

ANCHOR SCHOOL OF THEOLOGY

“Prophecy’s Repeating Sequence”

TABLE OF CONTENTS

LESSON #1 - PROPHECY’S REPEATING SEQUENCE.....	3
LESSON #2 - REVELATION 17: THE FINAL LAYER.....	149
LESSON #3 - DECODING THE MYSTERIES OF REVELATION 17	177
LESSON #4 - ELLEN WHITE’S INTERPRETATION OF DANIEL 11:40-12:3: A DEDUCTIVE STUDY ..	241
LESSON #5 - A FEW THOUGHTS ABOUT ELLEN WHITE’S VIEW OF THE SEVEN PLAGUES	259
APPENDIX - “GOD’S LAW IMMUTABLE”	265
CONTACT INFORMATION.....	275



ANCHOR SCHOOL OF THEOLOGY CLASS: “PROPHECY’S REPEATING SEQUENCE”

BY PASTOR STEPHEN BOHR

LESSON #1 - PROPHECY’S REPEATING SEQUENCE

Principles of Interpretation

In the course of many years, I have presented studies on Daniel 2 and 7, and Revelation 12, 13, and 17. However, what makes the present series unique is the added **content**, as well as the **method** that links these prophecies **together**. The present Anchor School will reveal that each of these chapters **adds details** that are **not found** in the previous ones, and **all together**, they give a **composite picture** of the flow of history, from the kingdom of Babylon to the final rise and demise of the papacy. This series will reveal that we are on the **threshold** of the stupendous final events of the prophetic chain.

Systems not Individuals

A word of caution is in order at this point. In this series, we are going to talk about some **global** political and religious **systems**. From the start, I want to make clear that we will not focus on the **individuals** or **persons** that are **in** those systems, so please don’t take what I will share, **personally**. After all, even **Nebuchadnezzar**, the **tyrant** of ancient Babylon, who threatened to **chop up**

all the wise men of his kingdom and attempted to **roast** others in a furnace, was **converted** to the Lord and became a **child of God**.

Likewise, among those who had high positions in the **apostate Jewish system** in the days of Christ were some who were faithful to God. Among them were **Nicodemus**, Joseph of **Arimathea**, the wise scholar **Gamaliel**, and later, even **Saul of Tarsus**, the persecutor of the church. All these were members of the Sanhedrin. In fact, **Acts 6:7** tells us that a **multitude of priests** of Israel became faithful believers.

The point is, that the religious/political Jewish **system was apostate** but within it, there was a remnant of faithful persons who **came out** and **joined** the Christian movement. Likewise, in every **nation** and **church**, there are those who **serve God** to the best of their **knowledge**.

A Disciplined Method

Many **interpretations** of prophecy these days are **haphazard** and **speculative**. Many expounders of prophecy, off the top of their heads say, *'this means this and that means that'*. However, in this presentation we will **not speculate**. We will use what I call the **historical flow** method. Our study will be **disciplined, logical**, and above all, **biblical**. We are going to focus on **Daniel 2**, its expansion in **Daniel 7** and its further expansion in **Revelation 12, 13 and 17**. We will find in our study that each chapter **adds** details to the previous ones and as we study them all, we will have a clear picture of prophecy from literal Babylon to the end time spiritual Babylon.

However, before we can **even begin** to **understand** the meaning of the **complex symbols** in these chapters, we must consider some basic **hermeneutical principles**.

✓ **Principle #1:**

Although it is **difficult** to set aside our **preconceived** ideas and biases, we must **pray** that God will enable us to study these books with an open mind and a sincere heart.

The apostle Paul admonished us in **1 Thessalonians 5:21** to *"test all things" and "hold fast to what is good"*.

In **John 7:17** Jesus explained how we can know if our interpretations of Bible passages are correct:

*"If anyone **wills** to **do [obey] His will**, he **shall know** concerning the doctrine, whether it is **from God** or whether I speak on **My own authority**."*

✓ **Principle #2:**

Daniel and Revelation are written in **coded** language and in order to understand them we must **decipher** the meaning of the symbols. Sometimes the symbols are explained in **the immediate context** of the passage under review, (cf. Daniel 2:39; Revelation 17:15) and at other times, **elsewhere** in Scripture.

However, it is not sufficient to decode the meaning of each individual symbol. **After** we have decoded the meaning of each symbol in a passage under review, we must **piece them together**. So to speak, each symbol is like a piece of a **jigsaw puzzle** and only when we assemble the pieces can we understand the full meaning of the passage.

✓ **Principle #3:**

The Seventh-day Adventist method of prophetic interpretation is founded on the principle of what has been called **historicism**. This method teaches that the great **chain prophecies** of Daniel 2, 7, 8-9, 10-11 and Revelation 11, 12, 13 and 17, as well as the **churches**, the **seals**, and the **trumpets** begin their fulfillment in the days when the **prophet wrote** and then describe an unbroken chain of events that culminate with the **final** movements of human history. Ellen White provided a succinct definition of historicism:

*"The history which the great I AM has marked out in His word, uniting **link after link** in the **prophetic chain**, from eternity in the **past** to eternity in the **future**, tells us where we are **today** in the procession of the ages, and what may be expected in the **time to come**. All that prophecy **has foretold** as coming to pass, until the **present time**, has been traced on the **pages of history**, and we may be assured that all which is **yet to come** will be fulfilled **in its order**." *Education*, p. 178)*

✓ **Principle #4:**

The prophecies of Daniel 2 and 7 and Revelation 12, 13, and 17 cover the **same ground**. We know this because there are numerous **verbal** and **conceptual links** that connect them. Because of this, it is not sufficient to study each of these prophecies **isolated from the rest**, but rather together, in **sequence**.

The principle at play here is that Daniel 7 **expands** upon the prophecy of Daniel 2 and then Revelation 12, 13 and 17 **expand** upon Daniel 2 and 7. This is a **layered approach** to the chain prophecies of Daniel and Revelation.

These five prophecies have many commonalities:

- All five prophecies contain the **number ten** as a symbol.
- In all five, the **last** human kingdom is **always different** than the previous ones because it intermingles civil power with religion.
- Daniel 7, and Revelation 12, 13 and 17 all contain non-descript ravenous beasts.
- The ravenous beasts in Revelation 12, 13 and 17 all have seven heads and **ten horns** who **persecute** the faithful.
- Although Daniel 7 does not tell us that the dragon beast has seven heads, it does have ten horns and persecutes the faithful for the same time period as the dragon of Revelation 12 and the sea beast of Revelation 13. This shows that Daniel 7 is parallel to Revelation 12 and 13.
- The prophecy of Revelation 17 **also has** a seven-headed and ten-horned beast that persecutes the faithful. However, the chapter does **not specify how long** the persecution lasts because the fulfillment of this chapter **is still future** and after 1844 there are no more time prophecies (cf. 'time no longer', Revelation 10:6).

✓ **Principle #5:**

Ellen White emphasized that we must study Daniel and Revelation **together** because Revelation expands the prophecies of Daniel with special focus and emphasis on the **end time**:

*“The things revealed to Daniel were afterward **complemented** by the revelation made to John on the Isle of Patmos. These **two books** should be carefully studied... It was the **Lion of the tribe** of Judah [Jesus—**Revelation 1:1, 2**] who **unsealed** the book [particularly **Daniel 8-12**; cf. **Revelation 22:10**] and gave **to John** the revelation of what should be in these **last days**. The book of Daniel [particularly **chapters 8-12**] is **unsealed** in the revelation to John, and [the revelation to John] carries us **forward** to the **last scenes** of this earth's history.”* *TM*, pp. 114, 115

*“In the Revelation all the books of the Bible meet and end. Here is the **complement** of the book of Daniel. One is a **prophecy**; the other a **revelation**. The book that was sealed [**Daniel 12:4**] is not the Revelation, but **that portion** of the prophecy of Daniel [**chapters 8-12**] relating to the **last days**.”* *AA*, p. 467

According to the *Noah Webster's Dictionary* of 1828 the words '**complement**' and '**complemented**' mean, '**to bring to fullness or completion**'. So, the book of Daniel does not tell us the **whole story** about end-time events. It is **incomplete** without its complement much like **Adam** was incomplete without his complement, **Eve**. Thus, the book of Revelation **expands** upon, **completes**, and gives the **full picture** of the prophecies of Daniel, particularly the final events. The following examples from **Ellen White's** writings explain her understanding of the words 'complemented' and 'complement':

- ✓ **Philip Melancthon** complemented the work of **Luther**:

Melancthon's "gentleness, caution, and exactness serving as a **complement** to Luther's courage and energy." *GC*, p. 134

- ✓ The prophecy of **2 Thessalonians 2** complements Daniel 7:25:

*“One prophecy [**2 Thessalonians 2**] is a **complement** of the other [**Daniel 7:25**]. Only by **changing** God's law [**Daniel 7:25**] could the papacy **exalt itself** above God; [**2 Thessalonians 2**] whoever should understandingly*

keep the law as thus changed would be giving supreme honor to that power by which the change was made.” GC, p. 446

- ✓ The **wife** should be a complement to her husband:

*“The husband and wife can so **blend** in labor that the wife shall be the **complement** of the husband.” Pastoral Ministry, p.76*

- ✓ **Law and gospel** complement each other:

*“The law and the gospel go hand in hand. The one is the **complement** of the other. The **law without** faith in the gospel of Christ cannot save the transgressor of law. The **gospel without** the law is inefficient and powerless. The law and the gospel are a **perfect whole**.” Our High Calling p. 135*

Ellen White also wrote that the book of Revelation **supplements** the book of Daniel:

*“Prophecy has been fulfilling, **line upon line**. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the **supplement** of Daniel.” 2SM, p. 114*

The word ‘supplement’ is defined as ‘something that **completes** or **enhances** something else when added to it’. Thus, when the book of Revelation is added to the book of Daniel, the panorama of end time prophecy is **completed or enhanced!**

By way of example, Ellen White wrote that each **gospel**, every **prophecy**, and every **truth** supplement, explain, and develop the other:

*“Each **Gospel** is a **supplement to the others**, every **prophecy** an **explanation** of another, **every truth** a **development** of some other truth. The types of the Jewish economy are **made plain** by the gospel.” Education, pp. 123, 124.*

In practical terms this means that challenging prophecies such as Daniel 11 and Revelation 17 should never be studied **in isolation** from the other chain prophecies of Daniel and Revelation. Daniel must be interpreted in

the light of its supplement, enhancement and complement in the book of Revelation.

An Initial Example of the Expansion Principle

Not only does the book of Revelation expand upon Daniel, but also, **each successive** chain prophecy **expands upon** the previous ones.

Here is **one example** that illustrates how Revelation 13 is an expansion of the prophecy of Revelation 12. **Revelation 12:13-17** describes **three** successive historical events:

DRAGON (12:13-15) — EARTH (12:16) — DRAGON (12:17)

*“Now when the **DRAGON** saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. ¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. ¹⁶ But the **EARTH** helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. ¹⁷ And the **DRAGON** was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”*

EXPLANATION:

- 1) Stage #1: Revelation 12:13-15:** A **seven**-headed and **ten**-horned **DRAGON** spewed waters out of its **mouth** for ‘**time, times and half a time**’ in an attempt to drown the woman (Revelation 12:13-15).
- 2) Stage #2: Revelation 12:16:** Toward **the end** of the ‘**time, times and half a time**’, the **EARTH** helped the woman (Revelation 12:16) **swallowing** up the persecuting waters that the **seven-headed** and **ten-horned** dragon had spewed out of **one** of its seven mouths.
- 3) Stage #3: Revelation 12:17:** Because the earth helped the woman by halting the persecution, the same **seven-headed** and **ten-horned**

DRAGON was once more **enraged** against her and the remnant of her SEED. This brought about a **second and final period** of persecution by the **same dragon**, for an **unspecified period** of time.

Revelation 13 contains the same **three stages** in the **identical order**:

DRAGON (13:1,2, 5, 7) — EARTH (13:11) — DRAGON (13:11-18)

*“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The **DRAGON gave him [the sea beast with seven heads and ten horns]** his power, his throne, and great authority. . . ⁵ And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. . . ⁷ It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. . . Then I saw another beast coming up out of the **EARTH**, and he had two horns like a lamb and spoke like a **DRAGON**.”*

EXPLANATION:

- 1) **Revelation 13:1, 2, 5, 7:** A **seven**-headed and **ten** horned sea **BEAST** that received its throne, power and authority **from** the seven-headed and ten-horned **dragon** of chapter 12 (Revelation 12:17; 13:1,2) persecuted the woman for **‘forty-two months’**.
- 2) **Revelation 13:11:** When the sea beast was **mortally wounded**, another beast rose from the **EARTH**, the very territory that had swallowed up the persecuting waters in chapter 12. At the **beginning** of its career this beast was benevolent and **defended** civil and religious liberty.
- 3) **Revelation 13:11:** However, later in its career, the character of the earth beast **morphed** into an oppressor that spoke like the seven-headed and ten-horned **DRAGON** of Revelation 12:17. This resulted in a **second** and **future** stage of persecution also with an **unspecified** length (Revelation 13:12-18).

The Use of the Spirit of Prophecy

At this point a word on the use of the Spirit of Prophecy is in order. On a certain occasion when I was lecturing on Revelation 13, someone came to me after class and with the **utmost sincerity** asked:

"If I wished to give a study on the little horn of Daniel 7 and the sea beast of Revelation 13 to a person who is not a member of the Seventh-day Adventist Church, could I do it by simply using the Bible and not the Spirit of Prophecy?"

The implication of the question was that a non-Adventist **would never accept** the authority of the Spirit of Prophecy and therefore we should use **the Bible alone** to explain these prophecies.

In my answer I insisted that, in a certain sense, we cannot use the **Bible alone**. Let me explain what I mean by referring to the two beasts of Revelation 13.

How can we explain the identity of the **little horn/sea beast** prophecy of Revelation 13 to **Roman Catholics** by using the **Bible alone**? The simple answer is that we cannot, without a reference to post-biblical history. Daniel and John provide **the characteristics** of the little horn/sea beast. We are told that the little horn/sea beast **blasphemed** God and His heavenly sanctuary, **persecuted** the saints, thought that it could **change the law** and **ruled for 1260** years after the fall and division of the Roman Empire. The question is, how can we prove that these characteristics apply to the papacy without referring to the history that transpired **after the close** of the biblical canon? The answer is that we cannot. The Bible gives us the characteristics and then we must find their fulfillment in history **beyond the canon**.

We can say the same about the earth beast in **Revelation 13:11-18**. All the characteristics unquestionably point to the United States as its fulfillment. However, nowhere in the passage do we find **the name 'United States'**. Once again, the Bible provides the characteristics and then we must **find in history** the power to which these characteristics apply.

Authority Transfer

Revelation 13 points to an authority transfer that at every stage involves Rome.

The **seven-headed**, **ten-horned** Roman **DRAGON** who attempted **to kill** the man child (Revelation 12:3) **delegated** its throne, power and authority to the **seven-headed**, **ten-horned** sea **beast** (Revelation 13:2). This beast then carried on the work for **42 months** that the **dragon delegated** to it.

After the **seven-headed** and **ten-horned** Roman sea beast **recovered** from the mortal wound (Revelation 13:3) that it received at the end of the 42 months, it **delegated** its authority to the **earth beast** (cf. Revelation 13:12, who ‘exercises all the authority of the sea beast in its presence’) and then the earth beast **gives its kingdom** back to the Roman sea beast.

We see here an **unbroken chain** of authority moving from the **Roman empire** dragon, to the **papal Roman** sea beast to the apostate (‘Roman’) **Protestant earth beast** and back to the **papal Roman** sea beast. Each of these beasts **handed off** the baton to the next power and each continued the authority of Rome:

- ✓ Pagan Rome to papal Rome for ‘*time, times and half a time*’.
- ✓ Papal Rome to the earth beast who heals the deadly wound.
- ✓ The earth beast back to papal Rome once the deadly wound is healed.

In a remarkable statement, Ellen White unpacked how the process works:

*“I saw that the **two-horned beast [the false prophet—Revelation 13:11]** had a dragon's **mouth [speaks like the dragon of Revelation 12:17]**, and that his power was in **his head**, and that the **decree [to keep Sunday]** would go **out of his mouth [Revelation 13:11—its legislature]**. Then I saw the **Mother of Harlots; [the papacy]** that the mother was **not the daughters, [apostate Protestantism allied with the state]** but separate and **distinct** from them **[this indicates that Roman Catholicism in the Old World and Protestantism in the New, cover the period of two separate heads on the beast of Revelation 17]**. She **[the Mother] has had her day**, and it is **past [during the 1260 years because she has a deadly wound]**, and her daughters, the **Protestant sects [allied with the state]** were the next to come on the stage and act out the **same mind [notice the allusion to Revelation 17:17]** that the mother **had** when she persecuted the saints **[during the 1260 years]**. I saw that as the mother has been **declining** in power **[because she is wounded]**, the **daughters** had been*

growing, and soon they will exercise the power [clearly a separate kingdom] once exercised by the mother.

*I saw the nominal church and nominal Adventists, like Judas, would **betray us to the Catholics** to obtain their influence [**of the Catholics**] to come against the truth. The saints then will be an **obscure people, little known** to the Catholics; but the churches [**Protestant**] and nominal [**in name only and not in reality**] Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they **could not refute it**) will betray the saints and **report them to the Catholics** as those who disregard the institutions **of the people**; that is, that they keep the Sabbath and disregard Sunday.*

*Then the **Catholics bid the Protestants** [the mother (the seventh head) stands behind the daughters to get them to issue a death decree—just like Herodias stood behind her daughter and Jezebel behind Ahab] to go forward, and **issue a decree** that all who will not observe the first day of the week, instead of the seventh day, **shall be slain**. And the Catholics, whose **numbers are large**, will **stand by the Protestants**. The Catholics will **give their power** to the image of the beast. And the Protestants will **work as their mother** worked before them [**during the 1260 years**] to destroy the saints.” Ellen G. White, *Spaulding Magan Collection*, pp. 1, 2.*

Revelation 12 and 13 describe **three periods** of persecution, all by the same dragon beast and its surrogates, two in the **past** (Revelation 12:1-5,10-12; 13-15; 13:5, 7) and one in the **future** (Revelation 12:17; 13:11-18):

- ✓ **Past:** Persecution against the **male child** by pagan Rome (Revelation 12:1-5,10-12).
- ✓ **Past:** Persecution against the **woman** by papal Rome (Revelation 12:6, 13-15).
- ✓ **Future:** Persecution against the woman and **the remnant** of her SEED by papal Rome (Revelation 12:17).

Ellen White described the repetition of the persecutions of the past in the future:

*"It is impossible to give any idea of the experience of the people of God who **shall be** alive upon the earth when celestial glory and a **repetition** of the persecutions of the **past** are blended." 9T, p. 16*

The Prophecy of Daniel 2

Daniel 2:31-45:

*"You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome. ³² This image's head was of **fine gold**, its chest and arms of **silver**, its belly and thighs of **bronze**, ³³ its legs of **iron**, its feet **partly of iron and partly of clay**. ³⁴ You watched while **a stone** was cut out without hands, which struck the image on its **feet of iron and clay [hints that at the end there will be a union of church and state]** and broke them in pieces. ³⁵ Then the iron, the clay, the bronze, the silver, and the gold were **crushed together**, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became **a great mountain** and filled the whole earth. ³⁶ "This is the dream. Now we will tell the interpretation of it before the king. ³⁷ You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; ³⁸ and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all — **you are this head of gold**. ³⁹ But **after you** shall arise another kingdom inferior to yours; **then another**, a third kingdom of bronze, which shall rule over all the earth. ⁴⁰ And the **fourth kingdom** shall be as **strong as iron**, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. ⁴¹ Whereas you saw the feet and toes, partly of **potter's clay and partly of iron**, the kingdom **shall be divided**; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. ⁴² And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. ⁴³ As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. ⁴⁴ And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not*

be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. ⁴⁵ Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold — the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

For a detailed study of Daniel 2, take time to review my two volume study notes on Daniel available at secretsunsealed.org.

Daniel 2 is the historical flow chain prophecy par excellence! It is the **foundational chain** prophecy in the Bible. It describes an **uninterrupted flow** of kingdoms from the days of ancient **Babylon** to the **last ruling powers** on earth just before the second coming of Jesus. We shall find that the prophecies of Daniel 7, and Revelation 12, 13, and 17 **build** upon, **complement** and **supplement** the prophecy of **Daniel 2**. Daniel 2 provides the basic '**skeletal outline**' that lies at **the foundation** of the succeeding chain prophecies. So, let's briefly review the **sequence** of powers in Daniel 2:

- ✓ Head of **gold** (the kingdom of **Babylon** 605-539 BC).
- ✓ Chest and arms of **silver** (the kingdom of **Medes/Persians** 539-331 BC).
- ✓ Belly and thighs of **bronze** (the kingdom of **Greece** 331-168 BC).
- ✓ Legs of **iron** (the kingdom of **Rome** 168 BC-476 AD).
- ✓ The **iron** continues in the feet and ten toes (the **divided** kingdom of **Rome** 476-538 AD).
- ✓ **Clay** is added to the **iron** in the feet and toes (an illegitimate mingling of civil and **religious Rome**: 538-1798 AD)

According to Daniel 2, there will be **no other human** kingdom after the mingling of the iron and clay in the feet and ten toes. That is to say, Jesus will come at the time when the iron and clay are intermingled. In its **concise overview**, the chapter does not **explain** that the union of iron and clay covers **two stages**, one **past**, during the 1260 years in Europe (Daniel 7:24) and the other in the **entire world** (Revelation 13:3) **just before** the return of Jesus (Revelation 17:12-14).

Daniel 2 does not tell us that there would be a significant time **interval** in between the past history of the feet and toes and the future fulfillment. This two-stage union of church and state with a **parenthesis** in between will become clearer when we study the expansion of Daniel 2 in Daniel 7 and Revelation 12, 13 and 17.

Iron and Clay in the Feet and Toes

Let's dedicate some time to analyze the meaning of the mingling of iron and clay. In the prophecy of Daniel 2, the gold, silver, bronze, iron, stone and mountain are all symbolic. Therefore, the potter's clay must also be, in some sense, **symbolic**. Ellen White gave us a clue on the meaning of the mingling of iron with clay:

*"The mingling of **churchcraft** and **statecraft** is represented by the **iron and the clay**. This union is weakening all the power of the churches. This investing the **church with the power of the state** will bring evil results. Men have almost passed the point of God's forbearance. They have invested their **strength in politics**, and have **united with the papacy**. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." 4BC, p. 1168*

Was Ellen White correct when she identified the mixture of iron and clay as the intermingling of the church with the state? Let's take a closer look at the feet and toes of the image as they relate to the book of Revelation.

Daniel 2:40, 41:

*"And the **fourth kingdom** shall be as **strong** as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, **that kingdom** will break in pieces and crush all the others. ⁴¹ Whereas you saw **the feet and toes**, partly of potter's clay and partly of iron, the **[fourth]** kingdom shall be **divided**; yet the **strength** of the **iron [the strong part is the civil power of the Roman Empire]** shall be in it, just as you saw the iron mixed with ceramic clay."*

- ✓ History proves that the iron **Roman iron kingdom** (symbolized by the legs) ruled from **168 BC to 476 AD**. It also proves that in the **fourth and**

fifth centuries, the **barbarian kingdoms** invaded the Roman kingdom from the north, carved up the Empire and divided it into **ten kingdoms** (symbolized by the iron in the feet and ten toes). Thus, the iron that was in the legs continues in the feet and toes clearly indicating that **Rome continued** to exist in the feet but in a divided state.

- ✓ However, **some time after** (we will **prove this** when we study **Daniel 7**) the division of the Empire into ten secular kingdoms, another element was added to the iron in the feet and toes. The Roman Empire with its ten kingdoms continued, but it was a **different kind** of Rome, a Rome that **amalgamated** two elements that do not belong together.
- ✓ The clay in the feet of the image is of a very special type; it is **potter's clay** (Daniel 2:41). In the **LXX**, the word for clay in Daniel 2 is *ostrákinon*. Ostraca were fragile fragments of potter's clay vessels that had been **broken**.

The parallel prophecy in Daniel 7 describes a **fourth beast** (parallel to the legs of iron in Daniel 2) that was **different** than the previous three (Daniel 7:23). This beast then sprouted ten horns and a little horn **after** and **among** the ten (parallel to the feet and toes of clay). The little horn was **different** than the ten that preceded it (Daniel 7:24). In contrast to the previous horns, the little one had **human features—eyes** (based on human wisdom, cf. Genesis 3:4, 6) and a **mouth** that blasphemed God. The antichrist is portrayed in prophecy as based on man. It has eyes and a mouth of man, its number is the number of man, it is referred to as the man of sin, and the clay mingles with the seed of man.

- ✓ Daniel 7 will reveal that the little horn not only continued the **civil power** of the ten kingdoms of Rome, but also added religion to the mix—persecuting the saints, speaking blasphemies against God, and even attempting to change God's law and prophetic times.
- ✓ According to **Daniel 2:44** the feet and toes of the image last from **476 AD** all the way to the **second coming**. It is '*in days of these kings*' that Jesus will set up His everlasting kingdom:

Daniel 2:44:

*“And in the days of **these kings [the ten]** the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.”*

This means that the ten toes cannot represent only the nations of **Western Europe** during the 1260 years, but rather the nations of the earth and the whole world at the end of time (Revelation 16:13, 14; 17:12-14). In other words, the ten kingdoms become global at the end.

- ✓ Prophecy indicates that the little horn rules in **two stages**, one in **Europe** during the 1260 years in the past and the other **globally** when the deadly wound is healed in the future (Revelation 13:3). The final fulfillment of the foot stage of the image is expanded upon in **Revelation 17** where the kings of the earth and the whole world will be of **one mind** with the papal harlot for a short period of time. In Daniel 2 the two elements that do not belong together are the mixture of iron and clay. In Revelation 17 the two elements that don't belong together are the 'religious' **harlot** and the civil **rulers** of the earth.
- ✓ Daniel explained that the potter's clay that was added to the feet was **fragile** (Daniel 2:42). **Romans 9:20, 21** defines the potter's clay as the **fragility of man**. On the other hand, iron is described as **strong** (Daniel 2:40). Because the **clay is fragile** it illegitimately desires to unite with an element that is stronger in order to **survive** in a contentious world. Ellen White referred to the **political dimension** of Rome as the **Roman element** (GC, p. 581).
- ✓ Both the **iron** and the **clay** have useful and legitimate functions, **separately**. It is only when they are **mingled** that **both are weakened**.
- ✓ The union of iron and clay is strong enough to keep the **massive image standing**. In the sight of man, there is unity of iron and clay. However, **God** considers this union fashioned **by men** to be illegitimate. **Daniel 2** presents **God's perspective** of history, not man's. In the sight of God, the union of the iron and the clay is not a true union at all. Therefore, it will finally fall apart!

- ✓ We can compare the union of iron and clay with a **marriage union** between a man and a woman. When they unite in marriage, God looks upon the union as **legitimate**. However, if one of the partners breaks the wedding vows and has a sexual relationship with someone else, is there still union? Of course there is, but the union is illegitimate in the sight of God. It is noteworthy that Daniel 2:43 tells us that these nations would try to cement their relationships by illegitimate marriages.

The Old Testament Meaning of the Potter's Clay

In order to understand the symbolic meaning of the potter's clay it is helpful to refer to the **creation of Adam** in Genesis 2:7 (cf. 1 Timothy 2:13). The Hebrew word 'formed' is *yatsar* which means 'to mold, to squeeze into shape' (cf. Psalm 94:9) such as a potter does with clay to shape a vessel. At creation, Christ, the Creator, worked as a **potter** and **formed** the body of Adam out of **clay**:

Genesis 2:7:

*"And the Lord God **formed** man of the **dust** of the ground . . ."*

Isaiah 64:8 (cf. Job 33:6; 13:12):

*"But now, O Lord, You are our Father; we are the **clay**, and You our **potter**; and all we are the work of **Your hand**."*

The literal body that God formed out of clay was **closely knit** and had all of its **body parts**, each created to fulfill their respective functions. However, the body of clay was **lifeless**. Therefore, after **forming** the body of Adam, God **breathed** into his nostrils the **spirit** or breath of life and **every member** of his body began to fulfill its function in the **one** body.

Genesis 2:7:

*". . . and breathed into his nostrils the **breath of life**; and man became a living being."*

The clay metaphor in Daniel 2 is **symbolic**. That is to say, the literal potter's clay that God used to create the body of Adam is not literal but symbolic. The question is, what does the creation of the literal body and its spirit of life

represent? In the first instance, the potter's clay represents the spiritual formation of Israel as God's Old Testament **church or body**:

Jeremiah 18:1-6:

*"The word which came to Jeremiah from the Lord, saying: ² "Arise and go down to the **potter's** house, and there I will cause you to hear My words." ³ Then I went down to the **potter's** house, and there he was, making something at the wheel. ⁴ And the vessel that he made of **clay** was marred in the hand of the **potter**; so he made it again into another vessel, as it seemed good to the **potter** to make. ⁵ Then the word of the Lord came to me, saying: ⁶ "O house of Israel, can I not do with you as this **potter**?" says the Lord. "Look, as the **clay** is in the **potter's** hand, so are you in My hand, O house of Israel!"*

Is it proper to refer to Old Testament Israel as God's Church? The answer is yes! Revelation 12 underlines that God's Old Testament church **is one** with the New Testament church. God does not have two **mutually separable** peoples. Only **one woman** symbolizes **both stages** of God's church. The woman that brings the Messiah into the world is **the same** who later flees into the wilderness for 1260 years. Thus it is proper to affirm that God's Old Testament **church** or body is represented symbolically by the potter's clay.

Acts 7:38 describes Israel as God's *ekklesia* and the prophet Isaiah repeatedly referred to God's redemptive '**formation**' (*yatsar*) of Israel, (Isaiah 43:1, 21; 44:2, 24; 49:5). God formed his church at Mt. Sinai (Exodus 19:1-6; the **forming** of the vessel). As a result of apostasy, Israel was broken and taken into Babylonian captivity (the **marring** of the vessel). But after the captivity God once again established Israel in their land (making of **another vessel**).

The prophet **Ezekiel** used a **similar metaphor** to describe the captivity and re-creation of God's Old Testament Israel. The Babylonian captivity tore Israel apart as a body but after the captivity all the members of the body came together, the **Spirit of life entered** them and they became a **living nation** once more.

Ezekiel 37:10-11:

*"So I prophesied as He commanded me, and **breath came into them**, and they lived, and stood upon their feet, an exceedingly great army. ¹¹ Then He said to me,*

*"Son of man, **these bones are the whole house of Israel**. They indeed say: 'Our bones are dry, our hope is lost, and we ourselves are cut off!'"*

The New Testament Meaning of the Potter's Clay

In the New Testament we find a similar idea. **Colossians 1:18** tells us that the church is the **body of Christ** (cf. 1 Corinthians 12:13, 18, 24; Romans 12:4, 5; Ephesians 1:22, 23). The formation of man's **literal body** at creation symbolizes the formation of Christ's **spiritual body**—the church.

*"And He is the head of the **body, the church**, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence."*

Jesus chose **twelve disciples** to be the **legitimate continuation** and legacy of Old Testament Israel (cf. Galatians 3:16, 29; Acts 1:21, 22; Revelation 21:12, 14). He molded this group of misfits into **one body** and (Acts 1:14; 2:1) He then infused it with **His Spirit** (Acts 2:2-4). At that point, **each member** of Christ's mystical body began to function in unity for the good of the body. As a result, the body began to **grow** (Acts 2:47).

Just before the death of Christ, the apostles were **divided**, all striving to occupy the highest positions in Christ's future kingdom. They were symbolically like **many body parts** scattered far and wide. However, when the day of Pentecost came, the **body of Christ** was **joined together in one accord** (Acts 2:1, 44; Psalm 133). All the members had come together in the same body, each body member created in **redemptive history** to fulfill its own function:

*"When the Day of Pentecost had fully come, they were all with **one accord** in one place. . . Now all who believed were **together**, and had all things **in common**."*

Though the church had been formed and was united, something was missing for the body to function. The Spirit of life was needed to energize the body so that each member could fulfill its specific function. On the day of Pentecost, the Spirit entered the body of Christ:

Acts 2:2-4:

*"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all **filled***

*with the **Holy Spirit** and began to speak with other tongues, as **the Spirit** gave them utterance.”*

The apostle **Paul** used the body **metaphor** to describe the church. The body is one, and each of its members fulfill their function because they are all energized by the Holy Spirit:

1 Corinthians 12:12, 13:

*“For as the **body** is **one** and has **many members**, but all the members of that **one body**, being many, are one body, so also is Christ. ¹³ For by **one Spirit** we were all baptized into **one body** — whether Jews or Greeks, whether slaves or free — and have all been made to drink into **one Spirit**.”*

Based on the evidence, the potter’s clay symbolizes **God’s church** in both Testaments. Thus, during the foot stage of the image, the **political** power of Rome (the Roman element, the iron) would continue but it would be mingled with the **church** (the clay). History proves that this is precisely what happened during the period of **papal rule**.

The church of the foot stage felt that it **needed to unite** with the state in order to guarantee its **continued existence** in a dangerous world. What the church failed to realize is that this illegitimate union **weakened both** church and state. The church should have realized that the guarantee of her continued existence is found in the protection of the One who **molded her** into existence. The strength of the church does not reside in using the power of the **political systems** of the world to accomplish its mission. Her power resides in fulfilling the mission of preaching the gospel to the world by the power of the **Holy Spirit**. Simply put, God is saying in Daniel 2: “*What God has cast asunder, let no man join together.*”

The church’s only legitimate union is with **her husband**, Jesus Christ. When she joins the state she is guilty of **spiritual adultery**. In fornication there is unity, but in the sight of God the union is illegitimate and therefore it will **fall apart!**

The clay in the feet is **fragile** (Daniel 2:42). The apostle Paul compared the **fragility of man** to a potter's vessel (Romans 9:20-21). The church seems fragile and weak in a world where the law of life seems to be the **survival of the fittest**. Therefore, the church has succumbed to the temptation of uniting with something that **appears stronger**—the power of the state! In other words, the church has felt that it must unite with the state to guarantee its viability. What the church has failed to realize is that such a union **saps the life** of both church and state.

The church must remember that the source of her strength is not found in herself but rather **in her Creator** who molded her into existence. Christ is **well able to care** for the church for which He died! (Ephesians 5:25-27) The gates of *hades* will not prevail against her because she is **built on the Rock**. She does not need the **strong arm of the civil power** to protect her or help her fulfill her mission! This union may appear to make her stronger but in reality it makes her weaker. When the church forsakes Christ and joins in a spiritual union with the rulers of the earth she is committing adultery or mingling the iron with the clay. She may think that there is union but in the sight of God there is no union at all!

We must remember that Daniel 2 contains only a very **basic survey** of events between the literal kingdom of **Babylon** and the symbolic Babylon at **the end**. That is to say, Daniel 2 does not give us the full picture; it must be **complemented** and **supplemented** in later chapters of Daniel and in the book of Revelation.

Missing Details in Daniel 2

There are many details missing in Daniel 2 that will be complemented and supplemented in Daniel 7:

- ✓ Daniel 2 describes the **first three** kingdoms in only **one and a half verses** with scarce details. Therefore, we would expect a further expansion at some point!
- ✓ Daniel 2 gives us **only a hint** that the fourth kingdom would rule in **three successive stages**: The iron **legs** (the united Roman Empire), the iron that continued in the feet and **ten toes** (the divided Roman Empire), and

the later mingling of clay and iron (papal Rome). However, we shall see that what was only implicit in Daniel 2 will be explicit in **Daniel 7**.

- ✓ Daniel 2 does **not mention** that during the **third stage** of Rome (the mingling of iron and clay in the feet and toes), a religious-political power would rise to speak **blasphemies** against God, **persecute** His saints and think to change His **Law**.
- ✓ Daniel 2 does not mention that the mingling of iron and clay in the feet and toes would have **two stages**, one **past** for '*time, times and half a time*' and the other **future** with an interval of over **two centuries** in between.
- ✓ Daniel 2 makes **no mention** of **persecution** against the saints during the period of the iron mingled with clay.
- ✓ Daniel 2 does not explain **how long** the **first stage** of the mingling of iron and clay in the feet and toes would last.
- ✓ Daniel 2 does not fully explain that there would be an investigative judgment **before** Christ sets up His everlasting kingdom (although **the stone** that becomes a mountain does give us a hint).

It cannot be overemphasized that Daniel 7 and Revelation 12, 13, and 17 are **parallel** prophecies that expand upon the foundational prophecy of Daniel 2. Therefore, only as we study these prophecies **together** and in **sequence**, will we be able to understand the full and **detailed picture** of historical and end time events. So to speak, the prophecy of Daniel 2 is like a **skeleton** to which we must add **organs, flesh** and **skin**.

The Expansion of Daniel 2 in Daniel 7

Daniel 7:1-28:

"In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts.

*² Daniel spoke, saying, "I saw in my vision by night, and behold, the **four winds** of heaven were **stirring up** the **Great Sea**. ³ And **four great beasts** came up **from the sea**, each different from the other. ⁴ The first was like a **lion**, and had **eagle's wings**. I watched till its wings were **plucked off**; and it was **lifted up** from the earth and made to stand on two feet like a man, and a **man's heart** was given to*

it. ⁵ "And there before me was a second beast, which looked like a **bear**. It was **raised up** on one side, and had **three ribs** in its mouth between its teeth. And they said thus to it: 'Arise, **devour much flesh!**' ⁶ "After this I looked, and there was another, 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. ⁷ "After this I saw in the night visions, and behold, a **fourth beast**, dreadful and terrible, exceedingly strong. It had **huge iron teeth**; it was devouring, breaking in pieces, and trampling the residue with its feet. It was **different** from all the beasts that were before it, and it had **ten horns**. ⁸ I was considering the horns, and there was another horn, **a little one**, coming up **among** them, before whom three of the first horns were **plucked out** by the roots. And there, in this horn, were **eyes** like the eyes of a man, and **a mouth** speaking pompous words. ⁹ "I watched till thrones were put in place, and the **Ancient of Days** was seated; His garment was white as snow, and the hair of His head was like pure wool. **His throne** was a **fiery flame**, **its wheels** a burning fire; ¹⁰ A **fiery stream** issued and came forth from before Him. A **thousand thousands** ministered to Him; Ten thousand times ten thousand stood before Him. **The court** was seated, and the **books were opened**. ¹¹ "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. ¹² As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. ¹³ "I was watching in the night visions, and behold, **One like the Son of Man**, coming with the **clouds** of heaven! He came **to the Ancient of Days**, and they brought Him near before Him. ¹⁴ Then **to Him was given** dominion and glory and **a kingdom**, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed. ¹⁵ "I, Daniel, **was grieved** in my spirit within my body, and the visions of my head troubled me. ¹⁶ I came near to one of those who stood by, and **asked him** the truth of all this. So he told me and made known to me the **interpretation** of these things: ¹⁷ "Those **great beasts**, which are **four**, are **four kings** which arise **out of the earth** (cf. verse 23. Do they rise from the sea or the earth?). ¹⁸ But the **saints of the Most High** shall **receive** the kingdom, and **possess** the kingdom forever, even forever and ever.' ¹⁹ "Then I wished to know the truth about the **fourth beast**, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue

with its feet;²⁰ and the **ten horns** that were on its head, and **the other horn** which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was **greater than his fellows**.²¹ "I was watching; and the same horn was making **war against the saints**, and prevailing against them,²² until the **Ancient of Days came**, and a judgment **was made in favor of the saints** of the Most High, and the time came for the saints **to possess** the kingdom.²³ "Thus he said: 'The **fourth beast** shall be a **fourth kingdom on earth**, which shall be **different** from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces.²⁴ The **ten horns** are ten kings who shall **arise from** this kingdom. And another shall rise **after them**; he shall be different from the first ones, and shall subdue three kings.²⁵ He shall speak **pompous words** against the Most High, **shall persecute** the saints of the Most High, and shall intend to **change times and law**. Then the saints shall be **given into his hand** for a **time and times and half a time**.²⁶ 'But the **court shall be seated**, and they shall **take away** his dominion, to consume and destroy it forever.²⁷ Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, **shall be given to the people**, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall **serve and obey Him**.'²⁸ "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

Daniel 7, like Daniel 2, describes the **same sequence** of kingdoms that would rule the world from the time of literal **Babylon** till the **end**. However, Daniel 7 **adds** significant **details** that are not present in Daniel 2.

For a detailed study of Daniel 7, take time to review volume 1 of my study notes "The Great Prophecies of the Old Testament Part 2 - Daniel 1-11", available at SecretsUnsealed.org (SKU: BANCHOR24-V1-2).

The Links between Daniel Two and Seven

There are several reasons to link **Daniel 2** and **Daniel 7**:

First, in the chiastic structure of the book, chapters 2 and 7 are on the **same branch** of the candelabrum (cf. 'The Literary Structure of Daniel 1-7').

