

draw the bow, to **Tubal**, and **Javan** [Greece], to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy **mountain Jerusalem**, saith the LORD, as the children of **Israel** bring an offering in a clean vessel into the house of the LORD" (Isa. 66:19,20).

H

Heads, seven

In Scripture the head can represent the king or kingship of a country. For example, Saul was head over **Israel**: "And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of **Israel**, and the LORD anointed thee king over **Israel**?" (1 Sam. 15:17). In Isaiah 7, Rezin the king of Syria is described as "the head of **Damascus**" (v. 8) and Pekah the king of **Israel** was "the head of Samaria" (v. 9).

In Revelation 17:3 the **beast of the abyss** is depicted with "seven heads". These heads are interpreted as follows: "The seven heads are seven **mountains**, on which the woman sitteth" (v. 9). The woman is **Rome** (v. 18), and so the seven **mountains** relate to the seven hills of **Rome**. However, there is more to the seven heads than representing the seven hills of **Rome**. As in the Old Testament, they also represent kings: "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the **beast** that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (vv. 10,11).

The heads, or kings, represent different forms of government which **Rome** experienced. The sixth head, the head which at the time of John could be said to be the one which "is", was the imperial form of government. This sixth head would become "wounded to death" (13:3) when the Goths sacked **Rome**. The Gothic rule of **Rome** was the seventh head, but they were overthrown by Justinian, emperor of **Constantinople** in the sixth century. Justinian supported the Bishop of **Rome**, and an imperial form of government in **Rome** was revived but with a religious over-

- 1829 Achieved independence from Turkish rule
- 1864 Ionian Islands ceded to Greece by Great Britain
- 1946 Monarchy restored
- 1952 Joins NATO
- 1967 Military coup
- 1974 Pro-Greek coup d'état in **Cyprus** leading to the downfall of the military régime in Greece and the emergence of democracy
- 1981 Joined the EC.

tone. This was, in a sense, an eighth head, but it was of the seven, that is, it was a new version of the sixth imperial head.

In Revelation 17 this pattern is being used to depict events at the time of the end. In verse 11 the eighth head, which is really a new version of the sixth head, is now spoken of as the **beast** itself: "And the **beast** that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition". At the time of the end there will be a **beast** that is reminiscent of the revived sixth head in the days of Justinian. We can expect a religious power based in **Rome** which relies on support from the **dragon** power in the East. That is to say, we can expect Roman Catholic **Europe** to be supported by the military power of **Russia** in the East as it invades south and occupies **Istanbul**, former **Constantinople**. ([Refs. 10, 26](#))

Heavens

The heavens are used in Scripture to signify the place of political rulership. This can be shown by comparing two verses in Isaiah 1. In verse 2 it is written: "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against Me". In verse 10 the words "heavens" and "earth" are replaced with the words "rulers" and "people" respectively: "Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah". Similarly, in Isaiah 14 the fall of the king of **Babylon** is described as the fall of the planet Venus (v. 12).

At the time of the end the Lord Jesus Christ said that "the powers of heaven shall be shaken" (Lk. 21:26). This is speaking of the way world

governments will be shaken as events unfold in the earth. Eventually the political heavens will be occupied by Christ and the **saints**: “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God” (Rev. 19:1). And so ultimately there will be “a new heaven and a new earth: for the first heaven and the first earth were passed away” (21:1).

Horn (little), of the fourth beast

The little horn of the fourth **beast** in Daniel 7 represents the papal power, which developed as an offshoot of the Roman Empire. The fourth **beast** has ten **horns**, representing the various European peoples over which the Roman Empire ruled. From amongst these **horns** the little horn develops: “I considered the **horns**, and, behold, there came up among them another little horn, before whom there were three of the first **horns** plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (v. 8). The **papacy** developed control over various territories (the three **horns** plucked up) over time. For example, Pepin the Short gave Pope Stephen II control of various lands in A.D. 756, and later the **papacy** acquired even greater territorial influence through the Holy Roman Empire, an ultimate manifestation of the development of the little horn. The “eyes” represent the overseeing influence of the **papacy** across all aspects of the countries over which it held sway.

In verse 25 the period of persecution which the little horn would carry out is given: “And he shall speak great words against the most High, and shall wear out the **saints** of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time”. This period began to come to an end from around 1789 onwards as the French Revolution, and later Napoleon, brought much angelically controlled punishment upon the Catholic Church. This judgement is spoken of in verse 26: “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end”. This is the same punishment spoken of in Revelation 17:16: “And the ten **horns** which thou sawest upon the **beast**, these shall hate the **whore**, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”.

