyptic images could only be understood from highly speculative frameworks. We now see these images come to life in front of our eyes.

In the past century interpretations found fulfillment in Hitler, or Stalin, or in other evil men, but in all cases such limited views found sad disappointment. The Reformation brought theories of the Roman Catholic Church as the AntiChrist because of Rev 17, where the text has an interpolated interpretation of the "seven heads" as "seven mountains," certainly highly suggestive of Rome and its notorious seven hills. The "scarlet" beast also led to this assignment because of the scarlet robes of the hierarchy of the Church.

Unfortunately, all such interpretations depend on a doctrine of infallibility in the text. I shall show that such doctrine is untrue. The text was corrupted before the Apocalypse was made public.

We should consider that the use of apocalyptic images might have been forced by the circumstances of the days in which they were written. John wrote while in exile on the island of Patmos. He might have created personal jeopardy by boldly proclaiming prophecy that would stir up the Roman Emperors. He could not explicitly provide images that might have been interpreted as applying to the current social circumstances. Such concern may also have affected the revelations in Daniel.

More importantly, it may have been necessary to conceal the images from interpretation until the "time of the end" when they would find fulfillment.

Consider the themes of the respective passages and association of the images.

Four Beasts out of the Sea

In Daniel 7 four beasts rise up out of the sea. Most interpreters believe the sea is symbolic of humanity. This idea is suggested by Rev 13:1 and 17:1.

The First Beast

In Dan 7:4 the first beast is a lion with eagle's wings. As Daniel looked the wings were plucked off. The lion was lifted up from the ground and made to stand upon two feet like a man. The mind of a man was given to it.

Some persons believe the *lion with eagle's wings* describes symbolic royal creatures of ancient Assyria or Babylonia. Statues of such beasts were placed around palaces; pictures were painted on walls. The problem for modern biblical students is that such symbolism also represents nations on our world today. England uses the lion as its national symbol; the United States uses the eagle as its national symbol. The United States grew out of, or sprouted forth, from England. The American Revolutionary War gained independence from England. One could also understand the lion as a general symbol for Europe, since several of those countries have the lion as a part of their national symbolism. Major portions of the people of the United States truly are blended descendants from all of Europe.

The plucking of the eagle's wings from the lion could be interpreted as the American war for independence. On the other hand, since early days, we have had close ties to England; the sprouting of the eagle's wings could represent that close relationship. The plucking might come later with great disillusionment and divorcing of those historical ties. Or the symbolism might mean the severing of ties with all the nations of Europe. The symbolism might also mean destruction of the United States, a permanent plucking and casting away.

The lifting up and standing upon two feet might mean that England, or Europe, will become a strong power in coming world events. The mind of a man suggests a powerful individual from the British Isles, or the European continent, who will exercise strong control.

Clearly, prophetic symbolism is subject to great variety of interpretation.

Importantly, the writer of the *Book of Daniel* might have used symbols from his day to provide a context for presentation of great truths which now are reflected in current world events. We cannot deny God the power to repeat such symbolism. Interpretation based on the ancient symbolism of the Persian empire, Alexander, and so on, then loses its significance.

The Second Beast

The second beast in Dan 7:5 was like a bear. It was raised up on one side with three ribs between its teeth. It was given the command to arise and devour much flesh.

We cannot fail to recognize the symbolism of the bear. It is known around the world as Russia. Some may argue that the bear is not the Russian national symbol, but such argument is specious. One weekly program on American Television that ran over a period of months admitted this common recognition with its title *The Eagle and the Bear*. The symbols denote the United States and Russia. Symbolism is important to what people understand and not to what a country may legislate. The picture shows that Russia will wield great power and will destroy many people. This is an explicit prediction of the destructive power of Russia. Her armies are now in disarray but she retains nuclear weaponry. She will devour much flesh in nuclear holocaust. If Russia is

to devour much flesh, and if the United States is to be plucked off, the symbols provide prophecy that should be instructive to God's people. Russia will destroy the United States.

The Third Beast

The third beast was like a leopard; it had four wings on its back and four heads. It was given dominion.

Note the reference to four heads. This does not mean four beasts. The four heads represent four political entities, or nations, gathered together in agreement on policy or political philosophy.

From the *International Standard Bible Encyclopedia*:

The leopard is found throughout Africa and ranges through Southern Asia from Arabia and Asia Minor to Japan, being absent from Siberia and Central Asia . . .

In the Bible "leopard" occurs mainly in figurative expressions, as a large and fierce beast. The leopard is mentioned with the lion and bear in Dan 7:6; Hos 13:7; Rev 13:2; with the lion, wolf and bear in Isa 11:6; with the lion and wolf in Jer 5:6; with the lion alone in Ecclus 28:23; with the wolf alone in Hab 1:8. The leopard is smaller than the lion and the tiger, but is more active than either. Its swiftness is referred to in Hab 1:8.

From the geographical habitat many believe the leopard represents nations of Africa, while others believe it may mean Arab countries. From this premise it could even mean Asian countries. It may represent countries from any of these geographical regions; the leopard spots may denote variety of background among those nations. The four heads, symbolic of leadership or national power, mean four separate nations in association, whether African, Arabian, or Asian. The wings might represent swift movement or quick forays of war.

As noted in the *International Standard Bible Encyclopedia*:

Biblical references to the wings of birds are common . . . Often the wings of an eagle are mentioned because they are . . . of untiring flight, and have strength to carry heavy burdens: so they became the symbol of strength and endurance. . . . Sometimes the wings of a stork are used to portray strong flight. The wings of a dove symbolized love. Wings in the abstract typified shelter, strength or speed, as a rule.

The mention of the number four suggests a specific assignment, which remains unknown to us. At the time of this writing we cannot say what the leopard represents. It would exercise power, but perhaps only for a short period.

If the first two beasts are so easily recognized from modern events, we should expect the remaining two beasts to be equally recognizable. But this is not now so. Mysteries remain to be fulfilled.

The Fourth Beast

The fourth beast is even more difficult to understand. It was terrible, dreadful and exceedingly strong. It had great iron teeth with which it devoured and broke in pieces. It was so intent on prosecuting its ambitions it stamped the residue with its feet. It had ten horns. Three of the horns were plucked up from the roots by a little horn which rose up among the other horns. In this horn were eyes like a man's eyes, with a mouth speaking great things.