Second, Daniel 2 and Daniel 7 have the **same number** of components. Daniel 2 has **four metals** and Daniel 7 has **four beasts**. Here is the enumeration of the basic elements in both chapters:

Daniel 2

'Gold'
'After thee'
'Third'
'Fourth'

Daniel 7

Lion (7:4)
Bear = 'second' (7:5)
Leopard = 'another' (7:6)
Dragon = 'fourth' (7:7)

Third, the **iron** is found in the description of the fourth kingdom in both lists. In Daniel 2 the **legs** are of iron and in Daniel 7 the dragon beast has great **iron teeth**.

Fourth, Daniel 2:44, 45 and Daniel 7:14 describe the last kingdom, the everlasting one, with very **similar terminology**. In both, the everlasting kingdom **follows the fourth** kingdom in the sequence.

Fifth, in both prophecies the number ten appears toward the end of the prophecy.

Sixth, in both prophecies there is a political and religious power after the division of the fourth kingdom.

Winds and Churning Sea

'Winds' in prophetic language are symbolic of strife, war, bloodshed, conflict, and destruction. Jeremiah, a contemporary of Daniel, makes this clear in **Jeremiah 25:31-33**. Ezekiel, another of Daniel's contemporaries, says as much as **Ezekiel 7:1-2**. According to **Revelation 7:1-4**, when the four angels release the winds, the result will be a universal conflagration and destruction (Revelation 6:14-17). Concerning the symbolic meaning of the 'winds', Ellen White wrote:

*"Winds are a symbol of **strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of **conquest and revolution** by which kingdoms have attained to power." GC, p. 440*

The 'sea' symbolizes **multitudes of unconverted** peoples who are not only inimical to one another but also to the people of God (see, Isaiah 17:12-13; 8:7-

8; 60:5; Revelation 17:15). When symbolic winds and waters are coupled together, the meaning is, '*nations which are warring for world dominion.*'

For future reference it is important to underline that these four beasts rise from the churning sea, when the winds of strife are blowing. In contrast, **Revelation 13:11** describes a beast that rises from the earth, where there are no churning waters and no winds, and the beast has horns like a peaceful lamb. This contrast must be significant.

The First Three Kingdoms in Daniel 7

Like Daniel 2, **Daniel 7:2-6** describes the first **three kingdoms** that would rule the earth **before** the **birth of Christ** but with expanded details. The **one and a half verses** in chapter 2 become **four in Daniel 7** and instead of four **metals**, Daniel 7 uses the symbolism of four **beasts**. All three of these beasts are identified in the book of Daniel itself as Babylon, Medo-Persia, and Greece (Daniel 2:38, 39; Daniel 5:26, 27; Daniel 8:3, 20; Daniel 8:21).

- ✓ A **LION**: The kingdom of **Babylon**: Equivalent to the **head of gold** in Daniel 2 (605-539 BC).

Expansion: The **lion** has **eagle's** wings (Daniel 7:4), and after a time, the wings are **plucked**, the lion stands on **two legs**, and it is given the **heart** of a man.

- ✓ A **BEAR**: The kingdom of **Medes and Persians**: Equivalent to the **chest and arms of silver** in Daniel 2 (539-331 BC).

Expansion: The bear was higher on **one side** than the other, had **three ribs** in its mouth and was commanded to **devour** 'much flesh' (Daniel 7:5).

- ✓ A **LEOPARD**: The kingdom of Greece: Parallel to the **belly and thighs of bronze** in Daniel 2 (331-168 BC).

- ✓ **Expansion**: The leopard had **four wings** of a bird, and **four heads** (Daniel 7:6).

If we **only had Daniel 7** we might conclude that the leopard already **had** the four heads when it **first rose** to power. There is not the **slightest hint** in Daniel 7 that the leopard ruled for a period before sprouting the four heads. However, the **expansion** in **Daniel 8** reveals that the leopard ruled in **two stages**. The first was **the united** Grecian Empire during the reign of **Alexander the Great** (the notable horn) and the second was the **fourfold division** of the kingdom after Alexander's death (the four horns).

The Fourth Kingdom in Daniel 7

Daniel 7:7, 19 describes the **fourth kingdom** as a **dragon-like beast** with **ten horns** and **iron** teeth. This **non-descript beast** describes **three sequential** stages of the **Roman Empire**. The first is the dragon **with no horns**. The prophecy then points out that Rome would rule in **two additional** and successive stages—the **ten horns** and the **little horn**.

Our study of Daniel 7 will reveal that **neither** the ten horns nor the little horn were on the head of this dragon beast during the first stage of its rule. The ten horns and little horn came out **later**.

The three stages of the fourth beast in Daniel 7 are parallel to the three stages of the same kingdom in Daniel 2:

- ✓ The ten-horned dragon = The **iron legs**: The undivided Roman Empire.
- ✓ The ten horns = The **iron** in the **feet and toes**: The divided Roman Empire.
- ✓ The little horn = The **clay added** to the **iron** in the feet and toes: Papal Rome.

Here is the proof:

Daniel 7:23, 24:

*“Thus he said, ‘The **fourth beast** shall be a [1] **fourth kingdom** on earth, which shall be different from all the other kingdoms, and shall devour the whole earth, trample it and break it in pieces.²⁴ The **ten horns** are ten kings who **shall arise [2] from** this kingdom and **another** shall rise [3] **after them**; He shall be **different [this is a horn performs religious activities]** from the first ones [**the ten**], and shall subdue three kings.’”*

Commentary on the first stage of the fourth beast: The undivided Roman Empire.

Daniel 7 describes the first stage of Rome as a **dragon** rising **from the sea** with **ten** horns on its head (Daniel 7:3). A careful reading of Daniel 7:23, 24 indicates that the dragon **was hornless** during the first stage of its rule (cf. as the leopard did not have four heads when it began to rule).

Verse 23 describes the first stage of the fourth kingdom. This first stage of Rome lasted for almost **six and a half** centuries, from 168 BC to 476 AD.

The expansion of stage #1 in Daniel 7:

Daniel 7 **expands** and supplements the prophecy of Daniel 2 by describing a ten-horned **dragon** that rises from the **sea** (Daniel 7:3) and was ‘*exceedingly dreadful, with its **teeth of iron [parallel to the legs of iron]** and its nails of bronze, which **devoured, broke in pieces, and trampled** the residue with its feet*’ (Daniel 7:19). Both Daniel 2 and Daniel 7 describe the fourth kingdom as being as strong as iron, and extremely **violent**.

Prophecy and Historical Fulfillment

The biblical Canon itself tells us that the first three kingdoms were Babylon (Daniel 2:39), Medo-Persia (Daniel 5:26-28; Daniel 8:3, 20) and Greece (Daniel 8:21). Likewise, the Canon itself identifies the fourth kingdom as Rome. The gospels, confirm that the kingdom that ruled in **New Testament** times was Rome. After all, Pilate, Herod and Caesar were all Roman rulers.

However, the two succeeding stages of Rome—the ten horns and little horn—take us beyond New Testament times. The biblical Canon was closed centuries before the Roman Empire was divided and the little horn arose. Therefore, before we continue our study of the two additional stages, we must provide a

word of explanation on the relationship between the events that occurred before the closing of the Canon and events that took place after.

Some have challenged Adventists to prove from the **Bible alone** that Rome was divided into ten kingdoms followed by the rise of the papal little horn. How can we prove that the **little horn** prophecy of Daniel 7 applies to the papacy from the **Bible alone** if the Canon was already closed before the papacy rose to power? After all, the word 'papacy' does not even appear in the Bible! True, but the Canon gives us the **characteristics** that prove that the little horn symbolizes the papacy.

Clearly, once we have identified the characteristics of the little horn and sea beast as they are recorded in Daniel 7 and Revelation 13, we must **turn to history** to find the power that fits the specifications. The **historical fulfillment** of the **biblical characteristics proves** that the little horn prophecy points **unmistakably** to the Roman Catholic papacy.

Daniel 7 gives us the unmistakable incriminating **characteristics** of the little horn. Among other things, we are told, **in the Canon itself**, that the little horn would rise in the **Roman Empire** after it was divided into **ten parts**, that it would **uproot three** of the ten kingdoms, that it would be **different** than the ten, that it would **blaspheme** God, **persecute** the saints, attempt to **change God's law** and rule for '**time, times and half a time**'.

How can we prove that these characteristics apply to the papacy without going beyond the Canon to history? The simple answer is that **we cannot**. The Bible provides the **characteristics** and then we must find their fulfillment in history **beyond the Canon**. However, there is no conflict between the canonical prophecy and its fulfillment in history. They fit like **hand in glove**.

We could say the same about the earth beast of **Revelation 13:11-18**. As we shall soon see, all the characteristics of this beast indicate that it represents the **United States**. However, nowhere in the Bible can we find the actual name, '**United States**'. Once again, the Bible provides the characteristics and then we must find the power **in history** to which the characteristics apply.

In a similar vein, how could people while Christ was on earth be certain that He was the promised Messiah? The answer is that they looked for the

characteristics in the Old Testament Canon which had been closed four hundred years earlier!

Commentary on the second stage of the fourth beast: The divided Roman Empire:

The **ten horns** that rose from the head of the dragon in Daniel 7 are parallel to the **iron** in the **feet** and **ten** toes (476-538 AD) in Daniel 2. That is, the ten horns that came forth from the head of the iron-toothed dragon in Daniel 7:24 expand upon iron in the **ten toes** of the image in Daniel 2.

In Daniel 2, the iron of Rome in the legs continues in the feet and **ten toes**. Likewise, in Daniel 7 the iron of Rome **continues** in the **ten horns** because they rise from the head of the fourth beast which is a symbol of Rome.

The expansion of stage #2 in Daniel 7:

History tells us that after the Roman Empire had ruled as an undivided **kingdom** for six and a half centuries, the barbarians **carved it up** into ten divisions which cover the territory of what today is western **Europe** (476–538 DC). Historians describe the ten horns that **rose from** the head of the dragon after it had ruled for six and a half centuries:

*“If we extend our view over the ruins of the **Western** Empire, such is the spectacle that meets us on every side. . . the Pax Romana [**the Roman Peace from the reign of Augustus to the reign of Marcus Aurelius**] **has ceased**; it is universal **confusion**. But wherever **a bishop** holds his court, religion protects all that is left of the ancient order. **A new Rome** ascends **slowly** above the horizon. It is the **heir of the religion** which it has overthrown; it assumes the outward **splendors of the Caesars**. . . The emperor is no more. . . But the **Pontifex Maximus** abides; he is now the **Vicar of Christ**, offering the old civilization to the **tribes of the north**. He converts them to his creed, and **they serve him** as their **Father and Judge** supreme. This is the **Papal Monarchy**, which in its power and its decline overshadows the history of Europe **for a thousand years**.” (W. F. Barry, *The Papal Monarchy*, pp. 45, 46)*

*“When the Western empire fell into the hands of **the barbarians**, the **Roman bishop** was the only surviving **heir of this imperial past**, or, in the well-known*

dictum of Hobbes, 'the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.'" (Philip Schaff, *History of the Christian Church*, vol. 3, p. 287).

"Long before the fall of Rome, there had begun to grow up within the Roman Empire an **ecclesiastical state**, which was **shaping itself upon the imperial model**. This **spiritual empire**, like the **secular empire**, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . Another **consequence** of the fall of the Roman power in the west was the **development of the Papacy**. In the **absence of an Emperor** in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical empire** that in some respects **took the place** of the old empire." (Myers, *General History for Colleges*, pp. 348, 316).

"Even the Romanists themselves admit that the **Roman Empire** was, by means of the incursions of the northern nations, **dismembered** into **ten kingdoms** (Calmet on Revelation 13:1; and he refers likewise to Berangaud, Bossuet, and DuPin. See Newton, p. 209); and **Machiavelli** ('History of Florence,' 1.i) with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names: 1. The **Ostrogoths** in Moesia; 2. The **Visigoths** in Pannonia; 3. The **Sueves** and Alans in Gascoign and Spain; 4. The **Vandals** in Africa; 5. The **Franks** in France; 6. The **Burgundians** in Burgundy; 7. The **Heruli** and Turingi in Italy; 8. The **Saxons and Angles** in Britain; 9. The **Huns** in Hungary; 10. The **Lombards** at first upon the Danube, afterwards in Italy." (Albert Barnes, *Notes on the Book of Daniel*, p. 322)

Commentary on the third stage of the fourth beast: Papal Rome

According to Daniel 2 (compared to Daniel 7:24), a **different element** was added to the iron in the feet and ten toes, with part of the mixture being **weak** and the other **strong** (Daniel 2:42). The strong element is the **iron** (the word used twice in Daniel 2:40, 41) and the weak is the **clay**. Therefore, after the fragmentation of the Roman Empire into ten parts (476-538 AD), we must find a kingdom in history that mingled two elements that **do not belong** together, one of them strong and the other weak (538-1798 AD).

The **strong** iron element of the legs is the **civil power** of the Roman Empire (cf. according to Gibbon, the 'iron monarchy of Rome') and the weak element is an

apostate religious system that mingled the religious power of the church with the civil power of Rome.

Ellen White wrote about the end-time union of apostate Protestantism with the civil power of the government as the apostate Protestant churches appealing to, and mingling with, ‘the **strong** arm of civil power’:

*“The **church** appeals to the **strong arm of civil power**, and in this work, papists and Protestants **unite**.” GC, p. 607*

The iron and clay each have a **legitimate function** and are **useful, separately**. However, when the church **mingles** with, and appeals to, strong arm of the civil power, it becomes weak, because it has forsaken its true source of strength, Jesus Christ. It is no coincidence that Ellen White described the **civil power** of Rome as ‘*the roman element*’ (GC, p. 581)

As we have seen, the **little horn** in Daniel 7 is equivalent to the **clay** that was **added** to the iron in the feet and toes (538-1798 AD). We know for certain that the clay was **added** to the iron in the feet and toes after the ten horn period, because Daniel 7:24 states that the little horn rose from the head of the dragon beast only **after** the ten horns had come forth from its head. History proves that the **Roman Catholic papacy** did indeed mingle **church and state** and rose to power **after** the rule of the united Roman Empire and its divisions.

The ten toes of the image in Daniel 2 **reappear** once more in Daniel 7 and Revelation 13 but with **different symbolism**. Whereas in Daniel 2 the **different** clay was added to the iron in the **ten toes** of the feet, so, in Daniel 7 the **different** little horn (the clay) rose among the ten horns (the iron) of the fourth beast. The little horn was and is **Roman** because it came forth from the head of the dragon beast among the ten horns:

Ten Toes —————> **Clay (religious power)**

Ten Horns —————> **Little Horn (religious power)**

The legs of iron in the image and the dragon beast in Daniel 7 represent **political Rome**. The feet and ten toes of the image in Daniel 2 are the same as the ten horns on the dragon beast in Daniel 7—**divided Rome**. The clay that is added to the iron in the feet in Daniel 2 is the same as the little horn that rises among the ten horns—**papal Rome**. As the clay was **radically different** from

the metals that preceded it, so this little horn is **radically different** from the beasts and horns that preceded it (Daniel 7:7). The little horn is peculiar and is at the center of the chapter. It does not merely have **beastly** characteristics like the previous powers, but **human ones**—eyes and mouth of a man (Daniel 7:8) and performs religious activities. This union of the state helping the church was codified in the **Codex of Justinian** (yes, the same Justinian that began the 1260 years) which was the law in the divided Roman Empire until the **Code of Napoleon** replaced it at the end of the 18th century:

*“**We declare** forever infamous, and **deprived of their rights**, and **condemned to exile**, all heretics of either sex, whatever be their name; their **property shall be confiscated** without hope of restoration, or of being transmitted to their children by hereditary succession, because crimes which **attack the majesty of God** are infinitely more grievous than those which attack the majesty of earthly princes. With regard to those who are strongly suspected of heresy, if, after having been ordered **by the church**, they do not **demonstrate their innocence** by suitable testimony, they also shall be declared infamous, and **condemned to exile.**” (Codex Justinianus, lib. 1, tit. 5, n. 19; cited in ‘Library of Translations: The Power of the Pope during the Middle Ages,’ M. Gosselin (R. C.), Vol. I, pp. 83, 84 London: C. Dolman, 1853)*

This imperial **decree** in itself proves that the state was **already helping the church** in the times of Justinian. Someone might argue that it **was the emperor** who made this decree and not the church. However, even a quick glance at the decree reveals that the emperor made it because **the church** wished him to extirpate heresy. The particular heresy which the church asked Justinian to extirpate was **Arianism**. The statement clearly reveals a union of church and state to punish heretics!

*“With regard to **heretics** two elements are to be considered, one element on their side, and the other on the **part of the church**. On their side is the sin whereby they have deserved, not only to be **separated from the church** by excommunication, but also to be **banished from the world by death**. For it is a much heavier offense to corrupt the faith, whereby the life of the soul is sustained than to tamper with the coinage, which is an aid to temporal life. Hence if coiners or other malefactors are at once handed over by the secular princes to a just death, **much more** may*

heretics, immediately they are convicted of heresy, be **not only excommunicated**, but also **justly done to die**.

*“But on the part of the church is **mercy** in view of the conversion of them that err; and therefore she **does not condemn at once**, but ‘after the **first** and **second** admonition,’ as the apostle teaches. After that, however, if the man is still found pertinacious, **the church**, having no hope of his conversion, provides for the **safety of others**, cutting him off **from the church** by the sentence of excommunication; and further she leaves him **to the secular tribunal** to be **exterminated from the world by death**.” Joseph Rickaby, S. J., **Aquinas Ethicus**; or, **The Moral Teaching of St. Thomas**, volume. 1, pp. 332, 333 London: Burns and Oates, 1892*

The text of Daniel 7 clearly indicates that this religious horn received its **political power** from and among the ten horns of the fourth beast (Revelation 13:2) and performed activities that were **religious in character**. In this sense it was different from the previous four beasts. As it rose to the apex of its power, it spoke **blasphemies** against the Most High (Daniel 7:8, 11), **persecuted** the saints of the Most High (7:25), and thought that it had the right to change God’s **times and law** (Daniel 7:25).

Thomas Aquinas, one of the two pillars of Roman Catholic theology, gave the argument for the church using the power of the state to exterminate obstinate heretics:

*“With regard to heretics two elements are to be considered, one element on their side, and the other on the **part of the church**. On their side is the sin whereby they have deserved, not only to be **separated from the church** by excommunication, but also to be **banished from the world by death**. For it is a much heavier offense to corrupt the faith, whereby the life of the soul is sustained than to tamper with the coinage, which is an aid to temporal life. Hence if coiners or other malefactors are at once handed over by the secular princes to a just death, **much more** may heretics, immediately they are convicted of heresy, be **not only excommunicated**, but also **justly done to die**.*

*“But on the part of the church is **mercy** in view of the conversion of them that err; and therefore she **does not condemn at once**, but ‘after the **first** and **second** admonition,’ as the apostle teaches. After that, however, if the man is still found*

*pertinacious, **the church**, having no hope of his conversion, provides for the **safety of others**, cutting him off **from the church** by the sentence of excommunication; and further she leaves him **to the secular tribunal** to be **exterminated from the world by death**.” Joseph Rickaby, S. J., **Aquinas Ethicus: or, The Moral Teaching of St. Thomas**, volume. 1, pp. 332, 333 London: Burns and Oates, 1892*

We will find the final expansion of Daniel 2 in **Revelation 17:1, 2** which will describe the **same illegitimate union** of iron and clay but with **different symbolism**. The **harlot** (the apostate church) is equivalent to the clay and the **kings of Europe** in the **past**, and the kings of the earth and the whole world in the **future** (the state) are parallel to the iron (Revelation 16:13, 14; 17:12-14, 17). The fornication of the harlot with the kings of the earth in chapter 17 is just as **illegitimate** as the union of iron and clay in Daniel 2 (Revelation 17:1, 2).

The origin and expansion of stage #3 in Daniel 7:

A nasty little horn rose **from** the head of the dragon, **among** the ten horns, and **after** them (Daniel 7:24). We know that this horn continued the **civil rule** of Rome because it rose **from the head** of the fourth beast—Rome. The papacy is certainly Roman. Its **name** is Roman Catholic Church. Its **See** is in Rome. Its official **language** is Latin. Its **architecture** is Roman, and it employs **Roman numerals** in its official documents.

However, the little horn is different than the previous horns because it is a religious power. It spoke **great words** against God, **persecuted** God’s saints, and intended to **change His law**. Furthermore, the text tells us that the horn’s rule would be limited to **‘time, times, and half a time’** (Daniel 7:25).

The first four kingdoms in Daniel 2 and 7 (the lion, the bear, the leopard, and the dragon with ten horns), are described as mere **secular** kingdoms. There is no mention of any **religious activities**. However, the little horn not only appropriated the **political power** of Rome (the iron) but also performed **religious activities** (the clay).

The clay in the feet and toes was **different** from all the previous powers because it was **not a metal**. Likewise, the little horn in Daniel 7 was **different**

from the previous powers because it was a mingling of church and state. Historians describe this perverse union:

*“Within three centuries, the **Roman Church** had transformed the administrative organization of the **Roman Empire** into an **ecclesiastical system** of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the **direct control of the pope**. His Roman Palace, the Lateran, became the **new Senate**. The **new senators** were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this **new imperium**.” (Malachi Martin, *The Decline and Fall of the Roman Church*, p. 105).*

*“The **Roman Church** in this way privily [**secretly**] pushed itself **into the place** of the Roman World-Empire, of which it is the **actual continuation**; the **empire has not perished**, but has only undergone a **transformation**. . . That is no mere ‘clever remark,’ but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this **Church**. It still **governs the nations**. It is a **political creation**, and as imposing as a **World-Empire**, because [it is] the **continuation** of the Roman Empire. The Pope, who calls himself ‘King’ and ‘Pontifex Maximus,’ is **Caesar’s successor**.” (Adolph Harnack, *What is Christianity?* pp. 269-270).*

*“The Empire was falling into decay. The **Barbarians** knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From every direction they came for the spoils. The **Saxons** and the Angles settled in Great Britain; the **Franks** invaded Northern Gaul; the **Visigoths** made Spain and the region south of the Loire their own; the **Burgundians** took possession of the upper valley of the Rhone; the **Vandals** made conquests in Africa. The **Ostrogoths** and **Lombards** were waiting for their turn to come. Among these new invaders, some were heretics, others were pagans. **What is to become of the Church?** Are its days numbered, and is the Empire to bring it down as its companion into an open tomb? No, the **Church will not descend into the tomb**. It will survive the Empire. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these **barbarian peoples will submit** to its laws, and will count it a glory to be the*

Church's children. *The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. **The papacy,** most sorely tried of all, will make a new advance. At length a **second empire** will arise, and of this empire **the Pope will be the master**—more than this, he will be the **master of Europe.** He will dictate his orders to **kings who will obey them.**” (Joseph Turmel, *The Latin Church in the Middle Ages*, p. v, vi).*

“It was ‘Christianity’, in fact, which gave the Empire a unity and continuity that held it together **culturally** and **religiously.** When the Empire later **disintegrated** politically under the onslaught of the **Barbarians,** it was held together religiously by the **all-pervasive presence** of the Roman Catholic Church with its ingenious ecumenical **blend of paganism and Christianity** still **headquartered in Rome.**” (Dave Hunt, *Global Peace*, p. 110)

“The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars,** was now the greatest man in the West, and was soon forced to become the **political** as well as the **spiritual** head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the evolution of the great city into the **ecclesiastical capital.** **Civil** as well as **religious** disputes were referred to the successor of Peter for settlement. Again and again, when **barbarians attacked Rome,** he was compelled to actually assume **military leadership.** Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the **medieval Papacy.**” (Alexander Clarence Flick, *The Rise of the Mediaeval Church*, pp. 168, 169)

“During the whole medieval period there was in Rome a **single** spiritual and **temporal** authority [the papacy] exercising powers which in the end **exceeded**

those that had ever lain within the grasp of the Roman emperor.” (R. W. Southern, Western Society and the Church in the Middle Ages, Vol 2), pp. 24-25

“Long before the fall of Rome, there had **begun to grow** up within the Roman Empire an **ecclesiastical state**, which was shaping itself upon the **imperial model**. This **spiritual empire**, like the **secular empire**, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . Another consequence of the fall of the Roman power in the west was the **development of the Papacy**. In the absence of an Emperor [2 Thessalonians 2] in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical empire** that in some respects **took the place** of the old empire.” (Myers, General History for Colleges, pp. 348, 316)

“St. Thomas. . . says that the **Roman Empire has not ceased**, but is changed from the **temporal into the spiritual**. . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . the temporal power in the **old heathen empire** of Rome, and the **spiritual power** in the supernatural kingdom of God **met together**. . . these two powers were **blended** and **fused together** [**Daniel 2:41**]; they became one authority, the emperor ruling from his throne within the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with **temporal sovereignty** over the city where he dwelt. And now for these **twelve hundred years** the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the power and authority of the great empire of Rome, taken up of old, **perpetuated, preserved**, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” (Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128)

“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . the Pax Romana has ceased; it is **universal confusion**. But wherever a bishop holds his court, **religion protects all that is left of the ancient order**. A **new Rome** ascends slowly above the horizon. It is the

heir of the religion which it has overthrown; it assumes the outward splendors of the Caesars. . . The emperor is no more but the Pontifex Maximus abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the **Papal Monarchy**, which in its power and its decline overshadows the history of Europe for a thousand years.” (W. F. Barry, *The Papal Monarchy*, pp. 45, 46)

Elements Missing in Daniel 7

Clearly, Daniel 7 significantly expands, complements and supplements the prophecy of Daniel 2. However, there are details missing that must be added in Revelation 12, 13 and 17.

- ✓ Daniel 7 does not explain why the **little horn** persecuted the saints. The expansion in Revelation 12:16, 17 will give us **three reasons**.
- ✓ Daniel 7 explains that the little horn would attempt to **change**, not abolish, God’s law. So, we are left with the vital question: **In what sense** did the little horn attempt to **change** God’s law?
- ✓ Neither Daniel 2 nor 7 **explicitly** explain that the little horn would receive a **deadly wound** at the end of the ‘*time, times and half a time*’, that the deadly wound would be **healed** and that the little horn/harlot would **rule globally** as it did in Europe in the past. However, the healing is **hinted at** in Daniel 7 because the chapter tells us that the little horn’s rule would be limited to 1260 years but its punishment would be executed against it during the sixth and seventh plagues (Daniel 7:21, 22, 26, 27; cf. Revelation 17:1, 2, 16, 17).
- ✓ Neither Daniel 2 nor 7 explains **who** will heal the wound and **how**.
- ✓ Neither Daniel 2 nor 7 explains that when the wound heals, the little horn will establish a **ruthless global dominion** (Revelation 13:3) greater than the one it exercised during the ‘*time, times and half a time*’ in Europe.
- ✓ The prophecy of Daniel 7 **says nothing** about a **woman** who was about to bear a **man Child** during the **first stage** of the fourth beast, that a dragon would attempt **to kill** Him at birth, after which the He would

ascend victoriously to God and to His throne (Revelation 3:21). This expansion, not in Daniel 7, will come in Revelation 12.

Revelation 12: The Expansion of Genesis 3:15 and Daniel 7

Revelation 12:1-17:

*"Now a great sign appeared in heaven: **a woman** clothed with the **sun**, with the **moon** under her feet, and on her head a garland of **twelve stars**.² Then being **with child**, she **cried out in labor** and in pain to give birth.³ And another sign appeared in heaven: behold, a great, **fiery red dragon** having **seven heads** and **ten horns**, and seven diadems on his heads.⁴ His tail drew **a third of the stars** of heaven and threw them to the earth. And the dragon **stood before the woman** who was ready to give birth, **to devour** her Child **as soon as it was born**.⁵ She bore a **male Child** who was to rule all nations with a rod of iron. And her Child was **caught up** to God and His throne.⁶ Then the **woman fled** into the **wilderness**, where she has a **place prepared by God**, that they should **feed her** there **one thousand two hundred and sixty days**.⁷ And war broke out **in heaven**: Michael and his angels fought with the **dragon**; and the dragon and his angels fought,⁸ but they **did not prevail**, nor was a place found for them in heaven any longer.⁹ So the great dragon was **cast out**, that **serpent of old**, called the **Devil** and **Satan**, who deceives the whole world; he **was cast** to the earth, and his angels were cast out with him.¹⁰ Then I heard **a loud voice saying in heaven**, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for **the accuser** of our brethren, who **accused them** before our God **day and night**, has been cast down."¹¹ And they **[the brethren]** overcame him by the blood of the Lamb and by the word of their testimony, and they **did not love their lives** to the death.¹² Therefore **rejoice, O heavens**, and you who dwell in them! **Woe to the inhabitants** of the earth and the sea! For the devil has come down to you, having **great wrath**, because he knows that he has a short time."¹³ Now **when the dragon saw** that he had been cast to the earth, he **persecuted the woman** who gave birth to the male Child.¹⁴ But the woman was given two wings of a great eagle, that she might fly into **the wilderness** to **her place**, where she is **nourished** for a **time and times and half a time**, from the presence of the serpent.¹⁵ So the serpent **spewed water** out of his **mouth** like a **flood** after the woman, that he might cause her to be carried away by the flood.¹⁶ But the **earth***

helped the woman, and the earth opened ***its mouth*** and ***swallowed up*** the flood which the dragon had spewed out of ***his mouth***.¹⁷ And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who ***keep the commandments*** of God and have the ***testimony of Jesus Christ***.”

Revelation 12 complements and supplements the prophecy of Daniel 7. Absent from Daniel 7 but present in Revelation 12 is a ***seven-headed*** and ten-horned dragon’s war against the ***woman’s SEED*** and her SEED’S victory during the ***first stage*** of the fourth kingdom (Revelation 12:3-5, 10-12).

After the SEED victoriously ***ascended*** to His Father’s throne, Revelation 12 describes the dragon’s persecution ***against the woman*** who bore the male child for ‘*time, times and the dividing of time*’ (Revelation 12:14) or 1260 years (Revelation 12:6). This time period ***links*** Revelation 12 with Daniel 7:25.

After describing the dragon’s persecution against the woman for ‘*time, times and half a time*’, or 1260 days (Revelation 12:6, 13-15) ***Revelation 12:17 hints*** that there will be a second and future period of persecution against the remnant of the woman’s SEED. This verse will be ***greatly expanded*** upon in Revelation 13 and 17.

Besides expanding upon the prophecy of Daniel 7, Revelation 12 adds an explanation of ***Genesis 3:15***. The question is, why is Genesis 3:15 inserted at this point? For ***two reasons***:

- ✓ First, because the prophecy of Genesis 3:15 ***was fulfilled*** during the first stage of the Roman Empire (the period of the legs of iron in Daniel 2 and the hornless dragon of Daniel 7).
- ✓ Second, because the chapter explains why the dragon was enraged ***against the woman*** for ‘*time, times and half a time*’ after the man Child was caught up to His Father’s throne. Thus, the chapter links the victory of the man Child and His ascension to His Father’s throne (12:5) with the dragon’s ensuing rage and persecution against the woman.

Revelation 12:13:

“Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child.”

In harmony with the Bible, Ellen White explained the link between the dragon's defeat and his rage against the woman:

*"They [**Satan and his angels**] had prevailed **nothing against Christ** but must overthrow **His followers**, if possible. In every generation they must seek to ensnare those who would believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they should afflict. Then Satan's angels went forth like **roaring lions**, seeking to destroy the **followers of Jesus**." EW, pp. 191, 192*

The Expansion of Genesis 3:15 in Revelation 12

Let's examine the components of Genesis 3:15. After **Adam and Eve sinned**, God came down to the Garden and warned the serpent/dragon (Revelation 12:9) that He was going to send a SEED to give a him a deathblow on his head and thus to **redeem their failure**:

Genesis 3:15:

*"And I will put [1] **enmity** between [2] **you** and the [3] **woman**, and between your [4] **seed** and [5] her **Seed**; **He** shall bruise your head, and you shall bruise **His** heel."*

Genesis 3:15 contains **five elements** that **recur** in Revelation 12:

1. Enmity.
2. The serpent (later identified also as the seven-headed dragon; 12:7-9).
3. The serpent's seed.
4. The woman.
5. The woman's SEED.

Three Sequential Enmities

The enmity in Genesis 3:15 and Revelation 12 runs in **three successive stages**:

1. The first stage describes the war of the seven-headed serpent/dragon against the woman's **SEED** and the SEED'S victory (Revelation 12:1-5, 10-12; cf. John 12:30-33; Luke 10:18).
2. The second stage describes the enmity of the seven-headed serpent/dragon against the **woman** who bore the male Child (Revelation 12:6, 13-15). When the woman's SEED wounded the serpent/dragon's head on the cross, and was caught up to God and to His throne, the serpent/dragon launched a vengeful attack against the woman (Revelation 12:10-13) for '*time, times and half a time*'.
3. After the **earth helped** the woman by swallowing up the persecuting waters that the serpent/dragon spewed out of his mouth (Revelation 12:16), he will launch a final attack against the end time **remnant** of the woman's SEED (Revelation 12:17).

Summary:

The woman is not the primary target of the serpent/dragon's **rage**. His deadly enemy is the SEED who threatened to crush his head. The serpent/dragon went after **the woman** only after the woman's SEED **survived** the bite to His heel and wounded the serpent/dragon's head.

Then, after the earth helped the persecuted woman, the serpent/dragon will launch a final attack against the **remnant** of the woman's SEED (Revelation 12:17). Thus, Revelation 12 presents **the following order** in this ongoing war:

- ✓ The enmity of the serpent/dragon against the **woman's SEED** and the SEED'S heavenly victory celebration (Revelation 12:1-5, 10-12).
- ✓ The enmity of the serpent/dragon against the **woman** for '*time, times and half a time*' (Revelation 12:6, 13-15) followed by a cessation of persecution for a season.
- ✓ The final enmity of the serpent/dragon against the **remnant** of the **woman's SEED** (Revelation 12:17).

The Structure of Revelation 12

#1: The literary structure of the dragon's war against the woman's SEED:

Revelation 12:1-5:

The dragon (Satan working through the Roman Empire) attempted to slay Jesus when He was born, but He grew up, emerged victorious and ascended to His Father's throne (verse 5).

Revelation 12:10-12 (cf. John 12:31-33; Luke 10:18):

Expansion:

Jesus cast Satan out of heaven at the cross as the ruler and representative of this world and when He resurrected there was a heavenly celebration:

*"The scenes of the **past and the future** were presented to the **mind of Jesus**. He beheld Lucifer as he was **first cast out** from the heavenly places. He **looked forward** to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, "It is finished" (John 19:30), announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate.*

***Beyond the cross** of Calvary, with its agony and shame, Jesus **looked forward** to the **great final day**, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the **peace of God** filling heaven and earth." *DA*, p. 490*

*"When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim **expiring on the cross**, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and **Satan fell like lightning from heaven**." *5BC*, p. 1150*

*"The **casting down** of Satan as an **accuser of the brethren** in heaven was accomplished by the great work of Christ in **giving up His life**." *7BC*, p. 973.*

*"At the death of Jesus the earth was wrapped in profound darkness at midday; but **at the resurrection** the brightness of the angels illuminates the night, and the **inhabitants of heaven sing** with great joy and triumph: Thou hast vanquished*

Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night.'"
[Revelation 12:10] The Present Truth, February 18, 1886

#2: The dragon's war against the woman:

Revelation 12:6: The dragon's war against the woman for 1260 years.

For 1260 years, the dragon (Satan working through papal Rome) persecuted the woman who gave birth to the Man Child.

Revelation 12:13-15:

Expansion:

The dragon (Satan working through papal Rome) persecuted the woman for 'time, times and half a time' but the earth came to the rescue.

#3: The dragon's final war against the remnant of the woman's SEED:

Revelation 12:17:

After the earth (the territory of the United States) helped the woman, the dragon (Satan working through papal Rome) will launch a final war against the remnant.

Expansion:

Revelation 13:1-18:

Revelation 13 repeats and expands upon the three cycles of Revelation 12:

First Cycle: Revelation 13:1, 2:

The chapter begins with the dragon (the Roman Empire) giving its seat, its power, and its authority to the beast (papal Rome). The dragon is the same that attempted to kill the Man-Child:

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared the head over

the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. Now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7." GC, p. 54

Second Cycle: Revelation 13:3-10:

After receiving power from pagan Rome, Papal Rome persecuted the saints (the woman of Revelation 12) for 42 months (1260 days and 'time, times and the dividing of times' in Revelation 12) at the end of which the civil sword of the French state imposed the deadly wound.

Third Cycle: Revelation 13:11-18:

These verses in chapter 13 expand upon the dragon's warfare against the remnant of the woman's Seed in Revelation 12:17. This beast will speak like the dragon of 12:17. A **beast** from the **earth** (the territory that helped the woman in chapter 12) **will heal** the sea beast's wound, make and **image** of it, impose **its mark**, **speak** with a dragon's voice and persecute those who remain faithful to God.

The Six Stages of Revelation 12

As pointed out above, Revelation 12 not only expands upon the fulfillment of Daniel 7 but also of **Genesis 3:15**. Like Daniel 7 (Daniel 7:25), Revelation 12 describes a dragon like beast who ruled for 'time and times and half a time' (Revelation 12:14). But there is so **much more!** Besides expanding the prophecy of Genesis 3:15, Revelation 12 describes **six consecutive** historical stages that follow the **same historical timeline** as Daniel 7.

Stage #1: The period before Christ's birth:

The vision of Revelation 12 does not specifically mention the **first three Old Testament beasts** as does Daniel 7 (Babylon, Medes and Persians and Greece) because the **central focus** of the chapter is on events that transpired during the fourth kingdom:

- ✓ The period when the man child was born (12:1-5, 10-12).

- ✓ The period when the woman fled to the wilderness for ‘*time, times and half a time*’ (12:6, 13-15).
- ✓ The future period when the dragon will launch a final attack against the remnant of the woman’s SEED (Revelation 12:17).

Nevertheless, as in Daniel 7, the fulfillment of Revelation 12 **began** in Old Testament times, **long before** the birth of the woman’s SEED.

Element #1 of Genesis 3:15: The woman:

Revelation 12:1:

“Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.”

It is well known that a pure **woman** in prophecy symbolizes a **faithful church** (Ephesians 5:25-27; Jeremiah 6:2). As stated before, the virtuous woman of Revelation 12 existed long **before** the child was born. This means that the pure woman in the early verses of Revelation 12 symbolizes the faithful **Old Testament** Church.

This interpretation is proved true by the fact that the woman has a **crown** of **twelve stars** on her head. At this stage (verses 1-4) the stars represent the **twelve patriarchs** who were the founders of the Old Testament Church (cf. Genesis 49:28; Genesis 37:9). For this reason, the breastplate of the high priest had twelve stones, representing the all of the children of Israel (Genesis 49:28; Exodus 28:21).

It is hardly coincidental that Jesus **chose twelve** founders of the New Testament church (Mark 3:14; cf. Ephesians 2:19-21). Repeatedly the New Testament addresses the apostles as ‘the twelve’ (Matthew 10:1, 2, 5, 11:1; 20:17; 26:20). The importance of the number 12 is highlighted by the fact that, when **Judas fell away**, it was deemed indispensable to elect a twelfth (Acts 1:21, 22). So, when the woman **fled** to the wilderness for ‘*time, times and half a time*’ during the Christian dispensation, the twelve stars symbolize the **twelve apostles** who were founders and representatives of the New Testament Church. Ellen White was certainly correct when she wrote:

*“As in the Old Testament the **twelve** patriarchs stood as representatives of Israel, so the **twelve** apostles stand as representatives of the gospel church.” AA, p. 16*

*“It was at the ordination of the **twelve** that the **first step** was taken in the organization **of the church** that after Christ's departure was to carry on His work on the earth.” *The Acts of the Apostles*, p. 18.*

*“The gifts that eighteen hundred years ago He placed in the hands of His chosen ministers, the twelve apostles, **have descended** to His workers in this age.” 5MR, p. 358.*

The mention of the woman being clothed with the **sun** and standing on the **moon** provides **additional evidence** that the twelve stars represent the Old and New Testament Church. As the moon bears witness to the sun, so the lesser light of the Old Testament bears witness to Christ and the dawn of the gospel dispensation (John 5:39, 40, 45-47):

John 5:35, 36, 39, 40, 45-47:

*He was the burning and shining **lamp**, and you were willing for a time to rejoice in **his light**.³⁶ But I have a **greater witness** than John's; for the works which the Father has given Me to finish — the very works that I do — bear witness of Me, that the Father has sent Me. . . You search the **Scriptures**, for in them you think you have eternal life; and these are they which **testify of Me**.⁴⁰ But you are not willing to come to Me that you may have life. . .⁴⁵ Do not think that I shall accuse you to the Father; there is one who accuses you — Moses, in whom you trust.⁴⁶ For if you believed Moses, you would believe Me; for **he wrote about Me**.⁴⁷ But if you do not believe his writings, how will you believe My words?”*

Element #2 of Genesis 3:15: The **SEED** in the **woman's** womb:

Revelation 12:2:

*“Then being **with child**, she cried out **in labor** and in pain to give birth.”*

When John saw the woman in verse 2, she was in travail because the Child had **not yet been born**. Verse 5 identifies the unborn Child as **Jesus**, who, after His victory over the serpent/dragon, was caught up to God's throne (cf. Revelation 3:21).