This judgement became complete when, in 1870, revolutionaries under Garibaldi occupied **Rome**, unified **Italy** and finally brought the temporal power of the **papacy** to an end. The pope became a ‘prisoner in the Vatican’.

However, Daniel 7:26 also shows that this destruction would not continue indefinitely but only “unto the end”. The word “end” is itself a certain period of time. It is called “the time of the end” in Daniel 11:40, although the word translated “end” here is different from Daniel 7:26. During the time of the end we should be looking for the papal horn to continue to increase in power, both in regard to the **papacy** itself and with regard to the development of the **beast** as it seeks once more to re-establish the Holy Roman Empire. ([Refs. 9, 11, 27](#))

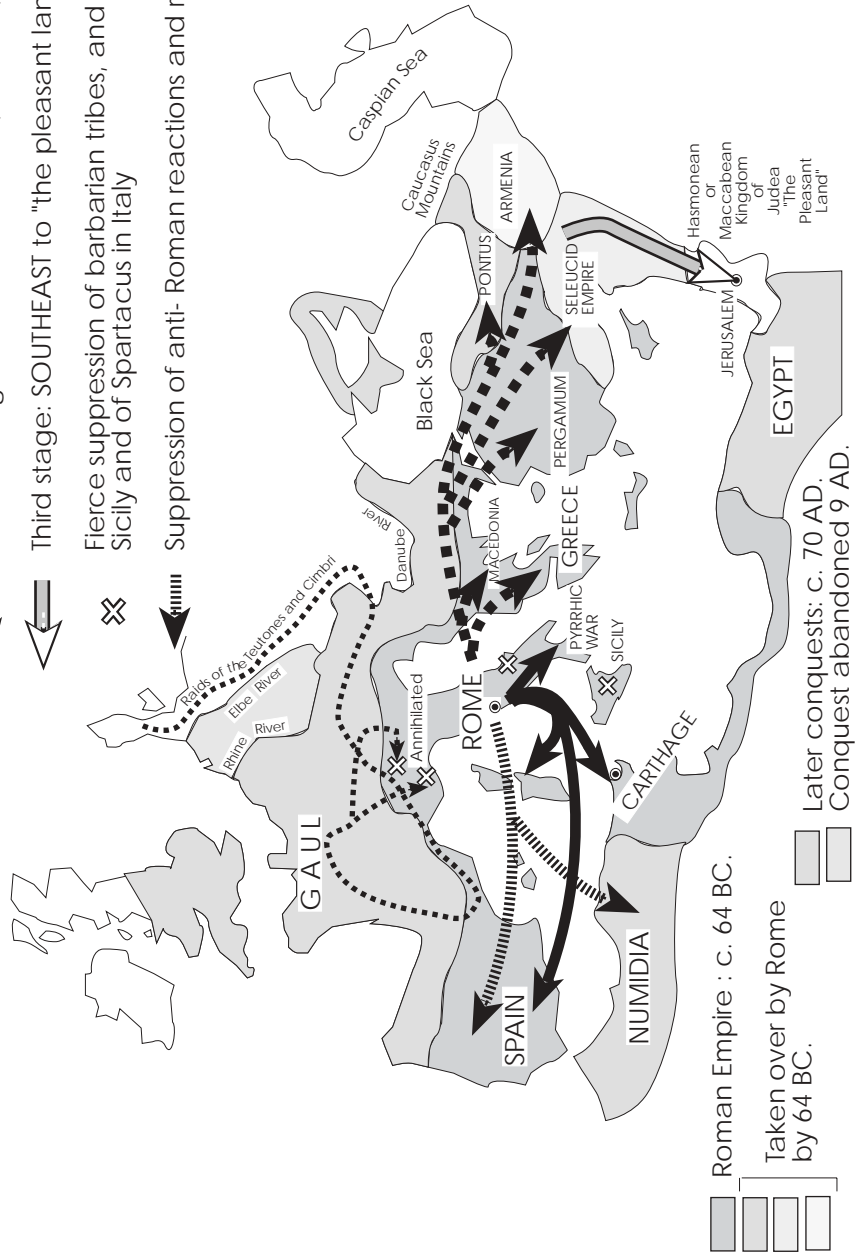
Horn (little), of the goat

The little horn of the goat primarily represents the Eastern aspect of the Roman Empire, which developed following the demise of the Greek Empire, but it also represents the Gogian power in the last days. Daniel 8:8,9 describes its origin: “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land”. The goat represents **Greece** (v. 21) and the “great horn” represents Alexander the Great. The “four notable ones” are four main divisions of the Greek Empire following the death of Alexander. The “little horn” developed from one of these four horns—that representing Lysimachus, who controlled northern Anatolia and Thrace—into a power which would eventually slay the Son of God and destroy the temple and **Jerusalem** (v. 11). This power was **Rome**, and a key date in the development of the Eastern Roman power was 133 B.C. when Pergamum became a province of **Rome**, part of the area originally under the control of Lysimachus.

