

In My Time of Devotion

Volume IV

By: Terry Dashner

**Pastor Terry Dashner
Faith Fellowship Church
3101 So. 9th St.
Broken Arrow, OK 74012**

The success is in you...

Terry Dashner (www.ffcba.org)

Success is waiting on you.

Ebenezer lived in Sterling, Massachusetts, and made his living as a tailor of men's apparel. It was on a winter's night in 1863 that his wife was sitting at the dining room table trying to cut out a dress for their daughter. She became exasperated with the awkward task. "It would be a lot easier to do this if I had some kind of pattern to guide me," she fumed. Ebenezer had been quietly reading, but her comment interrupted his story.

Suddenly he was struck with a brilliant idea that revolutionized home sewing. Why not make sewing patterns out of paper? Until that night tailors and dressmakers had fashioned their own patterns out of leather or heavy cloth—but they were so expensive that ordinary housewives couldn't begin to afford them.

Ed began to figure. He was sure that he could sell paper patterns for ten cents apiece and still make a profit. He shared his idea with other tailors, but they dismissed it as a "sheer waste of good time." Undaunted, he kept at it and in a few months was selling hundreds of patterns. Within a year he moved to New York and opened a sales office. Soon he was selling six million patterns a year (Derric Johnson, *The Wonders of America*, Honor Books: Tulsa, OK 1999). Who was this enterprising young man? Well if you've ever made a dress for your daughter that required a sewing pattern, you've probably come across the name: ***Ebenezer Butterick***.

What about you? Could you be the next "Butterick?" Crazy you say? Maybe, but the point is this: *Self-generated success always begins with a thought—an idea that, unfortunately, may be easily dismissed because it's usually a radical concept.* And because it is radical by conventional means, it's usually never developed or taken beyond one's conversation. But, on the other hand, it can become very rewarding to "think outside the box"—to birth the idea and follow through with it to fill a certain need or market trend. Granted many people have ideas, but the key to success is making the idea a reality. As someone has said, "You've got to plan your work and then work your plan."

God has given us great potential if we simply use our heads. But as with all things that God gives us comes responsibility—to whom much is given (talent, success, and etc.), much (responsibility) is required. If you want success in this life, the Bible says that first you must do something. You must "**hear**" His instructions, and then you must "**do**" or follow His instructions.

Hearing and *doing* to succeed in the Kingdom of God is akin, in principle, to getting a great idea and then following through with the idea—bringing it all the way to market. But with the *hearing* and *doing* comes the responsibility of accepting various risk factors. For example, yes, you might develop a great idea and then watch it flop on the market.

And, yes, you could hear the Word of God, decide to follow it, and then come under great persecution. But this is the responsibility that comes with success.

Don't let the responsibility of risk keep you from moving forward. Especially be not deterred by what could happen to you in following Jesus Christ. Why? Because the risk of persecution we assume in Jesus Christ is absorbed by who He is. He is God Almighty. He rewards those who seek Him. God will not fail His people. So go ahead and assume the risk of serving Him. His success for your life is waiting for you now. Get moving!

Keep the faith. Stay the course. Jesus is all we need.
Pastor T.

The Coming Beast of Power

Terry Dashner (www.ffcba.org)

World history is the study of the rise and fall of empires. But few know *why* great “civilizations” ebb and flow—*why* governments rise and fall—*why* events move as they do. Most see these things as products of the normal cycle of economics, war, disease and natural calamities.

This thinking is about to change—in a BIG WAY!

Christ’s Grave Warning

[Matthew 24](#), [Mark 13](#) and [Luke 21](#) are parallel accounts of Christ’s greatest prophecy. In these chapters (including [Matthew 25](#)), Christ gives a detailed description of events that will precede His Second Coming.

Luke’s account contains a *strong warning* to all who live at the end of the age. Christ explains that those who serve God must be careful not to be swept away by conditions that give a false impression of what is happening—or coming. Here is how He began: “And *take heed* [be careful!] to yourselves, lest at any time your hearts be overcharged with *surfeiting* [indulgence], and *drunkenness*, and *cares of this life*, and so that day [terrible, world-shaking events] come upon you *unawares*” ([vs. 34](#)).

This passage pictures the values and lifestyle of most people. Almost no one is “taking heed,” and “that day” *will* come on them “unawares.” Here is how Christ describes the sudden arrival of worldwide cataclysms: “For as a snare shall it come on all them that dwell on the face of *the whole earth*” ([vs. 35](#)).

Christ carefully chose this analogy. *Snares* catch unsuspecting victims, who carelessly step into them—and find themselves suddenly trapped, often hanging upside-down, completely disoriented. This is a graphic picture of what will soon strike “the whole earth”! And these are the words of Christ, not of some “doomsday prophet” speaking without facts or authority.

But this snare need not catch you—or anyone who heeds Christ’s words. Calamity will not come without notice to those who are vigilant. Here is what Christ said to do: “*Watch* you therefore, and *pray always*, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” ([vs. 36](#)).

Civilizations have come and gone; God foresaw them all...