Again, the horns represent political entities, or nations, gathered together in common political cause or ambition. This "man" may be the same as that of the first beast.

Daniel wanted to know more concerning this fearful beast.

An insertion about the heavenly courts is in verses 9-11a. Verse 11b then says that this great beast was destroyed and given over to be burned with fire. The burning would be by nuclear holocaust. No nation or group of nations will escape the consequences of those judgments.

If we take this view we cannot easily understand how the lives of the other beasts were preserved for "a season and at time."

Again we find an insertion in the text, verses 13-14, about the "son of man." This reference probably is to Jesus, and the dominion he was given after his life, death, and resurrection as a mortal.

According to verse 17, the four beasts are four kings. After all of these events God's people shall receive the kingdom.

Still, Daniel was not satisfied that he understood, verse 19. What was the terrible fourth beast?

This beast, which had eyes and a mouth speaking great things, made war with the saints, and prevailed over them until the final judgment of the age.

If we follow Daniel's design, the Third and Fourth beasts represent groupings of political entities, or nations, somehow involved in complex international arrangements. If the ten horns represent nations of Europe, then the leopard probably represents a non-European association.

In Daniel the word "beast" always means an association of "horns," or a grouping of nations. The symbology of the first beast can be understood as the United States and England, (or Europe). The second beast can be understood not merely as Russia, but an association of countries tied to the Bear. Even though the Soviet Union is now defunct such association may continue under the symbol of the Bear. The Leopard and the Great Iron Beast also represent associations of horns, or countries.

He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, two times, and half a time.

Use of the word “saints” in this section of Daniel suggests that it refers to our day and the great spiritual battle which is about to descend upon us. The fourth beast then may represent the power assumed by the Devil through his use of human leaders. He will take control through human mortals who manage the modern nations.

Relationship to the *Book of Revelation*

Major questions face us: Are the ten horns of Daniel 7 the same as those of *Revelation*? Does this section in Daniel represent the same end-of-age prophecy as in *Revelation*?

Before attempting to better understand this relationship it will be helpful to consider the images from the *Book of Revelation*.

Consider use of the word “beast” in *Revelation*.

The Beasts of Revelation

In *Revelation* the word “beast” occurs thirty-eight times. These are, by chapter —

Chapter	Cases
11	1
13	17
14	2
15	1
16	3
17	9
19	3
20	2

Some interpreters believe the use of “beast” is consistent throughout *Revelation*. This is based on the premise that the Bible is infallible, and hence, if we do not understand, the difficulty is in our perception, and not in the written word. However, careful examination shows that use is logically inconsistent. Several objects or images, some different from associations of countries, are found. This list summarizes the problems:

- 11:7 The beast ascends from the bottomless pit.
- 13:1 A beast rising out of the sea; had seven heads and ten horns.
- 13:2 Like a leopard, feet like a bear’s, mouth like a lion.
- 13:4 Dragon gave his authority to the beast.
- 13:11 Another beast with two horns like a lamb, but spoke like a dragon.
The number of this beast was 666.
- 14:9 The beast and its image.
- 15:2 Those who had conquered the beast and its image and the number of its name.
- 16:2 The mark of the beast, and its image.

- 16:10 Fifth angel poured his bowl on the throne of the beast.
- 16:13 Mouth of the dragon, mouth of the beast, and mouth of the false prophet.
- 17:3 Scarlet beast with seven heads and ten horns.
- 17:8 A mystical beast that was, is not, and is to come.
- 17:11 It is an eighth that belongs to the seven.
- 19:19 Beast gathers the armies of the earth.
- 19:20 Beast captured. Mark of the beast.
- 20:4 Image of the beast.
- 20:10 Beast and false prophet.

Of this list only 13:1, 2, and 17:3 are clearly distinguishable as an association of nations.

In several other passages the description may refer to the Devil, 11:7, 14:9, 16:2, 16:10, and 19:19.

The beast of 13:11 represents neither.

Thus we encounter different kinds of beasts and consequent confusion. We have exceeding difficulty in distinguishing among their respective roles and characters. How we look upon these images depends on our orientation and our preference. They are not so clear we can agree on their identify without debate.

Comparison of the Beasts

In order to provide a more rigorous examination of several beasts in both Daniel and *Revelation* I list some characteristics analytically in the following table, where we may reasonably assume the descriptions refer to political entities or associations.

Source	Dan 7	Rev 12	Rev 13	Rev 17
Figure	4 beasts	Dragon	Beast	Beast
Color	-----	Red	-----	Scarlet
Heads	4 + 3	7	7	7
Horns	10	10	10	10
Diadems	-----	7	10	-----
Names of				
Blasphemy	-----	-----	X	X
Leopard	X(4 wings)	-----	X	-----
Lion	X	-----	X(mouth)	-----
Bear	X	-----	X(feet)	-----

X represents the presence of the respective characteristic. Dash lines represent absence of those features.

The tabulation shows that items are common across the four passages, but with omissions, differences, and contradictions.

In Rev 12:3 the ten horns appear on a great red dragon; in 13:1 they appear on a beast out of the sea; in 17:3 they appear on a beast that is scarlet in color. All these beasts in the *Book of Revelation* also have seven heads. Since the ten horns in Daniel are on the Great Iron Beast, to be consistent, this assignment would infer that all the beasts of *Revelation* with ten horns also represent that Great Iron Beast. But now we have an additional attribute in red or scarlet color. Furthermore, the ten horns are now associated in some manner with seven heads, a fact not heretofore described.

(The words red and scarlet are different in the Greek text.)

The leopard, lion, and bear of Daniel 7 are represented in Rev 13; they make up certain parts of that new beast instead of separate beasts. If we take the view that the beasts of Daniel represent association of nations, this assignment in *Revelation* to one image forces us beyond the original associations to some larger political cooperation. The “beast” now must mean some broader confederation of nations. Now the lion, the leopard, and the bear have come together into one purpose. The great strength of this larger affiliation of nations is well described in Rev 13. It serves the dragon, who gives it his power.

Again the image of a leopard may mean a spotted association, as though of different social philosophies brought together with one intent. The mouth of the lion may carry over the “mind of a man” who speaks for the international association, while the feet of the bear symbolizes the strength to carry the beast.