Clearly, the woman in the early verses of the chapter represents the **Old Testament** church from which Jesus was born. After all, Jesus was born from the lineage of **Abraham** and **David** (Matthew 1:1), and Jesus told the Samaritan woman that ‘salvation is of the Jews’ (John 4:22, 25; cf. Romans 9:4, 5). By this, He meant that the savior was born from the lineage of the Jewish nation, that is, from the Old Testament Church.

However, it must be noted that after the Child was born and ascended to heaven, the **same woman** became a symbol of the New Testament church. A single woman symbolizes both the Old and New Testament Church. In fact, the same woman represents the church before Jesus was born, when Jesus was born, when the Church was persecuted for 1260 years, and when the final remnant is persecuted. God has only **one true Church** in all ages. **Dispensationalists** are wrong when they say that God has two mutually separable peoples—the literal Jews and the Gentiles. There is only one Messiah and only one people of the Messiah. The same dragon is also active in all the stages.

Element #3 of Genesis 3:15: The **dragon** or **ancient serpent** (cf. Revelation 12:9):

Revelation 12:3:

*“And another sign appeared in heaven: behold, a **great, fiery red dragon** [described as the ancient serpent in verse 9] having seven heads and **ten horns**, and seven diadems on his heads.”*

The serpent is referred to as ‘**ancient**’ (Revelation 12:9), thus linking Revelation 12 with Genesis 3:15. Satan, as a student of Bible prophecy, knew approximately **when** and **where** the SEED would be born so he was waiting for Him upon arrival.

Element #4 of Genesis 3:15: The dragon's **enmity** against the woman's **SEED**:

Revelation 12:4:

*“His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to **devour her Child [enmity]** as soon **as it was born.**”*

Revelation 12:4 presents the **entire sweep** of the controversy between Christ and Satan that began **in heaven** and continued when Jesus was about to be **born**. That is to say, John first gives a **flashback** to the battle in heaven between Jesus and Lucifer and then moves forward to the **battle at the birth** and ascension of Jesus. In **verse 9**, John once more gives a **flashback** to the battle in **heaven**, Satan’s casting out **at the cross**, and the **jubilant celebration** upon His ascension. In this way, verses 7-10 take us a little further forward in time than verses 3 and 5.

Stage #2: When the child was born, the serpent/dragon sought to kill Him. This begins the New Testament period:

Revelation 12:5:

*“She **bore a male Child** who was to rule all nations with a rod of iron . . .”*

Element #5 of Genesis 3:15: Herod was the dragon’s seed.

As indicated before, the **primary hatred** of the serpent dragon was not against the woman, but against her **SEED**. However, the Serpent/Dragon (Dragon in Upper case) did not **act personally** and **directly** to destroy the Child but rather through **his seed** (dragon in lower case), **Herod the Great** (cf. John 8:44; 1 John 3:12):

Matthew 2:16:

*“Then **Herod**, when he saw that he was deceived by the wise men, was **exceedingly angry**; and he **sent forth** and **put to death** all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.”*

Jesus referred to those who rejected Him as Messiah as the **devil’s seed** and **Cain** as the seed of the **wicked one**:

John 8:44; cf. 1 John 3:12:

*“You are of your **father the devil**, and the desires of **your father** you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. . . not as Cain who was **of the wicked one** and murdered his brother. And why did he murder him? Because his works were evil and his brother’s righteous.”*

Ellen White linked the rage of the **Dragon** (in Upper case) against the Child, with the actions of Herod (dragon in lower case):

*“The line of prophecy in which these symbols are found begins with **Revelation 12**, with the dragon that sought to destroy Christ at His birth. The **dragon is said to be Satan** (Revelation 12:9); he it was that **moved upon Herod** to put the Savior to death. But the **chief agent of Satan** in making war upon Christ and His people during the first centuries of the Christian Era was the **Roman Empire**, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a **secondary sense**, a symbol of pagan Rome.” GC, p. 538*

In another place, Ellen White explained that the civil rulers are the dragon, in a **derived sense** (dragon in lower case):

*“**Kings** and **rulers** and **governors** have placed upon themselves the brand of antichrist, and are represented **as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” TM, p. 39*

The male Child **grew up**, defeated the dragon, and **ascended** victoriously to His Father’s throne during the first stage of the **Roman Empire** (cf. Acts 1:9-11; Revelation 3:21):

Revelation 12:5:

*“She bore a **male Child** who was to rule all nations with a rod of iron. And her Child was **caught up** to God and His throne.”*

Stage #3: The Roman Empire was divided into ten kingdoms (the ten toes on Daniel 2, the ten horns in Daniel 7 and the ten horns in Revelation 12):

Revelation 12:3:

*“And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and **ten horns**, and seven diadems on his heads.”*

As noted before, although it **might appear** that the ten horns **were already** on the serpent/dragon’s head when Jesus was about to be born, Daniel 7:23, 24 as well as **history**, clarify that the ten horns rose from the dragon’s head **six and a half centuries** after it began to rule. As in the case of the **leopard of Daniel 7** and the **earth beast of Revelation 13:11**, the **composite view** or total career is given first, and then each part is explained in succession.

Stage #4: Papal Rome: The persecution of the woman for ‘time, times and half a time’:

When the woman’s SEED **recovered** from the **serpent’s bite** and ascended to His Father’s throne, the serpent/dragon was filled with **rage against the woman** who bore the male Child (Revelation 12:13). A comparison of Daniel 7:25 with Revelation 12:6, 14 indicates that the Dragon (upper case) manifested his wrath against the woman indirectly through his **seed or deputy**, the little horn (the dragon: lower case):

Revelation 12:6:

*“Then the [1] **woman** fled into the [2] **wilderness**, where she has a [3] **place** prepared by God, that they should [4] **feed her** there [5] **one thousand two hundred and sixty days**.”*

The five **elements** in Revelation 12:6:

1. Woman
2. Wilderness
3. Place prepared
4. Feed her
5. 1260 days

The ‘*time, times and half a time*’ link the prophecy of Revelation 12 with Daniel 7:25 and Revelation 12:14 explains that the ‘*time, times and half a time*’ is the **same as 1260 days** in verse 6.

Revelation 12:13, 14:

Now when the **dragon** saw that he had been cast to the earth, **he [the dragon] persecuted the woman** who gave birth to the male Child. But the **[1] woman** was given two wings of a great eagle, that she might fly into the **[2] wilderness** to her **[3] place**, where she is **[4] nourished** for **[5] a time and times and half a time**, from the presence of the serpent.”

1. Woman
2. Wilderness
3. Place
4. Nourished
5. Time, times and the dividing of times

“The periods here mentioned **[in Revelation 11:2, 3]**—‘forty and two months,’ and ‘a thousand two hundred and threescore days’—**are the same**, alike representing the time in which the church of Christ was to suffer oppression **from Rome**. The 1260 years of **papal supremacy** began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” *GC*, p. 266

One Head at a Time

Revelation 12:15:

“So the **serpent [that had seven heads]** spewed water out of his **mouth [just one]** like a **flood** after the woman, that he might cause her to be carried away by the flood.”

One fact has frequently been overlooked in the study of Revelation 12. Although the dragon of Revelation 12:3 has seven heads and ten horns, **only one** head spewed out water for “a time, times and half a time”. This means that the seven persecuting heads did not rule **simultaneously** but rather **consecutively**.

The evidence indicates that the **seven heads** represent **seven successive kingdoms** that ruled the world, beginning with **literal Babylon** in Daniel and

ending with **spiritual Babylon**, the papacy, after its wound is healed (cf. Revelation 17:1-6).

John N. Andrews, who in my estimation was the ablest scholar in the history of the Seventh-day Adventist Church, had this to say about the three seven headed beasts of Revelation 12, 13 and 17:

*“The seven heads are **seven forms of civil power** which **successively** bear rule. These seven heads belong alike to the **dragon** of Revelation 12, the **beast** of chapter 13, and **that of** Revelation 17. This shows **conclusively** that the dragon and these two beasts are symbols of the **same power under different heads**; for there are not three sets of seven heads, but it is evident that the heads are **successive forms** of its power, **one of them bearing rule at a time**, and then giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon **before** the 1260 years, the beast of chapter 13 **during** that period, and the beast of chapter 17 **since** the deadly wound and captivity at the close of that period.” (J. N. Andrews, *The Three Messages of Revelation XIV*, 6-12, pp. 77, 78.*

When the papacy ruled for ‘*time, times and half a time*’, the **first four** of the seven heads had **already spewed** out persecuting water against God’s people and had **dried up**—Babylon, Medes and Persians, Greece and Rome. Thus, it was the **fifth head alone** that was spewing out persecuting waters during the ‘*time, times and half a time*’.

We shall soon see that the **sea beast** of **Revelation 13:1-10** (the same power as the dragon that persecuted the woman in Revelation 12 and the little horn that persecuted the saints in Daniel 7) received a mortal wound on only **one** of its heads at the conclusion of the ‘*time, times and half a time*’ (Revelation 13:3). Clearly, the head that was wounded **was the same** that had spewed out the persecuting waters during the ‘*time, times and half a time*’. In other words, the drying up of the waters that the dragon spewed out of his **mouth** in Revelation 12:16 is parallel to the deadly wound to the same head in Revelation 13.

What is symbolized by the waters that the dragon spewed out of his mouth for ‘*time, times and half a time*’? Revelation 17:15 has the answer:

Revelation 17:15: (cf. Isaiah 8:7, 8; Psalm 69:1, 2, 14, 15; Daniel 9:26; Isaiah 57:20; Psalm 68:21, 22; Psalm 89:9, 10; Jeremiah 51:36 [river=sea]; Habakkuk 3:8, 15).

*“Then he said to me, “The waters which you saw, where the harlot sits, are peoples, **multitudes**, nations, and tongues.”*

The waters do not represent nations in general. Rather, they represent **tumultuous** and **persecuting** nations intent on destroying God’s people as we can see in the following passage:

Isaiah 17:12-13:

*“Woe to the multitude of **many people** who make a noise like the **roar of the seas**, and to the **rushing of nations** that make a rushing like the **rushing of mighty waters!** ¹³ The **nations will rush** like the **rushing of many waters**; but God will **rebuke them** and they will **flee far away**, and be **chased** like the chaff of the mountains before the wind, like a rolling thing before the whirlwind.”*

Although the river that the dragon spewed out of his mouth in Revelation 12:15 is **unnamed**, we can correctly conclude that it symbolizes the River ‘**Euphrates**’ at flood stage. If the **dragon** of Revelation 12:13-17, and the **harlot** of Revelation 17 both represent **the papacy**, then the river/waters must have the same meaning in both chapters.

The King James Version (**KJV**) of **Joshua 24:2, 3, 14, 15** describes the Euphrates River **euphemistically** as ‘**the Flood**.’ Some Bible versions such as the English Standard Version (**ESV**) and the New Century Version (**NCV**) correctly take the liberty to translate the word ‘flood’ with ‘**Euphrates**’.

Genesis 15:18 describes the Euphrates as ‘**the Great River**’ (cf. Isaiah 8:7, 8; 17:12, 13; 59:19; Revelation 16:12). Thus, the **Great** Harlot (Revelation 17:1, 5) sits upon the **Great** River Euphrates in **Great** Babylon (Daniel 4:30; Revelation 17:1, 5). It is no coincidence that **Martin Luther** referred to the bondage of the faithful by the papacy as ‘*The Babylonian Captivity of the Church*’. However, the waters upon which the harlot securely sits will eventually **dry up** and lead to her fall (Revelation 16:12).

In brief, **the** flood or river (with the definite article in Revelation 12:16) of Revelation 12:15, 16 which the seven-headed dragon spewed out of his mouth during the *'time, times and half a time'* was the **symbolic River Euphrates**.

The word translated 'flood' in the **KJV** of Revelation 12:15, 16 is πότημος, the selfsame word that appears in the parable of the **wise and foolish** contractors who built **their houses** on the rock and sand (Matthew 7:24-27). Most uses of πότημος in the New Testament refer **simply to a river** (cf. Mark 1:5; Acts 16:13; Revelation 22:1, 2). However, in the parable of the wise and foolish builders, Jesus was not referring to a mere river but rather to a **raging torrent** at **flood stage**. For this reason, the KJV translates the word 'river' in Revelation 12:15, 16 correctly as '**flood**'. This translation is supported by the fact that the parallel passage in Luke **qualifies** the word πότημος with **πλεμμύρα** which does not refer to a simple 'river' but rather to a 'torrential flood':

Luke 6:48, 49:

*'And when the **flood** [πλεμμύρα] arose, the **stream** [πόταμος] beat vehemently against that house, and could not shake it, for it was founded on the rock.'*

Stage #5: The earth provided refuge for the woman by swallowing up the persecuting waters:

Revelation 12:16:

*"But the **earth helped** the woman, and the **earth** opened its mouth and **swallowed up the flood** which the dragon had spewed out of his **mouth**."*

When it **appeared** like the persecuting waters would drown the woman, a **territory** (not a nation yet!) provided **refuge** for her. Out of this territory would **later grow** a mighty nation (Revelation 13:11: A beast = a nation).

The vacant territory of what **would become** the United States did indeed **provide a refuge** for the persecuted ones in Europe. The **pilgrims** came to North America and there, found freedom from **papal** persecution:

*"It was the desire for **liberty of conscience** that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of*

the wilderness, and with God's blessing to lay, on the **shores of America**, the foundation of a **mighty nation**." *GC*, p. 292

Historians describe the rise of the United States as a nation in words similar to Revelation 12:16:

"A prominent writer, describing the rise of the United States, speaks of "the **mystery** of her coming forth **from vacancy**," and says: "Like a silent seed we **grew into empire**." G. A. Townsend, *The New World Compared with the Old*, page 462.

A European journal in 1850 spoke of the United States as **a wonderful empire**, which was "emerging," and "amid the **silence of the earth** daily adding to its power and pride." *The Dublin Nation*." *GC*, p. 440

Daniel J. Boorstin (for many years the Librarian of Congress) in his **1975 Reith Lectures** in London stated:

"... the **vacancy** of North America [was] to prove to be its peculiar promise to the world. **Emptiness** was America's special **fertility**." Quoted in *Signs of the Times*, October, 1976, p. 25

Revelation 12:13-15 describes the persecution of the woman by the dragon for 'time, times and the dividing of time'. Then, in **verse 16**, the earth helps the woman. The 'time, times and half a time' of **verses 14, 15** take us from **538 to 1798**. However, we know that the territory of what would become the United States helped the woman during the **Colonial Period** before the 1260 years ended. Why does verse 16 take us back in time to the Colonial period in the seventeenth century?

Ellen White provides a parallel that helps us understand the reason. In *The Great Controversy*, pp. 265-288 she described the French Revolution which culminated the 1260-year period in 1798. On page 266 she wrote:

"The periods here mentioned—forty and two months,' and 'a thousand two hundred and threescore days'—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile.

*Though a new pope was soon afterward elected, the papal hierarchy **has never since been able** to wield the power which it before possessed." GC, p. 266*

However, in the very **next chapter** (p. 289), Ellen White went back in time to the **1620s** and described how the **territory** of what **would be** the United States provided refuge for the pilgrims who fled from papal persecution in the Old World to the New:

*"It was the desire for **liberty** of conscience that inspired the **Pilgrims** to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the **shores of America**, the foundation of a mighty nation." GC, p. 292*

Thus, the woman found refuge from the dragon/little horn's persecution in 'the earth'. This does not mean that during the Colonial period, religious liberty was always respected. There was **religious persecution** in the Colonial Period, but it was **not the dragon** of Revelation 12 or the **little horn** of Daniel 7 that did the persecuting. It was the **Puritan Protestants** who fled from papal persecution in Europe and formed the **Massachusetts Bay Colony!**

The Protestant colonists feared and **despised** the spirit of the **little horn/dragon**, and yet to a certain degree they had the **same spirit**, because they employed the **power of the state** to aid and defend the church. Would it be too much of a stretch to say that this **set the stage** for what Protestants will do in the final remnant of time? Ellen White wrote about the persecuting spirit of the colonists:

*"Yet honest and God-fearing as they were, the Pilgrims **did not yet comprehend** the great principle of religious liberty. The freedom which they sacrificed so much to secure for themselves, they were **not equally ready to grant to others**. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."--Ibid., vol. 5, p. 297. The doctrine that God has committed to the church the **right to control the conscience**, and to **define and punish heresy**, is one of the **most deeply rooted of papal errors**. While the Reformers rejected the creed of Rome, they were **not entirely free from her spirit of intolerance**. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had **not***

even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics." *Ibid.*, vol. 5, p. 335. The regulation was adopted by the colonists that **only church members** should have a voice in the civil government. A kind of **state church was formed**, all the people being required to contribute to the support of the clergy, and the **magistrates** being authorized to **suppress heresy**. Thus the **secular power was in the hands of the church**. It was not long before these measures led to the inevitable **result—persecution**." *GC*, pp. 292,293

In the final chapters of *The Great Controversy*, Ellen White described how Protestants in the United States will restore power to the papacy, and she quoted Revelation 12:17 to prove her point:

*"The dignitaries of **church and state** will **unite** to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the **soon-coming** conflict we shall see exemplified the prophet's words: "**The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**" *Revelation 12:17.*" *GC*, p. 592*

The flow of *The Great Controversy* helps us understand how Ellen White structured the chronological order of events in her book:

- ✓ The siege and destruction of **Jerusalem** (AD 66-70; pp. 17-38).
- ✓ The **imperial persecutions** (first to early fourth centuries; pp. 39-48).
- ✓ The entrance of **apostasy** into the church gives birth to the papacy (early fourth to the sixth centuries; pp. 49-60).
- ✓ The flight of the **faithful church** (the woman of Revelation 12) to the wilderness—the Waldensians, Albigenses and others (seventh to twelfth centuries; pp. 61-79).

- ✓ The **early reformers**—the papal persecutions against Wycliffe, Huss and Jerome (thirteenth century; pp. 97-119).
- ✓ The **Protestant Reformation** in the nations of what once was the Roman Empire (Germany, Switzerland, France, the Netherlands, Scandinavia, England, and Spain) **weakened** the iron grip of the papacy and **waned** its power which eventually resulted in the **deadly wound** (sixteenth and seventeenth centuries; pp. 120-264).
- ✓ The **French Revolution** ends papal rule at the end of the 1260 years (1789-1798; pp. 265-288).

Up to this point Ellen White has described events from the destruction of **Jerusalem** in AD 70 to the **deadly wound** in 1798 in precise chronological order. However, in the **very next chapter**, titled '*The Pilgrim Fathers*', (pp. 289-298) she returns **in time** to the Colonial Period that began some **180 years before** the French Revolution. The question is, **why** did she break the chronological sequence?

- ✓ Ellen White's answer is in the chapter that immediately follows the French Revolution. In this chapter she transitions from events in the Old World of Europe to the New, in America. She describes the **territory (not a nation yet)** that gave **refuge** to the woman **toward the end** of the 1260 years (cf. Revelation 12:16), thus pinpointing the **place** where the **next world power** would rise, at first to guarantee civil and religious liberty, and then to **morph** into an oppressive nation that helps heal the papacy's deadly wound.
- ✓ Ellen White then described the Lisbon Earthquake in **1755**, the Dark Day and blood moon in **1780**, and the falling of the stars in **1833**; pp. 299-316) as signs of the soon arrival of the **time of the end** (Daniel 12:4).
- ✓ In the following chapters (pp. 317-408), Ellen White describes the Great Advent Movement in the United States that would, in time, **give birth** to the Seventh-day Adventist Church. These chapters cover William Miller, his study of the prophecies of Daniel and Revelation, the great Advent awakening leading up to 1843/1844, the rejection of the message by the Protestant churches, and the Great Disappointment.

- ✓ In the following chapters, Ellen White describes the distinctive Present Truth doctrines of the Seventh-day Adventist Church, including the sanctuary, the three angels' message, the immutability of the law, the Sabbath, the danger of counterfeit revivals, the investigative judgment and the state of the dead— (409-562).
- ✓ Then, beginning with the following chapter, '*Liberty of Conscience Threatened*' (p. 563-), she moves to future events and describes the growing power of the papacy and what will happen when apostate Protestantism employs the power of the state to heal the papacy's deadly wound. These chapters expand upon the persecution described in seminal form in Revelation 12:17.

What is remarkable is that Revelation 12 and 13 follow **the same pattern** as does Ellen White. First, chapter 12 describes Satan using pagan Rome in an attempt to kill the male Child (Revelation 12:1-5). Next, the chapter describes the papal persecutions against the woman who was forced to flee to the wilderness for 1260 years (12:13-15). Then, Revelation 12:16 takes us back to the Colonial Period when the earth helped the woman. Finally, the chapter moves forward to the final stage of the dragon's wrath and the characteristics of those he hates—they keep the commandments of God and have the testimony of Jesus (verse 17). This verse encapsulates what will ensue in greater detail in chapter 13.

Chapter 13 begins with pagan Rome bequeathing its throne, power and authority to papal Rome who then rules for 42 months (Revelation 13:5) and at the end receives a deadly wound (Revelation 13:3). The chapter then describes a beast that rises from the earth, the **very place** that helped the woman in chapter 12:16.

At first this nation is benevolent, encasing in its constitution the principles of civil and religious liberty (two horns like a lamb) but then morphs into an oppressive power that joins church and state, making an image of the papacy, and persecuting the remnant of the woman's seed (Revelation 13:11-18) Revelation 13:11-18 is the **great expansion** of Revelation **12:17**.

The Conjunction 'kai'

Every verse in Revelation 12:13-17 begins with the **conjunction kai** which describes an interconnected and sequential **chain of events**, each related with the other. The **KJV** uniformly translates the word *kai* with the English conjunction '**and**'. However, other versions translate the conjunction differently taking into account the context. For example, the **NKJV** translates it this way:

*"Now [kai linked with what happened in verses 10-12] when the dragon saw that he had been cast to the earth [when Christ died on the cross—John 12:30-33; Revelation 12:10-12; Luke 10:18], he persecuted the woman who gave birth to the male Child. ¹⁴ But [kai, 'in order to escape'] the woman was given two wings of a great eagle, that she might fly into the wilderness [the Piedmont valleys] to her place, where she is nourished for **a time and times and half a time**, from the presence of the serpent. ¹⁵ So [kai, when she was escaping] the serpent **spewed water** out of his mouth like a **flood** after the woman, that he might cause her to be carried away by the **flood**. ¹⁶ But [kai] the **earth helped [came to the rescue of]** the woman, and the earth opened its mouth and swallowed up the **flood** which the dragon had spewed out of his **mouth**. ¹⁷ And [kai, because the earth had helped the woman] the dragon was enraged with the woman, and he went to make war with the rest of her offspring [**remnant of her SEED**], who keep the commandments of God and have the testimony of Jesus Christ."*

The **CEV** correctly links the dragon's **final rage** against the remnant of the woman's **SEED** with the earth **helping** the woman. In other words, the dragon will be enraged **because** the earth helped the woman. It is proper to link the conjunction *kai* in verses 13-17 in the following way:

*"So, [kai] when the dragon saw he was cast out, he persecuted the woman. . . but [kai], God gave the woman the wings of an eagle to escape to the wilderness. . . then [kai] the dragon spewed water out of his mouth. . . but [kai] the earth helped the woman. . . **this made [kai in the CEV]** the dragon enraged with the woman."*

Stage #6: The dragon's **final onslaught** against **the SEED'S seed**:

Revelation 12:17, KJV:

“And the dragon was wroth **with the woman**, and went to make war with the **remnant [God’s faithful people]** of her **SEED [of Jesus—Galatians 3:16]**, who **keep** the commandments of God and **have** the testimony of Jesus Christ.”

After the **earth helped** the woman toward the end of the ‘*time, times and half a time*’, and the sword wounded the persecuting sea beast at the end of that period, a **second stage** of persecution will ensue (the first was during the ‘*time, times and half a time*’) against the remnant of Jesus. At that time the persecuting waters that flowed from the mouth of the dragon’s **fifth head** will flow again.

Here is the comparison of the ebb and flow of waters in Revelation 12 and 13:

The waters from the **fifth head flowed** for ‘*time, times and half a time*’ or **42 months**.

- ✓ **Revelation 12:13-15:** The dragon with seven heads and ten horns spewed water like a river out of **one** of its mouths (the symbolic Euphrates) for ‘*a time, times and half a time*’ with the intention of drowning the woman.
- ✓ **Revelation 13:5, 7:** The sea beast with seven heads and ten horns persecuted the saints for **42 months**. Clearly, this is the **same persecuting head** that spewed water out of its mouth in Revelation 12:13-15.

The waters from the **fifth head** dried up when the earth **helped** the woman and when the sea beast later received its **deadly wound**:

- ✓ Toward the end of the ‘*time, times and half a time*’ the earth swallowed up the persecuting waters that the seven-headed dragon had spewed out of **one** of its mouths and **persecution ceased** (Revelation 12:16).
- ✓ At the end of the **42 months** the seven-headed sea beast received a deadly wound on **one** of its heads, and **persecution ceased** (Revelation 13:3).

The waters of the symbolic Euphrates will **flow once more**:

- ✓ After a **period of inaction**, the waters of the spiritual Euphrates will flow once more when the **deadly wound** on **the fifth head is healed**. Then, the dragon will be enraged with the remnant of the woman’s SEED and

will threaten its very existence. This is the selfsame river upon which the harlot of Revelation 17 will sit (Revelation 12:17; 13:11-18; 17:1,2, 15).

The waters of the spiritual Euphrates will **dry up** for the final time when God's voice says: '**it is done**' (Revelation 16:17).

- ✓ When the dragon beast's deadly wound is healed and the flooding waters of the **spiritual Euphrates** are flowing once more and are about to execute the death decree, its waters will be **dried up** for the last time and Jesus and the **armies of heaven** will come from the east to deliver the faithful (Revelation 16:12-16; cf. Daniel 11:45-12:1). Ellen White described this climactic moment in matter of fact language:

*"With shouts of triumph, jeering, and imprecation, **throng**s of evil men are about to **rush [the waters of the Euphrates are flowing once more]** upon their prey, when, lo, a **dense blackness [the fifth plague]**, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The **angry multitudes [the flowing waters of the Euphrates]** are suddenly **arrested [dry up]**. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." GC, pp. 635,636*

Summary of the ebb and flow of waters in Revelation 12, 13 and 17:

- ✓ **The flood:** 1260 years or 42 months of papal persecution—538-1798 AD).

The dragon **spewed** water out of his mouth for 'time, times and half a time' and the sea beast for 42 months in an attempt to drown the woman (Revelation 12:13-15).

- ✓ **The drying up:**

Toward the end of the 'time, times and half a time', the persecuting waters **dried up** when the territory of what would become the United States

gave refuge to the woman, and the papacy was wounded by the civil powers in 1798.

✓ **The flood:**

Because the earth provided refuge for the woman, the dragon will launch a **second period** of persecution against the remnant of the woman's SEED (Revelation 12:17). The persecuting waters of the symbolic Euphrates will flow once more when the United States restores the sword of civil power to the papacy and heals its deadly wound. This is the time when the **harlot sits** upon the many waters in Revelation 17.

✓ **The final drying up:**

The persecuting waters of the symbolic Euphrates will **dry up** (Revelation 16:12) for the final time when the **multitudes** turn against the harlot and she loses the support of the **civil powers** during the **sixth plague** (Revelation 16:12; 17:16). Then she will come to her end with **none to help her** (Daniel 11:45).

The dragon's rage against the remnant of the woman's SEED has **three reasons:**

- ✓ First, as we have seen, because the earth **provided refuge** for the woman and dried up the persecuting waters.
- ✓ Second, because the remnant **keeps the commandments** of God.
- ✓ Third, the remnant has the testimony of Jesus. We shall come back to this point later in our study but let's deal first with the expression 'keep the commandments'. The question is, which commandments?

Characteristics of the Remnant

The expression '**keep** the commandments' appears two times in Revelation (Revelation 12:17; 14:12), and '**do** his commandments' appears once (Revelation 22:14). What does the word 'keep' mean? According to the lexicons, it means 'to guard' and 'to observe.' It is used in Revelation 16:15 to describe those who **guard** their robes. It is also used in **John 9:16** where Jesus

was accused of not '**keeping**' or observing the Sabbath. The word is further used in **James 2:10** to describe the **keeping** of the Ten Commandments.

In **Matthew 19:17-22** Jesus used the expression 'keep the commandments' in reference to the second table of the law, and **Luke 23:56** tells us that the women 'rested on the Sabbath according to the commandment'. Jesus accused the religious leaders of rejecting the 'commandments of God' in reference to the fifth commandment (**Mark 7:9, 10**). The apostle Paul referred to the tenth commandment several times in the same way and used 'commandment' and 'law' interchangeably (**Romans 7:7-12**). The **Old Testament** also uses the words 'law' and 'commandments' interchangeably (Exodus 16:28; Exodus 24:12). **Deuteronomy 4:13** states that God gave Israel Ten Commandments but the parallel verse in Deuteronomy tells us that he gave Israel a **fiery law** (Deuteronomy 33:2). Finally, Paul referred to the last six commandments with the words 'law' and 'commandments' (**Romans 13:8-10**).

The remnant **keeping** the commandments of God stands in contrast to the dragon's emissary, the little horn, who intends to **change** them. Notably, although the little horn (the same as the seven-headed dragon) hates all God's commandments in the law, but despises **one in particular**. Yet in his rage, the dragon does not even intend to **abolish** this commandment, but rather thinks to **change it!** Thus, we need to discover which commandment of God's law the little horn/dragon intended to change during the '*time, times and half a time*'.

According to the lexicons, the **Aramaic** word 'change' (*sebar*) means '*the intention of changing something from what it was before*'. The question is, **which power** during the '*time, times and half a time*' **claims** to have changed God's law in some way from what it was before? We have already proved that the little horn of Daniel 7 symbolizes the papacy so it must have been the papacy who thought to change God's law. But how?

Before we answer this question, we must underline that the papacy really disdains God's entire Law:

- ✓ **First Commandment:** The little horn claims to occupy the place of God on earth (2 Thessalonians 2:3, 4).

- ✓ **Second Commandment:** The little horn's churches and shrines are full of idols crafted by the hands of man that people bow down to and worship. All the world will worship the beast (Revelation 13:3, 4).
- ✓ **Third Commandment:** The little horn blasphemes the name of God by claiming names that belong only to Him (Revelation 13:6; Daniel 7:25).
*"**All names** which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names **are applied to the Pope.**" (Robert Bellarmine, *Disputationes de Controversiis*, Tom. 2, 'Controversia Prima', Book 2 ('De Conciliorum Auctoritate' [On the Authority of Councils]), chap. 17 (1628 ed., Vol. 1, p. 266).*
- ✓ **Fourth Commandment:** The little horn claims to have changed God's day of worship from Sabbath to Sunday.
- ✓ **Fifth Commandment:** The little horn dishonors the heavenly Father by **usurping His name**, 'holy Father'.
- ✓ **Sixth Commandment:** The little horn slays the saints of God (Daniel 7:21, 25; Revelation 13:7).
- ✓ **Seventh Commandment:** The little horn commits spiritual fornication with the kings of the earth (Revelation 17:1, 2).
- ✓ **Eighth Commandment:** The little horn stole the properties of its enemies by confiscating their property.
- ✓ **Ninth Commandment:** The parallel passage in 2 Thessalonians 2, tells us that this power performs **lying** wonders and thus bears false witness (2 Thessalonians 2:9).
- ✓ **Tenth Commandment:** The little horn is a covetous power like Judas, whom Jesus called the Son of Perdition (John 17:12; 2 Thessalonians 2:3).

Following, are only a few of the **numerous** quotations where Roman Catholic theologians claim that the change of the day of worship from Sabbath to Sunday was made by the papacy during the '*time, times and half a time*'.

*"The Pope is of so great authority and power that he can **modify, explain, or interpret even divine laws.** [In proof of this last proposition various quotations are made, among them these:] The Pope **can modify** divine law, since his power*

is **not of man but of God**, and he acts as **vice-regent of God** upon earth with the most ample power of binding and loosing his sheep. Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith.” (Lucius Ferraris, *Prompta Bibliotheca Canonica, Juridica, Moralis, Theologica nec non Ascetica, Polemica, Rubricistica, Historica*, article, ‘Papa’)

This encyclopedia is not some insignificant production. The *Catholic Encyclopedia*, volume VI, p. 48 in its article, ‘Ferraris’ lauds the virtues of this encyclopedia with the following glowing words: It is ‘*a veritable encyclopedia of religious knowledge*’ and ‘*a precious mine of information.*’

John O’Brien, who for many years was a theology professor at the University of **Notre Dame** and the **author** of some forty books challenged Protestants:

“The **Church** received the authority to make such a **change** from her Founder, Jesus Christ. He solemnly **conferred upon His Church** the power to legislate, govern and administer. . . the power of the keys. It is to be noted that the Church **did not change the divine law** obliging men to worship, but **merely changed the day** in which such public worship was to be offered; thus the law involved was merely a ceremonial law.

“But since Saturday, not Sunday, is **specified in the Bible**, isn’t it curious that non-Catholics [**Protestants**] who profess to take their religion **directly from the Bible** and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this **change** was made about fifteen centuries before **Protestantism** was born, and by that time **the custom** was universally observed. They [**Protestants**] have continued the custom, even though it rests upon the **authority of the Catholic Church** and not upon an **explicit text** in the Bible. That observance remains as a reminder of the **Mother Church** from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair.” John O’Brien, *The Faith of Millions* (Huntington, Indiana: Our Sunday Visitor, Inc., 1974) p. 400, 401

“The **first precept** in the Bible is that of sanctifying the **seventh day**: ‘God blessed the seventh day, and sanctified it’ (Gen. 2:3). This precept was confirmed by God in the **Ten Commandments**: ‘Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God’ (Exodus 20). On the other hand,

Christ declares that He is not come to destroy the law, but to fulfill it (Matt. 5:17). **He Himself observed** the Sabbath: ‘and, as His custom was, He went into the synagogue on the Sabbath day’ (Luke 4:16). **His disciples** likewise observed it after His death: ‘They rested on the Sabbath day according to the commandment’ (Luke 23:56). Yet with all this weight of **Scripture authority** for keeping the Sabbath, or seventh day, holy, **Protestants** of all denominations make this a profane day, and **transfer** the obligation of it to the first day of the week, or the Sunday. Now **what authority** have they for doing this? **None**, whatever, except the **unwritten word**, or **tradition** of the **Catholic Church** which declares that the apostles made the change in honor of Christ’s resurrection, and the descent of the Holy Ghost on that day of the week.” John Milner, *End of Religious Controversy*, (New York: P. J. Kennedy, 1897), p. 89

Roman Catholic theologian, **H. Canon Cafferata** claimed the same:

“A word about Sunday. God said: ‘Remember that thou keep holy the Sabbath day!’ The Sabbath was Saturday, not Sunday; why, then, do we keep Sunday holy instead of Saturday? The **Church altered** the observance of the Sabbath to the observance of Sunday. . . Protestants who say that they go by the Bible and the Bible only, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, ‘Keep holy the Sabbath day.’ The word Sunday does not come anywhere in the Bible so, without knowing it, they are **obeying the authority of the Catholic Church.**” H. Canon Cafferata, **The Catechism Simply Explained** (London: Burns Oates & Washbourne Ltd., 1938), p. 89.

A Catechism written by **Killgallen and Weber** follows suit:

“Why did the Church **change** the Lord’s day from the Sabbath to Sunday? The **Church**, using the power of binding and loosing which Christ gave to the Pope, **changed** the Lord’s day to Sunday.” Killgallen and Weber, **Life in Christ: Instructions in the Catholic Faith**, p. 243

James Cardinal Gibbons claimed that the papacy made the change:

“The **Catholic Church** for over one thousand years before the existence of a Protestant, by virtue of her divine mission, **changed** the day from Saturday to

*Sunday. We say by virtue of her divine mission, because he who called himself the 'Lord of the Sabbath,' endowed her with his own power to teach, 'he that heareth you, heareth me;' commanded all who believe in him to hear her under penalty of being placed with the 'heathen and publican;' and promised to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the **church's right to change** the day, for over three hundred years. The Christian Sabbath is therefore to this day, the acknowledged **offspring of the Catholic Church** as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world." The Catholic Mirror (Baltimore, September 23, 1893)*

The **Mirror** was the official organ of Cardinal Gibbons and the article from which this quotation is taken was one of a series of four, printed September 2, 9, 16, and 23, 1893, under the general heading:

'The Christian Sabbath: The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to be Groundless, Self-contradictory, and Suicidal.'

These articles were subsequently printed by the **Mirror** as a tract. The *Mirror* was discontinued in **1908**, and five years later was succeeded by the **Catholic Review**, which is now the organ of the **archdiocese of Baltimore**.

*"The **Church changed** the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant. Sunday as the day of rest to honor our Lord's resurrection dates to Apostolic times and was so established among other reasons, to mark off the Jew from the Christian. St. Justin the Martyr speaks of it in his Apologies." The Catholic Universe Bulletin, 'The Question Box,' (Volume 69, August 14, 1942), p. 4.*

During the 'time, times and half a time', the little horn, the Dragon's (in upper case) dragon (lower case), claimed to have the right to change the fourth commandment from Sabbath to Sunday. At the conclusion of that period, the

little horn lost its power, and when it recovers it, it will impose that change by the **force of law** and whoever refuses to receive the mark of the beast will face a **death decree**.

According to **Revelation 12:17**, the dragon will vent his rage against those who **keep the Commandments** and Revelation 13 explains **how**.

The final test that will polarize the world into two groups is not primarily a **matter of days** but rather of **authority** and **obedience**. On the one hand, the observance of the Sabbath will be a sign of **loyalty** and **obedience** to the Creator's Word and authority. On the other hand, the observance of Sunday will be the sign of **loyalty** and **obedience** to the beast's word.

There is a marked contrast between the **first** and **third** angel's messages. The **first angel's** message commands us to **worship** the **Creator**, whose sign of authority is the Sabbath and the **third** warns us **not to worship** the beast who attempted to change God's law and whose sign of authority is Sunday.

The final test will involve the same principle that faced Adam and Eve in the Garden. Partaking of the fruit from all the trees but abstaining **from one** was a sign of **loyalty** and **obedience** to the Creator's Word and authority. The final test at the end will be the same. **Working six** days and **ceasing on the seventh** will be a **sign of obedience** and loyalty to the Creator's Word and authority while working six and keeping Sunday will be a sign of obedience and loyalty to the power that claims to have changed the day.

*"The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: 'He shall think to change the times and the law.' Dan. 7:25, Revised Version. And Paul styled the same power the 'man of sin' who was to exalt himself above God. **One prophecy is a complement of the other**. Only by changing God's law could the papacy **exalt itself above God**. And whoever should understandingly keep the law as **thus changed** would be giving **supreme honor** to that power by which the **change was made**. Such an act of obedience to papal laws would be a **mark of allegiance** to the pope in the place of God." GC, p. 446*

Summary of the six stages of Revelation 12

- ✓ The **woman** before the Child's birth (the Old Testament period: the lion, bear and leopard)
- ✓ The **dragon** with **no horns** who attempted to slay the Child (the **first stage** of Rome).
- ✓ The dragon sprouted **ten horns** (the **second stage** of Rome).
- ✓ The dragon with the little horn **persecuted the woman** for '*time, times and half a time*' (the **third stage** of Rome).
- ✓ **Cessation** of persecution (the earth swallows the persecuting waters and the little horn/sea beast receives a deadly wound).
- ✓ The **second** and **future stage** of the **dragon's wrath** (the **fourth stage** of Rome).

Unanswered Questions After Revelation 12

Several questions remain **unanswered** after our study of Revelation 12:

- ✓ Who is **the remnant** of the woman's SEED?
- ✓ **Where** do we find a further expansion of the dragon's wrath as described in Revelation 12:17? We would expect it in the next chapter, right?
- ✓ **Who** will heal the sea beast's wound and **how**?
- ✓ **Why** did the little horn/dragon **cease to rule** at the conclusion of the '*time, times and half a time*'?
- ✓ **How** will the dragon manifest his wrath against the remnant of the woman's SEED as described in Revelation 12:17? Will it be **in person** or by employing another beast, **his seed**, as his deputy?
- ✓ **Which** of the Ten Commandments does the dragon particularly despise and intend to change?
- ✓ **What** is the **testimony of Jesus** and **why** will the dragon hate those who possess it?
- ✓ How will the dragon attempt **to counteract** the testimony of Jesus?

Who is the Remnant of the Woman's SEED?