Early world history records little about nations, kingdoms and empires that may have existed prior to the great Flood of Noah’s time. However, the Bible *does* discuss the

empires of Egypt, Assyria, Babylon and various other nations as they came into contact with His people, the nation of Israel, after the Flood.

Paralleling this foretelling of the rise and fall of great gentile empires are prophecies describing the nation of Israel—both ancient Israel and the modern-day nations populated by its descendants.

The role of the symbolic beast of Revelation has everything to do with world empires. Many know that it represents “Babylon the great” ([Rev. 17:5](#)) in some way, but are unsure how. And the nature and identity of this “wild beast” remains shrouded in mystery, even for those who profess to and think that they understand who or what it is.

Terrible plagues will strike the disbelieving and unprepared. Notice this blunt, stark warning to all: “If any man *worship* the *beast* and his *image*, and receive his *mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of god, which is poured out *without mixture* [Greek: undiluted]” ([Rev. 14:9-10](#)).

This is serious! God is not a “respector of persons,” playing favorites. He says, “If any man worship...” Woe to ALL who remain ignorant of the facts surrounding this awesome prophecy. They will suffer horribly in ways God describes most graphically. There is no room for misunderstanding on this most sober of Bible warnings.

www.thercg.org/books/wowitbor.html

The Vision: Four Beasts from the Sea (Daniel 7)

"I was looking in my vision by night, and then, the four winds of heaven were stirring up the great sea." And four great beasts were coming up from the sea, different from one another.

- **Lion.** "The first was like a lion and had the wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.
- **Bear.** "And then, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, "Arise, eat much meat!"
- **Leopard.** "After this I kept looking, and then, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it.
- **Terrible Beast.** "After this I kept looking in the night visions, and then, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It engulfed and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. (Daniel 7: 2-7)


Daniel saw a wind-whipped sea, out of which four fierce and ferocious beasts march out in strange succession. Wind, water and beasts are common symbols in Bible prophecy. Let us look at what they mean when used in prophetic applications:

Symbols in Prophecy: To understand prophecy, it is important to understand the

symbols used. God's symbols used in prophecy are consistent. God does not use a symbol in one place and then change its meaning in another. So we will use Scripture to interpret Scripture: God often uses the principle of repetition and enlargement in unfolding the development of prophecy. That means the same history is repeated using different symbolism as the themes are enlarged and described in fuller detail. We learned the meaning of some important symbols:

- **Beast:** Represent kingdoms
- **Horns:** Symbol of kings, power, authority
- **Sea:** The sea, or waters, represents multitudes of peoples
- **Winds:** A symbol of war and strife
- **Day:** Sometimes represents a literal year of time or 360 literal days
- **Wings:** Represent great speed of conquest

As a result of war among nations, four great kingdoms would rise and fall. The four metals of gold, silver, brass and iron, in the image of Daniel 2, represent these four powers. *History reveals that there have been only four universal kingdoms since Daniel's day.* Let us look at the historical picture revealed in the vision.

Beast	Interpretation
 <p data-bbox="289 1220 472 1247">8 Tachigantuz</p> <p data-bbox="261 1251 613 1388">Prophecy. Jeremiah prophesied that Babylon would rule the region for seventy years (609 to 539).</p> <p data-bbox="233 1392 532 1423">1 (Jeremiah 25: 11-12)</p>	<p data-bbox="672 947 1255 1020">Daniel 7: 4 - First Beast (Lion with Eagle's Wings)</p> <p data-bbox="672 1058 1273 1419">This represents Babylon (605/6 - 539 B.C.). A lion with eagle's wings appeared first. Like gold, it represented the kingdom of Babylon. The symbols for Babylon are all in the superlative: Gold is the finest of metals; the lion is king of the beasts; the eagle is lord of the air. Ancient Babylon was a mighty empire. (History reveals to us that a winged lion was evidently the official symbol of the Babylonian kingdom)</p> <p data-bbox="672 1461 1273 1709">Jeremiah 4: 6-7 - Jeremiah refers to Babylon ("from the North") as a lion. Compare Daniel 4: 33-34 to Daniel 7: 4. "... wings plucked, lifted up ..., made to stand like a man, and a man's heart given to it ... This sounds a lot like the experience of Nebuchadnezzar in chapter four.</p>
<p data-bbox="261 1728 1273 1871">Battle of Carchemish. Egypt was allied with the Assyrians and moved against Babylon in 609 BC. The Egyptian army under Pharaoh Neco was delayed at Megiddo by King Josiah of Israel. Josiah was killed (2 Kings 23: 29-30). Other delays caused Babylon to strengthen their army so that Nebuchadnezzar</p>	

II defeated them when they met in 605 BC.



Prophecy. Isaiah prophesied that Cyrus would deliver the Jews from Babylon. (Isaiah 45: 1-13, 13)

2

Daniel 7: 5 - Second Beast (Bear, raised up on one side)

This represents Medo-Persia (539 B.C.) under Cyrus the Great.

In 539 B.C., Medo-Persia, prophetically represented here as a bear with three ribs in its mouth, supersedes Babylon.

The three ribs. The image of ribs crushed in its mouth points to the bear devouring other animals until they are consumed. These are the three great conquests that brought the Persians to power. Egypt, Lydia and Babylon formed an alliance but were defeated.

