



SEVEN HEADS AND THE SIXTH KING



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2023, Mikhail Teppone

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Abstract

A 'leopard beast' that rises out of the sea (Rev. 13:1-2),¹ had one head and a mouth of a lion, one head and feet of a bear, four heads and a body of a leopard, and one head and ten horns of the fourth beast (Dan. 7:3-7). The first head corresponded to Babylon; the second head corresponded to the Medo-Persian Empire; the third, fourth, fifth, and sixth heads symbolized the four states formed after the Greek Empire collapse. At the time of John the Apostle, the sixth head and the sixth kingdom was in power (Rev. 17:10) and was also known as a King of the North (Dan. 11). The seventh head corresponded to the Western Roman Empire after AD 284-286, when Roman Empire was divided into two parts and the Emperor Diocletian established a dictatorial form of the government called 'dominate.'

A mortal wound was inflicted on the seventh head of the beast when the last Roman emperor, Romulus Augustus, was dismissed in 476. Healing the wound matches the emergence of the new power obtained by the Roman church's bishop in AD 533-538. The power of the 'leopard beast' ended in 1798 when Pope Pius VI was captured. A two-horned beast symbolized the corporative power of both the Eastern and Western Roman Empires that brought back to life the leopard beast (papacy) and then supported and protected him.

A Beast rising up out of the Sea

John the Apostle watched a vision and described it in the words: 'And I stood upon the sand of the sea, and saw a beast rise up out of the sea, ... And the beast which I saw was like unto a leopard...' (Rev. 13:1-2). This beast usually is named a 'sea beast,' 'leopard like beast' or 'leopard beast'.²

Theologians and commentators of the prophecy usually discuss the following questions regarding this beast:

- What was the leopard beast in the history of Christianity?
- What kind of heads and horns did the beast rising out of the sea have?
- How do the leopard beast and its heads correspond to the seven kings and the eighth beast?
- What is the leopard beast before the deadly wound and after healing the wound?
- What exact head was wounded to death?
- What does it mean that 'five are fallen, and one is, and the other is not yet come'?
- Who was the eighth beast that was 'of the seven, and goeth into perdition'?
- Who was a two-horned beast rising out of the earth? etc.

¹ Scriptures in this article are quoted from *The Holy Bible containing the Old and New Testaments translated out of the original tongues* (Authorized King James Version. Cleveland, New York: World Publishing Company, 1961).

² U. Smith, *Thoughts, critical and practical, on the book of Revelation* (Battle Creek: Rev. & Her. Publ. Ass., 3rd ed, 1881), p. 162; F.N. Lee, *John's Revelation unveiled* (Brisbane: Lamp Trimmers, 2001), pp. 154-156.



The beast with ten horns and the beast with lamb horns
(Matthias Gerung (1500–1570))



Saint John the Evangelist on Patmos
(Jheronimus Bosch, 1450-1516)

Many Christians who lived in the Early and Middle Ages believed the Roman Empire was the beast that came out of the sea.³ Modern researcher of the Bible Francis Lee has listed around a hundred names of theologians, including Irenaeus (AD 185), Augustine (430), Bede (730), Joachim of Fiore (1200), John Foxe (1587), Joseph Mede (1631), William Cunninghame (1813), etc. who regarded leopard beast as an Antichrist.⁴ F. Lee also listed more than forty names, including Walafriid Strabo (840), Peter Waldo (1120), John Wycliffe (1384), John Huss (1415), Sir Isaac Newton (1727), etc. regarded the leopard beast as an Antichrist as well as a Papacy.⁵

Ellen White, in the book *The Great Controversy...* wrote about the leopard beast, that this symbol 'as most Protestants have believed, represents the papacy, which succeeded to the power and seat authority once possessed by the ancient Roman Empire' (1888).⁶

Seven Heads of the Leopard Beast

John the Apostle described his vision in the book of Revelation: '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 the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the

³ *The Bible and Holy Scriptures contained in the Old and New Testament. (Translated according to the Ebrewes and Greeke, and conferred with the best translations in divers languages. With most profitable annotations upon all the hard places, and other things of great importance as may appear in the Epistle to the reader. Imprinted at London by Christopher Barkar, 1576), p. 112; J.Napier, A plain discovery, of the whole Revelation of Saint John: set down in two treatises: the one searching and proving the true interpretation thereof: the other applying the same paraphrastically and historically to the text (Edinburgh: Printed by Robert Waldegrane, 1593), p. 166.*

⁴ F.Lee, ... p. 154.

⁵ F.Lee, ... pp. 154-155.

⁶ E.G.White, *The Great Controversy between Christ and Satan* (New York & San Francisco: Pacific Press Publishing Company, 13th edn, 1888), p. 439.

mouth of a lion ...' (Rev. 13:1-2). In the book of Daniel, four great beasts also came up out of the sea, and they diverse from one another (Dan. 7:3): the first was like a lion (Dan. 7:4), the second was like a bear (Dan 7:5), and the third was like a leopard, and it had four heads (Dan. 7:6), the fourth beast was dreadful and terrible, and strong exceedingly and it had ten horns (Dan 7:7).

The beast in the Book of Revelation, chapter 13, resembles the four beasts described in the Book of Daniel, chapter 7. Most commentators emphasized that the leopard beast had physical characteristics drawn only from the first three beasts.⁷ Where is the hidden fourth beast? The fourth beast was presented by its ten horns.⁸

In 'The Sacred Calendar,' George Stanley Faber quoted somebody's opinion regarding the seven heads and seven kings: "the Babylonian beast has one head; the Medo-Persian beast has one head; the Macedonian beast has four heads; and Roman beast has one head. Now, the sum total of these heads is seven. These, consequently, are the seven heads of the apocalyptic wild-beast".⁹ William de Burgh, Herbert W. Armstrong, and David C. Pack also highlighted the fact that the four beasts from the book of Daniel chapter 7th like a leopard beast from the book of Revelation had seven heads together.¹⁰ So, we can assume that leopard beast (Rev. 13:1-2) had one head and a mouth from a lion, one head and feet from a bear, four heads and a body from a leopard, and one head (with the ten horns),¹¹ from the fourth beast. Combining the four beasts in one, the new beast resembles the great image that King Nebuchadnezzar watched in his dream, and that symbolized the history of the principal kingdoms of the world (Dan 2: 31-45).¹²

Seven Heads and Seven Kings

In chapter 17 of the book of Revelation, an Angel pointed to when John the Apostle watched his visions. The Angel said: 'The seven heads are ... seven kings: five are fallen, and one is, and the other is not yet come...' (Rev. 17:9-10). So, John the Apostle watched the vision when five kings

⁷ W. Whiston, *An Essay on the Revelation of St. John, so far as concerns the past and present times* (Cambridge: Printed at the University-Press, 1706), p. 217; E.W. Hengstenberg, *The Revelation of St. John, expounded for those who search the Scriptures* (Translated from the original, by the Rev. Patrick Fairbairn. New York: Robert Carter & Brothers, 1853), vol. 2, pp. 27-28.