Let's answer the first question. The final rage of the dragon will be against **the woman** and the remnant of her SEED. We have already identified the woman as the faithful church that suffered persecution by the little horn/seven-headed dragon for 'time, times and half a time'. But, **who is the remnant** of the woman's SEED? We must search for the answer in **Revelation 12:1-5** where the woman's SEED is identified as the male Child, Jesus Christ! This being the case, the remnant of her SEED is the remnant of Jesus!

The apostle Paul identified the SEED as **one person, Jesus Christ**:

Galatians 3:16:

*"Now to Abraham and his **Seed** were the promises made. He does not say, "And to seeds," **as of many**, but **as of one**, "And to your **Seed**," **who is Christ**."*

Jesus identified Himself as the **solitary** Seed that **died**, was buried in the earth and sprouted to **new life** and, in turn, bore many seeds of grain:

John 12:24:

*"Most assuredly, I say to you, unless a grain of wheat falls into the ground and **dies**, it remains **alone**; but if it dies, it produces **much grain**."*

In this verse Jesus was pointing to His **own experience**. **He was** the solitary SEED that died, was buried and resurrected. As a result, those who are **baptized into Christ**, symbolically and spiritually die with Him, are buried with Him, and resurrect or sprout to newness of life with Him and become the **SEED'S seed**. From the solitary SEED come many seeds:

Galatians 3:26, 27, 29 (cf. Romans 6:1-11)

*"For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were **baptized into Christ** have put on Christ. . . ²⁹ and **if you are Christ's**, then **you are Abraham's seed**, and heirs according to the promise."*

By way of example, when we plant a **tomato seed**, it is buried in the earth, dies, sprouts to new life, and produces many tomatoes with many seeds. All the tomato seeds come from the original solitary seed. They are the **seed's seed**!

Revelation 13 and the Fourth Stage of Rome

The passage of Revelation 13:1-18:

*“Then I stood on the sand of **the sea**. And I saw a beast rising up **out of the sea**, having **seven heads** and **ten horns**, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the beast which I saw was like a **leopard**, his feet were like the feet of a **bear**, and his mouth like the mouth of a **lion**. The **dragon gave him** his power, his throne, and great authority. ³ And I saw **one** of his heads as if it had been **mortally wounded**, and his deadly wound was **healed**. And **all the world** marveled and **followed** the beast. ⁴ So they **worshiped** the dragon who **gave authority** to the beast; and they **worshiped** the beast, saying, “Who is like the beast? Who is able to make war with him?” ⁵ And he was given **a mouth [like the little horn]** speaking great things and **blasphemies**, and he was given authority to continue for **forty-two months**. ⁶ Then he opened his mouth in blasphemy against God, to blaspheme **His name**, His **tabernacle**, and those who dwell in heaven. ⁷ It was granted to him to make **war with the saints** and to **overcome them**. And authority was given him over every **tribe, tongue, and nation**. ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. ⁹ If anyone has an ear, let him hear. ¹⁰ He who leads into **captivity** shall go into captivity; he who kills with the **sword** must be killed with the sword. Here is the patience and the faith of the saints. ¹¹ Then I saw **another beast** coming up out of **the earth**, and he had **two horns** like a **lamb** and spoke like a **dragon**. ¹² And he exercises **all the authority** of the first beast in his presence, and **causes** the earth and those who dwell in it **to worship** the first beast, whose deadly **wound was healed**. ¹³ He performs **great signs**, so that he even makes fire come down from heaven on the earth in the sight of men. ¹⁴ And he deceives those who dwell on the earth by those signs which he was granted to do **in the sight of the beast**, telling those who dwell on the earth to **make an image** to the beast who was **wounded by the sword** and lived. ¹⁵ He was granted power to give **breath to the image** of the beast, that the image of the beast should both **speak and cause** as many as would not worship the image of the beast **to be killed**. ¹⁶ He **causes** all, both small and great, rich and poor, free and slave, to **receive a mark** on their **right hand** or on their **foreheads**, ¹⁷ and that no one may **buy or sell** except one who has the mark or the name of the beast, or the number of his name. ¹⁸ Here is*

wisdom. Let him who has understanding calculate the **number of the beast**, for it is the number of a man: His number is 666.”

Required Reading of “God’s Law Immutable”

Before we begin a detailed study of Revelation 13, every student is encouraged to read carefully and prayerfully the masterful chapter “*God’s Law Immutable*” in The Great Controversy, pp. 433-450 below. In this chapter, Ellen White identifies the sea beast, the earth beast, the image of the beast, and the mark of the beast. Please read Appendix #1 at the end of this class manual.

See if you can follow Ellen White’s impeccable **line of reasoning** point by point. In fact, make a list of how each successive argument builds upon the previous ones. Pay particular attention to how she interprets **the symbols** in the chapter and the **links** she sees between the prophecies of Daniel 7 and Revelation 12, 13, and 17. With a pen, **underline** the verses that Ellen White **quoted or hinted at** to sustain her arguments. We will take an entire class to **dissect** this chapter in preparation for our study of Revelation 13:

“The **temple of God was opened** in heaven, and there was seen in His temple the **ark of His testament**.” Revelation 11:19. The ark of God's testament is **in the holy of holies**, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto **the example and shadow** of heavenly things," this apartment was opened only upon the **great Day of Atonement** for the cleansing of the sanctuary. Therefore, the announcement that the temple of God was opened in heaven and the ark of His testament was seen points **to the opening** of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld **the ark of His testament**. As **they had studied** the subject of the sanctuary they had come to understand the Savior's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the **two tables of stone**, upon which were inscribed the precepts of the **law of God**. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts

gave it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen.

Within the holy of holies, in the sanctuary in heaven, **the divine law** is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.

The law of God in the sanctuary in heaven is the **great original**, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an **unerring transcript**. Those who arrived at an understanding of this important point were thus led to see the sacred, **unchanging character** of the divine law. They saw, as never before, the force of the Savior's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, "as a faithful witness in heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast for ever and ever." Psalm 119:89; 111:7, 8.

In the very bosom of the Decalogue is the **fourth commandment**, as it was first proclaimed: "Remember **the Sabbath day**, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

The Spirit of God **impressed the hearts** of those students of His word. The **conviction** was urged upon them that they had **ignorantly transgressed** this precept by disregarding the Creator's rest day. They **began to examine** the reasons for observing the first day of the week instead of the day which God had sanctified. They could find **no evidence** in the Scriptures that the fourth commandment had been **abolished**, or that the Sabbath had been **changed**; the blessing which first hallowed the seventh day had never been removed. They had been honestly **seeking to know and to do** God's will; now, as they saw

themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by **keeping His Sabbath** holy.

Many and earnest were the efforts made to **overthrow their faith**. None could fail to see that if the **earthly** sanctuary was **a figure** or pattern of the **heavenly**, the law deposited in the **ark on earth** was an exact transcript of the law in the **ark in heaven**; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the **obligation of the Sabbath** of the fourth commandment. Here was the **secret of the bitter** and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to **close the door [to the most holy place]** which God had opened and to **open the door [of the holy place]** which He had closed. But "He that opens, and no man shuts; and shuts, and no man opens," had declared: "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8. Christ had opened the door, or ministration, of the most holy place, **light was shining** from that open door of the sanctuary in heaven, and the **fourth commandment** was shown to be **included in the law** which is there enshrined; what God had established, no man could overthrow.

Those **who had accepted** the light concerning the mediation of Christ and the perpetuity of the law of God found that **these were the truths** presented in **Revelation 14**. The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of **His judgment is come**," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Savior's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844, must continue until the **cases of all are decided**, both of the living and the dead; hence, it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7. The **result of an acceptance** of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should **keep the law of God**. That law

will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to keep the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. Revelation 14:7. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. **Without obedience** to His commandments **no worship** can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

The duty to **worship God is based** upon the fact that **He is the Creator** and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus says the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." Revelation 4:11.

In Revelation 14, men are called upon to **worship the Creator**; and the prophecy brings to view a class that, as the **result of the threefold message**, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the

Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the **true reason** why worship is due to God"—because He is the Creator, and we are His creatures. "The Sabbath, therefore, lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of **all worship**, is found in the **distinction** between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten." J. N. Andrews, History of the Sabbath, chapter 27. It was to **keep this truth ever before the minds of men**, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its **sign and memorial**. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a **sign of loyalty** to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to **another class**, against whose errors a solemn and fearful warning is uttered: "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." Revelation 14:9, 10. A **correct interpretation** of the symbols employed [**in the third angel's message**] is necessary to an understanding of this message. What is represented by the **beast**, the **image**, the **mark**?

The **line of prophecy** in which these **symbols** are found begins with **Revelation 12**, with the **dragon** that sought to destroy Christ at His birth. The

dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Savior to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the **Roman Empire**, in which paganism was the prevailing religion. Thus, while the dragon primarily represents Satan, it is, in a secondary sense, a symbol of **pagan Rome**.

Chapter 13 (verses 1-10) describes another beast, "like unto a leopard," to which **the dragon gave** "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents **the papacy**, which **succeeded** to the power, seat, and authority **once held** by the **ancient Roman empire**. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is **nearly identical** with the description of the **little horn** of **Daniel 7**, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The **[1]** forty and two months **are the same** as **[2]** the "time and times and the dividing of time," three years and a half, or **[3]** 1260 days, of **Daniel 7**—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in **1798**. At that time the pope was made captive by the French army, the papal power received its **deadly wound**, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

At this point **another symbol** is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." **Verse 11**. Both the **appearance** of this beast and the **manner of its rise** indicate that the nation which it represents is **unlike** those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of **prey**, rising when "the four winds of the heaven

strove upon the great sea." Daniel 7:2. In **Revelation 17** an angel explained that **waters** represent "peoples, and multitudes, and nations, and tongues." **Revelation 17:15. Winds** are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible **scenes of conquest** and revolution by which kingdoms have attained to power.

But the beast with lamblike horns was seen "coming up out of the earth." **Instead of overthrowing other powers** to establish itself, the nation thus represented must arise in territory **previously unoccupied** and grow up **gradually** and peacefully. It could not, then, arise among the **crowded and struggling** nationalities of the Old World—that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the **Western Continent**.

What nation of the New World was in **1798** rising into power, giving **promise** of strength and greatness, and attracting the **attention of the world**? The application of the symbol admits of **no question. One nation, and only one**, meets the specifications of this prophecy; it points **unmistakably** to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or **spring up** as a plant." And, as we have seen, the nation must arise in territory previously **unoccupied**. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth **from vacancy**," and says: "Like a **silent seed we grew** into empire." G. A. Townsend, The New World Compared with the Old, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the **silence of the earth** daily adding to its power and pride." The Dublin Nation. Edward Everett, in an oration on the Pilgrim founders of this nation, said: "Did they look for a **retired spot**, inoffensive for its obscurity, and safe in its **remoteness**, where the little church of Leyden might enjoy the **freedom of conscience**? Behold the mighty regions over which, in **peaceful conquest**. . . they have borne the banners of the cross!"—Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11.

"And he had **two horns like a lamb**." The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States **when presented to the prophet** as "coming up" in **1798**. Among the Christian exiles who first fled to America and sought asylum from **royal** oppression and **priestly** intolerance were many who determined to establish a government upon the broad foundation of **civil** and **religious** liberty. Their views found place in the **Declaration of Independence**, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the **Constitution** guarantees to the people the right of **self-government**, providing that **representatives** elected by the **popular vote** shall enact and administer the laws. Freedom of **religious faith** was also granted to every man, being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the **fundamental principles** of the nation. These principles are the **secret of its power and prosperity**. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. **Millions** have sought its shores, and the United States has risen to a place among the **most powerful nations** of the earth.

But the beast with lamblike horns "**spake as a dragon**. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:11-14.

The lamblike horns and dragon voice of the symbol point to a **striking contradiction** between the **professions** and the **practice** of the nation thus represented. The "speaking" of the nation is the action of its **legislative** and **judicial** authorities. By such action it will **give the lie** to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the **dragon** and the **leopard like beast**. The statement that the beast with two horns "causeth the earth and them which dwell therein to worship the **first beast**" indicates

that the authority of this nation is to be exercised in enforcing some observance which shall be an act of **homage to the papacy**.

Such action would be **directly contrary** to the principles of this government, to the **genius** of its free institutions, to the direct and solemn **avowals** of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of **secular power** on the part of **the church**, with its **inevitable result**—intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an **establishment** of religion, or prohibiting the **free exercise** thereof," and that "**no religious test** shall ever be required as a qualification to any office or public trust under the United States." Only in **flagrant violation** of these **safeguards** to the nation's liberty, can any **religious observance** be enforced by **civil authority**. But the **inconsistency** of such action is no greater than is represented in **the symbol**. It is the beast with lamblike horns—in profession pure, gentle, and harmless—that speaks as a dragon.

"Saying to them that dwell on the earth, that they should make an **image to the beast**." Here is clearly presented a form of government in which the legislative power **rests with the people**, a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the "**image to the beast**"? and **how** is it to be formed? The image is made by the two-horned beast, and is an image **to** the beast. It is also called an image **of** the beast. Then to **learn what the image** is like and how it is to be formed we must study the characteristics of the **beast itself**—the papacy.

When the **early church became corrupted** by departing from the **simplicity** of the gospel and accepting heathen rites and customs, she **lost the Spirit** and power of God; and in order to **control the consciences** of the people [**because she lost the Spirit**], she sought the support of the **secular power**. The result was **the papacy**, a **church** that controlled the power of the **state** and employed it to further her own ends, especially for the punishment of "heresy." In order for the **United States to form** an image of the beast, the **religious power** must so control the **civil government** that the authority of the state will also be **employed by the church** to accomplish her own ends.

Whenever the **church** has obtained **secular power**, she has employed it to **punish dissent** from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliances with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both pastors and people, were subjected to fines, imprisonment, torture, and martyrdom.

It was apostasy that led the early **church** to seek the aid of the **civil government**, and this prepared the way for the **development of the papacy**—the beast. Said Paul: "There" shall "come a falling away. . . and that man of sin be revealed." 2 Thessalonians 2:3. So apostasy in the church will **prepare the way** for the image to the beast.

The Bible declares that before the coming of the Lord there will exist a state of religious **declension similar** to that in the **first centuries**. "In the last day's perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, **the same results will follow** as in the first centuries.

The **wide diversity** of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a **forced uniformity** can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a **union** based upon **common points** of doctrine. To secure such a union, the discussion of subjects upon which all were not

agreed—however important they might be from a Bible standpoint—must necessarily be waived.

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went **with Rome**? Are we not living **her life over again**? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"-- Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

When the **leading churches** of the United States, **uniting** upon such points of doctrine as are held by them **in common**, shall **influence the state** to enforce their decrees and to sustain their institutions, then Protestant America will have formed an **image of the Roman hierarchy**, and the infliction of **civil penalties** upon dissenters will inevitably result.

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is: "If any man worships the beast and his image, and receives his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard like beast of Revelation 13—the papacy. The "image to the beast" represents that form of **apostate Protestantism** which will be developed when the Protestant churches shall seek the **aid of the civil power** for the enforcement of their dogmas. The "**mark of the beast**" still remains to be defined.

After the warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus **placed in contrast**

with those who worship the beast and his image and receive his mark, it follows that the **keeping** of God's law, on the one hand, and **its violation**, on the other, will make the **distinction** between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the **breaking of God's commandments**. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy **is a complement** of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as **thus changed** would be giving **supreme honor** to that power by which the **change was made**. Such an act of obedience to papal laws would be a **mark of allegiance** to the pope **in the place of God**.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An **intentional, deliberate** change is presented: "He shall think to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power **openly sets itself above God**.

While the worshipers of God will be especially **distinguished** by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage—the worshipers of the beast will be **distinguished** by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The fourth commandment

declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13.

The claim so often put forth that Christ changed the Sabbath is disproved by **His own words**. In His Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matthew 5:17-19.

It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."--George Elliott, *The Abiding Sabbath*, page 184.

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they [the apostles] did not . . . give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."--A. E. Waffle, *The Lord's Day*, pages 186-188.

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that **Protestants** by observing the Sunday are **recognizing her power**. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of. . . because by keeping Sunday, they **acknowledge the church's power** to ordain feasts,

and to command them under sin."--Henry Tuberville, An Abridgment of the Christian Doctrine, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church--"**the mark of the beast**"?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."--Mgr. Segur, Plain Talk About the Protestantism of Today, page 213. The enforcement of Sunday keeping on the part of Protestant churches is an **enforcement of the worship of the papacy**—of the beast. Those who, **understanding** the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby **paying homage** to that power by which **alone it is commanded**. But in the very act of enforcing a **religious duty** by **secular power**, the churches would themselves form an **image to the beast**; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of **past generations** observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God **accepts their sincerity** of purpose and their integrity before Him. But when Sunday observance shall be **enforced by law**, and the **world** shall be **enlightened** concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby **honor popery above God**. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is

worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are **brought to choose** between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are **not to be left in darkness** concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less **widespread**. It is represented in the prophecy as being proclaimed with a **loud voice**, by an angel flying in the midst of heaven; and it will command the **attention of the world**.

In the issue of the contest all Christendom will be divided into **two great classes**—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" (Revelation 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had **gotten the victory** over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb. Revelation 15:2, 3."

The Literary Structure of Revelation 13

We must not read Revelation 13 in **a linear fashion**, as if one verse follows the next chronologically. Rather, the chapter consists of **three repetitive** cycles, with each successive cycle adding and **expanding** upon the previous one. **Each** cycle reaches the **same climax** with the world wondering after, and worshiping the beast. The structure of three cycles is similar to **Daniel 7**, which is

composed of four repetitive cycles within the same chapter, with each adding information to the previous ones.

There is a fundamental misconception on the part of those who believe that the 42 months will repeat in **literal time after the healing** of the deadly wound. A hasty reading of **Revelation 13:3-5** without taking into account the **literary flow** of the chapter would seem to indicate that the **42 months follow** the healing of the deadly wound:

*“And I saw one of his heads as if it had been mortally wounded, and his **deadly wound was healed** and all the world marveled and followed the beast. ⁴ So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?” ⁵ And he **was given** a mouth speaking great things and blasphemies, and he **was given** authority to continue for forty-two months.”*

Because the mention of 42 months in **verse 5** follows the description of the healing of the deadly wound in **verses 3 and 4**, some assume that there will be a 42 literal month period after the deadly wound is healed. However, upon closer inspection this assumption is wrong. A careful study of the **literary flow** of the chapter reveals that it consists of **three repetitive cycles**, each adding information to the previous ones.

Revelation 13:1-4: The first cycle: Composite view of the **entire career** of the sea beast:

*“Then I stood on the sand of the sea. And I **saw a beast** rising up out of the sea, having **seven heads** and **ten horns**, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the **beast which I saw** was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The **dragon gave him** his power, his throne, and great authority. ³ And I saw one of his heads as if it had been **mortally wounded**, and his deadly wound was **healed**. And all the world marveled and followed the beast. ⁴ So they **worshiped the dragon** who gave authority to the beast; and they **worshiped the beast**, saying, “Who is like the beast? Who is able to make war with him?”*

These introductory verses summarize the **entire career** of the sea beast (much like Revelation 13:11 summarizes the two-stage career of the land beast in

verses 12-18, the four-headed leopard of Daniel 7 (7:6) summarizes the two-stage career of the leopard beast (cf. Daniel 8:5-9, 21, 22) and Daniel 7:7, 8 summarizes the total career of the dragon beast. Here is a summary of the events in verses 1-4:

- ✓ A **physical description** of the sea beast and **the beginning** of its career when the dragon of Revelation 12:1-5 gave it its throne, power, and great authority.
- ✓ The sea beast then **ruled** for an undefined time period.
- ✓ At the end of the sea beast's undefined time period, it received a **deadly wound**.
- ✓ The deadly wound is then **healed**.
- ✓ The climax is that the whole world marvels after, and **worships** the beast.

The expanded second cycle: Revelation 13:5-8: The **actions** of the sea beast, the **length** of its rule, the future **healing** of its wound and the **worship** of the world:

*“And he **was** given a mouth speaking great things and blasphemies, and he **was** given authority to continue for forty-two months. ⁶ Then he **opened** his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. ⁷ It **was** granted to him to make war with the saints and to overcome them. And authority **was** given him over every tribe, tongue, and nation. ⁸ All who dwell on the earth **will [future tense]** worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”*

These verses **describe** the beast, its **actions**, the **length** of its dominion and the same climax as the first cycle. Significantly, the verbs that describe the sea beast's past actions and the length of its dominion in **verses 5-7** are all in the **past tense**. However, in **verse 8**, the verb 'will worship' is in the **future** tense, indicating that this verse moves us forward to the time when the beast's wound is healed:

- ✓ The sea beast **was** given a mouth speaking great things and blasphemies.
- ✓ It **was** given authority for 42 prophetic months.

- ✓ It **opened** its mouth in blasphemy against God.
- ✓ It **was** granted to make war with the saints and overcome them.
- ✓ It **was** given authority over every tribe, tongue and nation.
- ✓ All who dwell on the earth **will** (future tense) worship him.

The third cycle (Revelation 13:9-18):

After the sea beast ruled for 42 months, it received a deadly wound with the **sword** and was forced into **captivity** (13:9, 10). Then the land beast **will** heal the deadly wound, and the entire world **will** worship the sea beast:

Revelation 13:11, 12:

*“Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke **like a dragon** [of Revelation 12:17].¹² And [when he began speaking as a dragon] he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound **was** healed.”*

A Detailed Analysis of Revelation 13

Revelation 13 brings to view the **same beasts** as Daniel 7 but in **reverse order** because Daniel was looking from **Babylon forward** and John was looking **from Rome backward**. Revelation 13:1, 2 clearly identifies the identity of the **first five heads** of the seven-headed dragon beast:

Revelation 13:1, 2:

*“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.² Now the beast which I saw was like a [1] **leopard**, his feet were like the feet of a [2] **bear**, and his mouth like the mouth of a [3] **lion**. The [4] **dragon** [with seven heads and ten horns] gave [5] **him** [the sea beast with seven heads and ten horns] his power, his throne, and great authority.”*

The **three** Old Testament powers in **Daniel 7** and **Revelation 13:**

- ✓ **Lion:** Babylon (parallel to the head of gold in Daniel 2 and the lion in Daniel 7).
- ✓ **Bear:** Medes and Persians (parallel to the breast and arms of silver in Daniel 2 and the bear in Daniel 7).
- ✓ **Leopard:** Greece (parallel to the belly and thighs of bronze in Daniel 2 and the leopard in Daniel 7).

The **three** New Testament powers in **Daniel 7** and **Revelation 13**:

- ✓ **The hornless dragon** (in the light of Daniel 7:25). The **first stage** of Rome: The **undivided** Roman Empire (parallel to the iron legs in Daniel 2 and the ravenous dragon-like beast of Daniel 7).
- ✓ The hornless dragon then **sprouts ten horns** (in the light of Daniel 7:25). The **second stage** of Rome: The **division** of the Roman Empire (parallel to the iron in the feet and toes in Daniel 2 and the ten horns in Daniel 7).
- ✓ The seven-headed dragon then **passes on its kingdom** to the **seven-headed** and **ten-horned sea beast** (in the light of Daniel 7:25). The **third stage** of Rome: **Papal Rome** (parallel to addition of clay to the iron in the feet and toes in Daniel 2 and the little horn in Daniel 7).

Rome continued in the feet and toes in **Daniel 2** because they had the same iron as the legs. The **little horn** in Daniel 7 continued Rome because it rose **from the head** of the Roman dragon. The sea beast of Revelation 13:2 continued Rome because the ten-horned dragon **gave** it his '*power, his throne, and great authority*'.

We know that the little horn and the sea beast represent the same power because the **little horn** of Daniel 7 ruled for '*time, times and half as time*', and the **sea beast** for **42 months** (Revelation 13:5). Furthermore, both powers acted the same. They **persecuted** the saints (Revelation 13:7; Daniel 7:25), spoke **blasphemies** against God with its mouth (Revelation 13:5; Daniel 7:25), railed against the **heavenly sanctuary** (cf. Daniel 8; Revelation 13:7), and prospered (Revelation 13:7)!

The Deadly Wound Ended the 42 Months

Revelation 13 will add a **fourth stage** to the career of the **fourth beast**. When the third stage concluded (at the end of the 42 months), the sea beast received a **deadly wound** with the sword (Revelation 13:10, 14) on its fifth head that had **ruled** for “*forty-two months*”. Because the fifth head was wounded, it **could no longer spew** out persecuting waters from its mouth against the woman. Thus, Revelation 13 explains **why** the sea beast’s rule was suspended at the conclusion of the 42 months—because it received a **deadly wound** on one of its heads, the fifth:

Revelation 13:3:

*“And I saw **one** of his heads [the fifth head that poured water from its mouth for ‘time, times and half a time—Revelation 12:13-15] as if it had been **mortally wounded**. . .”*

For the past 227 years, the sea beast has been unable to persecute as it did during the 42 months. So to speak, we are now in a holding period.

Important Questions

In order to fully understand the meaning of the deadly wound, we must answer several questions:

- ✓ What is the **papacy**?
- ✓ Are the ‘papacy’ and the Roman Catholic Church **interchangeable**?
- ✓ Which **weapon** gave the sea beast its deadly wound and what does that weapon **represent**?
- ✓ What is the **deadly wound** and why hasn’t it healed?
- ✓ Who gave the sea beast its **deadly wound**?
- ✓ In what sense did the sea beast go into **captivity**?
- ✓ What keeps the sea beast from being released **from its captivity**?
- ✓ **How** and **by whom** will the deadly wound be healed?

None of these questions are fully answered in Daniel 2, 7 or Revelation 12, although Revelation 12:17 does hint at a **fourth and future stage** of

persecution by the dragon. Revelation 13 carries us **far beyond** the events that occurred during the *'time, times and half a time'*.

The Papacy and the Catholic Church

Let's answer these questions one by one. The word 'papacy' and 'Roman Catholic Church' are **not interchangeable**. The 'papacy' is not composed of the rank and file members of the Roman Catholic Church. The word 'papacy' refers to an **organizational system** or **hierarchy** of popes, cardinals, archbishops, bishops and priests that intermingle the church with the state in order to influence the civil powers of the world to implement their agenda.

When the papacy received its deadly wound in **1798**, the Catholic Church, as a church, **did not cease** to function or exist. The faithful still baptized their **infants**, attended **mass**, went to the **confessional**, and partook of the **Eucharist**. What happened in 1798 was that the **state** withdrew its support from the church. The church continued to function as a church but the papal **system** was wounded because it could no longer use the state to impose its agenda.

The **French Revolution** that began in **1789** reached its **climax** in **1798**. The Revolution was an uprising against both **kingly power** and **priestly intolerance**. On **February 12, 1798** General **Louis-Alexandre Berthier** entered Vatican City, deposed pope **Pius VI**, informed him that his civil power was at an end, and took him prisoner to France where he **died in exile** in **1799**. The emperor, **Napoleon Bonaparte**, had already given the order that a successor should not be elected.

The way **historians describe** the deadly wound that France gave the papacy is significant. Some of them employ language **similar** to that of Revelation 13. None of them understand the deadly wound as the **demise of the church**, but rather as the loss of civil power.

Historian George Trevor wrote:

*"The object of the French directory was the **destruction of the pontifical government, [not the church]** as the irreconcilable enemy of the republic . . . The aged pope [**Pius VI**] was summoned to **surrender the temporal government [not the church]**; on his refusal, he was dragged from the altar . . . His rings were*

torn from his fingers, and finally, after declaring **the temporal power abolished**, the victors carried the pope prisoner into Tuscany, whence he never returned (1798)." George Trevor, *Rome: From the Fall of the Western Empire* (London: The Religious Tract Society, 1868), pp. 439, 440.

"The **papacy** was **extinct; not a vestige of its existence remained**; and among all the Roman Catholic powers **not a finger was stirred** in its defense [**because it no longer had the support of the state**]. The Eternal City had no longer prince or pontiff; its bishop was a dying **captive** in foreign lands; and the decree was already announced that **no successor** would be allowed in its place." George Trevor, *Rome: From the Fall of the Western Empire* pp. 439, 440

Historian Joseph Rickaby agreed:

"No wonder that half of Europe thought Napoleon's veto would be obeyed, and that with the Pope, the **Papacy was dead**." (Joseph Rickaby, *Lectures on the History of Religion, 'The Modern Papacy,'* volume 3, p. 1

Other historians see it the same way:

"Multitudes imagined that **the papacy** was **at the point of death** and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signaled by the **fall of the papal dynasty**." T. H. Gill, *The Papal Drama*, book 10

". . . the Papacy had suffered its deepest humiliation. . . [and] **appeared to be annihilated**. . . The Revolution also dealt it the **wound** which, it seemed **did not want to heal** until **far into** the twentieth century." (M. Weitlauff, quoted in, Frank B. Holbrook, *Symposium on Revelation*, volume 2 (Hagerstown, Maryland: Review and Herald, 1992), p. 337

The Deadly Wound and the Sword

The French Revolution was a **catastrophic event** for the papacy. In the aftermath of the Revolution, **country after country** in the western world followed the example of France and established **democratic governments** that proclaimed their **emancipation** from the straightjacket of the papacy. However, although the Revolution **mortally wounded** the papacy, prophecy

foretells that she will rise from her deathbed far **more powerful** and despotic than in the past.

What is the sword that gave the papacy its deadly wound? Before we can answer this question we must remember that symbols in the Bible are '**flexible**'. That is, symbols can have **different meanings** depending on the context.

For example, a **lion** in Scripture can represent Christ, Satan, Babylon, and Judah. **Leaven** can symbolize sin but also, the Holy Spirit who brings about phenomenal growth when the Spirit is implanted in the individual and in the church. Likewise, the sword can be a symbol of the **Word of God** (Ephesians 6:17) but also of the punitive power of the state to punish violations of civil law:

Romans 13:1-4:

*"Let every soul be subject to the **governing authorities**. For there is **no authority** except from God, and the **authorities** that exist are appointed by God. ² Therefore whoever resists **the authority** resists the ordinance of God, and those who resist will bring judgment on themselves. ³ For **rulers** are not a terror to good works, but to evil. Do you want to be unafraid of the **authority**? Do what is good, and you will have praise from the same. ⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear **the sword** in vain; for he is God's minister, an avenger to execute wrath on him who **practices evil**."*

Revelation 13:10 indicates that the **very sword** that the papacy wielded during the 42 months, gave it the deadly wound (cf. Revelation 13:14). Clearly, the **papacy did not use** the Bible during the 1260 years to kill dissenters (rather it forbade the Bible and kept it in an unknown tongue). Neither did the **Bible give the papacy** its deadly wound. Therefore, this symbol, in the context of Revelation 13, must represent something different than it does in **Ephesians 6:17**.

This **sword** that the papacy used during the '*time, times and half a time*' to persecute the saints, to levy **finer, incarcerate, incinerate, confiscate** goods, and **kill**, turned against her in the French Revolution. In the chapter on the French Revolution in *The Great Controversy*, Ellen White quoted the church historian **Wylie** about how the papacy used the sword during the 1260 years:

*“Thus Rome succeeded in arraying France against the Reformation. It was to **uphold the throne**, preserve the **nobles**, and maintain the laws, that the **sword of persecution** was **first** unsheathed in **France**.” GC, p. 277*

Martin Luther recognized that the **secular sword** could not help the church in its battle against the papacy. He wrote to the **elector** as he was about to depart the **Wartburg**:

*“No **secular sword** can advance this cause; God must do all, without the aid or co-operation of man. He who has most faith is the most availing defense.” GC, p. 188*

Ellen White described the persecution of the church by Saul of Tarsus with **the sword** of **civil power**, in words **strikingly similar** to what the papacy did during the ‘*time, times and half a time*’:

*“Then he [**Saul of Tarsus**] was entrusted with the **sword of secular power**, he was the agent of the Sanhedrim, the **Jewish inquisitor**, the **exterminator of heretics**, seeking victims.”*

The Papacy’s Captivity

Not only was the papacy wounded with the sword that she wielded during the ‘*time, times and half a time*’, but the prophecy of Revelation 13 also states that the papacy was led **into captivity** (Revelation 13:10) when the period ended. The captivity does not refer merely to the **arrest** and **imprisonment** of a **single pope** (Pius VI), but rather to the **binding** and **incarceration** of the **entire** papal system.

The **best explanation** of the papacy’s incarceration and captivity is in Revelation 20. In the course of human history, Satan has influenced the **civil powers** of the world and used them to persecute God’s people. As long as he has had the support of the civil rulers of the earth, **he has been free** to carry on his nefarious work.

However, at the second coming, all the civil rulers (and their citizens) that Satan has used in the course of history, **will perish** (Revelation 20:5). Thus, he will be **bound** because he has **lost his power base**. Revelation describes this

imprisonment with the words ‘great chain’, ‘bound him’, ‘shut him up’, ‘seal on him’, and ‘prison’:

Revelation 20:1-3, 7, 8:

*“Then I saw an angel coming down from heaven, having the key to the bottomless pit and a **great chain** in his hand. ² He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and **bound him** for a thousand years; ³ and he cast him into the bottomless pit, and **shut him up**, and set **a seal on him**, so that he should **deceive the nations no more** till the thousand years were finished. But after these things he must be **released** for a little while.”*

After the millennium, however, the wicked rulers and their citizens will **resurrect** and Satan will have his **power base back**. This is described as being ‘released from his prison’. When the civil rulers resurrect, his ‘wound’ will heal and he will recover the sword of civil power to plan an attack on the Holy City:

Revelation 20:7, 8:

*“Now when the thousand years have expired, Satan will be **released** from his **prison** ⁸ and will go out to **deceive the nations** which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.”*

Something similar happened with the papal hierarchy at the end of the ‘*time, times and half a time*’. During that period, the papacy was **free from restraint** because it **used the sword** of the **civil rulers** of Europe to persecute the saints. However, in 1798 the system **lost the support** of the civil sword and as a result was bound and went **into captivity**.

The **healing** of the wound and the **release** from captivity must then mean that the papacy will **once more recover** the support of the civil sword and thus, be released from the captivity imposed by the deadly wound.

How did the Papacy Acquire the Sword?

In the fourth and fifth centuries, hordes of barbarian tribes invaded the Roman Empire from the north and, in the course of time, carved it up into **ten kingdoms**. In **330 AD**, **Constantine** had already moved the seat of the Empire from Rome to Constantinople, leaving the West basically unattended. In 476

AD, **Romulus Augustulus**, the last Roman emperor in the West, was deposed. Because the Empire was fragmented and had no **centralized authority**, it was thrown into chaos and turmoil.

The barbarian incursions turned the Empire **upside down**, and there was no one to maintain law and order. In the midst of this chaotic situation, the **Bishop of Rome**, who had subjects in the entire Empire, was enticed to take the reins of civil power and bring back law and order. As a result, the Bishop of Rome became the **temporal ruler** of the state besides being the **spiritual ruler** of the church. Unlike Jesus whom he claimed to **represent** (Matthew 4:8-10), and the converted Peter, whom he claimed to **succeed**, the Bishop of Rome took over the **reins of civil power**.

In cryptic language, the apostle Paul had already described the moment when the civil power of the Roman Empire would be **given over** to papal Rome (cf. Revelation 13:1, 2). The apostle referred to the removal of a mysterious **restrainer** that would release the antichrist from its restraint or captivity:

2 Thessalonians 2:6, 7:

*“And now **you know** what is **restraining** [the civil power of the Roman Empire], that he may be revealed in his own time [538 AD]. For the mystery of lawlessness is already at work; only **He who now restrains** [the emperor] will do so until He is taken **out of the way**.”*

The **early church Fathers** were almost unanimous in the opinion that the ‘restrainer’ was a reference to the **Roman Empire** in general and **the emperors** in particular. In verse 5 the apostle referred to **what** was restraining (using the neuter article **τό** κατεχόν) but in verse 7 he referred to **who** was restraining (using the masculine article **ο** κατεχών). Paul made it clear that the church at Thessalonica knew **who** and **what** was restraining.

Cardinal **Henry Manning**, no doubt **without realizing** the implications of his words, echoed the prophecy of **2 Thessalonians 2** and applied it to **his own apostate system**. Manning agreed with the apostle that the Roman Empire and its emperor were restraining the papacy’s rise to power. He also agreed that when the restrainer was taken out of the way, the papacy took over the reins

that had previously been in the hand of the emperor. What Manning considered a positive development, the apostle Paul referred to as the rise of antichrist!

*“Now the **abandonment of Rome [by the emperors to Constantinople]** was the **liberation [they must have been restrained]** of the pontiffs. . . The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire [the ten toes and horns]** The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation [they must have been bound before]**, when, by a divine intervention, the **chains fell off [like Satan after the millennium]** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the **Vicar of Jesus Christ.**” Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ*, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862.*

Cardinal Manning further explained:

*“But from the hour when **Constantine**, in the language of the Roman law, Deo jubente, by the **command of God, translated the seat** of the empire **to Constantinople**, from that moment there never reigned in Rome a **temporal prince** to whom the Bishops of Rome owed a permanent allegiance. From that hour God Himself **liberated [it must have been restrained]** His Church. It was from the first involved in the principles of the supernatural sovereignty of the Church on earth, that it should be one day **free [must have been bound] from all temporal allegiance**, though as yet its **liberation [key word again]** was not accomplished [**in 330 AD**] . . . It [**the papacy**] **waited** until such a time as God should **break its bonds** asunder, and should **liberate it from subjection to civil powers [in the words of the apostle Paul, the ‘restrainer’ was ‘taken out of the way’], and enthrone it in the possession of a temporal sovereignty of its own.**” Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ* (London: Burns & Lambert, second edition, 1862), pp. 11-13.*

It is remarkable that Cardinal Manning would admit that the fall of the Roman Empire led to the ‘**liberation**’ of the Roman Pontiff. Clearly, he is admitting that before this he was **in captivity**. You will also notice that, according to Manning, the **chains fell off** the hands of the successor of St. Peter when the Roman Empire passed.

The inevitable conclusion we reach from Manning's words is that the **fall of the Empire** removed the restraint from the Bishop of Rome. Other historians echo the cardinal's words. Roman Catholic historian James P. Conroy described the **three stages** of Rome:

*"Long ages ago, when [1] **Rome**, through the **neglect of the Western emperors**, was left to the mercy of the [2] **barbarous hordes**, the Romans turned to one figure for aid and protection, and asked him to **rule them**; and thus, in this simple manner, the best title of all to **kingly right**, [3] commenced the **temporal sovereignty** of the popes. And meekly stepping to the **throne of Caesar**, the Vicar of Christ **took up the scepter** to which the emperors and **kings** of Europe **were to bow in reverence** through so many ages." James P. Conroy, **American Catholic Quarterly Review**, April, 1911.*

Historian **Carl Conrad Eckhardt** described the **first three stages** of Rome:

*"Under the **Roman Empire** [stage #1 of Rome: the hornless dragon] the popes had **no temporal powers**. But when the Roman Empire had **disintegrated** and its place had been taken by a number of rude, **barbarous kingdoms** [stage #2 of Rome: the ten-horned dragon], the **Roman Catholic Church** not only became independent of the states in religious affairs but dominated secular affairs as well [stage #3 of Rome: the little horned dragon]." Carl Conrad Eckhardt, *The Papacy and World Affairs* (Chicago: The University of Chicago Press, 1937), p. 1*

Church historian, **R. W. Southern** explained the relationship between the papacy and the state during the medieval period:

*"During the **whole** medieval period there was in Rome **a single spiritual and temporal authority** [the papacy] exercising powers which in the end **exceeded** those that had ever lain within the grasp of the **Roman emperor**." (R. W. Southern, *Western Society and the Church in the Middle Ages*, vol. 2, pp. 24-25)*

Church historian **John N. Figgis** wrote that the state during the papacy's rule was merely the police department of the church:

*"[In] the Middle Ages the church was not a State, **it was the State**; or rather, the civil authority (for a separate society was not recognized), was merely the **police department** of the Church." John N. Figgis, From *Gerson to Grotius*, p. 4*

This idea of the church ruling in temporal as well as in spiritual affairs was fleshed out in **1302** when Pope **Boniface VIII** wrote a significant papal bull (personal letter) titled **Unam Sanctam**:

*“We are informed by the texts of the gospels that in this [Roman Catholic] Church and in its power are **two swords**; namely, the **spiritual** and the **temporal**. Both, therefore, are in the **power of the Church**, that is to say, the **spiritual** and the **material** sword, but the **former [the spiritual]** is to be administered **for** the Church but the **latter [the temporal]** by the Church; the **former [the spiritual]** in the hands of the priest; the **latter [the temporal]** by the hands of kings and soldiers, but at the will and **sufferance of the priest.**”*

Ellen G. White echoed the historians:

*“The spirit of compromise and conformity [of the early Christian church] was **restrained** for a time by the **fierce persecutions** which the church endured under paganism. But as **persecution ceased**, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions.”* *GC*, p. 49

In agreement with church historians, Ellen White echoed the first **three stages** of Rome:

*“The **vast empire** of Rome [stage #1: the hornless dragon] **crumbled to pieces**, and from **its ruins** [stage #2: the ten-horned dragon] rose that mighty power, the **Roman Catholic Church** [stage #3: the little horned dragon]. This church boasts of her infallibility and her hereditary religion.”* *Manuscript Releases*, volume 1, p. 50

How did the Papacy Lose Freedom and the Sword?