- **Babylon.** 539 BC. Babylon is occupied. Nabonidus captured.

- **Lydia.** 547 BC. Croesus of Lydia taken prisoner.

- **Egypt.** 568 BC. Amasis II of Egypt suppressed. In 605 BC, Egypt was originally defeated in the battle of Carchemish.

Raised up on one side. At first the Medes and Persians ruled jointly, but later the Persians rose to be the greater power over Astyages of Medes.

Daniel 8: 3, 20 repeats this picture as a ram, identified as Medo-Persia, with one horn higher than the other.



History. Alexander meets a high priest who shows him the prophecy.

3

Daniel 7: 6 - Third Beast (Leopard)

This represents Greece (331 - 168 B.C.) A leopard with four heads and four wings on its back represents the third of the world empires. The Grecians, under Alexander the Great, literally flew from conquest to conquest to dominate the world.

Alexander the Great died of consumption, caused by drunkenness, at age 33 on June 10, 323 BC. The kingdom passed to the Diodachi ("successors") and was eventually divided up among four generals:

1. Cassander (East). Macedonia, Thrace

and Greece

2. Lysimachus (North). Asia Minor
3. Ptolemy (South). Egypt and Palestine
4. Seleucius (West). Babylon, Persia and Syria



© Teachingtext.org

Bronze and Iron Bands. The bronze claws and iron teeth are the same as the bands on the stump of the great tree in [Daniel 4](#). This stump had a band of bronze and one of iron. At the time it was cut off it was replaced by Greece and then Rome, the bronze and iron kingdoms. It would return at the end of time as Babylon the Great, a copy of ancient Babylon. It has the roots and vestiges of Ancient Babylon. And, like the feet and toes of the image mixed with clay in Daniel 2, the roots would be subdivided and mixed with the clay of the earth.

Daniel 7: 7 - Fourth Beast (Dreadful and Terrifying)

This represents Rome (168 B.C.- 476 A.D.)

The dreadful, terrible beast, sometimes thought of as a dragon, represents the cruel, crushing power of Rome. Rome ruled the world for five centuries beginning in 168 B.C. In the picture of the metal man in Daniel 2, the kingdom of the Ceasars is symbolized by iron that "subdues all things."

Ten Horns		
	Tribe	Location
	Western Rome	Europe
1	Franks	France
2	Allemani	Germany
3	Lombards	Italy
4	Suevi	Portugal
5	Anglo-Saxons	England
6	Burgundians	Switzerland
7	Visigoths	Spain
8	Heruli	Extinct (493)
9	Vandals	Extinct (534)
10	Ostrogoths	Extinct (538)

The Heruli, Vandals and Ostrogoths were destroyed by the Little Horn (Daniel 7: 24) and are now extinct

Bronze Claws and Iron Teeth. Notice that this beast in Daniel 7 has iron teeth representing Rome, and bronze claws representing the culture and language of Greece, which Rome adopted. So Rome had characteristics of Greece in it.

Bronze Belly and Iron Legs. This symbol of bronze and iron is taken from the prophecy of Daniel 2 in which the bronze belly and thighs were the Greek empire and the iron legs were the Roman empire.



The Little Horn

"While I was contemplating the horns, then, another horn, a little one, came up among them, **Three Plucked Up** and three of the first horns were pulled out by the roots before it; and then, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts. "I kept looking Until thrones were set up, **Judgment.** And the Ancient of Days took His seat; His clothes was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. "A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened." (Daniel 7: 8-10)

So far, the prophecy has been a repetition of the dream in of Daniel 2 with additional details.

<http://www.teachinghearts.org/dre17hdan07.html>



Alexander Meets the High Priest

The Cutheans or Samaritans were a group of people living in Israel who hated the Jews. They convinced Alexander to destroy the temple because the Jews refused to accept his rule by putting his image in the temple.

The high priest Shimon HaTzaddik (Simon the Righteous) dressed in his priestly garments and went out to meet Alexander.

When Alexander saw the high priest he came out of his carriage and bowed down to him. His stunned companions said, "Shall a king of your stature bow to this Jew?"

Alexander explained that Shimon's image appeared to him before all his battles and led him to victory.

Shimon said, "Is it possible that idolaters should mislead you to destroy the house in which we pray for you and your empire?"

Then he explained that the Torah forbids them to display graven images, but as a sign of respect he said that all boys born to priests that year would be named Alexander. Other reports say that he also showed Alexander the prophecies and that the Jews were expecting Him to defeat the Persians.

Source: Talmud Yoma 69a

Daniel describes a Fourth Beast Kingdom which is yet to come.

From the time of Daniel's prophecies three kingdoms rose to power, they were Babylon, Media-Persia and Greece. The fourth and final beast kingdom that he describes has not yet come. When it does, it will usher in the rise of the Antichrist, who will be destroyed by the Second Coming of Christ. Let's read how it is written.