Note that 13: 4 clearly distinguishes the dragon and the beast as two different entities.

We also see that one of the heads was wounded, but now the wound is healed. If we follow the popular supposition that the ten horns represent nations of western Europe, this wounded head could easily be Germany. She was wounded for nearly fifty years, from the end of World War II until the disintegration of Communist power across Europe.

We should also give regard to the possibility that the images invoked in these revelations are not intended to be frozen together at one instant of time, but are used in order for us to recognize their meanings, even though the relationships change over the era described.

The diadems are on the beasts of Rev 12 and 13; in one case on the heads, in the other on the horns. They are not on the beast of Rev 17. The word implies a crown, as of power to rule. If heads and horns are identical in application the word implies the same power in both uses. The difficulty is why it would be applied to the heads in 12:3 while to the horns in 13:1. Why not be consistent in both cases, and apply to both heads and horns?

The color red (scarlet) is found on the beasts of Rev 12 and 17. The color is not on the beast of Rev 13.

Names of blasphemy are on the beasts of Rev 13 and 17. They are not on the beast of Rev 12.

The color, the diadems, the names, and the animals all take partners but in each case of different pairing.

These factors contribute to a suspicion that we do not have pure text. Perhaps material was lost from the *Book of Revelation* after John’s creation, or perhaps a Christian editor corrupted the text, or perhaps both. The impression is that someone has artificially altered the different beasts against unknown criteria, perhaps even invented features by drawing parallels from Daniel, and from the original revelation.

The strange pairing of the colors, names, diadems, and animals suggests that an editor did not truly understand the material and scattered these features around among the several passages, in attempt to reconcile different revelations into one beast. Perhaps the original text distinguished these different revelations but features were blended to confound our understanding.

The Beast Passages of the Book of Revelation

I shall postpone discussion of the various passages to first review the separate scenes.

Chapter 12

12:1-2 — A woman who is with child. She is about to deliver.

12:3-4a — A great red dragon, with seven heads and ten horns. He created a great heavenly rebellion.

12:4b — Dragon waited to devour the child.

12:5 — The woman brought forth a male child who was to rule the nations with a rod of iron.

12:6 — Woman fled to the wilderness.

12:7-12 — A statement of the heavenly rebellion, and the Devil being cast down to earth, where he will come with great wrath for he knows his time is short.

12:13-17a — Woman again described as fleeing into the wilderness. The dragon tried to sweep her away with a flood but the earth came to her help.

Chapter 13

13:1-10 — A first political beast that brings great social repression.

13:11-18 — A second beast that causes worship of the first. It gave power to the first beast. Although this beast is smaller and has the appearance of innocence it carries great technological power and social control through the use of numbers.

Chapters 17 and 18

I already discussed some aspect of these chapters, which are part of the revelation on Great Babylon.

The introductory section describes the “woman” who represents the Harlot of the Nations. Here the seven heads and ten horns hate the Harlot, and will destroy her.

Features of Chapter 12

Examination of Chapter 12 shows that the sequence and images are highly confused.

- A woman is about to bear a child.

Initially, we do not know if the child symbolical represents a body of people, or a single individual. If the first it means those who will flee into the wilderness to havens of safety. If the second it would mean the Messiah.

- A great red dragon, with seven heads and ten horns. He created a great heavenly rebellion.

If the seven heads and ten horns represent a confederation of earthly nations, then the editor of *Revelation* has misapplied the description to an evil spirit personality.

- 12:4b — Dragon waited to devour the child.
- 12:5 — The woman brought forth a male child who was to rule the nations with a rod of iron.

If the child represents the Messiah then the description pertains to the future, a thousand years from now. Refer to Psalm 2, where the Messiah is forecast as ruling with “a rod of iron.”

As I shall show, the Messiah will be born at some point during the coming Millennium, during the period when the Devil is bound. He cannot bring threat to the Messiah until the final events at the end of the Millennium. If this statement refers to such time it is grossly misplaced in this sequence which deals with current world events. The child would represent the human birth of Melchizedek. Refer to my discussion on *Jesus and Melchizedek*. See also Isa 11:4. Being caught up to God and his throne means the saving of Melchizedek from “Satan” in the form of Gog and Magog at the end of the thousand years, indicated in Rev 20:7-10 and Ezekiel 38 and 39.

- 12:6 — Woman fled to the wilderness.

This is a mention of God’s people who will seek refuge in the wilderness. The woman represents those people. They will flee to avoid destruction from the coming nuclear and terrestrial devastations. If they are the prize of God’s program of planetary salvation the sun, moon and stars would represent the great honor accorded those people in the heavenly realms. Twelve stars represents the twelve tribes of Israel; they become part of God’s great crown of glory.

- 12:7-12 — A statement of the heavenly rebellion, and the Devil being cast down to earth, where he will come with great wrath for he knows his time is short.

Again, we have mixing of elements, misplacing heavenly events into a context of current world events.

- 12:13-17a — Woman again described as fleeing into the wilderness. The dragon tried to sweep her away with a flood but the earth came to her help.

The flood here described pertains to the volumes of “revelation” the Devil has given us, in attempt to delude God’s people. Refer to my book, *Spirit Entry Into Human Mind*.

- 12:6 — The 1,260 days, three and one-half years, would represent the time between the nuclear devastations and the twisting of the planet. One might assume that each day represents a year for the coming millennium but such earth period would be considerably in excess of one millennium. This specific period is confused by the phrase in 12:14 about “a time, times, and half a time.” This latter phrase compares with the same expression in Dan 7:25. Many interpreters have assumed that the “time, times, and half a time” means three and one half years.

The gross confusion of earthly spiritual, social, political, and physical episodes displayed in this Chapter shows how Christianity was misled into massive misunderstanding of earth events. The episode are lumped together into an impossible logical scheme that caused monumental bewilderment among God’s people. The Devil had his hand in revelation; we have suffered the consequences.

Features of Chapter 13

- From this review we can now understand the first beast of Chapter 13 as modern political states in confederation. The beasts of Daniel 7 now merge into one beast.