In Daniel 8 the interpretation of the prophecy takes us to the time when the Lord Jesus Christ (the Prince) will prevail: “And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand” (v. 25). A key to

Expansion of the little horn of the goat from Rome

- ➔ First stage: SOUTH - Italian and Carthaginian Possessions
- ➔ Second stage: EAST - Macedonia, Greece, Asia Minor
- ➔ Third stage: SOUTHEAST to "the pleasant land"
- ⊗ Fierce suppression of barbarian tribes, and slave revolts in Sicily and of Spartacus in Italy
- ⊗ Suppression of anti- Roman reactions and revolts



Roman Empire : c. 64 BC.
 Taken over by Rome by 64 BC.
 Later conquests: c. 70 AD.
 Conquest abandoned 9 AD.

identifying this power is the geographical location. It will radiate from what is now northern **Turkey** south and east towards **Israel**. This power will be the Russian power led by **Gog**. It is the same power as the **dragon** of Revelation 16, that **dragon** formerly used in Revelation 13 to represent the Eastern part of the Roman Empire with its capital **Constantinople**. From Daniel 8 we can therefore expect **Russia** to occupy **Istanbul** (formerly **Constantinople**), to prosper by crafty foreign policy and to beguile nations to destruction by the false promise of peace. ([Refs. 9, 11, 27](#))

Horns, ten

In Daniel 7 the fourth **beast** had ten horns: “And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings” (v. 24). These horns represent different parts of **Europe** over which the Roman Empire ruled. Some of these became papal states, as symbolised by three of them being subdued by the little **horn**. In Revelation there are ten horns on the **beast** representing the pagan Roman Empire: “And there appeared another wonder in **heaven**; and behold a great red **dragon**, having seven **heads** and ten horns, and seven crowns upon his heads” (Rev. 12:3). The European nations gained more influence as the Roman Empire began to wane, and thus in Revelation 13 the horns on the ‘Christian’ **beast** of

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

In Revelation 17 the European **beast** at the time of the end is also seen to have ten horns: “So he carried me away in the spirit into the **wilderness**: and I saw a woman sit upon a scarlet coloured **beast**, full of names of blasphemy, having seven **heads** and ten horns” (v. 3). There was a time when the peoples of **Europe** turned against the Catholic Church, particularly in the aftermath of the French Revolution, and this is spoken of in verse 16: “And the ten horns which thou sawest upon the **beast**, these shall hate the **whore**, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”. However, when Christ returns the horns will be at one with **Rome**. Moreover, they will willingly devote their energy to the furtherance of **Europe** as a whole, even at the expense of some autonomy: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the **beast**. These have one mind, and shall give their power and strength unto the **beast**” (vv. 12,13). However, this unity upon which **Europe** will be founded will be fundamentally flawed. This is shown by the toes on the **image of Nebuchadnezzar**, which correspond to the horns on the **beast**, being of iron and clay (Dan. 2:42). ([Refs. 9, 10, 11, 26](#))

Image, Nebuchadnezzar’s

The image seen by Nebuchadnezzar in Daniel 2 is a prophecy which begins with Nebuchadnezzar—“Thou art this head of gold” (v. 38)—and ends with the Kingdom of God filling “the whole earth” (v. 35). It is a prophecy which provides a continuous account of succeeding empires that would have an impact on God’s people: **Babylon**, Medo-Persia, **Greece** and **Rome**. As most of the prophecy has already been fulfilled, from our perspective it is mostly historic. It is thus a continuous-historic prophecy. As such it provides a model for understanding the continuous-historic prophecy of Revelation, with the legs, feet and toes corresponding to the period covered by this prophecy.

After the Roman Empire had come to an end, its influence lived on in the form of the Holy Roman Empire. However, the iron strength of the original Roman Empire, which was present also in the Holy Roman Empire, was being compromised by the increasing emergence of independent countries. This process was accelerated by the French Revolution, which saw the emergence of socialist teachings and democracy (Rev. 16:13) whereby the common man with his fleshly thinking, the “seed of men” (Dan. 2:43), although weak of himself, nevertheless had more influence upon the rulers of the nations.

At the present time in **Europe** the individual nations, represented by the toes of the image, are increasingly giving what strength they have