*He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end. The two-horned ram that you saw represents the **kings of Media and Persia**. The shaggy goat is **the king of Greece**, and the large horn between his eyes is the first king. The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power. **"In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power** (Daniel 8:19-25).*

Daniel tells of the rise of the Antichrist - king of the final Beast Kingdom.

Daniel tells us that when the final beast kingdom (the fourth of Daniel's prophecies) rises it will begin with ten kings. Then another king will come up among them and subdue three of the kings. From what Daniel writes about this king we can determine that he is the Antichrist (he will destroy the holy people and be destroyed, but not by human power). When the Antichrist has subdued three of the ten kings, the fourth kingdom of Daniel will then have "**seven heads and ten horns.**" Let's read how it is written.

*The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. **The ten horns are ten kings** who will come from this kingdom. **After them another king will arise, different from the earlier ones; he will subdue three kings.** He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him (Daniel 7:23-27).*

So, Daniel reveals that when the final beast kingdom has seven heads and ten horns, the Antichrist will be its leader and one of the seven heads.

Revelation reveals more about the final beast.

Now let's return to the explanation of the mystery of the "**beast which has the seven heads and ten horns.**"

*Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had **seven heads and ten horns.** ... I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns. **The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction** (Revelation 17:3, 7-8)*

In addition to the "*seven heads and ten horns,*" we are also given several other pieces of information to help us understand this mystery. One of the key pieces of information is that the beast comes up out of the Abyss and is destined for destruction.

Scripture reveals that two beast kings are destined for destruction at Christ's return. One is the Antichrist, whose destruction is prophesied in Daniel 8:25 "**he will be destroyed, but not by human power.**"

The second one is the False Prophet, who is destroyed with the Antichrist as prophesied in Revelation 19:20 "**But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.**"

Let's read more about these two beasts.

*And I saw a beast [Antichrist] coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. ... He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. ... Then I saw another beast [False Prophet], coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast **on his behalf,** and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And **he performed great and miraculous signs,** even causing fire to come down from heaven to earth in full view of men. Because of the signs **he was given power to** do on behalf of the first beast, he **deceived the inhabitants of the earth.** He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to **worship the image** to be killed (Revelation 13:1-15).*

*But the beast was captured, and with him **the false prophet who had performed the miraculous signs on his behalf.** With these signs he had deluded those who had received the mark of the beast and **worshiped his image** (Revelation 19:20).*

Notice the similarities between these two descriptions of the False Prophet (the second beast). The False Prophet comes out of the earth (Abyss) with power to deceive the inhabitants of the earth and performs miraculous signs on behalf of the Antichrist (the first beast) to deceive unbelievers.

Paul also tells of the coming Antichrist and False Prophet

Paul also wrote of the coming of the Antichrist. In connection with the coming of the Antichrist, Paul seems to allude to the influence of the False Prophet when he says that God sends unbelievers a powerful delusion.

*The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit **miracles, signs and wonders**, and in every sort of evil that **deceives those who are perishing**. They perish because they refused to love the truth and so be saved. For this reason **God sends them a powerful delusion** so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness (2 Thessalonians 2:9-12).*

Revelation reveals more about the king from the Abyss

In Revelation 9 we are told the name of the king of the Abyss. The Abyss, as we read in the passage below, is located either on or in the earth, because it will be opened when the star is on the earth.

*I saw a star that had fallen from the sky to **the earth**. ... When **he opened the Abyss**, ... out of the smoke locusts came down upon the earth and were given power like that of scorpions ... They had tails and stings like scorpions, and in their tails they had power to torment people for five months. They had as **king over them the angel of the Abyss**, whose name in Hebrew is Abaddon, and in Greek, Apollyon (Revelation 9:1-3, 10-11).*

The Hebrew name “Abaddon” means a destroying angel and the Greek name “Apollon” also means destroyer. In telling us these two names it appears God wants us to know the identity of this angel. The destroyer is described extensively in the Old Testament. To understand more about the destroyer read [**The Destroyer**](#).

The destroyer is the king who will come up out of the Abyss and he is also the False Prophet. This fits perfectly the description that he “**once was, now is not, and will come up out of the Abyss and go to his destruction**” (Revelation 17:8).

Both the False Prophet and the destroyer have supernatural powers because they are one and the same.

The Seven Kingdoms of Revelation 17

Let’s return again to the explanation of the mystery of “**the beast which has the seven heads and ten horns**” in Revelation 17. We have determined that the beast in

Revelation 17 is the False Prophet, but let's see what we can learn about the seven heads and where this leads us.

The seven heads are seven mountains on which the woman sits (Revelation 17:9).

Prophecy frequently describes kingdoms as mountains. Below are several examples:

His wisdom is profound, his power is vast. Who has resisted him and come out unscathed? He moves mountains without their knowing it and overturns them in his anger (Job 9:4-5).

Listen, a noise on the mountains, like that of a great multitude! Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war (Isaiah 13:4).

Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the Lord's (Obadiah 1:21).

"Before your eyes I will repay Babylon and all who live in Babylonia for all the wrong they have done in Zion," declares the LORD. "I am against you, O destroying mountain, you who destroy the whole earth," declares the LORD. "I will stretch out my hand against you, roll you off the cliffs, and make you a burned-out mountain (Jeremiah 51:24-25).