⁸ J.C. Woodhouse, *The Apocalypse, or, Revelation of Saint John...: A Dissertation of the divine origin of the book...* (London: Printed for J.Hatcherd, 1805), p. 332; J. Hooper, *The Revelation of Jesus Christ, explained agreeably to the Analogy of Holy Scripture and the interpretation of its symbols by a Clergyman* (London: Joseph Masters, 1850), p. 144.

⁹ G.S. Faber, *The Sacred Calendar, or Prophecy: or A Dissertation on the Prophecies, which treat of the Grand period of seven times...* (London: Printed for C.& J.Rivington, 1828), vol. 3, p. 182.

¹⁰ W. de Burgh, *An Exposition of the book of the Revelation* (Dublin: Hodges, Smith, & Co., 5th ed, 1857), p. 221; H.W. Armstrong, *Who or what is Prophetic Beast?* (1st, 1960] US: Philadelphia Church of God, 3rd ed, 2009), pp. 4,12; D.C. Pack, *Who or What is the BEAST of Revelation?* (The Restored Church of God, 2009), pp. 11-15.

¹¹ J. Mede, 'The interpretation of the little book: or of the order system of the visions of the Revelation according to the rule of the Apocaliptique Key...' in *The Key of the Revelation, searched and demonstrated out of the Naturall and proper charecters of the vision* (London: Printed by Richard Bishop for Phil. Stephens, 1643), part 2, p. 50.

¹² S. Lee, *The Events and times of the Visions of Daniel and St. John, investigated, identified, and determined; with some remarks on the character and use of metaphors and symbols* (London: Seeleys, 1851), p. xlv.

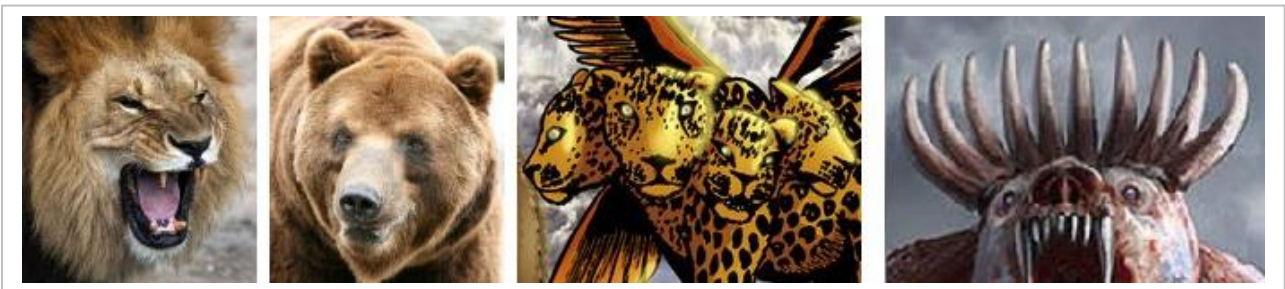
had fallen, and the sixth king was in power ... but the seventh had not come yet. Now, it is necessary to find the relation between the heads and the kings. There are various explanations of the seven kings among theologians and commentators, for example:

[a] Seven kings were seven Roman Emperors who reigned during John the Apostletime: Nero, Galba, Otho, Vitellius, Vespasian, (Titus), Domitian, Nerva (7th) and Traian (8th);¹³

[b] Seven kings were seven Empires that had been persecutors of the God's people: Egypt, Assyria (Chanaan), Babylon, Medo-Persia, Greek, Roman Empire, kingdom of Antichrist;¹⁴

[c] Seven kings were seven forms of government in Rome: Kings, Consuls, Decemviri, Tribuni militum, Dictators, Emperors, Popes,¹⁵ or Kings, Consuls, Dictators, Decemviri, Tribunes, Caesars, Ostrogothic Kingdom (7th), Papal kingdom (8th);¹⁶

[d] Seven kings were seven great monarchies of which the Roman Empire in the time of dragon was composed: Carthaginians, Alexandrians, Mithridates, Macedonians, Greeks (and of the Gauls), with their dependencies, Rome and Constantinople.¹⁷



If we adopt the version that the seven heads of the leopard beast belonged to the four beasts from Daniel's vision (Dan. 7:5-7), we can conclude that the first head was a head of a lion that corresponded to the kingdom of Babylon (Dan. 7:4); the second head was a head of a bear that corresponded to the kingdom of Medo-Persia (Dan. 7:5); the third, fourth, fifth and sixth heads and corresponding kings were the four states that appeared after disintegration of Greek Empire (Dan. 7:6); and the seventh head and king had to be Western Rome, presented as a head with ten horns of the fourth dreadful and terrible beast (Dan. 7:7).

¹³ *The Bible ...* (1576), p. 114.

¹⁴ *The New Testament of Iesus Christ* (translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greek and other editions in divers languages ... in the English College of Rhemes. Rhemes: by John Forgy, 1582), p. 731.

¹⁵ W. Fulke, *The text of the New Testament of Iesus Christ, translated out of the vulgar Latine by the Papists of the traitterous seminarie at Rhemes. With arguments of bookes, chapters, and annotations, pretending to discouet the corruptions of divers translations, and to cleare the controversies of these dayes...*(London: by the Deputies of Christopher Barker, 1589), p. 485.

¹⁶ P. Forbes, *An exquisite commentarie upon the Revelation of Saint Iohn: wherein, both the course of the whole booke, as also the more abstruse and hard places thereof not heretofore opened; are now at last most cleerely and evidently explained* (London: Printed by W. Hall, for Francis Burton ..., 1613), p. 176-177.

¹⁷ Ch. Daubuz, *A Perpetual Commentary on the Revelation of St. John; With a Preliminary Discourse ...*(London: Printed by author, 1730), p. 512.