So, what presently keeps the papacy in captivity and prevents it from using the civil sword? The late **Malachi Martin**, the **Jesuit** priest, **exorcist** and **confidant** of Pope John Paul II, inadvertently gave the reason in **1986**:

*“[For] **fifteen hundred years** and more [going back to the time of Constantine], **Rome [the papacy]** had kept as **strong a hand** as possible in each local community around the **wide world**. . . By and large, and admitting some*

exceptions, ***that [keeping as strong a hand as possible around the wide world]*** had been the ***Roman view*** until ***two hundred years of inactivity*** had been ***imposed*** upon the papacy by the ***major secular powers*** of the world ***[western Europe and the United States]***.” Quoted in ***Christianity Today*** (November 21, 1986), p. 26.

Martin made **three** important points in his statement:

1. First, the papacy ‘kept as ***strong a hand*** as possible in each local community around the ***wide world***’ . . . for ***fifteen hundred*** years’.
2. Second, for ***two hundred years*** before 1986, the papacy has been ***unable*** to use the strong hand of the civil sword. Going back two hundred years ***from 1986*** takes us to the time of the ***French Revolution***.
3. Third, the major ***secular powers*** of the world have imposed these 200 years of ***inactivity*** or captivity on the papacy because they no longer lend her the civil sword.

How will the Papacy Recover the Sword?

Ellen White agreed with Martin’s statement but she warned that if the major secular powers ***remove their restraint***, the papacy will be ***free*** from its ***captivity*** and recover the power of the sword. This, of course, will lead to the ***fourth stage*** of Rome.

Ellen White warned what would happen if the secular governments remove their restraint from the papacy:

*“Let the ***restraints*** [Martin’s ‘inactivity’] now ***imposed*** [Martin’s very word] by ***secular governments*** [Martin’s ‘major secular powers’] be removed, and Rome be ***re-instated*** in her ***former*** power, and there would speedily be a ***revival*** of her tyranny and persecution.” *GC*, p. 564*

The French Revolution did ***far more*** than ***free France*** from the papacy’s iron fist. In the decades that ***followed 1798***, nation after ***European nation*** followed the example of the United States and proclaimed their ***emancipation*** from the papacy’s ‘strong hand’. ***Democratic governments*** were established that guaranteed the right to worship God according to the dictates of each individual

conscience. In fact, in **1862**, Cardinal Henry Manning lamented how previously supportive nations in Europe had forsaken the papacy:

*“See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.’ And so, because the Church **seems weak**, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**.” (Henry Cardinal Manning, *The Temporal Power of the Vicar of Jesus Christ*, pp. 140, 141).*

Ellen White described the **past career** of the papacy and how she would rise to power once more in the future:

*“The influence of **Rome** in the **countries [the nations in the Old World]** that **once acknowledged** her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his **deadly wound was healed**: and all the world wondered after the beast’ **Revelation 13:3**.” *GC*, p. 579.*

*“When our nation [**the United States**] shall so abjure [**abandon**] the principles of its government as to enact a Sunday law, **Protestantism** will in this act **join hands** with **popery**; it will be nothing else than **giving life [healing the deadly wound]** to the tyranny which has long been eagerly watching its opportunity to **spring again** into **active** despotism.” *5T*, p. 711.*

*“**Protestants** will throw their whole influence and strength on the **side of the Papacy**; by a **national act [a law of Congress]** enforcing the false Sabbath, they will **give life** and **vigor [it must have lost these at some point]** to the corrupt faith of Rome, **reviving [you cannot revive what has not been wounded]** her tyranny and oppression of conscience [**as during the 1260 years**]. Then it will be time for God to work in mighty power for the vindication of his truth.” *ST*, June 12, 1893.*

*“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a **repetition** of the persecutions of the **past** are **blended**.” *9T*, p. 16.*

The Fourth Stage of Rome: The Healing of the Wound

Before we begin our study of the fourth stage of Rome in Revelation 13, let's **review the flow** of the **unbroken** prophetic chain in Daniel 7 from **605 BC to 1798 AD** (a prophecy given to Daniel in 550 BC):

- ✓ Babylon (605-539 BC)
- ✓ Medo-Persia (539-331 BC)
- ✓ Greece (331-168 BC)
- ✓ Roman Empire (168 BC-476 AD)
- ✓ Divided Roman Empire (476-538 AD)
- ✓ Little Horn (538-1798 AD)

The question that we face in Daniel 7 is this: Will this prophetic **chain continue** after the little horn/sea beast lost its power in 1798? Although Daniel 7 hints that it will, (because the little horn will be the last human power that will be broken without hand at the second coming), there is no explanation as to **how** it will happen. Revelation 13 **will expand** upon Daniel 7 and Revelation 12:17 by explaining that the little horn/sea beast received a **deadly wound** at the end of the '*time, times and half a time*', and when the deadly wound heals, it will behave as it did in the past, but on steroids! The result will be a **fourth stage** of Rome:

Revelation 13:3:

*"... his deadly wound **was healed** and **all the world** marveled and followed the beast."*

Summary of the Four Stages of Rome

Here is the **summary** of the four stages of the fourth beast—Rome:

1. The hornless dragon: The **united** Roman Empire (168 BC – 476 AD).
2. The ten-horned dragon: The **divided** Roman Empire (476- 538 AD).
3. The **little horned** dragon: Papal Rome during the 1260 years (538-1798).

4. The resurrection of the little horn/sea beast when its deadly wound is healed and it is released from prison and recovers the sword.

The Fourth Stage of Rome

In the **fourth stage** of Rome, the deadly wound will be **healed** and **papal** Rome will rise to power once more to persecute the saints, even worse than it did in the past. The **same seven-headed** and **ten-horned dragon** who persecuted the woman during the ‘*time times and half a time*’ (Revelation 12:6, 13-15) will **once more** manifest its wrath against the faithful (Revelation 12:17).

Daniel 7 and **Revelation 12:17** hint at the healing of the deadly wound and a second period of persecution, but do not explain **how** the wound will be healed and **by whom**. However, Revelation 13:11-18 will make explicit what is implicit in Daniel 7 and Revelation 12.

Even non-Adventist writers have suspected that Rome will have a **fourth stage** when the papacy’s deadly wound is healed. For example, Ayn Rand was right on target when she wrote in **1967**:

*‘The Catholic Church has **never given up** the hope to **re-establish** [she must have once had it and lost it] the **medieval union** of church and state, with a **global state** and a **global theocracy** as its **ultimate goal**.’ The Roman Church-State is **a hybrid**—a **monster** of **ecclesiastical** and **political** power. Its political thought is **totalitarian**, and whenever it has had the opportunity to apply its principles, the result has been **bloody repression**. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are **not due to a change in its ideas**, but to a **change in its circumstances** [the secular governments keep her at arms’ length] . . . The Roman **Church-State** in the twentieth century, however, is an institution **recovering from a mortal wound**. If and when it **regains** [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” Quoted in, John W. Robbins, *Ecclesiastical Megalomania*, p. 195.*

The late Evangelical writer **Dave Hunt** agreed:

*“Why do **world leaders** want to **get into bed** with the Vatican? [notice the **fornication metaphor from Revelation 17**] The **heads of state** in today’s world all recognize that the Pope wields a power which in many ways is even **greater than their own**. It is not only Catholicism’s 900 million subjects and enormous wealth that causes the world’s **most powerful governments** to cultivate friendly relations with the Roman Catholic Church; it is because Vatican City’s citizens are found in great numbers in **nearly every country**. They constitute an international network that reaches into the **inside circles** of the world’s power centers.” Dave Hunt, *Global Peace*, p. 116*

Strangely, although Hunt believed that the **harlot** of Revelation 17 represents the **papacy**, he failed to understand that the **sea beast** of Revelation 13 and the **harlot** of Revelation represent the **same papal power**. Instead, he believed that the little horn and sea beast symbolize a nasty **individual** who will sit in a **rebuilt** Jerusalem temple **after the rapture** of the church to heaven before the tribulation:

*“The **Vatican** has been **fulfilling John’s vision [in Revelation 17]** from its location **in Rome** for the past 15 centuries. Moreover, we have shown the connection to **ancient Babylon** which the **Vatican** has maintained down through history in the **paganized Christianity** it has promulgated. As for **ancient Babylon** itself, it wasn’t even in existence during the past 2300 years “to reign over the kings of the earth.” Babylon lay in ruins while pagan Rome and later **Catholic Rome, the new Babylon**, was indeed reigning over kings.”*

It is strange indeed that Hunt could believe and teach that while the harlot of Revelation 17 is symbolic of a **global apostate** Christian system, the sea beast of Revelation 13 represents a **single** apostate **individual** who will sit in the literal rebuilt Jerusalem temple!

The questions that remained **unanswered** in Daniel 7 and **Revelation 12:17** will be answered and greatly expanded in Revelation 13:11-18. **How** and **by whom** will the papacy’s wound be healed? **Who will restore** the sword to the papacy and release it from its captivity? The answer to these questions in Revelation 13 leads us, along with the beloved disciple, to **‘marvel with great amazement’** (Revelation 17:6).

Revelation 13 describes another **beast** (a nation) that **comes up** ('come up' means 'to begin to reign'—Daniel 7:2; 11:2, 3; 12:1) from the earth, the selfsame **territory** that helped the woman in Revelation 12:16. This land beast rose around the time that the sea beast received its deadly wound. This means that it must have risen as a nation in the New World around the year 1798.

Prophecy teaches that this beast will be the **deputy** or **puppet** of the sea beast; it will make an image **of** the sea beast **in its honor**, and will impose by force the sea beast's **change in the law** (the mark of the beast) on pain of death! In contrast, the faithful who keep the commandments will receive the seal of God. Identifying this beast is a **life and death matter**. Those who receive the mark of the beast will be lost and those who are sealed by God will be saved!

Characteristics of the Earth Beast

Our search will reveal that the beast that will heal the sea beast's wound is the **unlikeliest** of all nations! It will have a dual personality, **claiming** to be one thing but **practicing** another. Ellen White identified it:

*"What nation of the **New World** was **in 1798 rising** into power, giving **promise** of strength and greatness, and attracting the attention of the world? The application of the symbol admits of **no question. One nation, and only one,** meets the specifications of this prophecy; it points **unmistakably** to the United States of America."*

*"Both the **appearance** of this beast and the **manner of its rise** indicate that the nation which it represents is **unlike** those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as **beasts of prey**, rising when 'the four winds of the heaven strove upon the great sea.' Daniel 7:2. In **Revelation 17** an angel explained that **waters** represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. **Winds** are a symbol of strife. The four winds of heaven striving upon the **great sea** represent the terrible scenes of **conquest and revolution** by which kingdoms have attained to power.*

But** the beast with lamblike horns was seen "coming up out **of the earth.**" Instead of **overthrowing other powers** to establish itself, the nation thus represented must arise in territory **previously unoccupied** and grow up **gradually and

peacefully. It could not, then, arise among the ***crowded and struggling*** nationalities of the ***Old World***—that ***turbulent sea*** of "peoples, and multitudes, and nations, and tongues." It must be sought in the ***Western Continent***." *GC*, pp. 439, 440

How can we be sure that Ellen White's assessment is correct? Let's review the characteristics:

- ✓ **#1:** We know that the earth beast represents **a nation** and not an **individual** because a beast in prophecy represents a nation. The fact that the **little horn** in Daniel 7 is the same power as the sea beast of Revelation 13 indicates that both **horns and beasts** can be symbolic of kingdoms.

The noted Bible commentator, **Adam Clarke** wisely remarked about this lamb-horned beast:

*"As the seven-headed beast is represented as having **ten horns**, which signify so **many kingdoms** leagued together **to support** the **Latin Church**, so the beast which rises out of the earth has also two horns, which **must consequently represent two kingdoms**; for if horns of a [sea] beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol **whenever it is used** in a similar way in any other part of this book."*

- ✓ **#2:** The earth beast became a nation (1776, 1787, 1791) when the sea beast was about to receive its deadly wound at the end of the 42 months in 1798. As the papacy **was declining** and at the point of being mortally wounded by France, this nation **was rising!** The **historical flow** of Daniel 7 and Revelation 13:1-10 **gives us the timing** of the earth beast's rise to power. Here is the prophetic chain:

- #1: Lion: Babylon (605-539 BC).
- #2: Bear: Medes and Persians (539-331 BC).
- #3: Leopard: Greece (331-168 BC).
- #4: Dragon: Rome (168 BC-476 AD).

- #5: Ten Horns: Divided Rome (476-538 AD).
- #6: Little horn/sea beast: Papal Rome during the *'time, times and half a time'* (538-1798 AD).
- #7: Little horn/sea beast **wounded** with the sword and sent into **captivity** (1798).
- #8: The **earth beast is rising** at the time when the sea beast received its deadly wound and went into captivity:

Revelation 13:10, 11:

*"He who leads into captivity shall go into **captivity**; he who kills with the **sword** must be killed with the sword. Here is the patience and the faith of the saints. **Then** I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon."*

- #9: The deadly **wound/captivity stage** has lasted from 1798 till the present (because of the secular governments' restraint).
 - #10: **Still future:** The deadly **wound will be healed** when the secular governments, by the influence of the United States, **remove** the restraint and restore the sword.
- ✓ #3: When John saw this beast in vision, it was **just sprouting** like a plant (cf. Matthew 13:7). It had not yet reached the apex of its power.

- ✓ #4: In contrast to the beasts of Daniel 7, the earth beast did not rise in the midst of multitudes, nations, tongues and peoples. It must have risen to power in a **different place** than the previous beasts that ruled in **Asia** and **Europe**.

The fulfillment of the prophetic chain moves from **east to west**. The first two kingdoms of Daniel 7 are **Asian** and the **next two** rise in Europe. Thus, this nation must rise somewhere **west** of Asia and Europe and the **American continent** is directly west of Europe.

- ✓ #5: It must have risen in a **sparsely populated** area where there were no waters (Revelation 17:15; Isaiah 17:12, 13) and before its rise to

power, must have given refuge to the persecuted woman in Europe (Revelation 12:16).

- ✓ #6: In Revelation 13:11 there is no reference to **winds churning** up the waters or **savage beasts** warring against the previous powers for the ascendancy. The prophecy of Daniel 7 tells us that each successive beast fought against, **defeated**, and **replaced** the previous one. However, this lamb-horned beast is radically different than the previous ones. This beast is contemporaneous or co-exists with the first beast, yet the first beast is much older. Instead of warring against the sea beast that immediately preceded it and taking its place, it actually **helps the sea beast** recover its lost power and will **honor it** by building an image **of** and **to it** and imposing its mark.
- ✓ #7: After its slow rise, this nation would grow into a **worldwide superpower economically** (forbidding to buy or sell), **militarily** (enforcing the mark of the beast on pain of death), and **politically** (convincing all nations to worship the first beast).

The growth of population in the United States describes its growth:

1701: 260,000
1776: 2.8 million
1800: 5,236,000
1900: 76,212,000
1950: 151,325,000
2025: Over 350 million

- ✓ #8: Seventh-day Adventist interpreters have been accused of being **inconsistent** when they teach that the two lamblike horns represent **two principles** upon which the United States was built. Why, they say, do we believe that the two horns represent two principles in Revelation 13, while at the same time we teach that horns **symbolize kingdoms in other** places of Daniel and Revelation? (such as the ten horns on the fourth beast of Daniel 7 and the ram of Daniel 8) As we continue our study, we shall see that there is no contradiction at all! We will understand that, at the foundation of two principles, is the idea of one nation with **two distinguishable** and separate kingdoms.

The earth beast is a **single beast** or nation with **two** lamb-like horns. In other words, **one nation** in which there are **two kingdoms**. The **closest parallel** is in Daniel 8:3:

*“Then I lifted my eyes and saw, and there, standing beside the river, was **a ram** which had **two horns**, and the two horns were high; but one was higher than the other, and the higher one came up last.”*

The angel interpreter explained that these **two horns** represent **two kingdoms** in **one nation**, the **Medes and Persians**:

*“The ram which you saw, having the two horns—they are the **kings [kingdoms] of Media and Persia.**”*

- ✓ #9: The word ‘lamb’ appears in Revelation **29 times** and it **always refers** to Christ. The conclusion is that this nation would claim to believe in the same two kingdoms that Christ, the Lamb believed in, but would **contradict its profession** and speak like the persecuting seven-headed dragon of Revelation 12. Ranko Stefanovic explained:

*“The symbol of the lamb in Revelation **always refers** to Christ, which suggests that the reference here is **not to any lamb** but clearly **to the Lamb**. Thus, the appearance of the earth beast is described in **Christ-like terms**, suggesting a very possible history of this power, with a religious overtone.” Ranko Stefanovic, *Revelation of Jesus Christ*, p. 419*

A Two-Stage Career

Revelation 13:11 **encapsulates** the **entire career** of the earth beast. It is **customary** for Revelation to describe the **beginning and ending point** of a prophetic chain at the very inception of the prophecy (cf. Revelation 3:21, Revelation 8:1-5; 11:19; and Revelation 15:1).

When Revelation 13:11 describes the earth beast as having two lamb-like horns but speaking like a dragon, it does not mean that it acts **simultaneously** like a lamb and a dragon at the **beginning of its career!** When it **first rises** from the earth, it has two horns like a lamb and **only later**, while it still has the horns like the lamb on its head, it speaks like a dragon.

Structurally, **Revelation 13:11** summarizes the **two-stage career** of the earth beast, and **verses 12-18** zero in on the dragon stage. The prophecy points out that when it sprouted from the earth, the earth beast was **benign**. It safeguarded the simultaneous **but separate** existence of two kingdoms within a **single nation**. In contrast to the papacy during the 1260 years, the earth beast stood for the separation of the kingdom of the **church** from the kingdom of the **state** which resulted in the inalienable **God-given principles** of civil and religious liberty.

Ellen White wrote about the first stage of the earth beast as it was rising to power:

*"The lamblike horns indicate **youth**, **innocence**, and **gentleness**, fitly representing the character of the United States when presented to the prophet as "coming up" **in 1798**. Among the Christian exiles [**going back to the Colonial period**] who **first fled** [**Revelation 12:15, 16**] to **America** and sought an asylum from **royal** oppression and **priestly** intolerance were many who determined to establish a government upon the broad foundation of **civil** and **religious** liberty. Their views found place in the **Declaration of Independence**, which sets forth the great truth that 'all men are created equal' and endowed with the **inalienable right** to 'life, liberty, and the pursuit of happiness'. And the **Constitution** guarantees to the people the **[1] right of self-government**, providing that representatives elected by the popular vote shall enact and administer the laws. **[2] Freedom of religious faith** was also granted, every man being permitted to worship God according to the dictates of his conscience. **[1] Republicanism** and **[2] Protestantism** became the **fundamental principles** of the nation. These principles **are the secret** of its power and prosperity. . ." GC, p. 441*

However, the prophecy tells us that **later in its career**, the earth beast would **repudiate** its founding principles and speak like the seven-headed and ten-horned **persecuting dragon** of Revelation 12:17. The **Dragon** (Satan in stealth mode) would unleash his wrath by using the earth beast **as its marionette** just like he **Dragon** (Satan in stealth mode) had **used the papacy** during the 1260 years. **Repudiating** its founding principles while **claiming** to uphold them, the earth beast would perform its work in the **presence** of the sea beast, exercise its **authority**, command all to **worship** it, make an **image of it, in its honor**,

forbid **buying and selling**, legislate a **death decree** against the saints and impose the sea **beast's mark** on pain of the loss of religious and civil liberties.

Rome's Puppet

So far we have identified the sea beast of Revelation 13:1-10 as the Roman Catholic papacy and the **land beast** of Revelation 13:11 as a symbol of the United States. We have noticed that the **two lamblike horns** point us to a nation that in its founding documents, recognized the simultaneous and legitimate existence of two **separate** kingdoms—church and state—within a **single nation**. The existence of these two kingdoms lay at the foundation of civil and religious liberties.

What is **the image** of the beast that the earth beast will set up **in its honor**, and what biblical evidence do we have to conclude that the United States will be instrumental in bringing about a **fourth stage of Rome**? After all, the United States is a long way from Rome!

The answer is that the earth beast will be papal **Rome's puppet**! Everything that apostate Protestantism allied with the government will do, will have the **primary objective** of pleasing the papacy and **restoring the power** it lost in the past. Ellen White explained:

*"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. They are working in blindness. They do not see that if a **Protestant government** sacrifices the principles that have made them a free, independent nation, and **through legislation** brings **into the Constitution principles** that will propagate **papal** falsehood and **papal delusion**, they are plunging into the **Roman horrors of the Dark Ages.**" Review and Herald Extra, December 11, 1888.*

Thus, the **apostate Protestant churches** will strong arm Congress for legislation that will result in the loss of religious and civil liberties. The United States will **claim** to uphold its founding principles while at the **same time** it will repudiate them and speak like the persecuting dragon of Revelation 12. This behavior will **image** the papacy's behavior during the 1260 years. It will be a **replica** of the principles that lay at the foundation of papal Rome.

Following is the irrefutable evidence that the United States, by uniting church and state, will make an **image or replica** of what the papacy **was** during the 1260 years.

- ✓ **First and foremost:** Revelation 13 clearly tells us that the United States will have a **Roman element**. How do we know? Because verse 11 says that it will speak like the **dragon** of **Revelation 12:17** and the seven-headed and ten-horned dragon of Revelation 12:6, 13-15 is a **symbol of papal Rome**. For this reason, Ellen White wrote that Protestants presently have a Roman element:

*“**Stealthily** and **unsuspectedly** she [the papacy] is strengthening her **forces** [her allies] to further her own ends when the time shall come for her to strike. All that she desires is **vantage ground**, and this **is** already being given her [in context by Protestants]. We shall soon see and shall feel what the purpose of the **Roman element** [the use of the civil power] is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” GC, p. 581*

- ✓ **Second:** Revelation 13:12 tells us that the land beast will exercise all the **authority** of the **first beast** (verse 12).
- ✓ **Third:** According to Revelation 13:12, 14, the actions of the earth beast will be done ‘in the **presence** (NRSV, NET: ‘on behalf’) of the **first beast**. The word ‘presence’ is the same that appears in Revelation 13:13 (Revelation 19:20) where the land beast will make fire come down from heaven **in the sight** of men, no doubt to **impress and entice** them to worship the image of the beast!
- ✓ **Fourth:** According to Revelation 13:12, the land beast will command all all on the earth to **worship** the **first beast**.
- ✓ **Fifth:** According to Revelation 13:15, the land beast will make an image **of the first beast** (verse 15; genitive case).

The word ‘image’ [εἰκόν] refers to a **likeness** or replica of someone or something. **Matthew 22:20** describes the image of Caesar on the Roman Denarius. The word also describes the idolatrous **images of the gods**

fashioned by the pagans, as well as **Jesus** as the image of the invisible God (Romans 1:23).

Thus, in order to ascertain what the image of the sea beast is like, we must first review the shape of the original because the image is a replica or reflection of the sea beast in its honor (cf. Luke 20:24; 2 Corinthians 3:18). The crucial question is this: What was the central characteristic of the Roman Catholic papacy during its heyday? In other words, what makes the papacy, the papacy? We have shown that the word ‘papacy’ refers to a church that employs the power of the state to accomplish its own purposes. Ellen White explained clearly and succinctly what the image of the beast is:

*“But **what** is the ‘image to the beast’? And **how** is it to be formed? The image is made by the two-horned beast, and is an image **to** the beast. It is also called an image **of** the beast. Then to learn what the image is like and how it is to be formed we must study the **characteristics of the beast** itself—the papacy.*

*“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she **lost the Spirit** and power of God; and in order to **control the consciences** of the people [***because the Holy Spirit no longer did***], she sought the **support of the secular power**. The **result was the papacy**, a **church** that controlled the power of the **state** [***notice here that Ellen White correctly defines the meaning of the word ‘papacy’ as the union of church and state***] and employed it to further her own ends, especially for the punishment of ‘heresy.’*

*In order for the **United States to form** an image of the beast, the **religious power [the church]** must so **control the civil government [secular sword of the state]** that the authority of the **state** will also be employed by the **church** to accomplish her own ends” *GC*, p. 443*

As we have seen, the papacy during the 1260 years united the church with the state and then **freely** used its punitive sword to punish those who dissented from her doctrines and practices. The Protestants in the United States (the land beast) will make a **replica** of this. They will work

upon the secular power to safeguard their institutions and to punish those who dissent.

By making an image of the first beast, the United States will disown and contradict its own founding principles and make an image or replica of what the papacy did during the 1260 years. As a result, much of the history of what the papacy did during the *'time, times and half a time'* will be repeated in the end time.

- ✓ **Sixth**: According to Revelation 13:14, the earth beast will make the image **to honor** the first beast (verse 14; **to** the beast' dative case).
- ✓ **Seventh**: The land beast will impose the **mark** of the **first beast** and forbid buying and selling to those who refuse to receive it (verses 16, 17).

Two Kingdoms in one Nation

These characteristics point to **one nation alone**—the United States of America. In its founding documents, in **1776** (the Declaration of Independence), in **1787** (the Constitution), and in **1791** (the Bill of Rights—the first Ten Amendments) the United States **separated** church and state which resulted in full civil and religious liberty. Since its origins, the nation has **grown** to become the greatest nation on earth.

But someone might ask: In what sense can we say that the United States is **one nation** with the **two kingdoms** that Christ, **the Lamb**, recognized. After all, the *Pledge of Allegiance* refers to only **one nation** under God, **indivisible**.' According to Jesus, the **one Roman Empire** had **two separate kingdoms, God's and Caesar's**:

Matthew 22:21:

*"And He said to them, "Render therefore to **Caesar** the things that are Caesar's, and to **God** the things that are God's."*

During His **trial**, Jesus recognized the simultaneous existence of **two kingdoms in Rome** when He said **to Pilate**: *'my kingdom is not of this world'* (John 18:36).

Pilate ruled the kingdom of this world, and Jesus the kingdom of **the church** (Matthew 13:38, 47,48). Both Pilate and the Jewish leadership recognized that Rome had its laws and the Jewish Church had theirs (John 18:31; 19:7)

On the **Mt. of Temptation** (Matthew 4:8-10), Jesus refused to take over the kingdoms of the world, and after feeding the **five thousand**, when the multitudes wanted to make Him king, He refused (John 6:15). When Satan through **Peter** suggested that Jesus should not go to the cross, Jesus rebuked Satan and him and when he used the sword in the Garden to defend Christ, He was sternly rebuked in words similar to Revelation 13:10. When Jesus spoke of the **kingdom of God** or the kingdom of heaven, He was referring to the church, not the state.

Does the United States recognize, in its founding documents, **two distinct kingdoms in a single nation?**

The answer is a resounding yes! Even a hasty reading of the writings of the Constitutional Fathers reveals that they firmly believed in the existence of **two kingdoms** in the **United States** that must **remain separate**. According to their view, the church was to use the **spiritual sword** of the Spirit to persuade people by the preaching of the Word while the state was to use the **civil sword** to preserve the civil order of society.

The **nascent** nation was established upon **two great principles** that were, in turn, founded on the idea of **two separate kingdoms**:

- ✓ **Republicanism** (representative civil government with the civil sword)
- ✓ **Protestantism** (representative religious government with the sword of the Spirit)

Definitions of Republicanism and Protestantism

In this sense, the United States is a republican and Protestant nation:

***Republicanism** is an ideology of being a citizen in a state as a republic (rather than as a monarchy or dictatorship) under which the people hold popular*

sovereignty. Many countries are "republics" in the sense that they are not monarchies."

*"**Protestantism** means that individuals are free to profess and by argument to proclaim and defend the religious convictions of their conscience without the interference of government."*

During the period of papal rule, all matters were decided and enforced in civil and religious matters by the pope and the king. The power flowed from **top to bottom**. When the king spoke in civil matters and the pope spoke in religious matters, the people were simply expected to **obey without question**.

The Constitutional Fathers established a **revolutionary system** of government that flowed from **the bottom up**—a government **of** the people, **by** the people and **for** the people in which citizens could enjoy full civil and religious liberty.

The **foundational idea** behind this concept was that of **two kingdoms in one nation**, each with its own sword and operating separate one from the other. This was one of the most revolutionary experiments in the history of the world. Ellen White, who was born only **29 years** after the **deadly wound**, explained the intentions of the Founders:

*"The **founders** of the nation wisely sought to guard against the **employment of secular power** on the part of the church, with its inevitable result--intolerance and persecution." GC, p. 442*

In this way the Founding Fathers **rejected the Roman Catholic view** that it is legitimate for the church to use the power of the state to enforce its beliefs and practices. Instead, the Founding Fathers established a government that **returned to the view of church and state** that had characterized Jesus and the earliest church, one that separated church and state and guaranteed freedom to worship God according to the dictates of conscience.

Let's take some time to examine several statements from the writings of the Founders of the nation:

George Washington

George Washington was a most important member of the Founders for three reasons:

- ✓ He was the **liberator** of the United States from **British rule**
- ✓ He was the **first president** of the United States
- ✓ He presided over the **Constitutional Convention**

The **Baptist Delegation of Virginia** wrote a letter to Washington on **August 8, 1789** **congratulating** him for his election as the first president of the United States and **asking him** if the Constitution that had been ratified in **1787** **without a Bill of Rights** was sufficient to guarantee civil and religious liberty.

Washington **wrote back**, reassuring the Baptist churches in Virginia that the new Constitution provided **sufficient guarantees** of religious freedom, despite not having a Bill of Rights. Here was George Washington's response:

*"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of **any ecclesiastical society**, certainly I **would never have placed my signature on it**; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish **effectual barriers against the horrors of spiritual tyranny and every species of religious persecution**. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a **good citizen [civil kingdom]** and being **accountable to God alone for his religious opinions [religious kingdom]**, ought to be **protected** in worshiping the Deity according to the dictates of his own conscience."*

Benjamin Franklin

*"When religion is good, I conceive that it will **support itself**; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the **help of the civil powers**, 'tis a sign, I apprehend, of it being **a bad one**." (Quoted in Clifford Goldstein, Day of the Dragon, p. 77*

Thomas Jefferson

I have had the privilege of visiting the **Jefferson Memorial** in Washington D. C. several times. **Etched** on the white marble of the Monument are the following words:

*“Almighty God hath created the **mind free**. All attempts to influence it by **temporal punishment or burdens**. . . are a departure from the plan of the Holy Author of our religion. . . No man shall be **compelled** to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men **shall be free** to profess and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively.”*

In a letter to Benjamin Rush, Jefferson wrote:

“It behoves every man who values liberty of conscience for himself, to resist invasions of it in the case of others; or their case may, by change of circumstances, become his own.” (Thomas Jefferson, *letter to Benjamin Rush*, April 21, 1803. From Daniel B. Baker, ed., *Political Quotations*, Detroit: Gale Research, Inc., 1990, p. 189.)

Jefferson described the limits of the civil government:

*“The **legitimate powers of government** extend to such acts **only** as are **injurious to others**. It does me no injury for my neighbor to say that there are twenty gods, or no gods. It neither picks my pocket nor breaks my leg.”* (Thomas Jefferson, *Writings*, p. 285)

In **1782** Jefferson wrote that truth does not need the support of government:

*“It is error alone which needs the support of government. **Truth can stand by itself**.”* (Thomas Jefferson, *Notes on Virginia*, 1782; from George Seldes, ed., *The Great Quotations*, Secaucus, New Jersey: Citadel Press, 1983, p. 363)

Jefferson knew full well what had happened when the papacy joined church and state:

*“Is **uniformity [in matters of religion]** attainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been **burnt, tortured, fined, imprisoned**; yet we have not advanced one inch towards **uniformity [of belief and practice]**. What has been the effect of coercion? To*

make one half the world **fools** and the other half **hypocrites**. To support roguery and error all over the earth.” (Thomas Jefferson, Notes on Virginia, 1782; from George Seldes, editor., The Great Quotations, Secaucus, New Jersey: Citadel Press, 1983, p. 363)

Jefferson warned about the dangers of the **clergy using the power of the state** to enforce religion:

“The **clergy**, by getting themselves established by law and **ingrafted into the machine of government**, have been a very formidable engine against the **civil and religious** rights of man.’ (Letter to J. Moor, 1800).

“History, I believe, furnishes **no example** of a **priest-ridden people maintaining a free civil government**.” (Letter to von Humboldt, 1813)

“In every country and in every age, **the priest has been hostile to liberty**. He is always in alliance with the despot, abetting his abuses in return for protection to his own.” (Letter to H. Spafford, 1814)

“To suffer [**allow**] the **civil magistrate** to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a **dangerous fallacy** which at once **destroys all religious liberty**, because he, being of course judge of that tendency, will make his opinions the rule of judgment and approve or condemn the sentiments of others only as they shall square with or differ from his own” (Statute for Religious Freedom, 1779).

“**Reason** and **free inquiry** are the only effectual agents against error. Give a loose to them, they will **support the true religion** by bringing every false one to their tribunal, to the test of their investigation. They are the natural enemies of error, and of error only.” (Notes on Virginia, 1785)

Several years after the drawing up and ratification of the founding documents of the nation, **Jefferson could look back** with pride at how the experiment had proved a success:

“We have solved **by fair experiment** the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which

are the inductions of his own reason and the serious convictions of his own inquiries" (Letter to the Virginia Baptists, 1808).

Danbury Baptist Association

The Danbury Baptist Association of Connecticut wrote to President Thomas Jefferson on **October 7, 1801**, to complain about the **infringement** of their religious liberty rights by their **state legislature**:

*"What religious privileges we enjoy (as a minor [**minority**] part of the State) we enjoy as favors **granted**, and not as **inalienable rights**; and these favors we receive at the expense of such **degrading acknowledgments**, as are inconsistent with the rights of freemen."*

In a letter addressed to the **Danbury Baptist Association** in **January of 1802**, Jefferson expressed his understanding of the **first two clauses** of the First Amendment by referring to the **metaphor of the wall** which he most likely borrowed from Roger Williams:

*"Believing with you [**the Danbury Baptists**] that **religion** is a matter which lies solely between Man and his God, that he owes account to none other for **his faith** or **his worship**, that the **legitimate powers** of government reach **actions only**, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus **building a wall of separation between Church and State.**"*

James Madison Statements

James Madison, who is called the '**Father of the Constitution**,' expressed his views on the relationship between religion and the government:

*"There is **not a shadow of right** in the general government to **intermeddle with religion**. Its **least interference** with it [**religion**] would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject that I have warmly supported religious freedom."*

*"An **alliance or coalition** between Government and religion cannot be too carefully guarded against . . . Every new and successful example therefore of a **PERFECT SEPARATION** between ecclesiastical and civil matters is of importance*

... religion and government will exist in greater purity, **without [rather] than with the aid of government.**" [James Madison in a letter to Livingston, 1822, from Leonard W. Levy- *The Establishment Clause, Religion and the First Amendment*, page 124]

"The **experience of the United States** is a happy disproof of the error so long rooted in the **unenlightened minds of well-meaning Christians**, as well as in the corrupt hearts of **persecuting usurpers**, that without a **legal incorporation [legislation]** of religious and civil polity, neither could be supported. A **mutual independence** is found most friendly to **practical Religion**, to **social harmony**, and to **political prosperity.**" [James Madison, Letter to F.L. Schaeffer, Dec 3, 1821]

"[I]t **may not be easy**, in every possible case, to trace the **line of separation** between the rights of religion and the Civil authority with such distinctness as to avoid collisions and doubts on unessential points. The **tendency to usurpation** on one side or the other, or to a corrupting coalition or alliance between them, will be best guarded against by an **entire abstinence of the Gov't from interference in any way whatsoever**, beyond the necessity of preserving **public order**, and **protecting each sect** against trespasses on its legal rights by others." [James Madison, in a letter to Rev Jasper Adams spring 1832, from James Madison on Religious Liberty, edited by Robert S. Alley, pp. 237-238]

Madison affirmed in **1822** that the United States was teaching the world **two most important truths**:

"We are teaching the world the great truth that Governments do better without Kings and Nobles than with them [**republicanism**]. The merit will be doubled by the **other lesson** that Religion flourishes in greater purity, **without** than with the aid of Government [**Protestantism**]." [James Madison, Letter to Edward Livingston, July 10, 1822 The Writings of James Madison, Gaillard Hunt].

"No distinction seems to be more obvious than that between spiritual and temporal matters. Yet whenever they have been made **objects of Legislation**, they have **clashed and contended** with each other, till one or the other has **gained the supremacy.**" [James Madison in a letter to Thomas Jefferson Oct-Nov 1787]

Sometimes when I am lecturing on this subject I ask the question: **To how many kingdoms** do Christians in the United States belong? Rarely has the answer been ‘two’.

The fact is that Christians are **citizens of two kingdoms** in the **same country**. They are citizens of the United States **by birth** and citizens of the heavenly kingdom by the **new birth**. We have an **earthly passport** that identifies our earthly country of origin and we have a **heavenly passport**, the blood of the Lamb, which identifies us as citizens of Christ’s heavenly kingdom, the church.

United States Constitution

Frequently Christian activists will say that separation of church and state appears **nowhere in the Constitution**. This is technically true, if we mean that the **actual expression**: “*separation of church and state*” is not there. However, although the specific words are not there, **the concept** is clearly and explicitly **contained** in the First Amendment to the Constitution. The First Amendment guarantees full civil and religious liberty which requires the separation of the church from the state. Here are the three clauses of the First Amendment:

*“[**clause #1**]: **Congress** [*the civil legislature*] **shall** [*stronger than ‘will’*] **make no law** respecting an **establishment** of **religion**, [**clause #2**]: or prohibiting the **free exercise** thereof; or [**clause #3**]: abridging the freedom of **speech**, or of the **press**; or the right of the people peaceably to **assemble**, and to petition the Government for a **redress of grievances**.” [*do them justice*]*

The **intent** of the First Amendment was and is not to forbid the establishment of **a** specific **church** or **religion** over and above every other church or religion. The word ‘*religion*’ in the First Amendment has no **definite** or **indefinite** article.

Clearly, the First Amendment forbids Congress from drawing up laws that mandate specific religious belief or practice, or prohibit free religious expression. In this sense the Constitution clearly contains the concept of the **separation of church and state** because the state is forbidden to **make laws** that **establish** religion or **prohibit** its free exercise. The state can have **nothing to do with religion** except to protect everyone’s right to believe and practice it freely, or not, according to the dictates of their own conscience.

Notably, the **third clause** of the First Amendment guarantees **full civil rights**. Thus the First Amendment contains the principles of **civil and religious liberty!**

Sadly, according to Revelation 13, the beast from the earth **will morph** into an enemy of its own principles by **speaking like the seven-headed dragon** that persecuted the woman for **1260 years** (Revelation 12:17). By doing this, it will make an **image** of the papacy. While it will **claim** to defend civil and religious liberty, it will **contradict** its profession by its actions.

We are told that the nation will speak like a dragon. We have encountered this dragon before. In Revelation 12:1-5 it was Satan working through **Rome** to slay the male child. In Revelation 12:6, 13-15, it was Satan working through **Rome** to slay the woman, and in Revelation 12:17 it will be Satan working through **Rome's instrument**, the United States.

Revelation 13:11 tells us that the earth beast will **speak** like the dragon, that is, like Rome. The question is: How does a nation speak? The answer is, that it speaks through the representatives that the people have elected. The duly elected representatives of the Congress of the United States are the voice **of** the people, **by** the people and **for** the people. Ellen White explained:

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy.” GC, p. 442

The Supreme Court

It seems impossible that the United States Congress could ever legislate **Sunday** and **anti-Sabbath laws**, especially considering that the First Amendment **strictly forbids** Congress from making any law that establishes religion or forbids its free exercise. However, this would not be any more absurd than for a lamb-horned beast to speak like a dragon! **How** could this ever happen? The answer is found in **how** our system of government works. The United States government works in **three** separate **branches**:

1. **Legislative**: Passes the laws.
2. **Executive**: Enforces the laws.

3. **Judicial**: Interprets the laws.

The **most powerful** branch of government in the United States is the **judicial**, particularly the Supreme Court. This tribunal has **nine justices**, and it is their responsibility to determine if a law passed by Congress is **constitutional**. The Supreme Court can **strike down laws** that have been passed by Congress and **Executive Orders** that have been passed by the president.