Listen to what the LORD says: "Stand up, plead your case before the mountains; let the hills hear what you have to say. Hear, O mountains, the Lord's accusation; listen, you everlasting foundations of the earth. For the LORD has a case against his people; he is lodging a charge against Israel (Micah 6:1-2).

Who are the Seven Kingdoms?

The seven heads are seven mountains on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come (Revelation 17:9-10).

At the time John was given the revelation, Rome was the kingdom in power, therefore, Rome is the **one** who **"is."**

1. Fallen = ?
2. Fallen = ?
3. Fallen = ?
4. Fallen = ?

- 5. Fallen = ?
- 6. One is = Rome
- 7. Yet to come = ?

What does Scripture say about the five that have fallen? Because we are studying Revelation 17 and there is a very strong prophetic connection between Revelation 17-18 and Jeremiah 50-51, let's look in Jeremiah. In Jeremiah 50 we find the following prophecy regarding kingdoms and kings that have scattered Israel.

*Israel is a scattered flock that lions have chased away. **The first to devour him was the king of Assyria**; the last to crush his bones was Nebuchadnezzar king of Babylon (Jeremiah 50:17).*

The king of Assyria is the first to devour Israel. It is, therefore, one of the five that have fallen.

- 1. Fallen = Assyria
- 2. Fallen = ?
- 3. Fallen = ?
- 4. Fallen = ?
- 5. Fallen = ?
- 6. One is = Rome
- 7. Yet to come = ?

In Daniel we find the remaining four fallen kingdoms.

You [Babylon], O king, are the king of kings (Daniel 2:37).

The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between his eyes is the first king. (Daniel 8:20).

Therefore, the five kingdoms that have fallen are Assyria, Babylon, Media, Persia and Greece.

- 1. Fallen = Assyria
- 2. Fallen = Babylon

- 3. Fallen = Media
- 4. Fallen = Persia
- 5. Fallen = Greece
- 6. One is = Rome
- 7. Yet to come = ?

The final “yet to come” kingdom is a future kingdom described by Daniel as the fourth beast kingdom.

*The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. **The ten horns are ten kings** who will come from this kingdom. **After them another king will arise, different from the earlier ones; he will subdue three kings** (Daniel 7:23-24).*

The fourth and final beast kingdom of Daniel’s prophecy has ten kings initially and then another king (Antichrist) arises among them and subdues three of the ten kings. This leaves the final beast kingdom with “seven heads and ten horns.” At this point in Daniel’s prophecy the final beast kingdom is lead by the Antichrist.

- 1. Fallen = Assyria
- 2. Fallen = Babylon
- 3. Fallen = Media
- 4. Fallen = Persia
- 5. Fallen = Greece
- 6. One is = Rome
- 7. Yet to come = Final Beast Kingdom with 7 heads and 10 horns

Therefore, the final beast kingdom of Daniel is the seventh kingdom of Revelation 17 which “**has not yet come.**” The Antichrist will be the seventh king since he will be the leader of the seventh kingdom. Let’s read again what is written and see how the seven kingdoms are also seven kings.

*This calls for a mind with wisdom. The seven heads are seven mountains on which the woman sits. **They are also seven kings.** Five have fallen, one is, the other has not yet come (Revelation 17:9-10)*

The Eighth King becomes the beast which has the “seven heads and ten horns.”

Returning again to Revelation 17’s explanation of the mystery of the beast which has the “seven heads and ten horns,” we find there is even more information.

The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction (Revelation 17:11).

Remember the False Prophet “**once was, now is not, and will come up out of the Abyss and go to his destruction**” (Revelation 17:8).

So, how is the False Prophet an eighth king who also belongs to the seven? We learn the answer here.

*Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. **He exercised all the authority of the first beast** on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men (Revelation 13:11-13).*

The False Prophet “**exercised all the authority of the first beast.**” The first beast is the Antichrist and the seventh king. Therefore, when the False Prophet assumes all the authority of the Antichrist, he will be “**an eighth king**” since he follows the seventh king. Also, “[he] **belongs to the seven**” because he will be one of the seven. Therefore, the False Prophet is “**the beast which has the seven heads and ten horns.**” [**Mystery of the Beast which has the Seven Heads and Ten Horns.**](#)

More to come in our next lesson...

Pastor T.

Logos

Terry Dashner (www.ffcba.org)

John 1:1—In the beginning was the **word** (*logos*) and the *logos* was with God and the *logos* was God.

John was confronted with a different problem from that of the other Gospel writers. They had been Jews writing in Jewish terms largely for Jews, or for those brought up in the Jewish tradition; but John was in Ephesus and had to find some way of expressing the truth of the Gospel in a way that a Greek could understand. To call Jesus Son of David or even Messiah would be to a Greek quite unintelligible. John found his new way in the conception of Jesus as the **Logos**, the Word. This conception has three advantages:

(a) It has a *universal background*. In any circumstances a word is two things. First, a word is the expression of a thought. We think, and then we express the thought in words. So then to call Jesus the Word is to call him the expression of the thought of God. Second, a word is a means of communication. Therefore, to call Jesus the Word is to say that he is the person and the means whereby God communicates with men.