The Sixth Head and the Sixth King

After the death of Alexander the Great, the Grecian Empire was divided among the four leading commanders. Cassander had Macedonia and Greece in the West, Lysimachus had Thrace and parts of Asia on the Hellespont and Bosphorus in the North, Ptolemy-I received Egypt, Libya, Arabia, Palestine, and Coele-Syria in the South, and Seleucus-I had Syria and all the rest of Alexander's dominions in the East.¹⁸ Soon, the fight for the power between these four kingdoms began. In the year 286 BC, Cassander and his western kingdom were conquered by Lysimachus (Northern kingdom).¹⁹ Lysimachus, in turn, was conquered by Seleucus (Eastern kingdom) in 281 BC.²⁰

Thus, finally, on the world stage, two major kingdoms located to the North and South of Israel and they continued the fight that was described in chapter 11 of the Book of Daniel as battles between the king of the North, namely Seleucids and their successors, and the king of South, namely Egypt.²¹ In several centuries, these two kingdoms were swallowed up by the power of the Romans.²²

Daniel wrote the words of the Angel: 'So the king of the north shall come...' (Dan. 11:15), and 'Then shall stand up in his estate a raiser of taxes in the glory of the kingdom ...' (Dan. 11:20). Some of the commentators suggested that it was written here about Caesar August.²³

The texts from Luke the Evangelist confirm this assumption: 'and it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed' (Luk. 2:1). In the following verse of the 11th chapter of the book of Daniel it is written: 'And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also the prince of the covenant' (Dan. 11:22). It means that during the triumphant wars of the King of North the PRINCE of the covenant was killed, i.e. Jesus Christ was crucified.²⁴

Luke the Evangelist narrates that 'in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee ... the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins' (Luk. 3:1-3). These sentences pointed out that John the Baptist's mission started at the time of Tiberius Caesar and Pontius Pilate's reign.

¹⁸ *The Bible ...* (1576), 342; Th. Newton, *Dissertations on the Prophecies, which have remarkably been fulfilled, and at this time are fulfilling in the world* (London: Printed for J. and R. Tonson. 1758), vol. 2, p. 72; G.W. Botsford, *Hellenic History*. (New York: The MacMillian Company, 1922), p. 454.

¹⁹ Th. Newton, *Dissertations ...* (1758), vol. 2, p. 72; 'Lysimachus'. in Andreevsky I., Arsenieva K., Petrushevsky Ph. (eds), *Encyclopedic Dictionary* (St.-Petersburg: Brokgauz and Efron, 1896), vol. 17 A (34), p. 668.

²⁰ Th. Newton, *Dissertations ...* (1758), vol. 2, p. 72; 'Seleucus I'. in *Encyclopedic Dictionary* (1900), vol. 29 (57), p. 338-340.

²¹ J. Litch, *Prophetic expositions; or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment* (Boston: Joshua V. Himes, 1842), vol. 2, p. 10.

²² Th. Newton, *Dissertations ...* (1758), vol. 2, p. 72.

²³ J. Litch, *Prophetic ...* (1842), vol. 2, pp. 34-35; U. Smith, *Thoughts, critical and practical on the book of Daniel* (Battle Creek: Seventh-Day Adventist Publishing Association, 2nd edn, 1881), pp. 303-304.

²⁴ J. Litch, *Prophetic ...* (1842), vol. 2, p. 41-42; U. Smith, *Thoughts ... Daniel* (1881), pp. 308-309.

History confirms that Tiberius Caesar still retained his imperial power at the time of the crucifixion of Jesus Christ.²⁵ Thus, the time of the crucifixion of Jesus and, presumably, the time of writing the book of Revelation still corresponded to the era of the King of the North.

At first glance, as far as John the Apostle lived while the Roman Empire was in power, this time had to correspond to the seventh head and the Seventh King. Also, it had to correspond to the fourth 'dreadful and terrible beast' from the book of Daniel (Dan. 7:7). But the angel said that only 'five are fallen, and one is, and the other is not yet come' (Rev. 17:10). It means that at the time of John the Apostle, the Sixth King was in power yet.

The time of the Seventh King, which corresponded to the seventh head, has yet to come. So, even though at the time of John the Apostle, the Roman Empire (*Roman Republic*) had already come, it was not the time of the seventh head reign and the time of dreadful and terrible beast yet.

If we recall the replacement of the Babylonian kingdom by Medo-Persia and then the replacement of the Medo-Persia by the Greek kingdom, we can point to the more or less specific date. It is known that in 539 BC, Cyrus the Great conquered Babylon and ended the Babylonian Empire.²⁶ Further, in 331 BC, Alexander the Great quickly conquered the Medo-Persian kingdom.²⁷

The emergence of the Roman kingdom took place gradually: it was a transformation of the power of the Northern part of the Greek Empire (Daniel, Chap. 11) into the Roman Republic, and it was described as ongoing wars between the King of the North and the King of the South (Dan. 11:11-45). The Crucifixion of Jesus Christ was positioned in the middle of the 11th chapter (Dan. 11:22). So, in the apostolic age, the Roman Republic state still was presented as the King of North or as the last Head of the leopard beast.

The Seventh Head and the Seventh King

The seventh head and the seventh king came later when the fourth dreadful and terrible beast came into power. It is written in the Bible: 'After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; ... and it was diverse from all the beasts that were before it...' (Dan. 7:7).

It is generally accepted that Rome became an Empire in 27 BC when Octavian took the name Augustus and became known as the Emperor (Imperator Caesar Augustus). However, in Octavian's

²⁵ Ch. Dreyss, *Chronologie Universelle*. (Paris: Librairie de L.Hachette et Cie, 1858), p. 138.

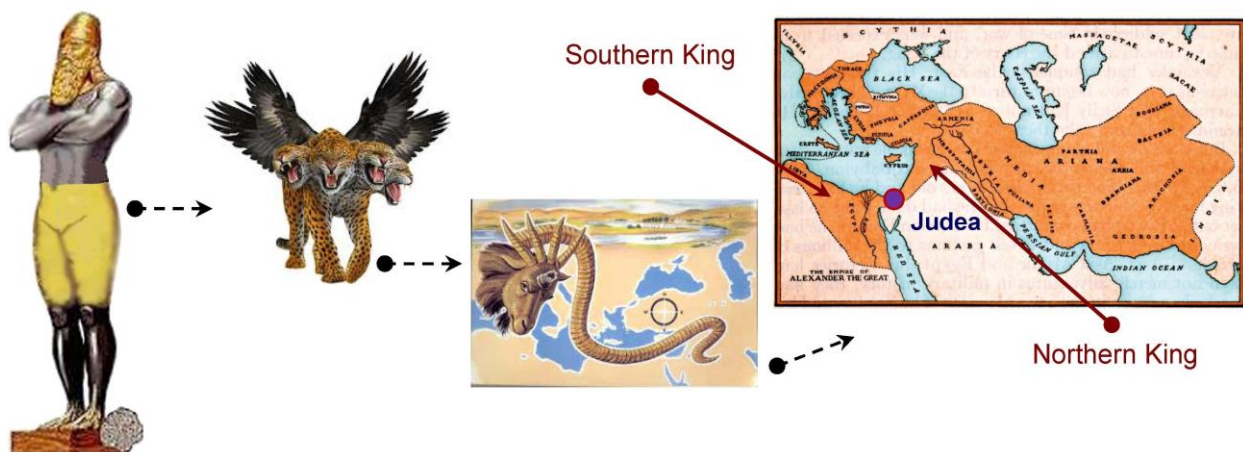
²⁶ Ch.Dreyss, *Chronologie...* (1858), p. 30.