- If the bear's feet of Rev 13 represent Russia and the lion's mouth represents England, or Europe, this passage shows that an alliance will be made between Russia and England, or western Europe. The leopard would represent other countries to make up this spotted arrangement in the larger beast, although we do not know the specific assignment of the four wings and the four heads of Dan 7:6.

Other elements of Rev 13 find easy identification in today's world.

- The seven heads were an accurate number for the Soviet Union satellite countries of Poland, Czechoslovakia, Hungary, Rumania, Bulgaria, Yugoslavia, and Albania. However, the revolutionary changes in eastern Europe, cause many to reject such interpretation. The decline of Russian power has made such possible assignment suspect. Many now attempt to find seven heads among the many countries of the former Soviet union, but this seems only an unrealistic forcing of prophecy.
- The ten horns were an accurate number for the countries of the European Economic Community. In 1985 those were Ireland, the United Kingdom, Denmark, the Netherlands, Belgium, France, Luxembourg, West Germany, Italy, and Greece. However, in January, 1986 the EEC was joined by Spain and Portugal to make the membership twelve nations. On the other hand, the ten may represent a new arrangement of western European countries in confederation.

Again I want to emphasize the use of images which permit us to make identifications, but which should not be regarded as frozen in time.

- The one head with a mortal wound accurately represents Germany. The wound is the division of that country into east and west through the sword of World War II. The two Germanies became reunited in 1990.
- The red or scarlet color accurately represents communism. Until a century ago, before modern communist states and before the decline of the power of the Roman Catholic Church, this color was attributed to Roman Catholicism. But in the current world context we see that the national symbols of eagles, lions, and bears, together with the seven heads and ten horns, effectively denies that attribution.
- The scarlet color, when associated with the seven heads and ten horns, becomes clear and helps provide understanding of the heads and horns. In turn, the heads and horns of Daniel 7 become clear when associated with those of the *Book of Revelation*.

Without question the seven heads and ten horns make up a single beast. The descriptions suggest those nations will come together into one grand alliance.

- According to Rev 13:5 this alliance will wield power for forty-two months. Compare against "time, times, and half a time" in Dan 7:25 and Rev 12:14, and the 1,260 days in Rev 12:6. Also compare "time, times, and half a time" in Dan 12:7 and the 1,290 days in Dan 12:11. These various periods all refer to the same events.
- 13:6 says it uttered blasphemies against God and against the host in heaven. This would be the Devil speaking through human agents. 13:7 says that during this period the beast will make war on the saints to conquer them. The confederation will be subject to Satanic control during this period.
- This great alliance would indeed become a wonder to the world. Since 1989 events in Europe have produced awe in nations around the earth. No person on this planet expected such dramatic changes in European relationships, with the decline of the power of Russia, the breaking of the Soviet satellite countries from the dominion of Russia, the healing of the mortal wound of Germany, and redefinition of economic and political ties.
- If these passages are taken at face value they tell us that men will be overwhelmed by the miracle of a new alliance; they will worship it, 13:8. The worship will not be literal bowing and praying as in religious ceremony, but in devotion to its power and allegiance to its control. Who will be able to fight against it? Will not all nations follow it? Will it not hold authority over the tribes and peoples of the earth? But God's people will not succumb to its demands.
- From this integration of evidence we also have understanding of the "names of blasphemy." In Rev 13 these names are on the seven heads. They give themselves over to the Satanic power. They will deny the existence of God; they will utter blasphemies against God. They will give themselves in devotion to a blasphemous Spirit power which takes control of the nations.

The further predictive nature of the four passages, when taken together as a whole, is shown by the following facts.

- In Rev 17 the beast was full of blasphemous names, suggesting that the blasphemy will come from all parts of the beast, east Europe, west Europe and those nations represented by the leopard. If severe economic problems and international crises force the nations to dictatorial policies, or if leaders arise who have given themselves to the Spirits, western Europe would not be able to escape totalitarian regimes. Great social tribulation will result from severe economic, political and Spirit turmoil. Citizens will be forced to renounce moral allegiance and good conscience for survival. But those who love God will resist such tyranny. God's people will give first allegiance to God. This will create conditions for severe persecution.

- The forty-two months denote the period from the beginning of the alliance until the shattering of the nations. This would be the end of our civilization and the end of the present age.
- The forty-two months find parallel in Rev 11:2 where the holy city will be trampled. Similar parallels are found in Luke 21:24 where Jerusalem is trodden down by the nations until the times of the nations are fulfilled. We do not know if those nations are Moslem, European, American, Asiatic or a combination.

THE GREAT AND DREADFUL BEAST

We can return now to Dan 7:7-8 to reconsider that dreadful and terrible beast. The devouring and breaking in pieces and the stamping of the residue would be parallel to the haughtiness and blasphemous conduct of Rev 13:5. This would explain the tyrannical exercise of authority over every tribe and people and nation and tongue. Although the latter seems an exaggeration for all nations across the face of the globe it would at least be true for the nations. It could also be true for many other nations if the unholy alliance would institute international economic or Spirit control brought into that confederation. There can be no doubt the whole earth would stand in awe of it.

To reemphasize, the beast may reflect control brought about by the rebel Prince through the minds of his devotees. This aspect of developing world events should not be neglected.

Please note that I do not infer that the Devil will come directly as a human being.

The three horns in Dan 7:8 are a puzzle. A little horn grew among the three and plucked them up. The symbols suggest an assumption of power over the three. One could imagine a man growing out of the three countries of England, Scotland and Ireland, but Scotland is politically part of England and has no separate representation as a horn of power. Perhaps he comes out of a country on the continent, Austria, or some other nation. We should heed the power of this little horn. It had the eyes of a man and a mouth speaking great things. This image probably represents Satanic power.

Other parallels are found in the four passages. The mouth of Dan 7:8 is parallel to the mouth of Rev 13:2. The eyes of a man is parallel to the mind of a man in Dan 7:4. In Rev 13:2 the mouth is associated with the lion; in Dan 7:4 the mind of a man is also associated with the lion. These associations, all taken together, suggest again that some individual will come out of England, or Europe, who will carry great power.

The many parallels between the two revelations show why many scholars assumed that John borrowed images from Daniel, and then reworked according to his personal ideas, totally missing the agreements as revelation from God.