(b) It has a *Jewish background*. To a Jew a word was not simply a sound in the air. A word was a thing which did things; it was an effective unit of energy. A word did not only *say* things; it *did* things. If that is true of a human word, how much more it must be true of the divine word. The word of God does not return void and ineffective; it does what God designed it to do (Isaiah 55:11). The word of God is like a hammer that breaks the rocks in pieces (Jeremiah 23:29). By the word of God the heavens were made (Psalm 33:6-9). Every act of creation begins, "And God said . . ." (Genesis 1:3, 6, 9, 11, 14, 20, 24, and 26). So then to say that Jesus is the word of God is to say that he is the dynamic, creative power of God in action.

[Here we have to insert into the pattern another basic fact. **Logos** does not only mean *word*; it also means **reason**. There is in fact no English term which covers both these meanings, and that is why Moffat in his translation does not attempt to translate it, but simply says: "The Logos became flesh." Now in Judaism another idea became increasingly common, the place of Wisdom, *Sophia*, in the work and design of God. In Proverbs 8:22-31 Wisdom is there from the beginning, and before the beginning, the master workman who was God's agent in the creation of the world. This is still further developed in the inter-testament Wisdom literature. Wisdom was present at creation and was the instrument of God's creating work (Wisdom 9:1, 2, 9). Wisdom is nothing else than the breath of the power of God, and the clear effluence of the glory of the Almighty (Wisdom 7:25). Here again we have the idea of Reason, Wisdom, *Logos*, *Sophia* as the creative power and energy of God, existing before the world began.]

(c) It has a *Greek background*. In Greek thought the **Logos** had a very special function. The Greek thinkers were impressed by the diversity of the universe, and by the principle of change and alteration which obviously operates within it. But they were also deeply

impressed by the dependability of the universe, by the fact that this is a reliable universe with a pattern and a plan in it, in which all things follow in their appointed order and in which a cause always produces the same effect. So they asked, what keeps the stars in their courses, what makes the sun rise and set, what brings back the seasons in their appointed order, what is it that puts mind into man? Their answer was that this is the work of the *Logos*, the mind of God operating in the world. So then to call Jesus the *Logos* is to say that he is the mind of God, become a flesh and blood human creature. It is as if John said: "For centuries you have been speaking and thinking about the *Logos*, the mind of God, and you have been tracing the *Logos* in the structure of the universe. If you want to see the mind of God fully displayed, look at Jesus."

[One final piece has to be fitted into the pattern. Almost at the same time as Jesus and Paul there lived in Alexandria a great Jewish thinker called Philo; he knew Jewish thought and he knew Greek thought as no one else has ever known both. He was the bridge between them. In his voluminous works there are no fewer than six hundred references to the *Logos*, and basically they all have the same essential thought. God is high and lifted up, utterly transcendent. He cannot himself communicate directly with sinful man. His means of communication, his liaison with the world is the *Logos*. "The Father, who has begotten all things, granted as his choicest privilege to the chief messenger and most august *Logos* that he should stand in the midst between the created and the Creator." So to say that Jesus is the *Logos* is to say that he is God's supreme means of communication with men.]

So then all these lines converge on the one thought that the *Logos*, with its double meaning of word and reason, is the expression of the mind of God, and the power of God in action. In Jesus we see in human action the mind of God.

II.

Let us now turn to the **Prologue**, the first 18 verses of the Fourth Gospel to see what John has to say about Jesus as the *Logos*. We find that he has **five** things to say:

1. He tells us *who Jesus is*. **"...and the word was God."** The Word was in the same class as God, belonged to the same order of being as God. Kenneth Wuest writes, "The Word was as to his essence essential deity." The NEB's rendering is: "What God was the Word was."

www.religion-online.org/showchapter.asp?title=1112&C=1170

THE ANATHEMAS OF THE SECOND COUNCIL OF CONSTANTINOPLE
(553 AD)

The first anathema states:

If anyone does not confess that the Father and the Son and the Holy Spirit are one nature or essence, one power or authority, worshipped as a trinity of the same essence, one deity in three hypostases or persons, let him be anathema. For there is one God and Father, of whom are all things, and one

Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

<http://www.iclnet.org/pub/resources/text/history/council.2constan.txt>.

The English vocabulary has no words sufficient to define the uniqueness of Jesus Christ. He is a dual nature—fully God and fully man in flesh.

The [First Council of Nicaea](#) in 325 debated the terms **homoousios** and **homoiousios**. The word homoousios means "same substance", whereas the word [homoiousios](#) means "similar substance". The council affirmed the Father, Son, and Holy Spirit ([Godhead](#)) are of the homoousios (same substance). This is the source of the English idiom "differ not by one [iota](#)." Note that the words homoousios and homoiousios differ only by one 'i' (or the Greek letter iota). Thus, to say two things differ not one iota, is to say that they are the same substance.