- ✓ The Supreme Court has **nine** justices. **Six** are Roman Catholics, one is an **Episcopalian** but was brought up Roman Catholic, one is a Jew, and the newest, Ketanji Brown Jackson, claims to be a **non-denominational** Protestant. It is amazing that in a nation that has been predominantly Protestant, there is only one Protestant on the court, and she belongs to no denomination!
- ✓ The **election** in the year 2000 exemplifies how much power resides in the Supreme Court. Basically, in that year, the Supreme Court elected the president of the United States.
- ✓ The Supreme Court on **June 26, 2015** legalized **gay marriage** on a federal level and there is no lower court in which the final decision can be appealed!
- ✓ Prophecy teaches that at some point in the future, the Supreme Court will declare that **unconstitutional laws** are constitutional. Congress will pass a law that establishes **Sunday** as the national day of worship and eventually will pass a law that forbids the free exercise right to keep the Sabbath.
- ✓ In this way, the nation that claims to respect civil and religious liberty (the two horns like a lamb) will deny its profession in practice by speaking like a dragon, that is, **like Rome**.
- ✓ In a time of a **national emergency** and crisis (cf. Matthew 24:6-9), the Supreme Court will **not** strike the First Amendment but rather contradict it in practice while claiming to uphold it.

The prophecy of Revelation 13:11-18 clearly indicates that the United States will **eventually violate both** the Establishment Clause and the Free Exercise Clause of the First Amendment. It will not get rid of them, but rather preserve

them **in theory**, but deny them in practice. The land beast will not only compel all to **obey the authority** of the papacy by keeping Sunday, thus **establishing** religion, but will also **forbid the observance** of the Sabbath, thus forbidding the free exercise thereof. Ellen White prophetically understood this when she wrote:

“The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives.” (*Maranatha*, p. 177)

When Protestants in the United States enforce the mark of the beast by civil authority, the process will have come full circle. Just as the papacy destroyed the apostolic view of the separation of church and state, so apostate Protestantism will overturn the view of church and state that was established and taught by the Founding Fathers of the United States.

The stories of **Daniel 3 and 6** illustrate on a **small scale** how the establishment of religion and the restriction of its free exercise will result in the elimination of religious and civil rights and lead to persecution.

Daniel 3 and the Establishment Clause

The foundational **background** to Revelation 13:11-18 is found in **Daniel 3**. Both of these passages describe a **beast** (Nebuchadnezzar for a time lived as a beast), an **image**, a command by the **civil power** to **worship** the image, on pain of **death** against dissenters.

Nebuchadnezzar, the civil ruler of literal Babylon, **established** a religious observance. He **made an image** and **commanded** all nations, tongues and peoples to worship it. Those who refused to comply with this **religious decree enforced by the state** were to be deprived of their **ultimate civil right**—life itself! In doing this, the **king overstepped** his legitimate realm of authority, which was limited to civil affairs. The establishment of religion ended in **persecution** against those who failed to comply.

The three young men who refused to worship the image are shown **elsewhere in the book** to be **respectful** of the king’s **legitimate civil commands**, but when the king **crossed the line** between civil law and religious duty the young men drew a **line in the sand**. When the civil power overstepped its legitimate

bounds, the three young men **chose to obey God** rather than man, and as a result, they were condemned to the **fiery furnace**.

In the final instance, the three young men had **no human court** of appeal and it looked like the king had all the cards. In fact, the king defiantly raised his hand to heaven and **roared like a dragon**:

“And what god will be able to deliver you from my hand?”

Jesus answered that question when He **personally and spectacularly** intervened to **deliver** His faithful servants from the devouring flames.

The central theme of Daniel 3 is, **who is in control** of the flow of history, God or Nebuchadnezzar. The **omniscient God** had **announced** in the previous chapter how history would flow from the time of Nebuchadnezzar to the setting up of God’s everlasting kingdom. Nebuchadnezzar, **did not like** God’s scenario of history, so he presumptuously attempted to **change God’s prophetic** calendar—**His times**. By building an image of solid Gold, he claimed that history would unfold according to his scenario, **not** God’s.”

There are several links between Daniel 2 and 3:

- ✓ The word **‘gold’** in Daniel 2 and 3 links the chapters.
- ✓ The word **‘image’** is identical in both chapters.
- ✓ The expression ‘I have **set up**’ is repeatedly used in the chapter (verses 1, 2, 3 (2 times), 5, 7, 12, 14, 15, 18).
- ✓ We are reminded that in Daniel 2 God had told the king that He would **‘set up’** the eternal and **indestructible** kingdom (3:1, 2, 3, 7, 12, 14, 15 and 18). For that reason, the king **set up** an image to announce that his own kingdom would be eternal and indestructible.

Ellen White linked Daniel 2 and Daniel 3:

*“The words, ‘Thou art this head of gold,’ had made a deep impression upon the ruler’s mind. Verse 38. **The wise men** of his realm, taking advantage of this and of his return to idolatry, proposed that he make **an image similar** to the one seen in his dream, and **set it up** where all might behold the head of gold, which had been interpreted as representing his kingdom.*

*“Pleased with the flattering suggestion, he determined to carry it out, and **to go even farther**. Instead of reproducing the image as he had seen it, he would **excel the original**. His image should **not deteriorate** in value from the head to the feet, but should be **entirely of gold**—symbolic throughout of Babylon as an **eternal, indestructible, all-powerful** kingdom, which should **break in pieces [terminology from Daniel 2]** all other kingdoms and **stand forever**.” PK, p. 504*

As the story of Daniel 3 unfolded, the king appeared to have all the power and control. He **raised the image** in boldfaced defiance of God’s perspective of history. **He commanded** everyone to bow and worship the image, and all nations, tongues, and peoples bowed to the king’s command. **He gave** a death decree against anyone who failed to recognize his authority. **He heated** the furnace seven times hotter than ever before and **he** had the young men cast into the fiery furnace.

However, the story reveals that the power and control of the king **were limited**. While all present obeyed the king’s order, there was a **small remnant** of three who **contested** his supremacy—they openly declared their allegiance to the **God of heaven**. They would not recognize the king’s **establishment** of religion. The story reveals that the king’s power was **limited** because he could not force the young men to bow and worship his image even by the threat of death. Their defiance of his authority infuriated him to the point that his face appeared like that of **a demon—dragon?** (Daniel 3:19; 4BC, p. 1169) The remnant rejected the king’s perspective of human history and declared their loyalty to the God of heaven.

The king defiantly claimed to be greater than the God of the Hebrews when he arrogantly bellowed out:

Daniel 3:15 (NIV):

*“... and **what God** shall be able to **deliver** you from **my** hand?”*

The three young men **respectfully** but firmly answered the king’s question:

Daniel 3:16, 17:

*“... O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that is the case, **our God [our God is greater than you]** whom **we serve** is able **to***

***deliver** us from the burning fiery furnace, and **He will deliver us** from your hand, O king.”*

In response, Nebuchadnezzar boastfully proclaimed his **power and control**, ordering the furnace to be heated to its maximum heat and casting the three young men into the furnace.

However, God had the **final word**. Christ—**Michael** (Daniel 12:1) personally **interrupted and overturned** the king’s power and authority by joining the three faithful ones in the furnace and delivering them.

A key word that appears at critical junctures in the chapter is ‘**deliver**’. We will see that this word describes the central theme, not only in Daniel 3, but also in Daniel 6 and Daniel 11-12. **God overturns** the evil plots of human rulers and delivers his people from certain death when they are faithful to Him.

Daniel 6 and the Free Exercise Clause

Daniel 6 illustrates, on a small scale, what happens when the civil power oversteps its bounds and forbids the **free exercise** of religion. When the freedom to practice a personal religion is curtailed, in its train comes persecution and the loss of civil liberties.

Daniel was **loved by the king** and is portrayed elsewhere in the book of Daniel as a **loyal subject** to all the **legitimate civil laws** of the Medes and Persians. He practiced **civil disobedience** only when the king overstepped his legitimate bounds as a civil ruler and enacted a religious law. When the king **crossed the line** between civil and religious matters, Daniel drew a line in the sand and commended his case to God.

Chapter 6 describes a group of evil princes who were envious of Daniel and wanted to kill him. These **princes** were certain that they were in **full control** of the circumstances because the decrees of the Medes and Persians could **not be altered** or changed. Like in the case of Herod, the DRAGON was using human ‘dragons’ to accomplish his objectives:

*“The enemies of Daniel left the presence of Darius, rejoicing over the snare now securely laid for the servant of Jehovah. In the **conspiracy** thus formed, **Satan** had played an important part. The prophet was high in command in the kingdom, and*

***evil angels feared** that his influence would **weaken their control** over its rulers. It was these **satanic agencies** who had stirred the princes to envy and jealousy; it was **they [the satanic agencies]** who had inspired the plan for Daniel's destruction; and the princes, **yielding themselves** as instruments of evil, carried it into effect." *PK*, p. 540*

The king displayed **his power and authority** by issuing the decree. However, after giving the decree **he was bound** by it and **could not deliver** Daniel. This shows that the king's power and authority **were limited**; he was bound by his own law (Daniel 6:7, 8). God did not prevent the king from giving the legislation but when the King overstepped his bounds, God overturned his plans.

All the power seemed to be in the hands of Daniel's enemies. By all appearances, the prophet would be 'cat food'. However, Daniel prayed to his God because he was certain that **He** was in **control**. Daniel did not fear the lions because he knew that God **created them** and could deliver him from them (Daniel 6:10).

The king, who **exercised his power** by giving the law, was now **powerless** to deliver Daniel. The king came to the realization that he was **not in control** at all. A king **greater than Darius** would have to deliver Daniel. Darius did all in his limited power to deliver Daniel but to no avail (Daniel 6:14).

As the king was scrambling to find a way to deliver the prophet, the wise men reminded him that the decree **could not be changed** (Daniel 6:15). Finally, the king lost all hope of helping Daniel, and he said to the prophet:

*"Your God, whom you serve continually, **He will** deliver you."* (Daniel 6:16)

The word 'changed' in verses 14-17 is significant. It is the same word in **Daniel 3:28** where Nebuchadnezzar confessed that the God of heaven **changed** his plans. It is also the same word that appears in **Daniel 7:25**, where the little horn boastfully claimed that it was in control of God's times and the seasons. The same word is in **Daniel 2:21**, where the text tells us that God is in control of the times and the seasons (cf. Acts 1:7).

While the king's counselors boasted that the decree could not be changed, the God of Daniel changed their evil plans and delivered his prophet. God then **closed the mouths** of the lions that He had created. All night, while the king worried and fretted, the lions behaved like kittens! (Daniel 6:18-22).

Early in the morning the king came to the lion's den and cried out to Daniel:

*'Has the **God whom you serve** continually been able to deliver you?'* to which the prophet responded:

'Yes, God has delivered me because I was found innocent before him and I have done you no wrong.'

God then **removed His control** over the lions, and they devoured the princes who had planned the evil plot. (Daniel 6:24). Chapter 6 concludes with a beautiful confession of the king who extolled the God of Daniel:

Daniel 6:26-27:

*"I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For **He is** the living God, and steadfast forever; **His kingdom** is the one which shall not be destroyed, and **His dominion** shall endure to the end. ²⁷ **He delivers** and rescues, and **He works signs and wonders** in heaven and on earth, who has delivered Daniel from the power of the lions."*

Significantly, neither **Nebuchadnezzar nor Darius** got the point that God was trying to teach them. After God delivered the three young men from the furnace, **Nebuchadnezzar threatened** that anyone who said anything **against the God of Daniel** would be cut in pieces and their houses razed to the ground (Daniel 3:29). He didn't yet understand that **God does not force** people to embrace true religion any more than the king attempted to force people to practice false worship. Worship is a matter of personal choice, not a matter of civil compulsion!

And after Daniel was delivered from the lion's den, king Darius made a decree that everyone was obligated to **tremble and fear before the God of Daniel** (Daniel 6:26, 27). The king didn't get the point. People **can't be forced to tremble and fear** before God—this must come from a spontaneous heart that loves Him.

Why did God allow Daniel to be thrown into the lion's den?

*"God did not prevent Daniel's enemies from casting him into the lions' den; He permitted **evil angels** and **wicked men** thus far to accomplish their purpose; but it was that He might make the deliverance of His servant **more marked**, and the*

defeat of the enemies of truth and righteousness **more complete**. "Surely the wrath of man shall praise Thee" (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, **Satan was to be defeated**, and the name of God was to be **exalted and honored**." PK, p. 543

John Adams and the Treaty of Tripoli

On **June 10, 1797**, the **year before** the deadly wound was given to the Roman Catholic papacy, president **John Adams** signed into law the **Treaty of Tripoli** that unambiguously stated:

*"The Government of the United States is **not in any sense** founded upon the Christian religion."*

Some have been **troubled** by the **wording** in this treaty, strongly arguing that the United States was founded upon the **Christian religion**. However, if the constitutional Fathers had founded the United States upon the Christian religion, it would have been an **establishment of religion** which is unconstitutional! When the United States was founded, it was not a Christian Nation but rather a **nation composed mostly of Christians**.

Notably, President Adams sent this treaty to the Senate in **May of 1797** where it was **read aloud** to all of the senators and **printed copies** were also given to each of them. The vote to ratify the treaty **was unanimous**! Notably, the treaty was printed in full in several **newspapers** in **Philadelphia** and **New York** and there was not even a **whimper of protest** from the general public. None of the Senators paid a **heavy price** for signing the treaty.

Ellen White, who was born only **29 years** after the deadly wound, wrote in **1888** about the **secret** of the power and prosperity of the United States:

*"Among the Christian exiles who first fled to America and sought an asylum from **royal oppression** and **priestly intolerance** were many who determined to establish a government upon the broad foundation of **civil** and **religious** liberty. Their views found place in the **Declaration of Independence**, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the **Constitution** guarantees to the people the right of self-government, providing that*

*representatives elected by the popular vote shall enact and administer the laws. Freedom of **religious faith** [First Amendment] was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** [a state without a king] and **Protestantism** [a church without a pope] became the fundamental principles of the nation. These principles **are the secret of its power and prosperity.**" GC, p. 441*

The **emergence of the United States** as a nation with full civil and religious liberty has facilitated the preaching of God's end-time message to the world. However, in **turbulent times** ahead (Matthew 24:6-9), people will quickly **become very 'religious'**. Do you remember how patriotic and religious people became in the immediate aftermath of 9/11? Flags were in short supply, **football and baseball** games were canceled, **Bible** stocks were depleted, and **church attendance** increased exponentially.

At the **foundation of civil and religious liberty** is the **separation of church and state**. When the state gets involved in religious legislation the result is the loss of both religious and civil liberties for those who dissent from the majority.

So the stories of **Daniel 3 and 6** illustrate the **three clauses** of the First Amendment. They reveal, on a **small scale**, that when the government **establishes** religious observances or forbids their **free exercise**, the result is the loss of civil liberties. During its past career, the papacy violated the peoples' **religious rights** and took away their **civil rights**, including the **greatest civil right** of all, the right to LIFE! Sadly, when Protestants unite with the civil power of the United States, the papacy will **do it once more** through its **surrogate**.

The Colonial Period

The Constitutional Fathers knew all about the history of the **Colonial Period** (1620-1776). They were keenly aware that **atheists, Jews, Quakers, Baptists** and others were **deprived of their civil rights** simply because their beliefs and practices did not square with the established religion of the colonists.

The Founders knew all about **Sunday laws** that compelled the people to attend church on pain of **finer, lashes, imprisonment** and in the case of three colonies, **death**. They knew that only members of the established church were

allowed to serve in the **civil government**. They also knew that pastors of the established churches were remunerated from taxes collected by the government from the people.

They were cognizant of **Roger Williams** who was banished from the **Massachusetts Bay Colony** in September of **1635** because he advocated for the total separation of church and state. The Founders knew that Williams was **banished** from the Massachusetts Bay Colony and had to flee in late **1635 and early 1636** in the dead of winter to escape the wrath of the religious leaders.

The Founding Fathers knew that Williams established the **Colony of Rhode Island** with the unique name of its capital, **Providence**.

They were aware of **Williams' writings**, where he persuasively argued against the Colonial idea that the church should employ the power of the state to force people to embrace and practice the established religion of the colonies:

*“The forcing of a woman, that is, the violent acting of uncleanness upon her body against her will, we count rape: by proportion that is a **spiritual or soul-rape**, which is forcing of the conscience of any person, to acts of worship.” Words of Roger Williams in Timothy Hall, Separating Church and State, p. 87*

According to Williams:

The civil magistrate possesses a **“civil sword”** . . . for the defense of persons, estates, families, liberties of a city or civil state, and the suppressing of uncivil or injurious persons or actions.” Words of Roger Williams in Timothy Hall, Separating Church and State, p. 79

In his excellent book, Separating Church and State, **Timothy Hall** explained Williams' understanding of the **two swords**:

*“Nor did Williams think that toleration required believers in different faiths to leave one another alone. **Proselytization**, for him was entirely consistent with religious liberty. He believed in a **militant faith** although one whose militancy expressed itself through **spiritual weapons such as preaching and persuasion and prayer** rather than through **civic violence**. The religious toleration Williams advocated was one that would leave believers free to undertake **spiritual warfare against spiritual error**. He sought to sheath the **civil sword** so that the*

***sword of spiritual truth** could be wielded against apostasy and unbelief.”*
Timothy L. Hall, Separating Church and State, p. 29

It is a remarkable fact that the sentence of **banishment** against Roger Williams in **September of 1635** was not lifted until **1936** when **Bill #488** expunged it from the laws of Massachusetts:

“Resolved, that the sentence of expulsion passed against Roger Williams by the General Court of Massachusetts Bay Colony in the year sixteen hundred and thirty-five be and hereby is revoked.” Timothy L. Hall, Separating Church and State, p. 39

Concerning the Colonial period in the **Colony of Virginia**, Southern Baptist minister and former eight-term Republican Congressman, **John Buchanan** once said:

*“Preachers like Pat Robertson and Jerry Falwell should not forget that, in the colony of Virginia, **Baptist ministers** were beaten and imprisoned and run out of town for preaching their **dissenting faith**, while Anglican ministers were paid with **tax funds** from the state treasury.”* Quoted by Samuel Rabinove, “*Religious Liberty and Church-State Separation: Why Should We Care?*” Speech on April 10, 1986, Vital Speeches of the Day, June 15, 1986, p. 527.)

The future stage of the earth beast of Revelation will be a return to the Colonial period where the search for freedom of conscience (the spirit of the lamb) conflicted with the behavior of the Colonists (the voice of the dragon). Most likely alluding to the language of **Revelation 13:11**, Roger Williams warned that when a follower of Christ advocates for persecution against those who disagree with him, he is guilty of *‘the language of the dragon in a lamb’s lip.’*

Ironically, the Colonists **fled papal persecution** in the Old World and found refuge in the ‘earth’. However, once in the New World, **they persecuted** those who did not agree with their religious convictions. Thus, the Protestant Colonists did **with religious dissenters** what the **papacy had done** with dissenters in Europe. Would it be too much to say that the Colonists made an **early image** of the beast? The history of the Colonial period teaches us that something similar will happen in the future of the United States.

An Attack on the Testimony of Jesus

Even further, according to Revelation 13 the earth beast will despise the testimony of Jesus, that is, the **true gift** of prophecy that God's end time faithful people will possess (Revelation 12:17; 19:10; 22:8, 9). The beast from the earth will feign to be a **true prophet** while in reality it will be **the false prophet** (Revelation 16:13; 19:20). While claiming to be a spokesperson for God, it will be the dragon's spokesperson.

Liberal and Evangelical Protestants claim that the false prophet will be an individual, not a system. However, their assumption is wrong. The book of Revelation refers to the false prophet as **the beast** that rises from the earth (Revelation 13:11; 16:13; 19:19, 20) and beasts represent nations, not individuals.

Besides **rubber stamping** the sea **beast's change** of the day of worship from the Bible Sabbath to the papal Sunday, apostate Protestantism will serve as the beast's **surrogate** by advocating for a change in the understanding of end time **Bible prophecy**. It will spread **counterfeit** prophetic scenarios that come directly from the belly of the seven-headed, ten-horned sea beast.

As I have carefully documented in my book, "*Futurism's Incredible Journey*", Preterism and Futurism were created by **Roman Catholic Jesuits** to deflect attention from the papacy's baleful actions in the past and its wicked intentions for the future!

Protestant scholars have embraced and spread prophetic views that were born in the papal counter-reformation. **Luis de Alcazar**, a Jesuit scholar from Spain, gave a Preterist interpretation to the prophecies of Daniel and Revelation, and **Francisco Ribera** provided a Futurist view. In their perspective, the prophecies of Daniel and Revelation were either fulfilled in the **distant past** or will be fulfilled in the **imminent future** after the rapture of the church.

Sadly, the **daughters** of the papacy, have embraced **both schools**. **Liberal** Protestants have embraced and spread Preterism, and **conservative** Protestants have done the same with Futurism, thus **hiding the role** of the papacy and the United States in the fulfillment of prophecy. While the Bible points **west** for the fulfillment of end-time prophecy, apostate Protestantism points **east**.

The **greatest book** ever written using the **historicist perspective** of prophecy is “*The Great Controversy*” by Ellen G. White. She wrote about the importance of this work:

*“The Great Controversy should be very widely circulated. It contains the story of the **past**, the **present**, and the **future**. In its outline of the **closing scenes** of this earth's history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book **than for any others** I have written; for in *The Great Controversy*, the **last message** of warning to the world is given **more distinctly** than in any of my other books.” *Letter 281*, 1905.*

It is no wonder that Satan attempted to kill her when she and her husband were laying plans to publish what she had seen in vision at a funeral in **Lovett's Grove, Ohio** on **March 14, 1858**. As James and Ellen took the train back to Battle Creek, they decided to stop over at the **Palmer home** in **Jackson, Michigan**. Ellen White described what happened next:

*“After I came out of vision, the afflicted friends and a portion of the congregation bore the body to its resting-place, and great solemnity rested upon those who remained. Two days after this occurrence, we took the **[railroad]** cars at Fremont for Jackson, Michigan. While on the cars we arranged our plans for **writing and publishing** the book called 'The Great Controversy' immediately on our return home. I was then as well as usual. On the arrival of the train at Jackson, we went to Brother Palmer's. We had been in the house but a short time, when, as I was conversing with Sister Palmer, **my tongue refused to utter** what I wished to say, and seemed large and numb. A strange, **cold sensation** struck my heart, passed over my head, and down **my right side**. For a time, I was insensible but I was aroused by the voice of earnest prayer. I tried to use my **left limbs**, but they were **perfectly useless**. For a short time, I did not expect to live. It was my **third shock** of paralysis, and although within fifty miles of home, I did not expect to see my children again. I called to mind the triumphant season I had enjoyed at Lovett's Grove, and thought it was my last testimony, and **felt reconciled to die**.” *Life Sketches*, p. 338, 1888 edition.*

The symptoms indicate that Ellen White had a **stroke**. Was this a common, ordinary stroke? Not at all! She later explained:

*"At the time of the Conference at Battle Creek, in June, 1858, Sister Hutchins, who now sleeps in Jesus, was sorely afflicted with sickness, and we all felt that she would go down to the grave unless the Lord should raise her up. While praying for her, the power of God rested upon us all, and as it came upon me, I was taken off in vision. In that vision it was shown that in the sudden attack at Jackson, **Satan intended to take my life**, in order to hinder the work that **I was about to write**; but angels of God were sent to my rescue. I also saw, among other things, that I should be blest with better health than before the attack at Jackson." Life Sketches, p. 339.*

The Sixth and Seventh Heads

The United States will be the **sixth head** that will heal the fifth head of the seven-headed dragon sea beast that sustained the deadly wound. The resurrected papacy will then be the **seventh**. Protestants united with the civil power of the United States (the sixth head), will **give its kingdom** to the papacy (the seventh head). Ellen White explained:

*"What is it that **gives its kingdom** to this power [to the papacy]? Protestantism, a power which, while professing to have the temper and spirit of **a lamb** and to be allied to Heaven, speaks with the **voice of a dragon**. It is moved by a power from beneath." Maranatha, p. 187*

When Protestants influence the government to impose papal principles, the United States will have given its kingdom to the papacy, the **seventh and final** head:

*"The world is filled with storm and war and variance. Yet under **one head**—the papal power—the people will **unite** to oppose God in the person of His witnesses. This **union** is cemented by the great apostate." 7T, p. 182*

Ellen White vividly described the link between papal Rome and the United States:

*"God's word has given warning of the impending danger; let this be unheeded, and the **Protestant world** will learn what the purposes of **Rome** really are, only when it is too late to escape the snare. She [**Rome**] is silently growing into power. Her [**Rome's**] doctrines are exerting their influence in **legislative halls**, in the **churches**, and in the **hearts of men**. She [**Rome**] is piling up her lofty and massive*

structures in the secret recesses of which her **[Rome's] former persecutions** will be **repeated**. Stealthily and **unsuspectedly [like the serpent in Genesis 3]** she **[Rome]** is strengthening her forces to further her own ends when the time shall come for her to **strike [like a serpent]**. All that she **[Rome]** desires is a vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the **Roman element [the United States will have a Roman element]** is. Whoever shall believe and obey the word of God will thereby incur reproach and **persecution.**" GC, p. 581

Summary and Conclusions

In **Daniel 7** the enemy that persecuted the saints was the **little horn**. In **Revelation 12** the enemy that persecuted the **woman** was the **dragon**. In **Revelation 13** the enemy that persecuted the saints was the sea **beast** and in Revelation 17 the enemy that will persecute the saints and the martyrs of Jesus is **the harlot**. Thus, the little horn, the dragon, the sea beast and the harlot represent the same power—the Roman Catholic papacy. We can reach the following four conclusions:

- ✓ The mingling of clay and iron in Daniel 2, the political/religious little horn of Daniel 7, the political/religious dragon of Revelation 12, the political/religious sea beast of Revelation 13 and the unholy alliance of the harlot with the kings of Revelation 17 all represent the papacy.
- ✓ The little horn of Daniel 7, the dragon of Revelation 12, the sea beast of Revelation 13, and the earth beast of Revelation 13:11-18 are Satan's seed.
- ✓ The **saints of the Most High** in Daniel 7, the persecuted **woman** in Revelation 12, the **saints** in Revelation 13 and the **saints and the martyrs** of Jesus in Revelation 17 all refer to God's people.
- ✓ The **1260 days** of Revelation 12:6, the "time times and half a time" of Revelation 12 and the 42 months of Revelation 13 refer to the same historical period.

The Remnant is Identified by Four Characteristics

- ✓ They rise shortly after the end of the **1260 years**.

- ✓ They originally rise in the territory of the **United States**.
- ✓ They **keep** all the **commandments of God**.
- ✓ They possess the true **gift of prophecy**.

Jesus and Fulton Sheen

It was **Thursday evening** of passion week and Jesus was **about to agonize** in **Gethsemane** and die on the **cross**. In preparation for His ordeal, Jesus uttered an **intercessory prayer** to His Father. He did not pray for **strength for Himself** in the midst of the terrible ordeal that He was about to suffer. No! His prayer was focused rather on His disciples. In the middle of His prayer Jesus explained that His followers would be **hated by the world** because they were not of the world:

John 17:14:

*"I have given them Your word; and the world has **hated them** because they are **not of the world**, just as I am not of the world."*

Here is the **central reason** why God's faithful people have been hated by both the **religious and secular world**—they live by **God's word** and though they live in the world they are **not of the world**. On the same evening Jesus had already told His disciples what would happen **if they were** of the world:

John 15:19:

*"If you **were of the world**, the **world would love its own**. Yet because you are **not of the world**, but I chose you out of the world, therefore the **world hates you**."*

Bottom line: If we are of the world the world will **love us** but if we are not of the world, the world will **hate us**. The book of Revelation informs us that the world will love the beast and follow it when its deadly wound is healed:

Revelation 13:3:

*"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed and all the world **marveled and followed the beast**."*

In the **1950's** Protestants in the United States were still extremely **suspicious** of the Roman Catholic papacy and **strongly disliked** it. It was in this context in **1955** (61 years ago) that **Fulton Sheen, apologist** and **radio and television pioneer** of Roman Catholicism, came on the airwaves and sought to use this dislike to his advantage. Here are his own words:

*"If I were **not** a Catholic, and were looking for the true Church in the world today, I would look for the one Church which **did not get along well with the world**; in other words, I would look for the Church which **the world hated**. My reason for doing this would be, that if Christ is in any one of the churches of the world today, He **must still be hated** as He was when He was on earth in the flesh. If you would find Christ today, then find the Church that **does not get along with the world**. Look for the Church that is **hated by the world** as Christ was hated by the world. Taken from Radio Replies, Vol. 1, p IX, Rumble & Carty, Tan Publishing*

Would Sheen give the **same speech today** when the papacy is loved by the world? The attitude of Protestants toward the papacy in the United States has changed. They no longer fear the papacy. The world no longer despises the papacy. World leaders gave pope Francis a standing ovation that lasted for several minutes. So, should we ask **Fulton Sheen** if the papacy is not the true church today because it is loved by the world rather than hated? Is the papal system now a counterfeit church **because the world loves it**? The papacy's **DNA** has not changed. Underneath the **facelift** it is the same ugly system! Ellen White expressed it well:

*"Popery is just what prophecy declared that she would be, the apostasy of the latter times. [2 Thessalonians 2:3, 4.] It is a part of her policy to **assume the character** which will best accomplish her purpose; but beneath the **variable appearance** of the chameleon, she conceals the **invariable venom** of the serpent." *GC, p. 571**

We will find in our study of **Revelation 17** that the **kings** of the earth and the whole world will carry on an evil adulterous relationship with the **harlot** and will do her bidding. **Her daughters** will do the bidding of their mother. The **evil triumvirate** will be on the **same page** for a **short while**, but the adulterous relationship will come to a **tumultuous end**. At the climactic moment, when the harlot appears to be seated **as queen** and will not see widowhood, the

adulterous relationship will **fall apart**. The civil powers, represented by the ten horns, '*will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire*'. (Revelation 17:16). Once again, the civil sword of the rulers that the harlot used to slay the saints of the Most High will give her the final and definitive deadly wound. And the waters upon which she sits will dry up on her.

Bottom line: Let's keep our eyes focused on **Rome** and the **United States** not on Jerusalem and Iran.



ANCHOR SCHOOL OF THEOLOGY CLASS: “PROPHECY’S REPEATING SEQUENCE”

BY PASTOR STEPHEN BOHR

LESSON #2 - REVELATION 17: THE FINAL LAYER

Introduction: Dr. Carson and Conspiracy Theories

Dr. Ben Carson, the highly respected neurosurgeon, ran in the presidential primary in 2016. This was a first for a Seventh-day Adventist and gave him a unique opportunity to give visibility to the beliefs of his church. Soon, the media did just that but in an uncomplimentary way. Journalist David Corn, on October 2, 2015, published a less than complimentary blog on the Mother Jones website:

“Ben Carson, the retired neurosurgeon who’s in the top tier of the GOP’s 2016 contenders, holds some unusual beliefs. In defending creationism, he has said Satan is behind the Big Bang theory and the promotion of evolution, and he has embraced and endorsed a paranoid McCarthyesque conspiracy theory that claims nefarious Marxists for decades have infiltrated every echelon of American society—including PTAs—in order to destroy the United States. But, it seems, Carson’s conspirational worldview goes beyond all this. In a talk he gave a year ago, Carson, who is a Seventh-day Adventist, indicated that he accepts a dark prophecy rendered a century and a half ago by a founder of his church. She

claimed that as part of the End Times, a time will come when Seventh-day Adventists will be **imprisoned** by the government and even put to death **merely** for observing the Sabbath on Saturday, not Sunday.”

“So, does Ben Carson believe that when the big spiritual bang comes, his co-religionists will be **rounded up, imprisoned, and executed**? Though he frequently cites his faith in God when he speaks publicly and campaigns, **he has not discussed this core tenet** of the Seventh-day Adventist Church. But about a year ago, he did refer to it when he was a guest sermonizer at a Seventh-day Adventist Church in Australia. Asked to describe the political landscape of the United States, Carson noted that most people in the United States were afraid to declare their faith. He then continued:

“I don’t know what role the Lord has for me in all this. I do know—and looking at prophecy—that the United States will **play a big role**, that there has to be a return first to a **religious awakening**, and, more than likely, any persecution, particularly of the Sabbath, will come from the **right, not from the left**.”

Corn wondered how Dr. Carson could **ever be president** of the land of the free and the home of the brave with what Corn believed were **conspiracy theories**. Corn wondered how Dr. Carson could **be electable** if he believed that the United States would repudiate its Constitution and persecute those who refused to comply with a national Sunday law. Would not such views be considered **unpatriotic and even treasonous**?

Why do I bring up this story about the reaction of journalist Corn to Dr. Carson’s candidacy? For one reason: It exemplifies how the media will eventually accuse Adventists of being conspiracy theorists. Corn’s reaction to Dr. Carson’s candidacy reminded me of a quotation from Ellen White:

“When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as **odd, singular, straight-laced extremists**. “We are made a spectacle unto the world, and to angels, and to men.” *The Review and Herald*, January 9, 1894.

The Secular World View

The **secular media**, scientists, politicians and public educational institutions are **incapable** of understanding **end time** events as they are portrayed in

Revelation because they **reject the Bible** record of **origins** as being historically reliable. They spread the ideology that the universe came into existence by a **Big Bang** followed by a process of **billions** of years of **macro-evolution**. They surmise that the **creation** and **flood** stories of Genesis are myths or legends comparable to **Enuma Elish** and the **Epic of Gilgamesh**. They consider likewise the prophecies of Revelation, placing them in the same category as the prophecies of **Nostradamus**.

Because they reject the idea of a **supernatural, divine** beginning as recorded in Genesis, they also reject a **supernatural and divine** end as portrayed in the book of Revelation. Thus, a rejection of the literal Genesis stories leads to a rejection of the book of Revelation.

So, let's review a story in Genesis that occurred some one hundred years after the flood in order to understand what it teaches about the end time. The story describes the origins of Babylon, the same end time Babylon that resurfaces in the book of Revelation.

The Command to Disperse

As soon as Noah and his family **exited the ark**, God commanded them to **disperse** and **populate** all earth as God had originally commanded Adam and Eve at creation (Genesis 1:26). It was not God's plan that human beings **consolidate** and **centralize** in one place.

Genesis 9:1-2:

*"Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and **fill the earth**."*

The Meaning of Bible Names

More than **seventy times**, the book of Genesis underlines the importance of the names of persons, places and events. In the book, names are used to describe **the character** of that which bears the name. *The Interpreter's Bible Dictionary of the Bible* explains:

*"In Biblical thought a name is **not a mere label** of identification; it is an expression of the **essential nature** of its bearer. A man's name reveals **his character**. Adam was able to give names to the beasts and birds (Genesis 2:20)*

because, as Milton says, he understood **their nature**.” *The Interpreter’s Dictionary of the Bible*, volume 3, pp. 500, 501

Here are just a few names of persons and places in the book of Genesis that have a profound meaning:

- ✓ **Eve**: ‘mother of the living’
- ✓ **Bethel**: ‘house of God’
- ✓ **Peniel**: ‘face of God’
- ✓ **Jacob/Israel**: ‘supplanter’, ‘prince of God’
- ✓ **Yahweh Jireh**: ‘God will provide’
- ✓ **Babel**: ‘confusion’

It is no accident that the name of the **founder**, **architect** and **builder** of Babel and its tower was Nimrod whose name means ‘**rebellion**’ (Genesis 10:8-11). The name fit him well because the Babel project was an act of **boldfaced rebellion** against God’s command to disperse upon the earth!

In the Genesis story we are dealing with the literal builders of a **literal** city, a **literal** tower with **literal** bricks and mortar in a **literal** valley on the banks of the **literal** River Euphrates (PP, p. 118). The fulfillment of this story in the book of Revelation will be **very real** yet expressed in **symbolic and global** terminology.

United in a Common Project

The story of Babel tells us that all humans originally spoke **the same language**. Yet there is **more** to the story than just speaking the same tongue. The expressions ‘one language’ and ‘one speech’ indicate that they were on the **same page, united** in a common and rebellious project:

Genesis 11:1-2:

*“Now the whole earth had **one language** and **one speech** [all on the same page].² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.”*

The builders all shared the same spirit, a desire to **consolidate** and press together to establish a **new world order** with a centralized government that would exert global **control over the lives** of all the citizens. They were

globalists, not internationalists!

The Purposes of the Project

The rebellious **project** had the **sole purpose** of **glorifying** the greatness of builders and perpetuate **their fame** for generations to come. The builders had no intention to **disperse** as God had commanded but rather intended to establish a **centralized government** that would **rule** over the whole earth:

Genesis 11:3, 4:

*"Then they said to one another, "Come, let **us** make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. ⁴ And they said, "Come, let **us** build **ourselves** a city, and a tower whose top is **in the heavens**; let **us** make **a name for ourselves** [in honor of their greatness and fame; cf. Genesis 6:4: 'men of renown'], lest we be **scattered abroad** over the face of the **whole earth**." [they desired a new world order with a centralized governing center]*

Ellen White expanded upon the intentions of the builders:

*"Here they decided to build a city, and in it a tower of such stupendous height as should render it the **wonder of the world**. These enterprises were designed to **prevent the people from scattering** abroad in **colonies**. **God had directed men to disperse** throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community **united in one body**, and to found **a monarchy** that should eventually embrace the **whole earth**. Thus their city would become the **metropolis of a universal empire**; its glory would command the admiration and homage of the world and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the **power and wisdom of its builders**, perpetuating their fame to the latest generations." *PP*, pp. 118, 119*

The project planners had **two reasons** for building a tower that reached to the heavens. Ellen White explained:

*"By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to [1] **place themselves** beyond all possibility of danger. And as they would be able to ascend to the region of **the clouds**, they*

hoped to ascertain [2] the cause of the Flood." PP, p. 120

Their desire was to continue living in sin while saving themselves by their technological prowess should there be another flood. They had no faith in God's promise that He would never again destroy the world by a flood. They doubted God's word and laid plans to save themselves by their own works.

King Nebuchadnezzar manifested the identical arrogant, self-centered spirit when he built the neo-Babylonian empire:

Daniel 4:30:

"The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"

The Divine Investigation

Genesis 11:5:

Before God put an end to the project, He descended to perform a work of investigative judgment to determine if the builders had reached the point of no return:

"But the LORD came down to see the city and the tower which the sons of men [opposite of the sons of God in Genesis 6] had built."

God keeps a minute record of the sins of nations and when they reach a certain limit that God has established, he pours out His retributive judgments upon them. Here are a few examples:

- ✓ The **Amorites: Genesis 15:16:** In the days of Abraham, the cup of the Amorites was not yet full but at the time of the Exodus it was.
- ✓ **Jerusalem: Ezekiel 9:1-6:** Before Nebuchadnezzar destroyed Jerusalem, God performed a work of investigative judgment and sealed His faithful followers to spare their lives.
- ✓ **Babylon: Daniel 5:26-28:** God weighed Babylon in the balances and found her wanting' before He destroyed the city.
- ✓ **Jerusalem** in 70 AD: **Matthew 23:38:** Long before the destruction of Jerusalem, Jesus had said, 'your house is left unto you desolate' and then

He departed from the temple.

- ✓ **All Nations:** Review and Herald, March 9, 1886:

*“God **keeps a record with the nations**: the figures are **swelling** against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.” The Review and Herald, March 9, 1886*

*“God **keeps a reckoning** with **nations**, as well as with **individuals**. He **allows** to nations a certain period of **probation**, and gives them **evidences** of his requirements, of his supremacy, and makes known to them his laws which are to be the rule of his kingdom in the government of nations. All this he does that heathen nations **may not be given up** to destruction unwarned and without light; but **after** he has given them evidence and light, and they **still persist in insolence** toward him, then, when **iniquity is full**, as in the case of the **Amorites**, God takes the matter in hand, and **his judgments** are no longer withheld.” YL, February 1, 1894*

- ✓ The **United States**:

*“The people of the United States have been a **favored people**; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the **measure of their guilt will be full**, and **“national apostasy”** will be registered in the books of heaven. The result of this apostasy will be **national ruin**.” The Review and Herald, May 2, 1893*

- ✓ **The world: Revelation 22:11**: When probation closes, the righteous will remain righteous, the holy will remain holy and the wicked will remain filthy and unrighteous.

The Verdict and Sentence Based on the Evidence

God allowed the project to go forward for a time but when the **cup filled up**, God pronounced the sentence:

Genesis 11:6, 7:

*“And the LORD said: “Indeed the people **are one [all of the same mind]** and they all have **one language**, and this is what **they begin** to do [**this was only the first***

*step in a plan for a global rebellion]; now nothing that **they propose** to do **will be withheld from them**. Come, let Us go down and there confuse their language, that they may not understand one another's speech."*

The Execution of the Sentence

After announcing the verdict and sentence, **God executed** it by confounding the tongues. His purpose was to **force the builders** to disperse over all the earth:

Genesis 11:8, 9:

*"So the **LORD SCATTERED** them abroad from there over the face of **all the earth**, and they ceased building the city, therefore its name is called **Babel**, because there the LORD **confused** the language of all the earth; and from there the LORD **scattered** them abroad over the face of all the earth."*

Ellen White described the execution of the sentence:

*"**Confusion** and **dismay** followed. All work came to a **standstill**. There could be **no further harmony** or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their **rage** and disappointment they reproached one another. Their **confederacy** ended in **strife and bloodshed**. **Lightning** from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that **there is a God** who rules in the heavens." *PP*, p. 119*

The Blessing of Dispersion

The confusion of the languages at Babel had a specific objective. God forced the builders **to disperse** over all the earth according to the language they spoke. The result was the creation of **many nations** with their own language, culture, idiosyncrasies and customs. A consolidated and global apostasy was made much more difficult in a **multinational**, **multilingual**, and **multicultural** world.