MORE ON REVELATION PROBLEMS

When we examine details of the several apocalyptic visions, when we tabulate the items and lay out their elements side by side, we are struck by several facts.

- God's revelation is brought into sharp focus. We do not limit ourselves to interpretation of individual scenes isolated from one another. Instead we integrate details from passage to passage. As a result we see larger views in more graphic outline. We come to recognize the meaning of God's revelation from higher perspectives. We grasp a larger world panorama that takes on a specific meaning for us in these last days of the earth age. We achieve this because we dare to use our minds in more rigorous study.
- The four beasts of Daniel 7 appear to be part of a single revelation but we cannot determine their relationship to one another without other information. Unless examined against world circumstances of today and against the beasts of *Revelation* we cannot perceive how they portray the flow of destiny.
- Our ability to recognize the symbols becomes possible only because we live in a planetary context which gives life to those symbols. The meaning of eagles, lions, bears, heads, horns and scarlet color now takes on a reality not accessible to prior generations. We have a grand integration of revelation that depicts the living world environment of our own day. God used symbolism to bury his revelation so men would not destroy his destiny program. (And how the generations entertained themselves with it!)
- We might believe that the seven heads and ten horns of Rev 12:3 are mysteriously descriptive of the devil but Rev 13 and 17, when compared with Dan 7, cast a different light on that symbolism. This last fact exposes such serious difficulties with the *Revelation* text we must question its integrity. The symbols of heads, horns and scarlet color belong to modern world political powers; they do not belong to the millennial period. Somehow, someone, probably an early Christian editor, confused the text by mixing elements from one revelation segment to another, simply because he did not know the significance of the symbolism, (nor has anyone else), and attempted to make sense of it in his world context.
- We now clearly recognize this beast as an alliance of earthly countries, not a fallen celestial personality. These attributes are so easily identified it seems incredulous they would be assigned to the devil in such a confusing manner. Furthermore this assignment occurs only in Rev 12:3; it has no other biblical support.

- If this single verse were removed this column would disappear from the tabulation above. Then Chapter 12 would hang together as a different topic: the flight of God's people to the wilderness and the pursuit of the dragon to destroy them and the child. Here God's people are represented as the twelve spiritual tribes of Israel, the twelve stars, while the man-child is one who will come to rule them. He is born as a human child. While many would say that John described the birth of Jesus we see from the context that this is a future forecast. This unique individual comes after the great tribulation, during the millennium.

How did this misleading confusion arise?

We can get a handle on this crucial problem if we examine John's use of symbolism. The difficulty is shown clearly if we categorize his words and phrases. Earlier in this paper I showed the confusion from use of the word "beast." Another example is use of the term "thirds" to indicate large numbers. In Chapter 8 the thirds include trees, sea, creatures, ships, rivers, waters, sun, moon, stars, and sunshine. In 9:15 and 18 it is the third part of the stars of heaven were swept down. Obviously the term is used to express large numbers or significant portions. Literal numbers were not intended; we cannot take them literally.

The confusion on the heads, horns and red color comes about because of the word "beast." The use was not consistent. In 11:7 the beast is one who ascends from the bottomless pit. In 13:1 it is one which rises out of the sea with seven heads and ten horns. In 13:11 it is one which rises out of the earth, the little beast that serves the first beast. In 17:3 the beast with seven heads and ten horns is colored scarlet. But in 17:8 the beast ascends from the abyss and goes to perdition. The beast of 17:8 may not be the same beast as that of 17:3; the one of 11:7 may not be same as the one of 13:1. But the one of 11:7 may be the same as that of 17:8. In 20:10 the devil who had deceived the nations was thrown down and cast into the lake of fire and brimstone where the beast and the false prophet were. Here the devil is distinguished from the beast. From comparison with 11:7, 11:8, and 9:11 we are not certain who is the devil and who a beast separate from the devil.

Another illustration of the problem with John's beasts is found in Rev 15:2. Here the scene shifts from earthly episodes to heavenly ones. John saw those who had conquered the beast and its image and "the number of its name." They stood beside a sea of glass with the harps of God in their hands. The use of the phrase "who had conquered" might mean those who did not bow down to the political beast or its image. On the other hand the conquering might be of that remnant of the biological beast which resides in all of us, our physical heritage. The "beast" and the "image" is that animal legacy. God is judging us on how well we have mastered our biological and emotional impulses. But if we take this view of the beast of 15:2 "the number of its name" makes no practical sense. Once again we find a cause to suggest that some early Christian editor offered *interpretation* of the revelation. Most of the problems center in such *inserted interpretation*, especially in Chapter 17.

Is it possible John had difficulty in terminology? We find parallel in persons who lack vocabulary. A child might talk about this thing, that thing, and that other thing when he means a chair, a table and a cabinet. The word "thing" is vague, not specific. The word "beast" is also vague and is applied to creatures or objects for which one cannot find adequate terminology. If John were presented visions he could not adequately describe he would have been at a loss for words; various items all became "beasts". John used the word for the devil, for a confederation of states, for mechanisms of social repression, and for other purposes. How can we distinguish among them unless we study their context? If the context is not clear then the beast cannot be known with certainty. Thus doubt creeps in; hence debate rages over the assignments.

This problem can be illustrated further. In the latter part of Chapter 13 the lamb-like second beast caused men to make an image of the first beast. This image received breath so that it could even speak. If men did not worship the image of the first beast they would be slain. In 14:9 and 14:11 we are told that all those who worship the image and the beast and receive its mark will drink the wine of God's wrath.

What does all this mean?

Suppose John was presented visions of twentieth-century technology with the use of airplanes, automobiles, radio, television, and computers. How might he describe them? He did not have words like radio, television, electromagnetic transmission, rasters, satellites and so on. He was forced to describe his experiences with ancient Greek vocabulary. A television picture or a computer screen would be an image. The image received breath (a loudspeaker) so that it could even speak. The lamb-like second beast (if modern electronics) did not *cause* men to make an image of the political alliance; it *permitted* men to transmit images of meetings, or affairs, or mandates of the first beast. (The Greek word has great latitude of use.)

From these varied applications we see why such confusion exists in the *Revelation* text. What else could John do? He had no other vocabulary.