²⁷ Ch.Dreyss, *Chronologie...* (1858), pp. 61-62.

time, little has changed in the Roman government. The emperor remained a '*princeps senatus*' or '*princeps civitates*,' which meant merely '*first among equals*'.²⁸

The most likely the time of the seventh head and the fourth beast began after the Diocletian Emperor established a new dictatorial form of government that had a name '*dominate*'.²⁹ So, he became a Lord of the Roman Empire, in much the same as they were the kings of ancient Babylon, Medo-Persia or Greece, during the reign of Alexander the Great, and only now the Roman state changed from republic to empire.

According to the Great Image that Nebuchadnezzar watched in his dream, the end of the third empire was presented by the two thighs of brass (Dan. 2: 32, 39). It symbolizes that only two kingdoms would remain in the historical arena after the war between the four successors of Alexander the Great. So, the end of the third empire is described as a continued war between the King of the North and the King of the South (Dan. 11: 5-45).



The Third World Empire as presented in chapters 2, 7, 8, and 11 of the Book of Daniel

The 4th World Empire was presented as two legs of the Great Image (Dan. 2: 33/1), meaning the Fourth Empire would be presented with the two parts from the very beginning. From the history it is known, after Diocletian became an Augustus (AD 284), he divided the Roman Empire into Western Rome and Eastern Rome and shared his power with another Augustus Maximian in AD 286.³⁰

²⁸ 'Principatus'. in: *Encyclopedic Dictionary* (1898), vol. 25 (49), pp. 235-238.

²⁹ 'Diocletian'. – In: *Encyclopedic Dictionary*, 1893, x A(20): 752-754; James C. Robertson, *History of the Christian Church from the apostolic age to the reformation (AD 64-1517)*. vol. 1. - London: John Murray, 1875: 201.

³⁰ 'Diocletian', in *Encyclopedic Dictionary* (1893), vol. 10A (20), pp. 752-754.

During the time of Diocletian and his successor, the new and the last persecution of Christians from pagan Rome took place that altogether lasted ten years.³¹ This period of persecution was predicted in the book of Revelation: '...ye shall have tribulation ten days...' (Rev. 2:10).³²



Diocletian and Maximian ruled Western and Eastern Roman Empires

The Wound of the Leopard Beast

The Angel said that the reign of the seventh head and the seventh king would be short 'when he (seventh head = seventh king) cometh, he must continue a short space' (Rev. 17:10). One can suppose the reign of the seventh head was short due to the deadly wound that was inflicted to this head.

Thomas Brightman penned: 'the seventh is not yet come, and when he shall come, he must continue a short space: being hurt with a wound, as it were quite killed with the same: for John faith, as it were wounded to death'.³³ The same idea is described by Richard Bernard: 'and being come, should continue but a short space, by reason on the deadly wound received...'.³⁴ Philip Doddridge in the tenth volume of his 'Works' describes the end of the seventh head: '...and when he comes, he must endure for a little time, but will soon be destroyed and swallowed up'.³⁵

John the Apostle related: 'I saw one of his heads as it were wounded to death' (Rev. 13:3). Angel explained to John this vision: 'The beast that thou sawest was, and is not...' (Rev. 17:8). The commentators of the book of Revelation, who lived until the end of the 18th century, argued that the

³¹ J.Robertson, History ... vol. 1. 1875: 211.

³² Ch.Daubuz, A Perpetual Commentary... 1730: 171; Thomas Pyle, A Paraphrase, with Notes, on the Revelation of St. John. 2nd ed. - London: Printed for G.G. & J.Robinson ... 1795: 15; W.de Burgh, An Exposition ... 1857: 44.

³³ Th. Brightman, Revelation ... (1611), p. 358.

³⁴ R. Bernard, A key of knowledge for the opening of the secret mysteries of St John revelation (London: Printer by Felix Kvnaston, 1617), pp. 288-289.

³⁵ Ph. Doddridge, *The Works of Rev. P.Doddridge*. (Leeds: Printed by Edward Baines, 1805), vol. 10, p. 529.

wound inflicted to the seventh head corresponded to the fall of the Western Roman Empire, which took place in AD 476 when the barbarous nations dismissed the last emperor Flavius Romulus Augustulus.³⁶

The former throne of the Roman emperor was occupied by a barbarian king, Odoacer,³⁷ but without the previous imperial power. The tragedy of the Roman Empire and the dire state of its capital city is vividly described by David Pareus: 'For within the space of 42 years Rome five times besieged, taken and spoiled by the Barbarians, insomuch as some time for forty days there was found in the City neither man nor woman. Adolphus, King of the Goths, also determined to alter the name thereof, and instead of Rome to call it Gothia'.³⁸ Almost a similar description of the tragedy of the City of Rome can be found in the book of Thomas Brightman.³⁹

Ten Horns and Ten Kingdoms

After the Decline of the Roman Empire, it was divided into ten kingdoms: the Huns, Ostrogoths, Visigoths, Franks, Vandals, Svuevi, Burgundians, Heruli, Anglo-Saxons, and Lombards, or other almost similar lists kingdoms.⁴⁰ Disintegration of the Roman Empire was predicted in the book of Daniel: 'I saw in the night vision, and behold a fourth beast, dreadful and terrible, ... and it had ten horns' (Dan. 7:7). In the same chapter the Angel explained the vision: 'The fourth beast shall be the fourth kingdom upon earth ... And the ten horns out of his kingdom are ten kings that shall arise' (Dan. 7:23-24).



Europe in 476 AD, from *Muir's Historical Atlas* (1911)

³⁶ J.Napier, *A plaine discovery* (1593), p. 38; P. Jurieu, *The Accomplishment of the Scripture Prophecies, or the approaching deliverance of the church* (Englished from the new French edition, London, 1687), part 1, p. 143; W.Whiston, *An Essay on the Revelation...* (1706), pp. 217, 221, 234; M. Lowman, *Paraphrase and Notes, on the Revelation of St. John* (London: Printed for J.Noon, 1745), 129; Ch.Daubuz, *A Perpetual Commentary ...* (1730), p. 405.

³⁷ Ch.Daubuz, *A Perpetual Commentary ...* (1730), p. 405; E.Gibbon, *The History of the Decline and Fall of the Roman Empire* (London: Printed for W. Strahan, & T.Cadell, 3rd edn, 1781), vol. 3, Chapter XXXVI, p. 500.

³⁸ D. Pareus, *A Commentary upon the Divine Revelation of the Apostle and Evangelist John* (Amsterdam, 1644), p. 29

³⁹ Th. Brightman, *Revelation ...* (1611), pp. 358-359.

⁴⁰ N. Machiavelli, *Historie di Nicolo Machiavelli* (In Venetia, Per Comin de Trion, 1540), pp. 5-8; W.Whiston, *An Essay on the Revelation ...* (1706), pp. 222-235; J.Napier, *A plaine discovery ...* (1593), pp. 166, 207; I. Newton, Sir, *Observation upon the prophecies of Daniel, and the Apocalypse of St. John* (London: Printed by J.Darby and T.Browne, MDCCXXXIII [1733]), part 1, pp. 47-73.