After the flood, God designed to forestall a future **united confederacy** that would totally **demoralize** the world. Each nation might yet pursue an evil course, but the division of the world into **many groups** would delay a **concerted, universal** rebellion against God.

The purpose of the Babel builders was to extol the greatness of man in rebellion against God. The creators of the project wanted a civilization without the intervention or interference of God. Such an **artificial unity** eventually fell apart because God had the final word. The concerted effort ended in **division**, **confusion** and the **shedding of blood**. As lightning demolished the top of the tower, the builders **turned on one another**.

*“The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in **strife and bloodshed**. Lightning from heaven, as an evidence of God's displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a **God who ruleth** in the heavens.” PP, p. 119*

It bears noting that **false religions** throughout history have Babel as their source. **Sun worship**, the **immortality of the soul** and even the **Rosary** originated at Babel. This is why prayer beads are used by Roman Catholics, Buddhists, and Muslims alike.

Malachi Martin Predicted the ‘New’ Global Order

So, Genesis gives us the **origin** of the word ‘**Babylon**’ that reappears in the book of Revelation. The Babel of Genesis is the shadowy **local type** and the Babylon of Revelation is the substantial and **global antitype**. The book of Revelation vividly describes an **ultimate global conspiracy** against the government of heaven.

In **1990**, Jesuit priest and exorcist, **Malachi Martin**, predicted the rise of a **one world government** under the leadership of the **papacy**. When Martin wrote, there was a **geopolitical struggle** for world dominion between western capitalism, communism, and the papacy:

*“There is one great similarity shared by **all three** of these globalist competitors. Each one has in mind a particular grand design for **one world governance** . . . Their **geopolitical** competition is about which of the three will **form, dominate** and **run** the **world system** that will **replace** the decaying nation system.”*
(Malachi Martin, The Keys of this Blood, p. 18)

Martin harbored **no doubts** about which of the three competitors would win this tooth and nail competition—the Roman Catholic papacy. He based his belief on Matthew 16:18 where, according to his view, Jesus predicted that the very gates of hell would not prevail against the Roman Catholic Church. Martin described, in **chilling words**, what will happen when the papacy recovers the power it lost at the conclusion of the French Revolution:

*“No holds barred because, once the competition has been decided, the world and all that’s in it--our way of life as **individuals** and as **citizens** of the nations; our **families** and our jobs; our trade and commerce and money; our **educational systems** and our **religions** and our **cultures**; even the **badges of our national identity**, which most of us have always taken for granted--all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that **only one of them can win**.” (Malachi Martin, *The Keys of This Blood*, p. 16).*

Martin was right! Bible prophecy does predict that the papacy will recover from its wound and rule with an iron fist once more. However, what Martin considered a positive development and a blessing, the Bible condemns and describes as a curse.

The End Time Scenario

The book of Revelation describes a rebellious, global, end-time coalition composed of the **kings** of the earth, the **harlot**, her **daughters**, the **merchants**, and the **multitudes**. This end-time coalition in **Revelation** is called **Babylon**, and although each actor plays a role, the **harlot** is the **central figure**. She pulls all the **strings** and **orchestrates** all the events. Let’s number the significant details in the description:

Revelation 17:1-6:

*“Then **one of the seven angels** who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the **[1] great harlot** who **[2] sits** on **[3] many waters**,² with whom the **[4] kings of the earth** committed **fornication**, and the **[5] inhabitants** of the earth were made drunk **[6] with the wine** of her fornication.” So he carried me away in the Spirit into the*

wilderness. And I saw a woman **sitting** on a [7] scarlet beast which was full of names of blasphemy, having **seven heads** and **ten horns**.⁴ The woman was [8] arrayed in **purple and scarlet**, and **adorned** with gold and precious stones and pearls, having in her hand a golden cup **full of abominations** and the filthiness of her fornication.⁵ And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE [9] **MOTHER** OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.⁶ I saw the woman, [10] **drunk** with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.”

Revelation 18 tells us that this harlot church also has great influence over the **economies** of the world:

Revelation 18:3: The **merchants** of the earth

*“For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the **merchants of the earth** have become rich through the abundance of her luxury.”*

The Characteristics of the Harlot

There is **only one church** in the world that fits all the specifications of Revelation 17, the Roman Catholic **papacy** and if this is true, then the harlot represents the same power as the **little horn** of Daniel 7, **the dragon** that persecuted the woman in Revelation 12, and the **sea beast** of Revelation 13.

- ✓ A harlot **woman** represents an apostate church.
- ✓ The fact that she **sits** on many waters means that she has **global dominion** over them. She sits on multitudes, nations, tongues and people (Revelation 17:15). In a parallel prophecy in Isaiah 47, she claims to be the ruling queen.
- ✓ The harlot sits on a **scarlet beast** that has **seven heads** and **ten horns**, as did the beasts of Daniel 7 and Revelation 12 and 13. Thus, Revelation 17 is the final expansion of the previous chapters.
- ✓ The harlot is a church that has forsaken her love relationship with her **legitimate husband** and carries on an **adulterous relationship** with the political powers of the world.

- ✓ This harlot church has great influence and control over the **world economies**.
- ✓ The apostate harlot church gives its fermented **wine** of false doctrine to the inhabitants of the world and makes them drunk.
- ✓ The harlot's preferred colors are **purple and scarlet**, colors denoting royalty and bloodshed.
- ✓ The harlot church is **rich and ostentatious** because she is adorned with gold, precious stones and pearls.
- ✓ The harlot church is the **mother** of harlots which means that she has **daughters** who were born from her that will **share her spirit**.
- ✓ The harlot is a **persecuting** church because she is full of the blood of the saints and martyrs of Jesus.

Pope Francis I **detests internationalism** and strongly supports the **globalist plans** of the **United Nations**. He favors free immigration with open borders and **no walls** because he knows that free immigration **dilutes nationalism** and **patriotism** and makes it easier to eliminate an international world nation system.

Francis has also gone on the record as an **enemy of capitalism** in the name of the '**common good**'. In his encyclicals he calls upon the mega **corporations** to open their coffers to the poor (like Judas) and prosperous nations to invest huge sums of **their budgets** to solve what he perceives to be the problem of climate change. He also encourages **rich nations** to redistribute their wealth to the poor ones and is opposed to private property under the pretext of the 'common destination of goods'. Under his **Jesuit cloak** he hides the aspiration to reestablish a global new world order under the 'moral' control of his papacy.

The Papacy's Objectives

What are the **long-range** goals of the papacy? In the last one hundred and twenty years **four expressions** have become ever more prominent in Roman Catholic literature:

- ✓ The '**common good**': Individualism is a deadly enemy that must be

shunned at all cost.

- ✓ **Solidarity:** We must set aside our differences, come together in ecumenical unity, and shun sectarianism.

*“We **require** a new and universal **solidarity**.” Laudato Si, Paragraph 14*

- ✓ **Subsidiarity:** Larger social bodies, be they the state or otherwise, are permitted and required to intervene only when smaller ones cannot carry out the tasks themselves.
- ✓ The **common destination of goods:** Private property and goods do not belong to individuals but rather are the patrimony of the entire human race and must be distributed according to need.

*“The principle of the **subordination of private property** to the **universal destination of goods**, and thus the **right of everyone** to their use, is a golden rule of social conduct and “the first principle of the whole ethical and social order”. The Christian tradition has **never recognized the right to private property** as absolute or inviolable, and has stressed the **social purpose** of all forms of private property. . . there is always a **social mortgage on all** private property, in order that goods may serve the **general purpose** that God gave them” Laudato Si, Paragraph 9*

Pope **Benedict XVI** used these terms in his encyclical, Caritas in Veritate:

*“To [1] manage the **global economy**; to [2] **revive economies** hit by the crisis; to [3] avoid any **deterioration** of the present crisis and the greater imbalances that would result; [4] to bring about integral and timely **disarmament**, [5] **food security and peace**; [6] to guarantee the protection of the **environment** and to [7] **regulate migration**: for all this, there is **urgent need** of a true **world political authority**, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be **regulated by law**, to observe consistently the principles of **subsidiarity** and **solidarity**, to seek to establish the **common good**, and to make a commitment to securing **authentic integral human development** inspired by the values of charity in truth. Furthermore, such an authority would need to be **universally recognized** and to be **vested with the effective power** to ensure security for all, regard for justice, and respect for rights. Obviously it would have to have the authority to **ensure compliance***

with its decisions from all parties, and also with the **coordinated measures** adopted in various **international forums**.” *Caritas in Veritate*, paragraph 67

Pope Francis agreed with his predecessor:

“Every effort to protect and improve our world entails **profound changes** in **lifestyles**, models of **production** and **consumption**, and the established **structures of power** which **today govern** societies” *Laudato Si*, paragraph 5

Non-Adventist Dire Warnings

Non-Adventist sources have sounded the alarm when it comes to the aspirations of the papacy. The **17th century** Pietist, German theologian Philipp J. Spener warned about a future **resurgence** of the papacy:

“I am convinced that Roman Babylon **will again regain** all of its **previous power** before the last judgment overtakes it. I fear that most of the nations, intimidated by its power and terrified by its brutality, will **allow the yoke shaken off some two hundred years ago to be lain upon them again**.” Words of Ph. J. Spener in *Symposium on Revelation*, Volume 2, p. 388

The late Evangelical researcher **Dave Hunt** also gave the sound of alarm:

“Why do world leaders want to **get into bed** [to commit spiritual adultery] with the Vatican? The **heads of state** in today’s world all recognize that the Pope **wields a power** which in many ways is even greater than their own. It is not only Catholicism’s 900 million subjects and enormous wealth that causes the world’s **most powerful governments** to cultivate friendly relations with the Roman Catholic Church; it is because Vatican City’s citizens are found in great numbers in nearly every country. They constitute an **international network** that reaches into the **inside circles** of the **world’s power centers**.” (Dave Hunt, *Global Peace*, p. 116)

Orion Publishing posted the following abstract of the book **Ecclesiastical Megalomania** by Reformed theologian John Robbins:

“The author John Robbins explores the conflict between Roman Catholic political theory and human freedom, and demonstrates that Roman Catholic political and economic thought and the Roman Catholic Church-state have been hostile to constitutional government, political and economic freedom and the private

property order **for centuries**. This false system has engendered feudalism, the corporate state, liberation theology, the welfare state and fascism.”

Not too long ago, at the end of the 20th century, Robbins warned about the **nefarious intentions** of the papacy:

“What the Roman Catholic Church-State accomplished on a **small scale** during the Middle Ages is what it desires to achieve on a **global scale** in the coming millennium.” John W. Robbins, *Ecclesiastical Megalomania*, p. 187 (1999)

Robbins quoted the warning given by American novelist and philosopher **Ayn Rand**:

“The Catholic Church has never given up the hope to **re-establish** [she must have once had it and lost it] the medieval **union of church and state**, with a **global state** and a **global theocracy** as its ultimate goal.’ The **Roman Church-State** is a **hybrid—a monster of ecclesiastical and political** power. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been **bloody repression**. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to **a change in its circumstances** [the secular governments keep her at arms’ length] . . . The **Roman Church-State** in the twentieth century, however, is an institution **recovering from a mortal wound**. If and when it **regains** [so it **must have lost it**] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, *Ecclesiastical Megalomania*, p. 195.

Danger Signals

Let’s **take an example** that illustrates how the papacy has gotten its **foot in the door** to reestablish its impious relationship with the civil powers of the world. By far, the item that is at the **top** of the present pope’s agenda is what he perceives to be climate change. Here the pope has **found a theme** that he shares in common with the political leaders of the world and with which he can get an **entering wedge**.

In **April of 2015** the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences published a report titled “**Climate Change and the Common**”

Good". In this document the papacy presented a **doomsday scenario** of what will happen if climate change is not urgently addressed by **all nations**. The clear intent of the document was **to scare** world political leaders into action.

Then, on **May 24, 2015**, Pope Francis published his much anticipated encyclical on climate change, **Laudato Si**. World leaders, **with few exceptions**, lauded the encyclical as just what the world needs at this critical time. The poor nations relished the idea of filling their coffers with the money from rich ones.

In **September 2015**, Pope Francis traveled to the **United States** and participated in **four** significant events:

- ✓ On **September 22, 2015**, President Obama invited the Pope to the **White House**, where they conversed about the global problems of **poverty, immigration, and climate change**.
- ✓ On **September 24, 2015**, the Pope, for the first time in history, addressed a **joint session** of Congress, where he once again lectured the politicians about the need to solve the problems of climate change, poverty, and immigration.
- ✓ The Pope then traveled to **Philadelphia**, the cradle of our American system of government. **Scores of people** from every **religion and nation** traveled to the City of Brotherly Love to see and hear the pope. More than one million attended an outdoor **mass on Sunday, September 27**. In fact, the pope gave a speech on the very porch of **Constitution Hall**, where the founding documents of the United States were drafted and ratified in 1776, 1787, and 1791.
- ✓ But the pope saved his 'best' for last! On **September 28, 2015** he gave the keynote **message** to open the **70th Session** of the United Nations General Assembly in New York. The speech contained the **usual papal talking points**, of poverty, immigration, family and above all, climate change.

At the conclusion of his address the delegates of the **193 nations** in attendance gave the pope a **thunderous standing ovation** that lasted for several **minutes**. The UN then took up the business at hand and all the

nations represented unanimously approved the *Sustainable Development 2030 Agenda* with its **17 global goals and 169 targets**.

Even a cursory reading of the *2030 Agenda*, as it is called, reveals that its goal is to **eliminate national autonomy** and establish a **centralized global socialist authority** that will control the **world economy**, wipe out **individualism**, **eliminate sectarianism**, determine the **curriculum** to be used in the education of children, promote **gender equity**, propose a **redistribution of wealth**, and impose **severe global penalties** upon nations that refuse to address the problem of climate change.

Concerning the 2030 agenda, the UN Secretary-General, **Ban Ki-Moon** said:

*“The new agenda is a promise by leaders to **all people everywhere**. It is a **universal**, integrated and transformative vision for a better world.”*

*“Institutions will have to become fit for a **grand new purpose**. . . We must engage **all actors**, as we did in shaping the Agenda. We must include **parliaments**, and **local governments**, and work with **cities** and **rural** areas. We must rally **businesses and entrepreneurs**. We must involve **civil society** in defining and implementing policies—and give the space to **hold us to account**. We must listen to **scientists and academia**. We will need to embrace a **data revolution**. Most important, we must set to work—now.”*

The relationship between the papacy and the United States has **grown ever closer** in the last few decades. **Ronald Reagan** and Pope John Paul formed a **secret alliance** that succeeded in **breaking apart** the Soviet Union. Francis helped President Obama establish diplomatic **relations with Cuba** and promised to help the United States close the prison in **Guantanamo**.

The delegates from **196 nations** met in **Paris** from **November 30 to December 12, 2015** to hammer out what is known as the **Paris Agreement**, a **global pact** on the reduction of climate change. The agreement became **legally binding** on **April 22, 2016** when **174 nations** signed the agreement at the United Nations in New York. **Other nations** promised to sign the agreement in the foreseeable future. Then Secretary of State **John Kerry**, with his little granddaughter on his lap, signed the agreement in representation of the United States and President Barack Obama.

On **August 18, 2022**, an article appeared by **Brian Roewe** about the signing of the **Inflation Reduction Act** by President Biden. The bill approved an expenditure of **369 billion dollars** over **ten years** to address climate change. The title of the article was eye opening:

“Historic Climate Law, signed by Biden, has Catholic Fingerprints All Over it.”

In his article, Roewe described some significant information about the signing:

*“It was **Biden**, the nation's second Catholic president, who signed it into law. After doing so, he gifted the pen to **Catholic Sen. Joe Manchin** of West Virginia. . . And it was **House Speaker Nancy Pelosi**, the Catholic from California, who gaveled the legislation secured in Congress. Before she did, she **quoted the pope** on the significance of the bill's climate provisions, saying they represent “values espoused by Pope Francis when he **said earlier this summer** ‘Our planet has reached a breaking point’ in the fight against climate crisis.”*

Francis is the **first Jesuit** pope in the history of the Roman Catholic Church. Concerning the objectives and devious methods of this secret society, **Ellen White** wrote:

*“At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. . . There was no **crime** too great for them to commit, no **deception** too base for them to practice, no **disguise** too difficult for them to assume. Vowed to perpetual **poverty and humility**, it was their studied aim to secure wealth and power, to be devoted to the **overthrow of Protestantism**, and the **re-establishment of the papal supremacy**. When appearing as members of their order, they wore a **garb of sanctity**, visiting **prisons** and **hospitals**, ministering to the **sick and the poor**, **professing to have renounced the world**, and bearing the sacred name of Jesus, who went about doing good... Under various **disguises** the Jesuits worked their way into **offices of state**, climbing up to be the counselors of kings, and shaping the **policy of nations**. . . The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a **revival of popery**.” *GC*, pp. 234, 235*

Politicians, Protestants, and the rank and file Catholics see only what they access from the various media. They see changes in **nature** and weather patterns and attribute them to human factors such as fossil fuels, air conditioners, animal dung and gas stoves. However, the veil that hides the papacy's real hidden agenda is removed only in the Bible and the book "*The Great Controversy*" by Ellen G. White. **The gospel of Matthew** describes the turmoil in society and in nature as we near the time of the end:

Matthew 24:6-8:

*"And you will hear of wars and rumors of **wars**. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be **famines, pestilences, and earthquakes** in various places. All these are the beginning of sorrows."*

Then, **verse 9** uncovers Satan's stealth agenda. His ultimate goal is to blame those who are faithful to God for the upheaval in society and nature.

*"**Then** they will deliver you up to tribulation and **kill you**, and you will be **hated** by **all nations** for My name's sake. ¹⁰ And then many will be **offended**, will **betray** one another, and will **hate** one another."*

Ellen White explained how scientists have failed to explain the **real cause** for the upheaval in society and nature:

*"The **restraining Spirit** of God is even now being **withdrawn from the world**. **Hurricanes, storms, tempests, fire and flood, disasters** by sea and land, follow each other in **quick succession**. **Science seeks to explain all these**. The signs thickening around us, telling of the near approach of the Son of God, are attributed to **any other than the true cause**. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture." 6T, p. 408*

Globalism Made Easy

We live in a world where a globalist system of government is **much easier** to install than in the past:

- ✓ We live in a world interconnected by **travel**. One can travel from one side of the planet to the other in one day or less. For example, American Airlines epitomizes this global consortium of airlines as the **One World Alliance**.
- ✓ **Language** is no longer a barrier between nations. Ever more sophisticated software has made it easy to accurately translate from one language to another almost instantly. AI has even made it possible for someone who knows only English to preach in other languages with a perfect accent and tone.
- ✓ We live in a world of **interconnected economies**. It has been said that when the United States sneezes, the world catches cold. The same could be said of China, the European Union, and other capitalist nations.
- ✓ We live in a world where **technology** has phenomenally increased. Drones, satellites, the internet, AI, and other technological advances that we are not even **aware of**, make the whole world a neighborhood.
- ✓ We live in a world where global **communication** is instantaneous. Skype, email, Zoom, text messages, WhatsApp, cell phones, Instagram, X, Facebook bring the world together almost instantaneously.
- ✓ **Religious strife** has awakened a clamor for all religions to **come together** into ecumenical unity. The pope has made this objective one of his prime tasks. Several years ago Jewish Prime Minister **Shimon Peres** even suggested that a United Nations of Religion be established with the pope as the overseer.
- ✓ The pope has encouraged all nations to **disarm**. To date, he has not been successful but eventually, he will. The papacy is behind the agenda to disarm the citizens of the United States which is typical of Socialism.
- ✓ The nations of the world have responded to the pope's call to unite in order to resolve the **climate change** challenge and **world poverty**. As mentioned before, one hundred and ninety-three nations came together and signed the **2030 Agenda** of the United Nations to end global poverty and solve the climate crisis.

- ✓ A one-world philosophy seems to be captivating the western nations. Among them, are **post-modern** thinking, **political correctness**, **unity in diversity**, **pluralism**, **equity** (not to be confused with equality), **inclusion**, the **relativity** of truth, and the clamor for human rights that violate the principles of God's law.

Ellen White: A Global unity but in rebellion against God

The book of Revelation describes **three evil spirits** who will gather the rulers of the earth and the whole world for the final battle against God in the person of His people:

Revelation 16:13-14:

*"And I saw three unclean spirits like frogs coming out of the mouth of the **dragon**, out of the mouth of the **beast**, and out of the mouth of the **false prophet**.¹⁴ For they are spirits of demons, performing signs, which go out to the kings of the earth and of the **whole world**, to **gather them** to the battle of that great day of God Almighty."*

As at Babel, Revelation 17:13 tells us that all these rulers will be on the **same page** until the words of God are done at the outpouring of the seventh plague (Revelation 16:17).

Revelation 17:13:

*"**These [the ten horns on the seventh head of the dragon beast] are of one mind**, and they will give their power and authority to the beast."*

Ellen White expands upon these verses in Revelation 17:

*"The **so-called Christian world** is to be the theater of great and decisive actions. Men in authority [**politicians**] will enact **laws** controlling the conscience, after the **example of the papacy**. Babylon will make all nations **drink of the wine [more on this in the next chapter]** of the wrath of her fornication. **Every nation** will be involved. Of this time John the Revelator declares: [Revelation 18:3-7; 17:13, 14, quoted]. "These [**the ten horns**] have **one mind**." There will be a [**1] universal bond of union, [2] one great harmony, a [3] confederacy of Satan's forces**. "And [**the ten horns**] shall give their power and strength unto the beast." Thus is manifested **the same** arbitrary, oppressive power against religious*

liberty—freedom to worship God according to the dictates of conscience—as was manifested by **the papacy**, when **in the past** it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” *3SM*, p. 392 (1891).

“In the great conflict between faith and unbelief the **whole Christian world** will be involved.” *The Review and Herald*, February 7, 1893.

“**Foreign nations** will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in **all parts of the world**.” *6T*, p. 395

The papacy and the United Nations envision a world that is founded on the platform of **error and rebellion** against the **original plan** of the great Creator. God’s original plan included country living, respect for life, a vegan diet, two genders, heterosexual marriage, different functions for men and women in the family and in the church, and a seventh-day Sabbath rest. **Evolution** turns all this on its head. It rejects the Bible’s story of how things began and how they will end, and it **robs God** of his wisdom, greatness, love, and kindness.

Back to the Ben Carson Factor

In the future, minority organizations that are perceived as **sectarian** and are critical of the sinfulness of the world will be **despised**, accused of brewing conspiracies, and singled out as **divisive**. Like in the days of Elijah, they will be seen as troublemakers of the people and will eventually be **persecuted**. Ellen White warned:

“When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as **odd, singular, strait-laced extremists**. “We are made a spectacle unto the world, and to angels, and to men.” *FE*, p. 289

Why aren’t Adventists considered this way now? Is it just possible that it is because we have conformed to the world? Yet Ellen White predicted that our church will be brought into prominence in the near future:

“Our people have been regarded as **too insignificant** to be worthy of notice, but a **change will come**. The **Christian world** is now making movements which will necessarily bring commandment-keeping people **into prominence**.” *5T*, p. 546

*“Those who honor the Bible Sabbath will be denounced as **enemies of law and order**, as breaking down the **moral restraints of society**, causing **anarchy and corruption**, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced **obstinacy, stubbornness, and contempt of authority**. They will be accused of **disaffection toward the government**. **Ministers** who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the **civil authorities** as ordained of God. In **legislative halls** and **courts of justice**, commandment keepers will be **misrepresented and condemned**. A **false coloring** will be given to their words; the **worst construction** will be put upon their motives.*

*As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will **long to silence** those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.*

*The dignitaries of **church and state will unite** to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by **oppressive enactments**. **Political corruption** is destroying **love of justice** and **regard for truth**; and even in free America, rulers and legislators, in order to **secure public favor**, will yield to the **popular demand** for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17. GC, p. 592*

The persecutions of the past will be renewed in the future by the very papacy that persecuted in the past, but this time it will be using **apostate Protestantism** as its **puppet**.

The Final Fall of Babylon

God will have the **last word** when it comes to Babylon. End time Babylon will come to a **crashing fall** and, as at Babel, the result will be confusion and bloodshed:

Revelation 16:17-21:

*"Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" **[the sentence is executed]** ¹⁸ And there were noises and **thunderings and lightnings**; and there was a **great earthquake**, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the great city was **divided [the union falls apart]** into three parts, and the **cities of the nations fell**. And **great Babylon [same name as at Babel and Nebuchadnezzar]** was remembered before God, to give her the cup of the wine of the fierceness of His wrath **[the cup was filled to the brim]**. ²⁰ Then every island fled away, and the mountains were not found. ²¹ And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."*

Ellen White described the moment when the waters that supported the harlot will dry up and the rulers of the earth turn against her:

*"The people see that they have been deluded. They **accuse one another [like at Babel]** of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. **Unfaithful pastors** have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these **teachers confess** before the world their work of deception. **The multitudes are filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and they **turn upon the false shepherds**. The very ones that once admired them most will pronounce the most **dreadful curses** upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is **strife** and **bloodshed**." **[they turn on each other]** *GC*, pp. 655, 656*

Importance of Unity in Truth

As the world unites upon the **platform of error**, what should God's people be doing? The answer is in **John 17** where Jesus not only prayed for unity among the twelve but also for those who would believe in their message:

John 17:14-19:

*“I have given them **Your word**; and the world has **hated them** because they are **not of the world**, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are **not of the world**, just as I am not of the world. Sanctify them by **Your truth**. **Your word is truth**. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be **sanctified by the truth**.”*

There can be no true and **lasting union** in disobedience to the will of God. Unity must be based on truth or else it will fall apart.

- ✓ God’s people must come together **into unity** to give Satan a **united front**. Can you imagine the Father and the Son in unity but with **diversity of truth**?

*“Christ is leading out a people to stand in **perfect unity** on the broad **platform of eternal truth**.” Bible Echo, September 1, 1888*

- ✓ We must develop a spirit of **loyalty** to the truth that cannot be shaken (like the three young Hebrew worthies in the furnace and Daniel in the lion’s den).
- ✓ It is not a time to **conform to the world**. God’s end-time remnant will be different from the world, and the world will hate them because they have not conformed to the world’s standard. This is not a time to win a popularity contest but rather a time to stand for truth!

John 15:18-19:

*“If the **world hates you**, you know that it hated Me before it hated you. ¹⁹ **If you were of the world**, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the **world hates you**.”*

John 17:14:

*"I have given them Your word; and the **world has hated** them because they are **not of the world**, just as I am not of the world."*

Pessimistic View of the End of Human History

The Bible scenario of end-time events is **pessimistic** rather than optimistic.

At the very end of human history, just before the coming of Jesus, the planet will **wax old** and unravel at the seams (Isaiah 24:1-6). The world will be as it was in the **days of Noah** where 'every intent of the heart of man was only evil continually'. (Genesis 6:5) It will be **like Sodom**, where the men of the city wished to have gay sexual relations with the angels (Genesis 19:5; Luke 17:28-30). Men's hearts will **fail them for fear** as they see the calamities that are falling upon the earth (Luke 21:26). There will be **wars and rumors of wars** as nation rises against nation and kingdom against kingdom. There will be **famines, pestilences, earthquakes, and tumults** (Matthew 24:6-8; Luke 21:9). Humans with the **form of godliness** will be lovers of themselves, which will lead to a **large catalog of sins** (2 Timothy 3:1-5). The world will reach the degenerate condition that is described in **Romans 1:18-32**. All these things will occur, not because of **climate change** but because of the iniquity of humanity (Matthew 24:6-8; Isaiah 24:5).

We have been told that '*Satan works through the elements*' and can cause '*fierce tornadoes and terrific hailstorms, tempests, floods, cyclones, tidal waves, and earthquakes*' and that these '*visitations are to become more and **more frequent and disastrous***' (GC, pp. 589, 590).

The **family unit** will disintegrate, and parents will hate children, and children parents (Luke 21:16). **The poor** will be oppressed by the **capitalist overlords** and will cry out to God for justice (James 5:1-8; Revelation 18:6-24). Satan's agenda in these ever-increasing calamities will be to finally **blame the global meltdown** on God's faithful people (Matthew 24:9). In fact, Ellen White explains that the final step in the process of the devil's end game will be to '*persuade men that those who serve God are causing these evils*' (GC, pp. 589, 590).

As things get **progressively worse** and a time of trouble such as never has been seen ensues (Matthew 24:21, 22), the rebellious and disobedient world will be

led by their religious and political leaders to believe that by **enforcing Sunday observance** and by **rooting out** those who keep the Sabbath, prosperity will return to the earth and there will be an era of **peace and harmony**. But instead, the Sunday law will bring about a **global apostasy** that will finally bring ruin upon creation rather than healing (Isaiah 24:6). The blame that **Ahab cast upon Elijah** for the ecological upheaval in Israel is a microcosm of what will occur on a global scale at the end. With regards to the United States, Ellen White has warned:

*“The people of the United States have been a favored people; but when they **restrict religious liberty, surrender Protestantism, and give countenance to popery**, the measure of their guilt will be full, and “national apostasy” will be registered in the books of heaven. The result of this apostasy will be **national ruin**.” RH, May 2, 1893*

The papacy’s call for the nations to address climate change, the disintegration of the family, and world poverty (including immigration) is merely dealing with a **symptom**. Ellen White explained that the **primary cause** of global climate change and natural disasters is not things such as fossil fuels and cutting down forests but rather the wickedness of man in trampling upon God’s Law:

*“The **restraining Spirit of God** is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. **Science seeks to explain all these**. The signs thickening around us, telling of the near approach of the Son of God, are attributed to **any other than the true cause**. Men cannot discern the sentinel angels restraining the four winds that they shall not blow **until** the servants of God are sealed; but when God shall bid His angels loose the winds, there will be **such a scene of strife as no pen can picture**.” (6T, p. 408)*

Isaiah 24:5:

*“The earth also is defiled under the inhabitants thereof; because they have transgressed the **laws**, changed the **ordinance**, broken the **everlasting covenant**.”*

But the Bible story of the end does not **ultimately** conclude on a pessimistic note. It teaches that history, as we presently know it, will end with the literal,

glorious, personal, rapid, second coming of Jesus (Titus 2:11-14; Matthew 24:29, 30) to take His faithful children to heaven for a thousand years (John 14:1-3) during which the earth will return to the condition that it was in before creation week—without form and void and in darkness (Jeremiah 4:23-27).

After the millennium God will then recreate the earth in **six literal days** and rest the **seventh literal day** as He did at the beginning after which God's people will live securely and peacefully in a perfect sinless world where Jesus will reign forever and ever. As a weekly commemoration of God's creative power, His people will come to God's throne on the weekly seventh-day Sabbath to worship Him:

*"For as the new heavens and the new earth which I will make shall remain before Me," says the LORD, "so shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from **one Sabbath to another**, all flesh shall come **to worship** before Me," says the LORD." (Isaiah 66:22, 23)*



ANCHOR SCHOOL OF THEOLOGY CLASS: “PROPHECY’S REPEATING SEQUENCE”

BY PASTOR STEPHEN BOHR

LESSON #3 - DECODING THE MYSTERIES OF REVELATION 17

As we begin our study of Revelation 17, a few clarifying thoughts are in order. My research has revealed that it is unfruitful to study Revelation 17 in isolation. It must be understood in the context of Daniel 2, 7, and Revelation 12 and 13. Unfortunately, some have attempted to interpret the chapter on its own and have added details that are foreign to its content. It is the thesis of this paper that Revelation 17 is the fullest and final expansion of Daniel 2 and 7 and Revelation 12 and 13. For a deeper study of the expansion principle in these chapters, review my study ‘*A Layered Approach to Daniel 2, 7, and Revelation 12, 13, and 17.*’

Multiple parallels link the prophecies of Revelation 12, 13, and 17:

Revelation 12 and 13

Seven heads and ten horns (12:3; 13:1)

Names of blasphemy (13:1)

Woman (12:1)

Call for wisdom (13:18)

Revelation 17

Seven heads and ten horns (17:3)

Names of blasphemy (17:3)

Woman (17:1)

Call for wisdom (17:9)

Nations, tongues, peoples (13:7)	Nations, tongues, peoples (17:15)
Persecution (12:6, 13-15; 13:15)	Persecution (17:6)
Waters (12:15)	Waters (17:1, 15)
Waters dried up (12:16)	Waters dried up (16:12; 17:1, 2, 15, 16,17)
'Was' (1260 years—12:6; 13:5)	'Was' (1260 years—17:8)
'Is not' (deadly wound—12:16; 13:3)	'Is not' (deadly wound—17:8)
Deadly wound healed (12:17; 13:3)	'Shall be' (wound healed—17:8)
Beast & false prophet (13:1-18)	Harlot and daughters (17:5)

In this study we will attempt to **decode** the main symbols of Revelation 17 **individually** and then piece them together into a **mosaic**. We shall find that each symbol is like a piece of a **jigsaw puzzle**, and only when we **assemble** the individual symbols together do we get the full picture of the meaning of the chapter.

Our study will reveal that the harlot of Revelation 17 has a **broad** and **narrow** meaning. In the broad sense, the harlot represents **apostate religion** that has allied itself with **seven successive kingdoms** to persecute God's people, beginning with **literal Babylon** and culminating with a revived **Roman Catholic Papacy**. However, the specific time frame of chapter 17 indicates that the harlot represents the **final stage** of apostate religion allied with the civil powers of the world (cf. Revelation 19:1, 2). We can be certain of this for several reasons.

First, the angel took John in vision to the climax of the harlot's career, that is, the time when the **harlot will be judged**, condemned and **hated** by the civil powers and waters upon which she rode (Revelation 17:1, 16, 17). However, to provide the reasons for her doom, the angel also described the events that led up to that climax—her past career ('was'), her deadly wound ('is not') and the wound's healing ('shall ascend'). Finally, the angel described her final doom when her waters dry up and the kings hate her.

*"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you **the judgment** [NIV: 'the punishment'; CEV:*

'how God will punish'; NET: 'condemnation and punishment'] of the great harlot who sits on many waters." (Revelation 17:1).

Second, the link between the flowing waters upon which the Babylonian harlot sits (Revelation 17:1, 2, 15) and their drying up at the time of the sixth plague (Revelation 16:12), clearly indicates that the chapter is describing the harlot's **final hurrah** while the waters flow once more, **followed by** her judgment/punishment (Revelation 6:9-11; 19:1, 2).

Third, I have included in this study many **Ellen White** statements where she identified the harlot of Revelation 17 as the **papacy in its two stages**—during the 1260 years in the past and when her deadly wound is healed in the future.

The interpretation in this paper is based on what I consider to be **persuasive evidence**. However, I am **keenly aware** that we must be **cautious** when we are dealing with **unfulfilled prophecy**. Although I believe that the **general contours** of Revelation 17 are becoming ever clearer with the passing of time, many of the **details** still await further clarification. Jesus said to His disciples: "And now I have told you before it comes, that when it does come to pass, you may believe." (John 14:29).

Revelation 17:1-18:

*"Then **one [the sixth]** of the seven [**plague**] angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the **judgment** of the **great harlot** who sits on **many waters**,² with whom the **kings** of the earth committed **fornication**, and the **inhabitants** of the earth were **made drunk with the wine** of her fornication."³ So he carried me away in the Spirit into the **wilderness**. And I saw a woman **sitting** on a **scarlet beast** which was full of names of **blasphemy**, having **seven heads** and **ten horns**.⁴ The woman was **arrayed** in purple and scarlet, and **adorned** with gold and precious stones and pearls, having in her hand **a golden cup** full of **abominations** and the filthiness of her fornication.⁵ And on **her forehead** a name was written: MYSTERY, BABYLON THE GREAT, **THE MOTHER** OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.⁶ I saw the woman, **drunk with the blood** of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.⁷ But the angel said to me, "Why did you marvel? **I will tell you** the mystery of the **woman** and of the **beast that carries her**, which has*

the **seven heads** and the **ten horns**.⁸ The beast that you saw **was**, and **is not**, and **will ascend** out of the **bottomless pit** and go to **perdition**. And those who dwell on the earth **will marvel**, whose names are **not written** in the Book of Life from the foundation of the world, when they see the beast that **was**, and **is not**, and **yet is**.⁹ "Here is the mind which has wisdom: The seven heads are **seven mountains** on which the **woman sits**.¹⁰ There are also **seven kings**. Five **have fallen**, **one is**, and the other has **not yet come**. And when he comes, he must continue **a short time**.¹¹ The beast that **was**, and **is not**, is himself also **the eighth**, and is **of the seven**, and is going to **perdition**.¹² "The ten horns which you saw are **ten kings** who have received **no kingdom as yet**, but they receive authority for one hour as kings **with the beast**.¹³ These are of **one mind**, and they will give their power and authority **to the beast**.¹⁴ These will **make war** with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are **with Him** are called, chosen, and faithful."¹⁵ Then he said to me, "The **waters** which you saw, where the **harlot sits**, are peoples, multitudes, nations, and tongues.¹⁶ And the **ten horns** which you saw on the beast, these will **hate the harlot**, make her **desolate** and **naked**, **eat her flesh** and **burn her** with fire.¹⁷ For God has put it into their hearts to **fulfill His purpose**, to be of **one mind**, and **to give their kingdom** to the beast, until the **words of God are fulfilled**.¹⁸ And the woman whom you saw **is that great city** which reigns over the kings of the earth."

Introduction

The book of Revelation is saturated with **exotic imagery**. This imagery, known as **apocalyptic**, was part of the **lingua franca** of that time. In order to understand this bizarre symbolism today, we must **walk in the shoes** of those who lived when the book was written. That is, we must understand the symbols as **they did** and not as we would in the **twenty-first century**.

Revelation 17 is one of the most **complex** and **intellectually challenging** chapters in the book of Revelation. It contains vivid symbols, mysterious numbers, perplexing time references and strange expressions. It is like a **giant jigsaw puzzle** with each symbol being a piece of the puzzle. Before we can put the puzzle together we must first carefully analyze the **shape of each piece** to see where it fits within the puzzle as a whole. Fortunately for us, the **vision** is given in verses 1-6. Verse 7 is transitional. The explanation begins in verse 8 in

great detail by the **interpreting angel** in the second half of the chapter (verses 9-18).

Sign Language Requires Wisdom

The book of Revelation is written in symbolic language that **must be decoded**. So to speak, the heavenly communicator gave the message to John in **sign language** and this symbolic language must be **deciphered** in order to make sense of the book's message. Revelation 17 tells us that we must have wisdom in order to understand the complex symbolic language of the chapter:

*“Here is the **mind which has wisdom**: The seven heads are seven mountains on which the woman sits. ¹⁰ There are also seven kings. Five have fallen, one is, and the other has not yet come. And when he comes, he must continue a short time. ¹¹ The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.” (Revelation 17:9-11)*

There is only one way to decode the meaning of what appears to be **utterly confusing**, that is, to seek wisdom that comes only from **God**:

*“If any of you lacks wisdom, **let him ask of God**, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.” (James 1:5, 7).*

This means that it is not sufficient to study the chapter with all the **research tools** at our disposal. Many times, I have had to stop studying, take a pause, and plead with the Lord for understanding, and He has always come through sooner or later.

The Links Between Daniel 7, Revelation 12, 13 and 17

Because many of the symbols in Revelation 17 **are different** from those in Daniel 2 and 7, and Revelation 12 and 13, it might appear that Revelation 17 is **unrelated** to the previous chain prophecies. However, there are significant **links** that connect Revelation 17 with the previous chapters. Here are some:

- ✓ In Daniel 7 and Revelation 12, 13 and 17 there are ravenous, persecuting beasts and in the last three chapters the beasts have **seven heads** and **ten horns**.

- ✓ Revelation 12 and 16:12 and chapter 17 refer to the **flowing and drying** up of waters (Revelation 12:15; 16:12; 17:1, 2, 15). **Revelation 13** contains a parallel idea when it describes a seven-headed and ten-horned sea beast that persecuted God's saints for 42 months and at the end of that period received a **deadly wound** on **one** of its heads that suspended persecution for a period (Revelation 13:3).
- ✓ Revelation 13 describes the sea beast **ruling over multitudes**, nations, and peoples for 42 months (Revelation 13:7), and in chapter 17 the harlot does likewise (Revelation 17:15) but without a time period attached.
- ✓ The little horn of Daniel 7 (Daniel 7:25), the dragon of Revelation 12 (Revelation 12:13-15), and the sea beast of Revelation 13 (Revelation 13:7) **persecute the saints**, and the harlot of Revelation 17 does likewise (Revelation 17:6).
- ✓ Daniel 7 and Revelation 12 and 13 pinpoint the **time period** for the first stage of persecution but Revelation 17 provides **no time period**. This hints that the persecution described in Revelation 17 is not past but **future**.
- ✓ The harlot of Revelation 17 has **two allies** that do her bidding, the **kings** of the earth (Revelation 17:1, 2; 18:24) and her **daughters** (Revelation 17:5). Likewise, in Revelation 13, the **dragon** (symbolizing the kings; cf. Revelation 19:19) and the **beast** from the earth do the bidding of the **sea beast**:

***"Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are **represented as the dragon** who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus." TM, p. 39*
- ✓ Revelation 16:13, 19 describes three allies (the dragon, the beast and the false prophet) and all are **called Babylon** and the harlot of Revelation 17 has the same name, 'Babylon'.
- ✓ Revelation 17 is the **final expansion** of the second and final stage of the war that is first described in **Revelation 12:17**.