The problems in *Revelation* are not limited by John's wide use of the word beast. If he had divided his writing into sections, with each section devoted to a specific vision, we might be able to make more sense of it, even with lack of explicit vocabulary. But the various beasts seem to run together without clear division, even with mixture from one to the other. How did all this confusion come about? Did John lack ability to separate different items? It seems impossible. The man knew what he saw, even though he may have been at a loss for words. He could hardly have confused the different visions. Then where did the confusion take place?

As stated earlier, a sensible explanation is that an early Christian editor created the confusion. Suppose John's original manuscript came through the hands of an individual who thought he could clarify the mixture of images, especially those of the word "beast." The editor, not blessed with the original visions, could not discriminate among them. He did not like the confusion he encountered and therefore attempted to restructure John's text. The mixing of images is clearly illustrated by those who did not conquer the (biological) beast, those who bore the mark of the (national confederation) beast, and those who were afflicted with plagues, 16:2. In an attempt to

satisfy his own mind an editor might have melded them together. The “number of its name” for the biological beast in 15:2 was borrowed from 13:17 to this passage where it does not belong. He inserted the remark about heads, horns, and red color in 12:3 in attempt to relate that passage to the others dealing with the devil (or the dragon). This mixing then led to all manner of false concepts. Men have searched to understand for two thousand years but without success. They could never come to agreement if they did not recognize the perversion of text which obviously exists and which must have been created by that early Christian editor. In the face of these problems the true meaning had to remain obscure.

This limitation of vocabulary, the mixing, melding and blending together of text, and the introduction of invented concepts, plagues the entire *Book of Revelation*. Other examples can be illustrated.

The phrase “a star fallen from heaven” in Rev 9:1, whether from John or an early Christian editor, leads to other problems. In Isa 14:12 we are told that *Hillel ben Shachar*, that *Day Star*, *Son of Dawn*, was fallen from heaven and cut down to the ground. From the parallel phrasing we could deduce that the star of Rev 9:1 fallen from heaven was Lucifer. But the “fallen” star is a “good” angel on a divine mission; he holds the key to the abyss. This view is confirmed in 20:1 where John says he saw an angel coming down from heaven holding the key of the abyss. He seized the dragon, that ancient serpent who is the Devil, and cast him into the abyss. Therefore the phrase about a star fallen from heaven in 9:1 is either an unconscious borrowing by John of words from Isa 14 or a mixing of phrases by some later ignorant editor.

Other illustrations show the magnitude of the *Revelation* problems. In 9:11 the fallen personality is the angel of the abyss. His name in Hebrew is Abaddon, *Destruction* or *Ruin*, and in Greek Apollyon, *Exterminator* or *Destroyer*. This is the only place in the Bible with such designations. This passage is one reason Christians know the Devil as a fallen angel rather than recognizing him as a divinely created son.

Still another problem is the false prophet. He is first introduced in Rev 16:13. He is associated with the dragon and the beast. In 19:19-20 the beast, together with the kings of the earth, make war against him who sits on the horse. The beast and the false prophet are captured and thrown into the lake of fire that burns with brimstone. The false prophet was the one who had worked the signs to deceive those who received the mark and worshiped its image, 19:20, 13:14.

Unfortunately the false prophet is never clearly defined; he is linked only by passing remarks. Because of the lack of definition and clarity he is subject to great and varied speculations. Many commentators avoid discussing him. As I shall discuss below, he is modern technology and computers with their evident material advantage, which all the while leads the world to ruin and social repression?

Still other problems afflict the *Book of Revelation*. In 14:3-5 is a special group of 144,000 who sang a new song before the throne. They had been redeemed from the earth. They had not defiled themselves with women, for they were chaste. No lie was found in their mouths; they were spotless.

The statement about defiling themselves with women leads one to believe they never had sexual intercourse. This is supported by the statement that they were chaste. The Greek word is *par thenoi*. It means a virgin and is so translated by KJV. It could be inferred to mean a male celibate. But this would mean none of the 144,000 were ever married.

The 144,000 are first mentioned in Chapter 7; the statements imply both men and women. There cannot be two different groups with such extraordinary, identical and obviously symbolic numbers. Furthermore, both groups carry the mark of God in their foreheads, 7:3 and 14:1. They cannot be merely men. Why were these two passages separated in the *Revelation* text, except that an editor misplaced subjects from one section to another.

Many interpretations have been attached to the defilement. Heb 13:4 says that marriage should be honored and that the marriage bed is undefiled. But God will judge the immoral and adulterous. If the statement in Rev 14:4 were limited to non-defilement with women we could assume it would mean all married men who were not adulterous, in consonance with Heb 13:4. But to say they were virgins, or celibate, creates extreme difficulty. Again we can see this remark as an intrusion into the text by a Christian editor, based on his notions of sexual conduct. Similar thoughts hold for the statement that no lie was found in their mouth. The editor was expressing views of idealistic and heavenly purity not found on earth.

Still another example is the beast that “was, is not, and is to come.” It is to ascend from the abyss, 17:8. This would make it the Devil. Remarks follow about the seven heads; the seven heads are seven hills on which is seated the Great Harlot. Many students believe this means Rome with its famous seven hills. But they also are seven kings, “five of whom have fallen, one is, the other has not yet come.” This phrasing parallels that of the beast who is to ascend from the abyss. But the beast that was and is not is an eighth that belongs to the seven. Obviously this whole passage is confused and corrupt. If the seven heads are seven countries they cannot be mysterious kings “fallen, is, and yet to come.” Perhaps the “seven hills” was inserted by that Christian editor who thought the passage was a prophecy on Rome, well known for its persecution of the new Christian sect. The famous seven hills would be a natural association for him to make from the seven heads. But in modern context the eighth head might be inferred to be Russia, domineering over seven satellite countries (heads). If the beast that “was, is not, and is to come” does not represent the devil, but rather a confederation of nations, it could refer to the Holy Roman Empire, which covered most of Europe in the middle ages, then broke into independent nations, and now is forming to reunite. Given this confusion it is impossible to arrive at sensible understanding through literal acceptance of the text.

From these illustrations and from the comparison of the heads and horns in Rev 12, 13 and 17 with Dan 7 we see why our textual sources are faulty. They are not pure. There are omissions in individual passages, seeming differences of application, and contradictions from one passage to another, which require firmness and caution in decipherment and interpretation.