Healing the Wound of the Beast

John the Apostle described his vision regarding the leopard beast: 'I saw one of his heads as it were wounded to death; and his deadly wound was healed' (Rev. 13:3) and also: 'the beast, which had the wound by a sword, and did live' (Rev. 13:14). It means that one of the leopard beast's head was deadly wounded and then it was healed.

Healing the wound resulted in the appearance of a new Power. However, some commentators have *confused two significant events*: the appearance of the Power of the Pope (Rev 13:3) and the revival of the Western Roman Empire (Rev. 17:8-11). *First* was the Pope, *then* the Western Roman Empire.

Most Anglican and Protestant theologians insisted that the above description complies in history with the emergence of the new power that was obtained by the bishop of the Roman church, called by Pope.⁴¹ Thomas Brightman wrote: 'That Decree of Iustinians new constitution 131, was a most pleasant ointment: "We ordaine that according to the Decrees of the Holy Concills the most holy Bishop of ancient Rome, shall be the chiefe of all Priests" ...';⁴² and later: 'therefore the Pope revived is the eight... and is one of those seventh'.⁴³

William Cuninghame presented some details about the events related to the ascent of the Pope to the world domination: 'According we are informed... an act of the secular government of the empire was issued in the reign of Justinian, whereby Roman pontiff was solemnly acknowledged to be the head of the church. ... The second edict of the same nature was issued by Justinian in the month of March 533; and on this occasion he formally wrote to the Pope, as the acknowledged head of all the holy churches, and all the holy priests of God, for his approbation of what he had done. The epistle which was addressed to the pope, and another to the patriarch of Constantinople, were inserted in the volume of the Civil Law'.⁴⁴

George Faber described the emergence of the eighth king (Rev. 17:11) as a consequence of healing the seventh head: 'the seventh king is an eight king, with reference to the beast that was and is not... the eighth king who is the seventh king revived or restored'.⁴⁵

So, the wounded head was healed 'by Justinian the Emperor, who sending Belisarius and afterward Narses with an armies, rooted the Goths out of Italy, restored the Pope to his former place,

⁴¹ J.Napier, *A plain discovery ...* (1593), p. 168; P.Forbes, *An exquisite commentarie ...*(1613), pp. 116-117; Ch.Daubuz, *A Perpetual Commentary...*(1730), p. 405; M.Lowman, *Paraphrase and Notes...*(1745), p. 129; Th.Pyle, *A Paraphrase, with Notes...*(1795), pp. 120-122.

⁴² Th.Brightman, *Revelation ...* (1611), p. 360.

⁴³ Th.Brightman, *Revelation ...* (1611), p. 476.

⁴⁴ W.Cuninghame, *A Dissertation on the Seals and Trumpets of the Apocalypse, and prophetic period of Twelve hundred and sixty years* (London: Printed for T.Cadell and W.Davies, Strand; J.Hatchard, 1817), p. 200-201.

⁴⁵ G.Faber, *The Sacred Calendar...* (1828), vol. 3, p. 168.

and enlarged his dignity and power'.⁴⁶ 'The beast plunge up out of the pit, when the Popes had gotten this earthly power to them selves'.⁴⁷

Healing the wounded head of the leopard beast was unexpected: 'and all the world wondered after the beast... and they worshipped the beast' (Rev. 13:3-4). "The earth being astonished, to see the Roman Empire established under the new name of the Roman Church".⁴⁸ Thomas Pyle wrote: 'thus the deadly wound was healed; to the pleasing astonishment of all the corrupted part of the Christian world'.⁴⁹

Leopard Beast and a Little Horn

Using the principle of 'synchronism' proposed by Joseph Mede,⁵⁰ we can know that healing the wound of the leopard beast and the appearance of a little horn coincided in time and referred to the beginning of the period of 1260 years or 'forty-two months' (Rev. 13:5) or 'time and times and the dividing of time' (Dan. 7:25). George Faber attracts our attention to the fact that 'the little horn was to arise previous to the commencement of the Apostasy of 1260 years, when the Roman beast revived and therefore that it was to arise during the time that the beast lay dead'.⁵¹ Drue Cressener and Granville Sharp clarified that the little horn could not grow until ten horns had been crowned, i.e. ten kingdoms had appeared, and also not until the three of the ten crowned horns had fallen.⁵²

Various Theologians, including David Pareus, Pierre Jurieu, Drue Cressener, Josiah Litch, and others, stressed the existence of similar characteristics in the actions of the leopard beast and a little horn.⁵³ Both the little horn and leopard beast blasphemed against God (Dan. 7:25; Rev. 13:6) and made war with the saints, and prevailed against them (Dan. 7:21; Rev. 13:7).

Daniel described his vision: '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...' (Dan. 7: 8). Angel explains this vision: '... and another (king) shall rise after them (ten kings); and he shall be diverse from the first, and he shall subdue three kings' (Dan. 7:24).

⁴⁶ D.Pareus, *A Commentary...* (1644), p. 293.

⁴⁷ Th.Brightman, *Revelation of the Revelation, that is The Revelation of St. John opened clearely with a logicall resolution and Exposition* (Amsterdam, 1615), p. 586.

⁴⁸ P.Jurieu, *The Accomplishment of the Scripture...* (1687), part 1, p. 143.

⁴⁹ Th.Pyle, *A Paraphrase, with Notes...* (1795), 120.

⁵⁰ J. Mede, 'The Key of the Revelation: or the Synchronisme and order of the prophecies...' in *The Key of the Revelation, searched and demonstrated out of the Naturall and proper charecters of the vision* (London: Printed by Richard Bishop for Phil. Stephens, 1643), part 1, pp. 1-29.

⁵¹ G.S. Faber, *A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled* (London: Printed for C.& J.Rivington, 1806), vol. 1, p. 147.

⁵² D.Cressener, *A demonstration of the first principles of the Protestant applications of the Apocalypse: together with the consent of the ancients concerning the fourth beast in the 7th of Daniel, and the beast in the Revelations* (Imprint London: Printed for Thomas Cockerill, 1690), p. 87; G. Sharp, *An inquiry, whether the description of Babylon, contained in the 18th chapter of the Revelations, agrees perfectly with Rome as a city? &c., a letter to the reverend mr. [With] An appendix of notes* (London: Printed by W.Calvert, 1805), p. 19.

⁵³ D.Pareus, *A Commentary...* (1644), p. 285; P.Jurieu, *The Accomplishment of the Scripture Prophecies ...* (1687), part 1, pp. 33-35; D.Cressener, *A demonstration ...* (1690), pp. 86-87; J.Litch, *Prophetic expositions ...* (1842), vol. 1, pp. 96-97.

