

THE POWERS THAT BE II

JOHN 19:7

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

JOHN 19:8

8 When Pilate therefore heard that saying, he was **the more afraid**;

JOHN 19:9

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

JOHN 19:10

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that **I have power to crucify thee**, and have power to release thee?

JOHN 19:11

11 Jesus answered, Thou couldest have **no power at all against me, except it were given thee from above**: therefore he that delivered me unto thee hath the **greater sin**.

[STOP]

ROMANS 13:1

1 ¶ Let every soul be subject unto the higher powers. For there is no power but of God: **the powers that be are ordained of God**.

REVELATION 17:3

3 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.

REVELATION 17:4

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

REVELATION 17:5

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

JOHN GILL SAID:

It is very remarkable what has been observed by some, that the word "mystery" was formerly upon the frontlet of the pope's mitre, and was removed by Pope Julius the Third, when it was observed that the Protestants made use of this passage of Scripture, and applied it to the Romish antichrist. Joseph Scaliger affirms, that he saw mitres at Rome with this inscription on them.

REVELATION 17:6

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

BARNES SAID:

A reeling, intoxicated harlot--for that is the image which is kept up all along. In regard to the phrase "drunken with blood," "The phraseology is derived from the barbarous custom of **drinking the blood of the enemies slain in the way of revenge**. The effect of drinking blood is said to be to exasperate, and to intoxicate with passion and a desire of revenge." The meaning here is, that the persecuting power referred to had shed the blood of the saints; and that, in its fury, it had, as it were, drunk the blood of the slain, and had become, by drinking that blood, intoxicated and infuriated. **No one need say how applicable this has been to the Papacy.**

BURKITT SAID:

"The Roman empire was once Pagan, now is not Pagan, but Christian, and yet is as idolatrous now as it was of old; **the same it was, only in another form.**" Rome Papal is certainly as idolatrous, as cruel and bloody, as ever Rome Pagan was of old; yea, perhaps much more so beyond compare.

REVELATION 17:7

7 ¶ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

REVELATION 17:8

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

FAMILY BIBLE NOTES:

Was, and is not--shall ascend--go into perdition; the beast is the Roman power considered through the whole of its duration. It **was**, as the old Roman empire, and in this form it was destroyed and ceased to be; then **it ascended out of the bottomless pit as papal Rome, and in this form it shall finally go into perdition. Shall wonder;** wonder after the beast, [Re 13:3](#); that is, shall follow him with idolatrous admiration. **When they behold the beast;** during the continuance of the beast, or this persecuting power, in its last form and before its final destruction.

COKE SAID:

When they behold the beast that was, and is not, and yet is. That is, the power that once was mighty; that had declined to such a state that it became, as it were, extinct; and that was revived again with so much of its original strength that it might be said

that it still exists. The fact of its being revived in this manner, as well as the nature of the power itself, seemed fitted to excite this admiration.

GILL SAID:

In short, the meaning is, that this beast "was" the Roman empire, as Pagan, described by a dragon with seven heads, and ten horns, with crowns on the heads, but is not as yet in the Apostle John's time, as Papal, described with seven heads, and ten horns, and crowns on the horns.

REVELATION 17:9

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

BURKITT SAID:

The seven heads, saith the angel, **are seven mountains**, that is, signify seven mountains: a clear description of Rome, as to its local situation, being built upon seven hills. **And there are seven kings**, that is, seven forms of government, by, and according to, which Rome was governed, namely, by kings, consuls, tribunes, decemviri, dictators, and emperors, that were Pagans.

Five of these were fallen in St. John's time, that is, utterly extinct, namely, the government by kings, consuls, tribunes, decemviri, and dictators. **And one is**, to wit, the government by Pagan emperors, which was in St. John's time in being. **And the other is not yet come**, that is, the government by Christian emperors was not yet in being, and when it did come, it held but a little while before the bishops of Rome wrested the government out of their hands, and took it into their own.

JAMISON SAID:

Rome had a national festival called *Septimontium*, the feast of the seven-hilled city [PLUTARCH]; and on the imperial coins, just as here, she is represented as a *woman seated on seven hills*.

As nature shadows forth the great realities of the spiritual world, so seven-hilled Rome is a representative of the seven-headed world power of which the dragon has been, and is the prince.

REVELATION 17:10

10 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.

REVELATION 17:11

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

REVELATION 17:12

12 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.

REVELATION 17:13

13 These have one mind, and shall give their power and strength unto the beast.

REVELATION 17:14

14 ¶ **These shall make war with the Lamb**, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

REVELATION 17:15

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

REVELATION 17:16

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.

REVELATION 17:17

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

REVELATION 17:18

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

VISION OF THE HE GOAT

DANIEL 8:1

1 ¶ In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

DANIEL 8:2

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

DANIEL 8:3

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

DANIEL 8:4

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

DANIEL 8:5

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

DANIEL 8:6

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

DANIEL 8:7

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

DANIEL 8:8

8 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.

DANIEL 8:9

9 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.

DANIEL 8:10

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

DANIEL 8:11

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

DANIEL 8:12

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

DANIEL 8:13

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

DANIEL 8:14

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

DANIEL 8:15

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

DANIEL 8:16

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

DANIEL 8:17

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

DANIEL 8:18

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

DANIEL 8:19

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

DANIEL 8:20

20 The ram which thou sawest having two horns are the kings of Media and Persia.

DANIEL 8:21

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

DANIEL 8:22

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Gabriel then informed Daniel that the "Ram" stood for the Medo-Persian Kingdom, with its two Kings, Darius and his nephew Cyrus; that the He-Goat stood for the Grecian Kingdom, the "Great Horn" between its eyes for its first King (Alexander the Great), and that the "Four Horns" that took the place of the "Great Horn" stood for Four Kingdoms into which the Grecian Kingdom should be divided.