This last fact has a crucial impact upon our belief in the reliability of the Bible. Plainly, the Bible is not clear. Details from any single passage cannot be trusted verbatim; they cannot be accepted literally. They must be judged, weighed, evaluated, and studied against other passages, against the real world in which we live, and with a strong dose of common sense.

This does not mean the Bible does not come from God. It surely does. It is his revelation to us. But it came through human channels. It could not come any other way. It took human beings to write it and publish it. It took other human beings to preserve it and to carry it from generation to generation. During that process impurities crept in. The original writers did not clearly state their experiences or the information given to them. They may not have fully understood. They were limited by the vocabularies of ancient times to depict scenes that strain modern scientific vocabularies. Original texts were not always carefully preserved; segments may have been lost. Later individuals, entrusted with the original manuscripts, did not hold them in respect. They rewrote or altered the texts to conform to their personal views.

We should not neglect the possibility that God may have permitted corruption to creep in because of danger to his destiny program. If revelation had been stated too clearly the generations may have twisted it to their own earthly desires. Perhaps God worked around this possibility by intentionally misleading apostate and godless people while preserving the essentials of information for his truly dedicated people. And those essentials are crucial to coming decisions.

THE SMALL BEAST FROM REVELATION

With this integration of apocalyptic visions, with a more comprehensive grasp of events to occur in Europe, and with knowledge of defects in the *Revelation* text, we are in a better position to examine that fascinating beast described in Rev 13:11-18.

This beast is famous for its number: 666. The number has befuddled countless generations. It is usually regarded as the number of a man, the Antichrist.

Because of the attention given to this beast, and because of its importance in coming decisions, it deserves close examination. There are several features which, when laid out in detail, provide better understanding.

- The beast had two horns like a lamb, 13:11.
- This beast spoke like a dragon.
- It had the power to make fire come down from heaven to earth in the sight of men.
- It deceived those who dwell on earth, bidding them make an image for the beast which was wounded by the sword and yet lived.

- It gave breath to the image of the beast so that the image could even speak.
- It caused those who would not worship the beast to be slain.
- It caused all, free and slave, rich and poor, great and small, to be marked on the right hand or the forehead. No one could buy or sell unless he had the mark. The mark is the name of the beast or the number of its name.
- The number of the beast is a human number. The number is six hundred and sixty-six. KJV translates the phrase as “the number of a man.” (Some ancient manuscripts give the number as six hundred and sixteen.)

What does all this mean?

It had two horns like a lamb. Unfortunately, there is no explanation for the two horns. One cannot easily find a representation for nations or rulers. However, biblical horns symbolize power and authority. Perhaps John attempted to show this without relating it to national significance. Perhaps this power and authority is universal, not limited to national boundaries. We can only speculate on the meaning of the number two.

A lamb is docile and harmless; no one fears it. It also is tender in youth, not mature. The youthful immaturity could mean that it has not reached full development, that it is a new social mechanism. If the horns are small, like those of a lamb, they are not grown to their full power.

The innocent appearance may be highly deceptive; it may be the means by which people are enslaved and bound to the will of the dragon. As Eve was deceived by the serpent, misled to believe that her eyes would be opened and she would not die, so this innocent appearing beast misleads men to believe they will obtain great advantage; instead they bind themselves to evil and destruction.

This second beast exercises authority for the first beast, apparently the great Iron beast. The worship forced by the second beast may not be worship of the devil or the Antichrist per se, but may be worship in the sense that everyone, free and bond, must acquiesce to the demands of the first beast, with full allegiance.

The power may be in the control it has over the people of the earth. It may be an instrument which demands submission, not through physical force, but through license to live and function in society. It implements full tyrannical authority.

How does it accomplish this tyrannical power?

Few individuals are willing to come to grips with the stark reality that we cannot buy or sell today without the mark of federal government. Through social security or federal registry numbers the governments of the earth have already fulfilled this prophecy. If anyone doubts this fact let him try to conduct business, buy, sell, hire, or otherwise operate within the context of our present social order. He cannot do so except by going to a strictly cash base, and then only if he does not report his activities, in

violation of national laws. Everyone is already bound. Some may feel these are benign policies intended to regulate society. Those individuals will soon discover how malicious and tyrannical those policies can become.

From Rev 20 we know the devil will not come as the Antichrist until the end of the thousand years. The number 666 cannot be assigned to him. The prophecy of a United Europe shows the context is for our own day. Therefore the number 666 must have some other significance.

Many persons have been misled to believe the number is that of a man, although RSV translates the phrase to say that it is a human number. The Greek text is not sufficiently clear, whether “the number of a man,” “the number of man,” or “a human number.” Examination of the number casts other light.

In the earliest known Greek manuscripts the number is given in words, not in numerals. John wrote *exakosioi exikonta ex* = “six hundred and sixty-six.” He did not write the Greek letters: *ex-chi-sigma* = “666.” Why did he use words and not numbers? There are several possibilities.

- To ensure the number would be preserved. Three digits in a text are easily lost; three words survive more safely.
- To avoid concentration on the number; to direct attention to the meaning of the number. The meaning was important, not its numerical significance. This is where all interpreters have made a grave error in reasoning.
- The Greek number system used letters of the alphabet, not numerals as in our modern system borrowed from the Arabs. Although John explicitly states this is a number perhaps he feared that later readers would attempt to assign the numbers in their numerical designations rather than in their meaning. This is amply illustrated through history. Every generation tries to find application to notorious human leaders through manipulation of their names, their birthdays, or other factors. This false numerology has misled countless individuals. It can be illustrated today. President Ronald Reagan avoided use of his middle name, Wilson. He did so because his three names all had six letters. If we indulged in such strange numerology we might say that Ronald Wilson Reagan = 666.
- The common commercial system in use in John’s day was the Roman, not the Greek. If John had used the Greek number symbols he would have forced the reader to think in Greek numbers. By writing the numbers out in words he naturally leads the reader to numbers in common use, the Roman. 666 in Roman numerals is DCLXVI. These are all the Roman numerals in descending order except for M = 1,000, which was not used in John’s day. The arrangement suggests an attempt to portray the idea of number and the use of numbers, but not a specific number.