There are different points of view on the defeated kingdoms, for example, they were Goths, Longobards, Exarchate of Ravenna,⁵⁴ or Greece, Longobards and Franks,⁵⁵ or Exarchate of Ravenna, the Kingdom of the Lombards, and the Dukedom of Rome,⁵⁶ or Italy, France and Spain.⁵⁷ George Faber analysed all above versions and made conclusion, that 'the kingdom of the Heruli, the kingdom of the Ostrogoths and the kingdom of the Lombards were successively eradicated before the little papal horn, which at length became a temporal, no less than a spiritual power, at the expense of these three depressed primary states'.⁵⁸ Uriah Smith quoted the historian sources and provides some additional information regarding defeated kingdoms: 'we think it clearly established that the three horns plucked up were the powers named; viz., the Heruli in AD 493, the Vandals in 534, and the Ostrogoths in 538',⁵⁹ and also, '... not that these kingdoms were destroyed ... but they must retire from the field before the arrogant claims of the papacy, and seek their territorial limits in other quarters'.⁶⁰

1260 Years of the persecution of the saints of the most High

Back in the early history of the Christian church, the Bible predicted the persecution that would occur in the future. Son of God said, 'if they have persecuted me, they will also persecute you' (John. 15:20), and 'the devil shall cast some of you into prison, that ye may be tried' (Rev. 2:10).

In the book of Daniel chapter 7, Angel explains the vision to Daniel, that a little horn or diverse kingdom 'shall speak great words against the most High, and shall wear out the saints of the most High ... and they shall be given into his hand until a time and times and the dividing of time' (Dan. 7:25). John the Apostle received almost a similar explanation: 'And it was given unto him (leopard beast) to make war with the saints, and to overcome them ... and power was given unto him to continue forty and two months' (Rev. 13:7 and 5).

Followers of Jesus Christ also had been given the hope that the persecution will not last forever: 'the judgment shall sit, and they shall take away his (a little horn) dominion, to consume and to destroy it unto the end' (Dan. 7:26). As a result of the verdict: 'He that leadeth into captivity shall go

⁵⁴ J.Napier, *A plaine discovery ...*(1593), p. 212.

⁵⁵ J. Mede, *The Apostasy of the latter times; in which, according to divine prediction, the world should wonder after the Beast ... or, The Gentiles theology of daemons, i.e. inferior divine powers, supposed to be mediators between God and man...*(London, 1641), p. 201.

⁵⁶ I.Newton, *Observation upon the prophecies ...* (1733), part 1, pp. 74-76; Th.Newton, *Dissertations on the prophecies ...* (1759), vol 1, pp. 481-485.

⁵⁷ E. Smith, *A Dissertation on the Prophecies relative to Antichrist and the last times; exhibiting the rise, character, and overthrow of that terrible power: and a Treatise on the Seven Apocalyptic vials* (Charlestown: Printed and sold by Samuel Armstrong, 1811), pp. 82-84.

⁵⁸ G.Faber, *A Dissertation on the Prophecies...* (1806), vol. 1, pp. 171-172.

⁵⁹ U.Smith, *Thoughts ... Daniel* (1881), p. 161.

⁶⁰ U.Smith, *Thoughts ... Daniel* (1881), p. 137.

into captivity: he that killeth with sword must be killed with the sword' (Rev. 13:10); in other words the 8th beast finally 'goeth into perdition' (Rev. 17:8,11).⁶¹

The Papacy, presented as a healed leopard beast (Rev. 13:5-7) and a little horn (Dan. 7:25), received the power to oppress the saints for forty-two months or three and a half years, which means 1260 Prophetic Years. William Thurman described the beginning of the period of 1260 years: 'in AD 538, the 10th of the first month fell on March 27, about which the Pope was placed in quiet possession of the capital of Rome, from which epoch Daniel's time, and times, and the dividing of time commence'.⁶² David Simpson also wrote: 'there is some reason, from the present appearance of things, to suppose, that the 1260 prophetic years must be calculated from a period somewhat earlier than the commencement of the seventh century. The year of our Lord 538 accords with the downfall of the Pope's temporal dominion, AD 1798'.⁶³

The end of the Leopard beast

The prophetic period of 1260 years of the papacy dominion started in AD 538 when the army of the last Arian kingdom of Ostrogoths had lost its power and lifted the siege of Rome, and 1260 years came to an end in 1798 when French General Louis Alexandre Berthier occupied Rome and captured the Pope Pius VI.⁶⁴



"He that leadeth into captivity shall go into captivity" (Rev. 13:10)

⁶¹ P.Forbes, *An exquisite commentarie ...*(1613), p. 289.

⁶² W.C. Thurman, *The sealed book of Daniel opened; or a Book of reference for those who wish to examine the 'Sure Word of Prophecy'* (Philadelphia: Published by John Goodyear, 1864), p. 207.

⁶³ D. Simpson, *A plea for religion and the Sacred Writings: addressed to the disciples of Thomas Paine, and Wavering Christians of every denomination* (Philadelphia: Published by Solomon Wiatt, 1808), p. 134.

⁶⁴ J.Litch, *Prophetic expositions ...* (1842), vol. 1, pp. 88-89, 97; U.Smith, *Thoughts ... Revelation* (1881), p. 269; 'Pius (Pi)', in *Encyclopedic Dictionary* (1898), vol. 23A (46), p. 779.

About two centuries before that event, Arthur Dent predicted: 'the judgment and vengeance of God is denounced against the Roman monarchy, both former and latter... according to the just law of quittance, itself should be brought to the same lore. And as this beast had murdered many by the sword, so he must be murdered by the sword also... if the Roman monarchy falls, the Papacy must of necessity fall with it'.⁶⁵ One century prior the time when Pope of Rome was captured Drue Cressener assumed that 1260 years would come to the end in 1800 or thereabout,⁶⁶ and he also believed that at the end of 1260 years the Second Coming of Christ would take place.⁶⁷

Two-Horned Beast that came up out from the Earth

Patrik Forbes expressed his opinion regarding healing the leopard beast: 'his deadly wound cured again, how it was, is shewed by a new vision of another Beast, rising from the earth',⁶⁸ and further: 'the Curer, is a Beast like the Lambe...'.⁶⁹

John the Apostle wrote that 'he (two-horned beast) had power to give life unto the image of the (leopard) beast' (Rev. 13:15). Based on this sentence, Richard Bernard concluded that the two-horned beast healed the leopard beast.⁷⁰ Francis Roberts also called the two-horned beast as a 'Reviver and Restorer of the ten-horned beast'.⁷¹

John the Apostle described the second part of the vision: 'and I beheld another beast coming up out of the earth; and he had two horns like a lamb' (Rev. 13:11). Most theologians usually pay attention to the last part of this phrase, namely, 'horns like a lamb',⁷² for example, 'here, two hornes like the Lambes, are not put for any answerable number of Kings...'.⁷³ However, Angel explained other visions: 'ten horns ... are ten kings' (Dan. 7:24), or 'two horns are the kings of Media and Persia' (Dan. 8:20), or 'whereas four (horns) stood up for it, four kingdoms shall stand up out of the nation' (Dan. 8:22), or 'and the ten horns which thou sawest are ten kings' (Rev. 17:12).