<http://en.wikipedia.org/wiki/Ousia>

We read in Colossians 1:15, "He is the image of the invisible God, the firstborn over all creation." And again we read in Colossians 1:19 "For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven by making peace through his blood, shed on the cross." NIV In Hebrews 1: 3 we read, "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word..." NIV

For the difficulty of explaining how Jesus is fully God and fully man in one person, let us rest in this: If you want to know who God is or who he has ever been toward mankind, simply look at what Jesus is doing in the Gospels. God has always wanted his people whole in mind, body, and soul. Praise God!

2. John goes on to tell us *what Jesus did*. "All things were made by him, and without him was not anything made that was made" (John 1:3). The Word, the Son, Jesus is thus connected with the creation of the world, which for a modern mind has always been a difficult idea and yet an idea integral to NT thought. "By him", says Paul, "all things were created, that are in heaven and that are in earth, visible and invisible" (Colossians 1:16). The writer to the Hebrews speaks of the Son by whom God made the worlds (Hebrews 1:2). Paul speaks of the Lord Jesus Christ by whom are all things (I Corinthians 8:6).

The connection of the Word with creation was an idea which arose to combat a certain heresy which we shall meet again as we study other NT books. In the Greco- Roman world there was a type of thought which goes by the general name of Gnosticism. Gnosticism sought to explain the evil in the world by means of a thorough-going dualism. It said that from all eternity there has been in the world two realities; Spirit which is good and matter which is evil. Spirit and matter are co-eternal. Matter is the stuff, the raw material, out of which the world is made and from the beginning matter is essentially flawed and imperfect. This is to say

that the world is made out of bad stuff. Since matter is bad the God who is pure spirit cannot touch it. He therefore put out a series of aeons or emanations, each one a little more distant from himself, stretching like a kind of ladder between himself and matter. The further the series descended, the further the emanation was from God, the more ignorant of God it was. As the series still further descended, to ignorance there was added hostility; and so at the end of the series there is an aeon, the Demiurge, the World-fashioner, who is utterly ignorant of, and totally hostile to, the true God who is spirit, and by that power the world was created. Creation is essentially evil because it was carried out by an ignorant, hostile, inferior deity working with flawed and imperfect material. Given the premises, it is a perfectly logical explanation of the presence of evil in the world.

The Christian answer to Gnosticism is No! Creation is not the work of a hostile, bungling, ignorant power; it is the work of the *Logos* or the Son of God who is Jesus Christ. Now let us see what this practically means.

Let us again remind ourselves who the *Logos* is -- the *Logos* is the perfect expression of the mind of God. In the kindness and the graciousness and the love of Jesus we see God in action. If then the *Logos* is the agent of creation it means that the principle which is in the created world is the same principle as is in Jesus Christ. It means that the God of creation and the God of redemption are one and the same; it means that the love which is in redemption is in creation also.

There are times when only the clinging to that principle prevents the complete collapse of faith. There are times when life seems our enemy. Pain may agonize the body and sorrow may bring anguish to the mind; wave upon wave of disaster may engulf life. But if we believe that the principle of creation and the principle of redemption are the same, then we can be absolutely sure that life is out to make us and not to break us, that "it means intensely and means good", and we too can say: "God, thou art love, I build my faith on that." The idea of the Christ of creation is not merely a cosmological speculation: it is also many a time the stay and the refuge of the broken heart.

<http://www.religion-online.org/showchapter.asp?title=1112&C=1170>.

3. John goes on to tell us *what Jesus became*. "The Word became flesh" (John 1:14). To John's readers this must have seemed the most startling statement in the whole Gospel. Augustine, who was a great classical scholar, said in his *Confessions* (6:9) that he had found in the great classical thinkers some kind of parallel for everything in the Gospels except this one statement, "The Word became flesh."

To a Gnostic the body is essentially evil for the body is matter. But apart from Gnosticism there was in Greco-Roman thought a profound belief that the one thing to be desired was to be rid of the body. *Soma sema* ran the Orphic jingle, "The body is a tomb". The body, said Philolaus, is a house of detention in which the soul is imprisoned to expiate its sin. Philosophy said Plato is the study of dying; to have a body is to be contaminated with evil; the body is a prison-house

and death the only release (*Phaeda* 64-67). Epictetus described himself as a poor soul shackled to a corpse (*Fragment* 23). Seneca spoke of the detestable habitation of the body (*Letters* 92:110). That God could in any sense take upon himself a body was to the Greek incredible. We shall later, when we are studying John's letters, see how this conception drifted into the Church and threatened disastrous consequences to the Christian faith. At the moment it is enough to say this, no Christian can ever despise the body, for God himself took this human flesh upon him.

4. John goes on to say *what Jesus gives*. As John sees it, Jesus gives three things:

(a) Jesus gives *life*. This is the statement which is the beginning the middle and the end of the Fourth Gospel. The Gospel begins: "In him was life" (1:4). In the middle Jesus claims that he came to give life and life more abundant (10:10). The Gospel ends with the statement that it was written to enable men to believe in Jesus Christ and to have life through his name (20:31).

This life is *eternal life*. The word for *eternal* is *aionios*, which means far more than life which lasts indefinitely, for quite clearly mere prolongation of life might be the supreme punishment and curse. *Aionios* in Greek is a word of mystery; there is only one person to whom it may properly be applied and that one person is God. Eternal life is nothing other than the life of God. The gift of Jesus Christ here and now is a foretaste of the life divine.