He forces our attention to the problem when he says that wisdom is required. We are instructed to reckon the number of this strange beast that rises out of the earth. In John’s symbology political powers and nations rise out of the sea. This beast is neither a political power nor a nation; it rises out of the earth.

In the Bible the word earth denotes the origin of created forms composed of chemical elements. Adam was made of the dust of the earth; his body was fabricated from the chemical elements of the earth. If this little beast with the two horns rises out of the earth it must be composed of material substances. It is a man-created beast, not a national power.

These various factors give us better insight into John’s brief description. This beast is man-made, it appears docile and harmless, it’s two horns have not come to full development, but it exercises tyrannical power.

This beast is the computer, and computerized systems. They now control the world. Without them the nations could not function. Every citizen of the advanced nations of the world today is entered into computer files.

Additional elements enter into the coming tyrannical control.

a) electronic surveillance, and

b) positive identification of individual human beings.

These mechanisms already exist in our technological society; they are either in place for use or can be installed in a short period of time.

The computer appears perfectly innocent but is ideal for control of human subjects through government numbers. It works on numbers and exercises power through numbers. This is the significance of John’s remarks in Rev 13. He was telling us, in the language of the first century AD, about the use of numbers, and the use of a device to handle numbers.

He gave us a specific illustration in verse 13. He said it works great signs, meaning it has the power to do many different things. One of those signs was to make fire come down to earth in the sight of men. What did John mean? Note that nuclear missiles are guided by computers. This harmless appearing beast can make fire come down from heaven to earth in the sight of men. That is one of its great signs.

The use of computers is already widespread for the surveillance of citizens in most countries. It truly exercises the authority of the first beast. Computers impress everyone with their quiet efficiency, seemingly as harmless as a lamb. Yet they wield great power. Today they are used by law enforcement agencies and tax agencies to monitor the citizens of countries. They speak not for the dragon, but carry tremendous potential for deception and betrayal.

Computers could be used by the dragon to subdue the world through totalitarian force.

Computers also carry the image of man in their ability to act intelligently on information fed to them. Of course this process is programmed by human beings but the computer clearly carries an image of human thought.

A recent development in computers is the power of speech. Computers can now make intelligible human sounds. The image of the beast, the computer, can speak. Another recent development is the transmission of pictures over Internet. More and more the computer assumes social power.

A second factor necessary to subdue the citizenry of modern countries is positive identification. This is now possible in a way never before realized. Laser technology provides the tool. Lasers can tattoo figures and numbers into human skin invisibly and painlessly. It would be easy to tattoo social security numbers or bar codes on the right hand or the forehead of every man, woman and child. All could be marked with this invisible tattoo within a few months.

The need for this identification might arise under severe economic hardship. If each person were allotted food, clothing, and transportation according to need it would be possible to track this rationing through infrared or laser scanners. To maintain control governments might be forced to such extreme ends. Naturally they would hold full control on location, condition, employment, and every other important social aspect of the individual. This could bring tyranny beyond imagination.

Technology already exists: computers are installed; laser beams developed; scanners tested; numbers in place for every man, woman and child. If individuals do not obey this great beast, if they do not submit, if they do not worship it, they cannot continue to live. If they rebel they will be subject to great persecution. And if these mechanisms come under the control of the devil's agents, the Spiritists, the names and numbers would be truly blasphemous.

Furthermore, the laws of the nations now provide for emergency powers of all rulers. In the United States the President has full authority to declare a state of emergency under any circumstance he deems necessary. He can then exercise full dictatorial control. According to this law Congress cannot void his authority for six months. These same dictatorial powers exist in all modern nations, waiting for execution.

THE SEVEN-YEAR TRIBULATION PERIOD

The books of Daniel and *Revelation* have periods which are 1290 days, Dan 12:11, 1335 days, Dan 12:12, forty-two months, Rev 11:2 and 13:5, and 1260 days, Rev 11:3 and 12:6. Two of these periods, when added together, make about seven years. This is the notorious tribulation period.

Wild speculations exist around these numbers. Every so-called interpreter has his own idea of the meaning of the periods.

The coming events have three major episodes. The first is the outbreak of Spirit persecution and parallel national emergencies. The second is the nuclear holocaust; the third is the twisting of the planet.

These three episodes would mark the lines between the two periods.

Dan 12:11 — And from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days.

If the taking away of the continual burnt offering marks the trampling down of Jerusalem by the nations, Luke 21:24, and if the nations will trample over the holy city forty-two months, Rev 11:2 this period would be the first half of the seven years.

This would also be the time of the beast with seven heads and ten horns; it will exercise power for forty-two months, Rev 13:5.

A discrepancy exists between *Daniel* and *Revelation*. At thirty days per month Daniel has forty-three months, not forty-two.

With our knowledge of *Revelation* corruption we should exercise care in accepting those numbers. Since Daniel was not subject to the hands of that early Christian editor his numbers may be more reliable. This caution extends to the period of the two witnesses in Rev 11:3. They may appear for less than three and one-half years.

The "setting up" of the abomination of desolation, nuclear weapons, means their use by Great Babylon. It does not mean preparing them in readiness by the modern state of Israel.

If these numbers can be trusted the time lapse after the outbreak of the Spirit operations, the international emergency, and the trampling down of Jerusalem, will be about forty-three months.

Dan 12:12 — Blessed is he who waits and comes to the thousand three hundred and thirty-five days.

The phrase "comes to" more properly in Hebrew means "to reach." It denotes those who survive another forty-four and one-half months. At that time the planet will undergo cataclysmic geological changes.

During this period, after the nuclear holocaust, the 144,000 will be taken away. None will be taken away before all have made decisions and taken action to preserve themselves for the future of this world. The timing of this lift-off of a select group is noted in Matt 24. The statements show explicitly that the lift-off will come after the nuclear holocaust.

I discuss this unique group in my book, *Our Celestial Visitors*.

Only through deep and abiding faith will God's people be able to stand in the coming trials. They will be persecuted and put to death for their faith and allegiance to God. Tyrannical demands of the nations, and of Devil agents, will soon oppress all of us.

When will God's people awake? When will they choose to no longer follow the ways of the world? When will they separate themselves from the society which has given them great material comfort? When will dedication to God become overriding in their lives with complete commitment to the laws of God?