

But there is a marvellous organization in the Roman Catholic church in that the Pope can appoint Cardinals, but he can't say what those cardinals are going to do after he dies. And various Popes have tried to dictate who would be his successor, and rarely if ever has one succeeded him. So you have a group of men who have been selected by the previous Pope, or by previous Popes and have had to make decisions among themselves, instead of having a great number of people to decide which is apt to be on the basis of who makes the best personal impression.

So it is the type of organization which is one of the main reasons why it has lasted so long, and another reason why we might be able to think of the Roman empire as to some extent continuing all through this period.

It was not conquered like the three previous ones were and taken over by another one, but instead it disintegrated and various features of it have continued in the many little sovereignties that have taken its place since. But whether we should think of it as continuing through this period, or whether we should think that the empire having actually come to an end that the second phase must be something that is still future with an unmentioned interval in between.

I don't want to be dogmatic at this point, but you can say there is this long perspective that the prophet has.

D. The Second Phase of the Fourth Kingdom.  
Here is a very interesting thing.

1. There is no obvious similarity to the fifth part of Nebuchadnezzar's dream. If you just had the account of the fifth part of the statue; if you just had told what happened to this beast, how it had ten horns and then one came up and three disappeared in front of it and then it had a voice that spoke great boasts and how it tried to change times and seasons, etc. well nobody would think that represented the same thing as the feet and toes being made of iron and clay. It is very very different from the account of the second phase there.

But since we have so many similarities between the two we are justified in saying that these two utterly different pictures of the second phase of the fourth kingdom are referring to events or situations that take place in the sixth time period. And therefore be putting them together.

In this second phase we find something which we had no hint of in the statue, that there will be ten new kings. We have in the interpretation, v.17, the one who stood by said these great beasts, which are four, are four kings. The beasts are four. Yet it says that the ten horns on the fourth beast are four. So we know that the word king and kingdom are used rather indiscriminately in these chs.

Sometimes they are used to represent, as it does here, a whole long period or two or more centuries -- spoken of as a king or a kingdom. Sometimes they are used for individual kings. So when he