(b) Jesus gives *light*. He is the true light (1:9). The word for *true* is here *alethinous*, which means *real* or *genuine*, as opposed to that which is substitute and counterfeit. Jesus is the real light. Other lights flicker and die, mislead and seduce; he alone is the light which is real and which leads to reality.

(c) Jesus gives the *new birth* (1:12, 13). The change he works is so radical that it cannot be called anything less than a new birth. In him life begins again, and in him the coward becomes the hero, the sinner becomes the saint, and the man of the world becomes the man of God.

5. Lastly, John tells us *what Jesus suffered*. He came to his own world and the world did not know him; he came to his own home and his people refused to receive him (1:10, 11). Here is the tragedy of the glory offered, and the glory refused.

To John the supreme fact about Jesus is that Jesus is the perfect expression of the mind of God.

<http://www.religion-online.org/showchapter.asp?title=1112&C=1170>

D. M. Stearns was preaching in Philadelphia. At the close of the service a stranger came up to him and said, "I don't like the way you spoke about the cross. I think that instead of

emphasizing the death of Christ, it would be far better to preach Jesus, the teacher and example.”

Stearns replied, “If I presented Christ in that way, would you be willing to follow Him?” “I certainly would,” said the stranger without hesitation. “All right then,” said the preacher, “let’s take the first step. He did no sin. Can you claim that for yourself?”

The man looked confused and somewhat surprised. “Why, no,” he said. “I acknowledge that I do sin.”

Stearns replied, “Then your greatest need is to have a Savior, not an example!

Jesus became flesh to identify with a humanity that was flesh and bone. Jesus never ceased being God in the flesh because he saved mankind from its sin. If Jesus had been a man only, he could not have saved man from his sins. Because Jesus is God in the flesh, he is Savior of all men.

Jesus is either Lord of all, or not Lord at all.

Deity is the only explanation for all that He was and all that He did.

(1) He was pre-existent with the Father. “The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (John 1:2, 3, KJV). (Also see John 17:5 and Colossians 1:17.)

(2) He is the Son of God.

- His enemies admitted: “He...said also that God was his Father, making himself equal with God” (John 5:18, KJV).
- Peter confessed: “And we believe and are sure that thou art the Christ, the Son of the living God” (John 6:69, KJV).
- Jesus affirmed: “I and my Father are one” (John 10:30, NIV).

(3) He was sinless, as only God can be.

- Jesus challenged His enemies: “Which of you convinceth me of sin?” (John 8:46, KJV).
- Peter testified: “...Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth” (1 Peter 2:21, 22, KJV).
- Paul stated: “For he...made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians 5:21, KJV).

(4) He forgives sin, as only God can.

- The Scribes said: “Who can forgive sins but God only?” (Mark 2:7, KJV).

- Jesus said: “But that ye may know that the Son of man hath power on earth to forgive sins...” (Matthew 9:6, KJV). (Also see John 8:11.)
- Peter wrote: “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Peter 2:24, KJV).

(5) He performed miraculous works.

- He healed the sick: Matthew 8:9-13; Luke 4:31-44; 5:12-15; John 4:43 to 5:16; and other references.
- He fed the hungry: John 6; Mark 8, etc.
- He raised the dead: Luke 7:11-18; John 11:1-46.

Jesus Christ Accomplished the Works of His Father:

(1) He died on the Cross. This is the fundamental theme of the Gospel.

- The fact of His death—One-fourth of the Gospels are dedicated to His Passion and Resurrection. (a) For this purpose He came into the world (John 12:27). (b) His death was prophesied hundreds of years before He came (Isaiah 53:3-8).
- The meaning of His death. (a) It was a ransom for sin (Matthew 20:28; Romans 3:24; 1 Peter 1:18). (b) It was to pay the penalty for sin (Romans 3:24; 1 John 2:2; 4:10). Man is the object of God’s wrath because of rebellion and sin, but God took the initiative in satisfying His wrath by sending His own Son to Calvary. (c) It is a reconciliation. The enmity between us and God has ended (Romans 5:10), and we are restored to God (2 Corinthians 5:18, 19). (d) It is a substitution: He died in our place (1 Peter 3:18; 2 Corinthians 5:21). (e) In summary, the matter of sin has been completely dealt with (1 Peter 2:24; Hebrews 9:26; Hebrews 10:12).

(2) He was resurrected from the dead: This is unique and fundamental to Christianity.

- The reality of the Resurrection (John 20:1-10; 1 Corinthians 15:4).
- The credibility of the Resurrection: (a) Jesus predicted it: Matthew 13:39-41; Luke 24:1-7. (b) The tomb was empty: John 20:11-13. (c) Many witnesses saw Him alive: the women (Luke 23:55, 56); Mary Magdalene (John 20:1, 2, 11-18); Peter and the other disciples (John 20:3-9, 19, 20, 24-31; 21:1-14).

Need I say more?

Keep the faith. Stay the course. Jesus is coming again.

Pastor T.