So, according to the explanation of the Angel a horn means a king or a kingdom,⁷⁴ and one should put the main accent on the two horns that had to symbolize two kings or two kingdoms.

⁶⁵ A. Dent, *The Ruin of Rome: or an Exposition upon the whole Revelation* (London: Printed by W.I for Simon Waterson, 1607), p. 176.

⁶⁶ D.Cressener, *The judgments of God upon the Roman-Catholic church, from its first rigid laws for universal conformity to it, unto its last end. ... In explication of the trumpets and vials of the Apocalypse, upon principles generally acknowledged by protestant interpreters* (London: Printed for Richard Chiswill, 1689), pp. 309, 312.

⁶⁷ D.Cressener, *The judgments of God ...* (1689), p. 87.

⁶⁸ P.Forbes, *An exquisite commentarie...* (1613), p. 112.

⁶⁹ P.Forbes, *An exquisite commentarie...* (1613), p. 115.

⁷⁰ R.Bernard, *A key of knowledge...* (1617), p. 291.

⁷¹ F. Roberts, *Clavis Bibliorum, or Key of the Bible, unlocking the richest treasury of the Holy Scriptures* (London: Printed by J.R. for Peter Parker and Thomas Guy, 1675), p. 609

⁷² P.Forbes, *An exquisite commentarie...* (1613), pp. 115-116; F.Roberts, *Clavis Bibliorum ...* (1675), p. 609; U.Smith, *Thoughts... Revelation* (1881), p. 274.

⁷³ P.Forbes, *An exquisite commentarie...* (1613), p. 115.

⁷⁴ J.Litch, *Prophetic expositions...* (1842), vol. 1, p. 106.

In the book of Revelation chapter 13 is written that a two-horned beast which appeared from the land helped and supported the leopard beast. From the history we know that the Bishop of Rome received his authority from Justinian I (and his successors), who was the emperor of the Byzantine Empire. Subsequently, starting with Charlemagne, the papacy received help and power from the emperors of the Western Roman Empire. Summarizing these facts one can conclude that the two horns beast rising from the earth (Rev. 13:11-17) symbolized the corporate power from the Eastern and Western Roman Empires, which brought the leopard beast back to life (the papacy), and then supported and protected it. The lamb-like horns signify that Christianity was the state religion of both kingdoms.



A two horned beast

Conclusion

Based on the preceding, it is clear that **the leopard beast** from chapter 13 of the Book of Revelation (Rev. 13:1-2) got the heads, horns, and other body parts from the beasts of chapter 7 of the Book of Daniel (Dan. 7: 3-7).

A mortal wound inflicted on the leopard beast and described in chapter 13 of the Book of the Revelation (Rev. 13:3) has cut short the reign of the seventh head of the beast (Rev. 17:10), which corresponded to the Western Roman Empire.

Healing the wound (Rev. 13:3) matches the history of the emergence of the new power obtained by the Roman church's bishop, called by the Pope.

Power of the papacy, or the little horn (Dan. 7:24), directed against the saints of God (Dan. 7:25; Rev. 13:7) and against the rebellious kings (Dan. 7:25), lasted for three and a half years (Dan. 7:25) or forty-two months (Rev. 13:5), which corresponded to the actual 1260 years and that ended in 1798.

A two-horned beast symbolized the corporative power of both the Eastern and Western Roman Empires that brought back to life the leopard beast (papacy) and then supported and protected him.

Additional Remarks

1. Christian Thube (1742-1826) was a pastor at Baumargaten, Mecklenburg-Schwerin, in Germany. Like J.A. Bengel, pastor Thube believed world events would climax in 1836. He thought that the wound of the beast (Rev. 13) had been inflicted on the papacy during the French Revolution.

According to his translation of the book of Daniel, pastor Thube offered a theory that a Little Horn of Daniel 7 would appear in the short future, and this event would happen when the papacy would be healed. Therefore, after 42 months (Rev. 13:5), after the captivity and death of the beast that rose out of the sea (Rev. 13:10), it would be healed for the future fulfillment of the prediction described in the second half of the 13th chapter (Rev. 13:11-17).

In presenting his point of view, Thube wrote: "The most remarkable thing is that the French compelled the pope to make peace under the most oppressive conditions. The prophecy concerning the wounding of the beast, which we find in Revelation 13:14, is being fulfilled before our eyes. This wound, however, shall sooner or later be healed again. Then will come to pass what has been written in Revelation 13:11-17".⁷⁵

2. History of the Fourth Beast (Western Roman Empire)

There is a description of the fourth beast in the Book of Daniel, chapter 7:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns" (Dan 7: 7)

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time".(Dan 7: 7-8)

Thus, the fourth beast was punished for the words of the horn, and the story of the fourth beast ended after the end of the story of the horn. It was killed and set on fire, although the rest of the beasts were still alive but without power.

Explanation:

- The fourth beast symbolizes the Fourth World Empire or Western Roman Empire – appeared in **AD 286**, when Diocletian Augustus divided the Roman Empire into Western Rome and Eastern Rome and shared his power with Augustus Maximian, in AD 286.⁷⁶

⁷⁵ C.G. Thube, *Das Buch des Propheten Daniels neu übersetzt und erklärt* (Bödner: Schwerin und Wismar, 1797). p. 189; L.R. Froom, *The Prophetic Faith of our Fathers* (Washington: Review & Herald, 1948), vol 2, p. 777-778.

⁷⁶ 'Diocletian', in *Encyclopedic Dictionary* (1893), vol. 10A (20), pp. 752-754.

- In **AD 476**, Western Roman Empire was divided into the ten kingdoms, when the barbarous nations dismissed the last emperor Flavius Romulus Augustulus.⁷⁷

- In 533, Eastern Roman Emperor Justinian I, declared that the Bishop of Rome had the highest position in the Christian World; in AD 538, the Pope was placed in quiet possession of the capital of Rome.⁷⁸ Since that time, Bishops of Rome started to unite Christian countries of the Western Europe under the church power.

- In **800**, Charles the Great, or Charlemagne, was the first king to be crowned by Leo III, the Bishop of Rome, as an Emperor of the Romans or Emperor of the Western Europe.⁷⁹ He numbered Charles I in the lists of Holy Roman Emperors and French kings.