This revealed to Daniel that the "Two Horns" of the Ram, one higher than the other, and the "Two Shoulders" of the Bear, one higher than the other, of his vision of the "Four Wild Beasts; " and the "Two Arms" of the Image of Nebuchadnezzar's dream, must stand for the same thing, and that the double Kingdom of Medo-Persia. He also saw that the "Four Horns" that came up in the place of the "Great Horn" corresponded to the "Four Heads" of the Third Wild Beast (the Leopard) and that therefore the He-Coat and the Third Wild Beast and the "Abdomen and Hips" of the Colossus stood for the Grecian Kingdom, and its fourfold division among the generals of Alexander the Great.

The "Goat" was the national emblem of Macedonia, and is found on the coins of that country, the ancient capital of which was called "Aegae" or the "Goat City."

The same may be said as to the identification of the Ram with the Medo-Persian Kingdom.

Persian coins have been found which display a "Ram's Head" on one side, and a "Ram" incumbent on the other. We also read of a Persian king riding in front of his army wearing a golden figure of a "Ram's Head" set with gems, instead of a diadem. In the Zena-vesta, Ized Behram, the guardian spirit of Persia, appears as a "Ram, " with clean feet and sharp-pointed horns.

The fury and violence of the He-Goat well depicts the vigor of Alexander the Great's attacks which carried everything before them. Rushing from the West, Alexander, in three great battles, made himself master of the world. But the "Great Horn" was suddenly broken off, for Alexander, with plans inconceivably vast, succumbed to marsh fever and intemperance at Babylon, in the thirty-third year of his life, and, in fulfillment of the prophecy "Four Horns" sprang up in the place of the "Great Horn."

These "Four Horns" stood for the four Generals of Alexander's army who divided his Kingdom among themselves. Cassander took possession of Macedonia. Lysimachus seized upon Thrace, Western Bithynia, Lower Phrygia, Mysia and Lydia. Seleucus took the remainder of Asia Minor and the East, including Syria and Assyria. Ptolemy took possession of Egypt. These Four Kingdoms were in time all absorbed into the Fourth World Kingdom, the Roman Empire. The last to lose its identity being Egypt, which succumbed in B.C. 30.

THE LITTLE HORN

DANIEL 8:9

9 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.

DANIEL 8:10

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

DANIEL 8:11

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

DANIEL 8:12

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

DANIEL 8:23

23 And in the latter time of their kingdom, when the transgressors are come to the full, **a king of fierce countenance**, and understanding dark sentences, shall stand up.

DANIEL 8:24

24 And his power shall be mighty, **but not by his own power**: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

DANIEL 8:25

25 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.

The description of this "Little Horn" clearly corresponds with the description of the "Little Horn" that rose among the "Ten Horns" on the head of the Fourth Wild Beast that it was not difficult for Daniel to see that they described and stood for the same Person, THE ANTICHRIST.

The "Little Horn" that arises on the "Fourth Horn" of the He-Goat (Greece) is identical with the "Little Horn" of the Fourth Beast (Rome).

DANIEL 8:26

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

DANIEL 8:27

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

II THESSALONIANS 2:3

3 ¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**;

The name that the Apostle Paul gives the Antichrist, the SON OF PERDITION, is not without significance. The name is used but twice in the Scripture. It is first used by Christ of JUDAS ([John 17:12](#)), and then here of ANTICHRIST.

But why was Judas called the "SON OF PERDITION"? Was he a child of Satan by some woman, **or was he simply indwelt by Satan?**

In [John 6:70-71](#) we read that Jesus said "Have not I chosen you Twelve, and one of you is a DEVIL? He spake of Judas Iscariot the son of Simon; for he it was that should betray Him, being one of the Twelve." **In no other passage than this is the word "Devil" applied to anyone but to Satan himself.**

Here the word is diabolus, the definite article is employed, and it should read, and one of you is THE DEVIL. This would make Judas the Devil incarnate, or the "MYSTERY OF INIQUITY." and explains why Jesus in [John 17:12](#), calls him the "SON OF PERDITION."

This is the only place in the Scriptures where the word "diabolus" is applied to a human being, and it implies an incarnation.

While "Perdition" is a PLACE ([Rev. 17:8, 11](#)), it is also a "condition" into which men may fall ([1Tim. 6:9](#); [Heb. 10:39](#)), and while men who have committed the "Unpardonable Sin" are "sons of perdition, " because they are destined to the place of the irrevocably lost, yet Judas and Antichrist are the "SONS OF PERDITION" in a special sense, for they are the SONS of the author of "Perdition" THE DEVIL.

That is they are not merely "obsessed" or controlled by the Devil, the Devil has incarnated himself in them, and **for the time being, to all practical purposes, they are the very Devil himself.**

II THESSALONIANS 2:4

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

II THESSALONIANS 2:5

5 Remember ye not, that, when I was yet with you, I told you these things?

II THESSALONIANS 2:6

6 And now ye know what withholdeth that he might be revealed in his time.

II THESSALONIANS 2:7

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.