- In 962, Otto the Great, was crowned as a Holy Roman Emperor.⁸⁰



The symbol of the Holy Roman Empire (1510)

- In 1512, in a decree following the 1512 Diet of Cologne, the name was changed to Holy Roman Empire of the German Nation (Heiliges Römisches Reich Deutscher Nation).⁸¹

⁷⁷ J.Napier, *A plaine discovery* (1593), p. 38; P. Jurieu, *The Accomplishment of the Scripture Prophecies, or the approaching deliverance of the church* (Englished from the new French edition, London, 1687), part 1, p. 143; W.Whiston, *An Essay on the Revelation...* (1706), pp. 217, 221, 234; M. Lowman, *Paraphrase and Notes, on the Revelation of St. John* (London: Printed for J.Noon, 1745), 129; Ch.Daubuz, *A Perpetual Commentary ...* (1730), p. 405.

⁷⁸ W.C. Thurman, *The sealed book of Daniel opened; or a Book of reference for those who wish to examine the 'Sure Word of Prophecy'* (Philadelphia: Published by John Goodyear, 1864), p. 207.

⁷⁹ J.Bryce. *Restoration of the Empire in the West.* – In: J.Bryce. *The Holy Roman Empire.* – London: Macmillan and Co., Ltd., 1915: 34-49; Ch.Dreyss, *Chronologie...* (1858), p. 221.

⁸⁰ J.Bryce. *Carolingian and Italian Emperors.* – In: J.Bryce. *The Holy Roman Empire.* – London: Macmillan and Co., Ltd., 1915: 76-87; Ch.Dreyss, *Chronologie...* (1858), p. 252.

⁸¹ Holy Roman Empire Association. – Available at [<http://www.holyromanempireassociation.com/history-of-the-holy-roman-empire.html>] (23.10.23)

- In **1806**, there was an **end** of the Holy Roman Empire. "By the Act of the Confederation of the Rhine, signed in Paris, July 17, 1806, Bavaria, Württemberg, Baden, and several other states, withdrew from the body and repudiated the laws of the Empire; on August 1st the French envoy at Regensburg announced to the Diet that his master, who had consented to become Protector of the Confederate princes, no longer recognized the existence of the Empire".⁸²

Below are prophecies of the Book of Revelation and the estimated time of fulfillment of prophecies in history:

"The beast that thou sawest was (AD 286-476), and is not (AD 476-800); and shall ascend out of the bottomless pit (AD 800), and go into perdition (1806): 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 (286-476), and is not (476-800), and yet is (800). (Rev 17:7-8)

"And there are seven kings: five are fallen (Babylon, Medo-Persia, Cassander, Lysimachus, Ptolemy), and one is (Seleucus and successors = Northern Kingdom: 281 BC – AD 284), and the other is not yet come (4th Beast = Western Roman Empire); and when he cometh (286), he must continue a short space (286-476). And the beast that was (286-476), and is not (476-800), even he is the eighth (800-1806), and is of the seven (286-476), and goeth into perdition (1806)." (Rev 17:10-11)

3. In Dan. 11: 40-45, the reign of the Roman Emperor Marcus Aurelius Probus is described

If we adopt that time of the fourth beast (i.e., the seventh head and the seventh king) began in AD 284-286 and we compare the History of the Roman Empire with the events described in the last verses of the book of Daniel chapter 11th, we can make a conclusion that it ended with the death of Roman emperor Marcus Aurelius Probus.⁸³

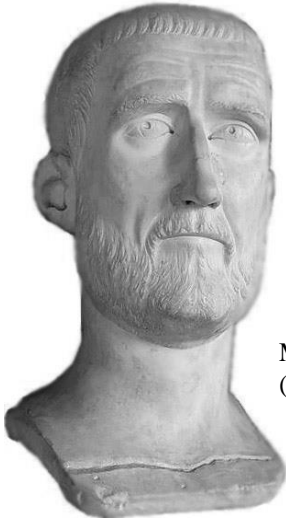
This emperor was in power for six years (AD, 276-282) that was relatively long period for that time. Being a commander and then the emperor, he performed military campaigns in Egypt, passing through Israel (compare with Dan. 11:40-43). News of the riots that forced to deploy troops came from the East, when the rebellion of Julius Saturninus started in Syria (compare with Dan. 11:44). Next News of the riots came from the North when Proculus (in Gaul) and Bonosus (in Germany) were declared emperors. However, their rebellions were stifled (compared with Dan. 11:44).

In 282 it became known that Marcus Aurelius Carus was also declared emperor. Probus sent troops against the new of the usurper, but these troops have sided with Carus. Remaining soldiers killed Probus in Sep / Oct 282 (compare with Dan. 11:44-45).

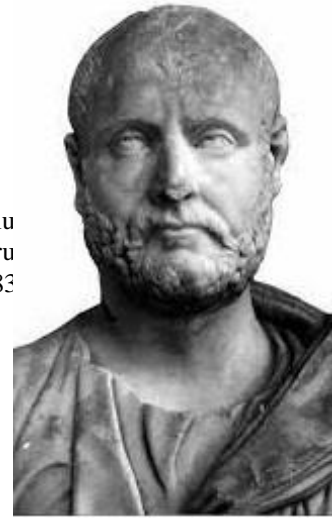
⁸² J.Bryce. Fall of the Empire. – In: J.Bryce. The Holy Roman Empire. – London: Macmillan and Co., Ltd., 1915: 403-411; Ch.Dreyss, *Chronologie...* (1858), p. 704.

⁸³ 'Probus, by Flavius Vopiscus of Syracuse', in *The Scriptorum Historiae Augustae* (translated by David Magie, Cambridge: Harvard University Press, 1993), vol 3, pp. 334-385; E. Gibbon, 'Conduct of the army and senate after death of Aurelian. Reigns of Tacitus, Probus, Carus, and his sons', Chapter XII, in *The History of the Decline and Fall of the Roman Empire* (London: Printed for W. Strahan, & T.Cadell, 3rd ed., 1777), vol 1, pp. 383-422.

The narration: ‘And he shall plant the tabernacles of his palace between the seas and the glorious holy mountain...’ (Dan. 11:45), possibly comments the events related to Julius Saturninus’s rebellion, who was proclaimed emperor while being in Palestine.



Marcus Aurelius Probus
(232-282)



Marcus Aurelius
Numerius Carus
(224-283)

A sentence: ‘yet he shall come to his end, and none shall help him’ (Dan. 11:45) may relate to the death of Julius Saturninus when his rebellion was stifled, or to the death of Probus the emperor who died from the swords of his soldiers,⁸⁴ or to the death of Emperor Carus, who was killed by the lightning or died due to the incurable disease.⁸⁵

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⁸⁴ E.Gibbon, *The History ...* (1777): vol 1, Chapter XII, p. 408.

⁸⁵ E.Gibbon, *The History ...* (1777): vol 1, Chapter XII, p. 412.