Which of the Seven Angels?

Revelation 16 describes **seven angels** who will pour out seven plagues upon the earth **after probation's** close. Significantly, the vision that follows in the next chapter was given to John by **one** of the **seven** angels who poured out the seven **plagues** (Revelation 17:1; 16:12). So the question that begs to be asked is, **which of the seven** plague angels in Revelation 16 came back to speak with John in chapter 17.

The very next chapter provides the answer. Revelation 17 describes a harlot woman who is sitting upon **many waters** (17:1), and upon her forehead is the inscription, "MYSTERY: **BABYLON** THE GREAT" (17:5).

It is common knowledge that a harlot woman in Bible prophecy symbolizes an apostate church. What is the name of the river upon which the ancient city of **Babylon** sat? The Scriptures and a geographical survey of the region provide the unequivocal answer. The ancient city/harlot sat upon the many waters of the great **River Euphrates** (Jeremiah 51:12, 13; cf. Revelation 12:15). This detail is important because it means that we must look for the **plague angel** who spoke about the river Euphrates and that bowl angel was the **sixth** (Revelation 16:12). In other words, the angel who poured out the sixth plague upon the **river Euphrates** and dried up its waters in Revelation 16:12 **came back to John** in chapter 17 to further explain its meaning.

So, Revelation 17 is an explanation and expansion of **Revelation 16:12-16**. We must not forget this important detail because **the key** to understanding Revelation 17 lies in the waters upon which the harlot sits.

The harlot is also called that "**great city** which **reigns** over the kings of the earth" (Revelation 17:18). This means that the '**harlot**' and the '**city**' refer to the same apostate system but with a **different emphasis**. While the Babylonian harlot is a symbol of Babylon's religious side, the city symbolizes her civil or political side.

We know that Revelation 17 is an explanation and expansion of the last three plagues of chapter 16 because they contain common themes:

- ✓ Babylon (Revelation 16:18, 19; 17:5)
- ✓ Waters (16:12; 17:1, 2, 15)
- ✓ Kings (16:13, 14; 17:2, 12-14)
- ✓ Drying up (16:12; 17:16)
- ✓ War and Christ's victory (16:18, 19; 17:14)

The Harlot Woman (17:1)

The harlot woman is the **central figure** of the vision. She **sits** on the many **waters**, on the seven-headed **dragon beast**, and on the seven **mountains**. She **fornicates** with the kings of the earth. She **gives inebriating wine** to the kings and nations. She **clothes herself** in purple and scarlet and adorns herself with gold, silver, and precious stones to impress her lovers. She **rules** over the nations. She **sheds** the blood of the saints. She has **daughters** that do her bidding (cf. Mark 6:18ff) and at the end, **she** will be **hated** by her waters and by the ten horns/kings on the seventh head of the dragon beast. So, what apostate system does this harlot woman represent?

In the Old Testament a harlot symbolized apostate **Israel** (Ezekiel 16:15, 16, chapter 23, and the book of Hosea) and Ellen White explicitly wrote that the harlot of Revelation 17 in a restricted sense, represents the apostate Roman Catholic papacy during **her past career**:

*"In **Revelation 17** Babylon is represented as a woman—a figure which is used in the Bible as the **symbol of a church**, a virtuous woman representing a pure church, a vile woman an **apostate church**. . . The power that for so many centuries **maintained** despotic sway over the monarchs of Christendom is **Rome**." *GC*, pp. 381, 382*

As indicated before, the harlot woman may, in a broader sense, represent **apostate religion** that has piggybacked on seven **civil powers** of the world **beginning** with Nebuchadnezzar's Babylon and **ending** with a resuscitated papacy when its deadly wound is healed. However, the harlot in Revelation 17 represents, more narrowly, the papacy during the 1260 years and during her final heyday and condemnation **by her cohorts** for adulterating the truth and oppressing God's people (Revelation 17:1, 6).

Her Fornication (17:2; 18:3)

The harlot fornicates with the **political rulers** of the world. In what sense does she do this? The Bible refers to the church as **Christ's wife** (Jeremiah 6:2; Ephesians 5:25-27) and as His wife, she **must be faithful** to Him as her one and **only legitimate** husband. However, when the church seeks out **other lovers** and is unfaithful to Jesus, she becomes a harlot.

The harlot represents an **apostate religion** that allies herself with the political powers of the earth and influences them to support her agenda. Thus, fornication occurs when the church unites with the **state** in an **unholy spiritual love affair** to persecute those who do not support her. As much is confirmed by Ellen White as she described the papacy:

*"It was by **departure** ['apostasy'] from the Lord, and **alliance** with the heathen, that the **Jewish church** became a harlot; and **Rome**, corrupting herself in like manner by seeking the support of **worldly powers**, receives a like condemnation."* *GC, p. 382*

Ellen White described what will happen when the **Protestant churches** follow in the steps of Rome by **unequally yoking** with the state:

*"Whenever the church has obtained **secular power**, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the **steps of Rome** by forming alliance with **worldly powers** have manifested a similar desire to restrict liberty of conscience."* *GC, p. 443*

The act of sitting (17:1)

Revelation 17 not only describes the Babylonian harlot **sitting** on **many waters** (17:1, 15), but also on a **scarlet** seven-headed beast (17:3) and on **seven mountains** (17:9). How is it possible for her to sit on **all three** at the same time? We shall answer this riddle a little later in our study.

The act of sitting on the beast, the waters and the mountains, means that the harlot claims to have **global dominion** over them, (13:7; 17:1, 15) In fact, Revelation 17:24 explicitly states that the Babylonian harlot **reigns** over the kings of the earth. Thus, the harlot is a **religious system** that exerts **political control** by uniting the church with the power of the state.

The Beast and the Waters (17:1, 15)

What is represented by the waters upon which the harlot sits? Revelation 17:15 gives us the answer:

*“Then he said to me, the waters which you saw, where the **harlot sits** are peoples, multitudes, nations, and tongues.” (Revelation 17:15)*

Contrary to common belief, the waters **do not** represent nations, multitudes, tongues, and peoples in general, but rather in a very **narrow sense**. Revelation elsewhere points out that the **wicked** are like an overwhelming flood whose intent is to wipe God’s people off the face of the earth (cf. Revelation 12:13-15). The prophet Isaiah described the enemies of God’s people as those who make a **noise** like the noise of the **seas** and a rushing like the rushing of **many waters** (cf. Jeremiah 51:13). However, God will **rebuke them** (dry them up):

*“Woe to the **multitude** of many **people** who make a noise **like** the roar of the **seas**, and to the **rushing of nations** that make a rushing like the **rushing of mighty waters!** ¹³ The **nations will rush** like the rushing of **many waters**; but God will **rebuke them** and they will **flee far away**, and be **chased** like the chaff of the mountains before the wind, like a rolling thing before the whirlwind.” (Isaiah 17:12, 13; cf. Psalm 46:1-3, 6, 7)*

Clearly, the expressions ‘rebuke them’, ‘flee far away’, and ‘chased like the chaff’ are synonymous with ‘dry up’ or ‘remove their threat’!

Later on in our study we will find that the **waters** upon which the harlot sits and the **body** of the scarlet seven-headed beast are **interchangeable**. This is clearly indicated by the fact that, while the woman is portrayed **in the vision** as sitting upon many waters, (Revelation 17:1) she is depicted as sitting on a scarlet colored beast in the angelic **interpretation** (Revelation 17:13)!

The Scarlet Beast/Waters

Why are the beast or the waters **scarlet**? The immediate and broader contexts indicate that it is because the harlot has **blood on her hands**. Elsewhere in Revelation we see the **bloodthirsty rage** of the scarlet dragon against the woman’s SEED, then against the woman, and finally against the remnant of her SEED (Revelation 12:3, 6, 17; cf. Revelation 6:4; Isaiah 14:29; 27:1, Job 41;

Psalm 74:12-14). The **scarlet color** of the dragon/waters highlights the **bloodthirsty intentions** of the harlot toward God's people! The scarlet color of the **harlot's garment** seems to further highlight her murderous character (Revelation 17:4; 18:16).

The harlot's rage is expanded in **Revelation 17:6** where we are told that she (who sits on the scarlet beast/waters) is *'filled with the blood of the saints and with the blood of the martyrs of Jesus'*. We find a further expansion in **Revelation 16:4-7** where the enemies of God's remnant are given blood to drink because they have **shed their blood**. The **Loud Cry chapter** adds that *'in her was found the blood of prophets and saints, and of all who were slain on the earth.'* (Revelation 18:24). It is noteworthy that in the Old Testament, the **root of the word** 'red' is 'blood'!

Names of Blasphemy

The dragon of Revelation 17 is full of **names of blasphemy** (17:3; 13:5) In the Bible, blasphemy against the Holy Spirit is the **unpardonable sin**, a sin from which someone like Pharaoh stubbornly refuses to repent (Revelation 16:9, 11). This sin is not a particular act but rather the result of a continuous rejection of the voice of the Holy Spirit through the Word, which sears the conscience as with a hot iron (1 Corinthians 4:2). It means attributing the work of God to the devil (Matthew 12:24, 31, 32) and the work of the devil to God.

The papacy, who rides the dragon, is also guilty of blasphemy (Daniel 7:8, 11, 25; Revelation 13:1, 5, 6). The names of blasphemy are not only on the dragon beast, but also on the harlot because the harlot uses the kings of the earth to war against God's people. In fact, Ellen White referred to the political leaders as the dragon, in a secondary sense:

***"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon [Revelation 12:17] who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus."** TM, p. 39*

The apostle Paul referred to the papal system as 'the man of sin' and the 'lawless one' who sits in the **temple of God**—the church—and claims to have the **power** to exercise the **prerogatives** of God. The papacy continued the legacy of the

Roman kingdom when its restraint is taken out of the way (2 Thessalonians 2:6,7).

The papal system operates ‘according to the **working of Satan**, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish’ and ‘did not receive the **love of the truth**’. It is a system that ‘did **not believe the truth** but had pleasure in unrighteousness.’ (2 Thessalonians 2:9-11).

Revelation 18:2 adds that the system will become the ‘dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!’ And yet the papacy allied with apostate Protestantism will claim that the **Loud Cry** message comes **from Satan** and will use the civil powers and their citizens to persecute God’s people:

*“As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe **good of all evil**; and as the inevitable result, they will finally believe **evil of all good**. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.”* *GC*, pp. 571, 472

Blasphemy, then, means provoking God by claiming to occupy **His place on earth** and exercising His powers (John 10:30-33; Matthew 26:65; 2 Thessalonians 2:3,4) such as the power to **forgive sins** (Mark 2:7) and to change **God’s law** (Daniel 7:25). The word ‘blasphemy’ is also employed in the Old Testament to describe opposition to God in the person of His people (cf. Isaiah 37:3, 6, 23; 35:12).

The papacy claims **titles and functions** that belong exclusively to the **Creator God**:

- ✓ Christ’s **invisible representative** on earth is the **Holy Spirit** (John 14-16) but the papacy claims that it is the visible pope.
- ✓ God alone is our **Father** (Matthew 23:9) but the pope encourages people to call him **holy father**.
- ✓ Scripture teaches that we are to **bow in reverence** only to God (Acts 10:25, 26; Revelation 19:10; 22:8, 9), but the pope allows and encourages the faithful to bow before him.

- ✓ The Bible teaches that God alone can **forgive sins** (Mark 2:7) but the pope and his priests claim to have that power.
- ✓ The Bible affirms that God alone is **infallible** in his proclamations (James 1:17) but the pope claims that when he speaks Ex-Cathedra, his proclamations are without error.
- ✓ The Bible claims that God alone has the right to **set up kings** and **depose them** (Daniel 2:21) but the pope has taught that he has that power.
- ✓ The Bible teaches that Christ alone can **judge** all and be judged by none (John 5:22, 27) but the pope has claimed to have that power.
- ✓ God established the **seventh day** as **His memorial** of creation (Exodus 20:8-11) but the pope claims to have changed it to Sunday.
- ✓ The Bible teaches that we are **saved by grace** through faith, that Christ has offered **one** sacrifice for sin, and that He is the **only** mediator between God and men (Hebrews 10:12, 14; 1 Timothy 2:5; Ephesians 2:8, 9). However, the papacy usurps these salvific functions and places them on earth (Daniel 8:10-12).

Revelation 13 picks up on this, accusing the sea beast (representing the same power as the harlot) of opening *“his mouth in **blasphemy** against God, to **blaspheme** His name, His tabernacle, and those who dwell in heaven.”* (Revelation 13:6). Thus, the papacy manifests the same spirit as its mentor Lucifer, who in heaven aspired to sit in the temple of God claiming to be God (Isaiah 14:12-14; 2 Thessalonians 2:3,4).

The Harlot's Attire

Purple and scarlet are the colors of **royalty** (Revelation 17:4; John 19:2, 5; Matthew 27:28) and the harlot sits on or **reigns** over multitudes, nations, tongues and people. She is attired with gold, silver, precious stones and pearls. This indicates that she is a **rich** and **ostentatious** power whose intent is to **attract the attention** of the political rulers to her external beauty which **hides her internal rot** (cf. 2 Kings 9:30; the harlot Jezebel in Thyatira). She acts similarly to **apostate Israel** who clothed herself with all this **paraphernalia** to

entice the kings of the surrounding nations to fornicate with her (Ezekiel 16:15-17).

Ellen White wrote regarding the attire of the harlot in Revelation 17:4 and applied it directly to the papacy:

*“The purple and scarlet color, the gold and precious stones and pearls, vividly picture the **magnificence** and more than **kingly pomp** affected by the haughty **see of Rome**.” GC, p. 382.*

It is common knowledge that the Roman Catholic clergy’s predominant colors are **purple and scarlet**. The papacy deceives the political powers of the world and the multitudes by its imposing ritual, bewitching music, majestic architecture, impressive vestments, priceless works of art, and cunning diplomacy. Ellen White wrote about this ostentation that wows the civil powers of the world and their subjects:

*“The religious service of the Roman Church is a **most impressive** ceremonial. Its **gorgeous display** and solemn rites **fascinate the senses** of the people and **silence the voice of reason** and of conscience. The **eye** is charmed. **Magnificent churches**, imposing **processions**, golden altars, **jeweled shrines**, choice **paintings**, and exquisite **sculpture** appeal to the love of beauty. The **ear** also is captivated. The **music** is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with **awe and reverence**.”*

*“This **outward** splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of **inward corruption**.” GC, p. 566*

Ellen White once visited the Roman Catholic Cathedral in **Milan** and at first seemed to be **impressed** with its **grandeur** but in the end she referred to it as ‘a vast pile of extravagance’:

*“Chief among these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be **impressed** with its **grandeur** and **immensity**, and the **artistic skill** displayed in its design and*

execution. And yet we could only look upon it as a vast pile of extravagance."
RH, June 1, 1886

The Golden Cup with Wine

The golden cup in the harlot's hand is the receptacle that contains the fermented wine of Babylon (Jeremiah 51:7). The cup could well represent the magisterium of the papal church which it refers to as 'the deposit of the faith'. In this 'deposit' are contained the endless oral traditions that have supposedly been passed down by apostolic succession from generation to generation, many of which are not found in the Bible or contradict it (cf. Mark 7:1-13; DA, p. 467).

When Babylon gives her wine to the kings and the inhabitants of the earth, (Revelation 14:8; 17:2; 18:3) they became spiritually intoxicated. For the harlot, drinking the wine is not optional. The text tells us that she makes all nations drink her wine (Rev. 14:8; 17:2) on pain of serious consequences. The harlot's wine is called 'the wine of the wrath of her fornication' because drinking it awakens wrath against those who refuse to drink (Rev. 14:8; 18:3):

"Babylon was a golden cup in the Lord's hand that made all the earth drunk. The nations drank her wine; therefore, the nations are deranged." (Jeremiah 51:7)

Revelation 17 identifies the wine as Babylon's 'abominations and the filthiness of her fornication' (Revelation 17:4). That is, the cup is full of wine but the wine symbolizes the harlot's abominations which she acquired from her worldly lovers. Thus, the words 'wine' and 'abominations' are interchangeable.

And what are the harlot's abominations? In order to find an answer, we must search for the word in other places of Scripture, and as we do, we discover that it includes several things:

- ✓ The wise man Solomon gave a list of seven things that are an abomination to God and of which the papacy is guilty:

*"These six things the Lord hates, yes, seven are an abomination to Him:
¹⁷ A proud look, a lying tongue, hands that shed innocent blood,¹⁸ a heart that devises wicked plans, feet that are swift in running to evil,¹⁹ a false*

witness who **speaks lies**, and one who sows discord among brethren. (Proverbs 16:16-19).

- ✓ **Fashioning idols** and **bowing** before them is an abomination (Exodus 20:4-6; Deuteronomy 7:25, 26; 27:14, 15).
- ✓ Delving into the **occult** such as attempting to communicate with the dead is an abomination (Deuteronomy 18:9-13; cf. Isaiah 8:19,20).
- ✓ **Prayer** is an abomination when we refuse to pay heed to God's **law** (Proverbs 12:22; 28:9).
- ✓ Thinking that we can be saved by **our merits** or works is an abomination (Luke 16:15).

The papacy caters both to those who **disdain the law** and those who believe that they can **justify themselves** by their works:

*“A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of **quieting their consciences [two ways of doing it]**, and they seek that which is least spiritual and humiliating. What they desire is a method of **forgetting God** that shall **pass as a method** of remembering Him. The papacy is well adapted to meet the **wants** of all these. It is prepared for two classes of mankind embracing nearly the whole world—those who would be **saved by their merits**, and those who would be **saved in their sins**. Here is the secret of its power.” *GC*, p. 572*

- ✓ Forsaking Christ as a **legitimate husband** and committing spiritual **adultery** with the practices of pagan nations is an abomination (Ezekiel 23:35-45; Jeremiah 13:26, 27).
- ✓ Partaking of unclean **meats** is an abomination (Leviticus 11:10,11,12,13, 20, 23, 41, 42; Deuteronomy 14:3).
- ✓ **Gay sexual** relationships are an abomination (Leviticus 18:22; 20:13).

- ✓ The failure to distinguish between **male and female dress** is an abomination (Deuteronomy 22:5). This has something to say about **transgenderism**.
- ✓ **Justifying the wicked**, condemning the righteous and shedding innocent **blood** is an abomination (Ezekiel 22:2; Proverbs 16:17; 17:15).
- ✓ Sun **worship** was the greatest of all abominations practiced by God's own **professed people** in the days of Ezekiel (Ezekiel 8:16). The observance of Sunday as a day of worship by those who profess to be God's people is idolatry because it is a 'sabbath' made by the **hands of men** (Matthew 24:15; 5T, pp. 451, 464. For this reason, Ellen White repeatedly referred to Sunday as the '**idol sabbath**' (cf. LDE, p. 146).

*"Satan has taken the world captive. He has introduced an **idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this **idol sabbath**. The world bows to a tradition, a **man-made commandment**. As Nebuchadnezzar **set up his golden image** on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven." R & H, March 8, 1898*

Ellen White understood that the wine represents **false doctrines** that intoxicate those who drink:

*"The fallen denominational churches are Babylon. Babylon has been fostering **poisonous doctrines**, the **wine of error**. This wine of error is made up of **false doctrines**, such as the **natural immortality** of the soul, the **eternal torment** of the wicked, the denial of the **pre-existence** of Christ prior to His birth in Bethlehem, and advocating and exalting the **first day of the week** above God's holy and sanctified day. These and **kindred errors** [there are many others] are presented to the world by the **various churches**, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when **kings and presidents** drink this wine of the wrath of her fornication, they are **stirred with anger** against those who will not come into harmony with the false and satanic **heresies** which exalt the false Sabbath, and lead men to trample underfoot God's memorial." TM, pp. 61, 62*

Ellen White's description brings to mind the warning that Solomon gave to kings about the serious **moral consequences** of imbibing wine:

*"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes intoxicating drink; ⁵ lest they drink and **forget the law**, and **pervert the justice** of all the afflicted."* (Proverbs 31:4, 5)

In her previous statement, Ellen White blamed the various apostate **churches** for giving the multitudes of the world the wine of Babylon. However, in *The Great Controversy*, p. 389, she was more specific, indicting **the ministers** and the men of learning of the apostate churches as guilty of the spiritual intoxication of the world:

*"When **faithful teachers** expound the word of God, there arise **men of learning**, ministers **professing to understand** the Scriptures, who **denounce sound doctrine** as heresy, and thus **turn away inquirers** after truth. Were it not that the world is **hopelessly intoxicated** with the wine of Babylon, multitudes would be **convicted and converted** by the plain, cutting truths of the word of God. But religious faith appears **so confused** and **discordant** that the people know not what to believe as truth. The sin of the world's impenitence lies **at the door of the church**." GC, p. 389*

After quoting **Revelation 17:1-4** Ellen White identified the papacy as the power that gives wine to the nations:

*"In the **seventeenth of Revelation** is foretold the destruction of **all the churches [clearly the Protestant churches]** who corrupt themselves by idolatrous devotion to the **service of the papacy**, those who have **drunk of the wine** of the wrath of her fornication. [Rev. 17:1-4 quoted.]*

*Thus is represented the **papal power**, which with all deceivableness of unrighteousness, by **outside attraction** and **gorgeous display**, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies." Ellen G. White, *The Seventh-day Adventist Bible Commentary*, volume 7, p. 983.*

At the end of the time of trouble, the rulers and multitudes who have imbibed the **poisonous doctrines** of the harlot and her daughters will **sober up** from their **drunken stupor** and shift their wrath from the faithful remnant to the

harlot and her daughters who have made them drunk (Revelation 17:16). Ellen White described what will happen when the multitudes will awaken from their drunken stupor:

*"The people see that they **have been deluded**. They accuse one another of having led them to destruction; but all unite in heaping their **bitterest condemnation** upon the ministers. **Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law** of God and to **persecute** those who would keep it holy. Now, in their despair, these **teachers confess** before the world their work of deception. The **multitudes are filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and they **turn upon the false shepherds**. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, pp. 655, 656*

God's Faithful People

In all **three chapters** (Revelation 12, 13, and 17) where we find seven-headed and ten-horned beasts, their great sin is that they **war** against the people of God:

- ✓ **Revelation 12:13, 15:** The faithful church is described as a **woman** whom the dragon **intends to drown** with the torrent it spews from its mouth.
- ✓ **Revelation 12:17:** The faithful church is portrayed as the **remnant** of the woman's SEED against whom the dragon wars.
- ✓ **Revelation 13:7: cf. Daniel 7:22, 25, 27:** The faithful church is called 'the **saints**' and the little horn or beast **persecutes** them.
- ✓ **Revelation 17:6:** God's people are described as 'the **saints** and the **martyrs** of Jesus' and the harlot attempts to drown them with the many waters she sits on.

Ellen White applied **Revelation 17:6** to **the career** of the Roman Catholic papacy:

*“The power that for so many centuries maintained **despotic sway** over the monarchs of Christendom is **Rome**. . . And no other power could be so truly declared ‘drunken with the blood of the saints’ as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with ‘the kings of the earth.’” *GC*, p. 382.*

Mother, Daughters, and Kings

Revelation 12 and 13 describe a **wicked axis of evil** composed of the **dragon** (Revelation 12), the **beast** from the sea (Revelation 13:1-10; cf. 19:19) and the **lamb-horned** beast from the earth (Revelation 13:11-18). **Revelation 16:13** describes the same axis of evil as the **dragon**, the **beast** and the **false prophet** (cf. Revelation 19:20) and Revelation 17 as the **kings** of the earth, the **harlot** and her **daughters**. This suggests that the three chapters contain the same subject matter and expand upon one another.

The harlot’s name is **Babylon** and she is described as the **mother** of harlots (17:5). If she is the **mother**, then she must have **daughters**. The book of Revelation also refers to the harlot’s daughters as the **false prophet** (16:13; 19:20) and the **lamb-horned beast** that rises from the earth (Revelation 13:11).

In order to understand how this **evil trio** of harlot mother, daughters, and political rulers **relate to each other**, it would be helpful to review the Old Testament story of **Elijah** and his three enemies—king **Ahab**, the adulteress **Jezebel**, and the **false prophets** of the **sun-god** Baal. It is also helpful to study the story of **John the Baptist** and his **three enemies**—king Herod, his adulterous mistress Herodias, and her daughter Salome (Mark 6:14-28).

The **Protestant churches** that were born from Roman Catholicism in the **sixteenth century** failed to **fully sever** their relationship with their harlot mother and therefore they have a **sentimental attachment** to her. Instead of completing the Reformation and forsaking their mother’s false doctrines once and for all, they **fell into apostasy**, conserving many of the mother’s teachings,

such as the sacredness of **Sunday**, the **immortality of the soul**, and an eternally burning **hell**.

The book of Revelation tells us that the daughters/false prophets will make an **image of their mother** by joining **church and state**. In fact, and ironically, the daughters will do the work of their mother and help her recover the power she lost at the end of the 1260 years. Ellen White explained the relationship between mother and daughters:

*“Babylon is said to be ‘the mother of harlots.’ By her daughters must be symbolized churches that **cling to her doctrines** and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an **unlawful alliance** with the world.” GC, pp. 382, 383*

During **Vatican Council II**, Popes John XXIII and Paul VI referred to the papacy as the **Mother** and the Protestant churches as her **alienated children**:

John XXIII addressed the Protestant observers at the opening of **Vatican Council II** (1962-1965):

*“. . . She [**the Roman Catholic Church**] wants to be an affectionate, kind and patient **mother**, she is moved by compassion and goodness towards her **alienated children**.” (Ernesto Balducci, John: The Transitional Pope, transl., Dorothy White [New York: Hill Book Company, 1964], p. 269.*

This **conciliatory tone** sounds nothing like the church that slew the saints of the Most High during the 1260 years. Ellen White described the deceitfulness of this system:

*“It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the **variable appearance** of the chameleon, she conceals the **invariable venom** of the serpent.” GC, p. 571*

Pope Paul VI also addressed the Protestant observers at Vatican Council II in the name of the Mother:

*“Because of their position, separated brethren are the object of deep and tender affection on the part of the **Mother Church**. . . It is a love that feels grief and sadness, the love of a heart wounded by estrangement, because the estrangement prevents our brethren from enjoying so many privileges and rights, and makes*

them lose so much grace. But perhaps for this very reason **its love** is all the deeper and more burning. . .” Cardinal Augustin Bea, *The Unity of Christians*, ed., Bernard Leeming [New York: Herder and Herder, 1963], p. 140

John O’Brien who for many years was a professor of theology at Notre Dame University, and wrote some **40 books**, explained the link between the Mother and the daughters as regards the observance of Sunday:

“That observance [**of Sunday**] remains as a reminder of the **Mother Church** from which the non-Catholic sects broke away—**like a boy** running away from home but still carrying in his pocket a picture of **his mother** or a lock of her hair.” John O’Brien, *The Faith of Millions* (Huntington, Indiana: Our Sunday Visitor, Inc., 1974) pp. 400, 401.

Ellen White offered the following **chilling description** of the relationship between the Mother and the daughters in the end time. I include my own remarks in brackets to explain the various elements of the quotation:

“I saw that the **two-horned beast** [**the false prophet—Revelation 13:11**] had a dragon's **mouth** [**speaks like the dragon of Revelation 12:17**], and that his power was in **his head**, and that the **decree** [**to keep Sunday**] would go **out of his mouth** [**the decree is the death decree against those who refuse to keep Sunday**]. Then I saw the **Mother of Harlots**; [**the papacy**] that the mother was **not the daughters**, [**apostate Protestantism**] but separate and **distinct** from them [**this indicates that Roman Catholicism in the Old World and Protestantism in the New, cover the period of two separate heads on the beast of Revelation 17**]. She [**the Mother**] **has had her day**, and it is **past** [**during the 1260 years; but she has a deadly wound given her in the past**], and her daughters, the **Protestant sects**, were the next to come on the stage and act out the **same mind** [**notice the allusion to Revelation 17:17**] that the mother **had** when she persecuted the saints [**during the 1260 years**]. I saw that as the mother has been **declining** in power [**because she is wounded**], the **daughters** had been **growing**, and soon **they will exercise** the **power** [**clearly a separate kingdom**] once exercised by the **mother**.

I saw the nominal church and nominal Adventists, like Judas, would **betray us to the Catholics** to obtain their influence [**of the Catholics**] to come against the truth. The saints then will be an **obscure people**, **little known** to the Catholics;

but the churches [**Protestant**] and nominal [**in name only and not in reality**] Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they **could not refute it**) will betray the saints and **report them to the Catholics** as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

Then the **Catholics bid the Protestants** [**the mother (the seventh head) stands behind the daughters to get them to issue a death decree—just like Herodias stood behind her daughter and Jezebel behind Ahab**] to go forward, and **issue a decree** that all who will not observe the first day of the week, instead of the seventh day, **shall be slain**. And the Catholics, whose **numbers are large**, will **stand by the Protestants**. The Catholics will **give their power** to the image of the beast. And the Protestants will **work as their mother** worked before them [**during the 1260 years**] to destroy the saints.” Ellen G. White, *Spaulding Magan Collection*, pp. 1, 2.

This statement indicates that we have **far more to fear** from apostate Protestantism and nominal Adventists than the papacy. In a related statement, Ellen White expanded upon the meaning of Revelation 17:1-4:

“In the **seventeenth of Revelation** is foretold the **destruction** of **all the churches** [**Protestant**] who corrupt themselves by idolatrous devotion to the **service of the papacy** [**their Mother**], those who have **drunk of the wine** of the wrath of her fornication. [Rev. 17:1-4 quoted.]

Thus is represented the **papal power** [**the harlot**], which with all deceivableness of unrighteousness, by **outside attraction** and **gorgeous display**, [**her external attire**] **deceives** all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the **greatest display**, [**once again her attire**], and will **clothe itself** with the most elaborate signs of power. The Bible plainly declares that this **covers** a corrupt and deceiving wickedness. ‘Upon her forehead was a name written, **Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.**’ [**Revelation 17:5 applied to the papacy**]

Revelation 13:11-18: The Work of the Earth Beast

Let's **analyze the description** of the earth beast/false prophet/daughters that will restore the sword of the state to the papacy and free her from her captivity. I include my own explanatory notes in brackets:

*"Then I saw another beast **coming up** [used of plant just sprouting in Matthew 13:7] out of the **earth** [in contrast to the beasts from the sea], and he had **two horns** like a **lamb** [a symbol of Christ 29 times in Revelation] and spoke like a **dragon** [a symbol of Satan working through Rome in Revelation 12 and 13].¹² And **he** [the beast from the earth] exercises all the **authority of the first beast in his presence** [NIV: 'on behalf of'], and **causes** [by the use of compulsion] the **earth** and those who dwell in it to **worship the first beast** whose deadly wound was healed [the papacy].¹³ He [the land beast] performs great signs, so that he even makes **fire come down from heaven** on the **earth** in the **sight of men** [Revelation 19:20—reminiscent of the stories of Elijah and Pentecost].¹⁴ And he [the false prophet] deceives those who dwell on the **earth** by those signs which he was granted to do **in the sight of** [NIV: 'on behalf of'] the beast, **telling those** [NIV: 'he ordered them'] who dwell on the **earth** to make an image **to** [NIV, dative case: 'in honor of'] the beast who was **wounded by the sword** and lived.¹⁵ He [the first beast in the light of Ellen White's comment in *Spaulding-Magan, pp. 1, 2*] was granted power to **give breath** to the image **of** [genitive case] the beast, that the image **of** [genitive case] the beast should both **speak** [with a dragon's mouth through its legislative and judicial authority] and **cause** [uses compulsion] as many as would not worship the image **of** [genitive case] the beast to be killed.¹⁶ He **causes** [NIV: 'forced everyone'] all, both small and great, rich and poor, free and slave, to receive a mark [Sunday observance] on their right **hand** [out of convenience] or on their **foreheads** [out of conviction]¹⁷ and that no one may buy or sell except one who has the mark or the **name** of the beast, or the **number of his name** [666]."¹⁸ Here is wisdom. Let him who has understanding **calculate** [psephizo: see Luke 14:28] the number of the beast, for it is the number of a man: His number is 666."*

The earth beast (the daughters) will be the sea beast's (the Mother's) puppet or **marionette** to enthrone her once more:

- ✓ The false prophet speaks **like the dragon** and the dragon represents Satan working **through Rome** in its various stages (Revelation 12:3, 6, 13-17; 13:11).
- ✓ The earth beast exercises **all the authority** of the first beast (Revelation 13:12).
- ✓ The earth beast makes an image **of** the first beast (Revelation 13:15).
- ✓ The earth beast makes an image **in honor** of the first beast (Revelation 13:14).
- ✓ The earth beast does everything **in the presence** or at the **commissioning** of the first beast (Revelation 13:12, 14).
- ✓ The earth beast forces all its citizens to **worship** the first beast (Revelation 13:12).
- ✓ The earth beast imposes the **mark** of the first beast (Revelation 3:16, 17).
- ✓ The false prophet performed **signs in the presence** of the first beast ‘to deceive those who received the mark of the beast and worshiped his image’ (Revelation 13:13; 19:20).

The River Dragon

In order to comprehend the meaning of the seven-headed, ten-horned dragon upon which the harlot sits, we must first understand **how ancient nations** perceived river dragons. A word of caution is in order. Their way of thinking is not ours today and therefore we must ‘walk in their shoes’.

My mentor in the undergraduate school at Andrews University was the late **Dr. S. Douglas Waterhouse**, an expert in ancient middle eastern culture and symbolism. Dr. Waterhouse wrote a well-documented and incisive article about the ancient understanding of river dragons which helps decode Revelation 17. (S. Douglas Waterhouse, The Archeology of Jordan and other Studies: Essays in Honor of Dr. Siegfried Horn, “*The River Dragon: Its Meaning in Scripture*,” Lawrence T. Geraty, editor, Andrews University Press, 1986.

Dr. Waterhouse wrote that in the mythology of ancient cultures, **mountains** were conceived as **heads** of a great cosmic river serpent/dragon. According to

the pre-scientific worldview of these societies, the **mountains/heads** would **spew out waters** (cf. **headwaters**) which would flow down the mountainside to form a **riverbed** in the valley. As the river **twisted tortuously** through the valley, it looked like the contorted **body** of a great river **serpent/dragon**. According to their world view, when the river was at **flood stage** it overflowed its banks and sprouted wings. The prophet Isaiah picked up on this ancient imagery as he described the **Assyrian invasion** into the Holy Land (cf. Isaiah 8:7, 8).

It is of the utmost importance to keep in mind that Revelation 12:15-16 and 17:9, 15 are drawing upon this ancient concept. However, the river dragon in Revelation is **not literal** but rather serves as a symbolic vehicle to teach spiritual truth. In Revelation, the mountains/heads that spew out the waters symbolize **kingdoms** and the waters that flow from the heads (the body of the dragon) represent **multitudes, nations, tongues and peoples** (Revelation 17:15).

Thus, nations, multitudes, tongues and peoples actually **compose** the **body** of the **dragon**. This is the reason why the harlot is described as sitting on a **scarlet dragon** in the vision and on the waters in the interpretation of the vision. In other words, the waters and the scarlet beast upon which the harlot sits are **interchangeable**. And as we have pointed out, the waters/dragon are scarlet because they are filled with the **blood** of God's people (17:6).

The reliability of this ancient concept as it applies to Revelation 17 is seen in the fact that the seven heads are also identified as **seven mountains**. As we have already pointed out, in antiquity, the mountains were conceived as the heads of a dragon. Thus, the harlot not only rules over the multitudes (the waters) but also over the rulers.

It is crucially important to remember that while the head/mountain is spewing out waters, the body of the dragon **is alive**. However, when the heads/mountains are wounded and **cease to spew** out waters, the body of the dragon **is dead**. Thus, the beast is **alive or dead** depending on whether the harlot is able to use the heads and waters to persecute God's people. When the harlot tells the kings and their constituents to persecute God's people, the

dragon **beast is alive**. When the civil powers uphold **democratic principles** and keep aloof from the church, the dragon beast is wounded!

The Bloodthirsty Waters Flow and Dry

A careful comparison of Revelation 12, 13, and 17 reveals that the persecuting waters upon which the harlot woman will sit when her deadly wound is healed had already freely flowed once before during the 1260 years. At the end of that period, the waters dried up when the territory of what would become the United States helped the woman, and France and other states in Europe withdrew their support in the aftermath of the French Revolution (Revelation 12:13-16; 13:3, 4).

Henry (Cardinal) Manning, the convert from the Church of England to Catholicism, in **1862** wrote how the **states of Europe** had withdrawn their support from the papacy **over sixty years** after the deadly wound:

*“See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.’ And so, because the Church **seems weak**, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**.” (*The Temporal Power of the Vicar of Jesus Christ*, pp. 140, 141)*

A detailed study of Revelation 12, 13, 16 and 17 also reveals, in different ways, that the bloodthirsty waters will **flow again** from the dragon’s mouth (Revelation 12:17; 13:11; 17:1, 2) only to **dry** up for the **final time** when the waters of the symbolic Euphrates cease to flow at the outpouring of the **sixth plague** (Revelation 16:12). At that time, the political rulers **of the world** and their **subjects** (the waters) will forsake the harlot and turn against her once and for all (Revelation 16:12; 17:16).

Let’s spend some time summarizing the **ebb and flow** of the waters in Revelation 12, 13, and 16 and 17.

The Perspective of Revelation 12

Revelation 12:15 describes a seven-headed (no doubt each head having a mouth), scarlet dragon spewing water out of a **single mouth** for 'time, times and half a time' with the intention of **drowning** the woman. However, according to the very next verse, when the persecuting waters were at **flood stage**, the earth helped the woman and **swallowed** up the waters:

*"So the serpent spewed water out of his **mouth [singular]** like a flood after the woman, that he might cause her to be carried away **by the flood**.¹⁶ But the earth helped the woman, and the earth opened its mouth and swallowed up **the flood** which the dragon had spewed out of his **mouth [singular]**."*

One wonders what happened after the waters were dried up. **Did they flow again?** The answer is in the **very next verse**. Verse 17 explains that the drying up of the waters by the earth enraged the **same scarlet dragon** that had persecuted the woman, and after a period of **respite**, it manifested its **rage once more**, this time against the remnant of the woman's SEED. This brought about a second stage of persecution, with **no time period** attached, (cf. Matthew 24:9, 21, 22) when the bloodthirsty waters would **flow once more** (Revelation 16:12; 17:1, 2, 15):

*"And the [**same seven-headed**] **dragon** was enraged with the woman, and he **went to make war** with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ." (Revelation 12:17)*

Although the water of the river in Revelation 12:15 is **unnamed**, we can safely conclude that it was the great River '**Euphrates**'. If the dragon of Revelation 12:13-16, and the harlot of Revelation 17 both represent the papacy, then the river/waters must be the same in both chapters.

The KJV of **Joshua 24:2, 3, 14, 15** describes the Euphrates River euphemistically as '**the Flood**.' Other versions refer to it as **THE river** with the definite article while other versions such as the New Century Version (NCV), the English Standard Version (ESV) the Contemporary English Version (CEV) and the New Living Translation (NLT) replace the word 'flood' or 'river' with '**Euphrates**'.

Genesis 15:18 describes the Euphrates as '**the great River**' (cf. Isaiah 8:7, 8; 17:12, 13; 59:19; Revelation 16:12). It is hardly a coincidence that the **great** harlot sits upon the **great** river Euphrates in **great** Babylon (Daniel 4:30; Revelation 17:1, 5) and that the waters will eventually dry up on her and lead to her fall (Revelation 16:12). In short, **the** flood (with the definite article in verse 16) of Revelation 12:15, 16 which the dragon spewed out his mouth during the '*time, times and half a time*' is the great symbolic River Euphrates.

The word translated 'flood' in the KJV of Revelation 12:15, 16 is πότημος, the selfsame word that appears in the parable of the **wise and foolish** contractors who built their houses on the rock and on the sand (Matthew 7:24-27). Most uses of the word πότημος in the New Testament simply refer **simply to a river** (cf. Mark 1:5; Acts 16:13; Revelation 22:1, 2). However, in the parable of the wise and foolish builders, Jesus was not referring to a **mere river** but rather to a raging torrent at **flood stage**. For this reason, the KJV translates the word 'river' in Joshua 24 and Revelation 12:15, 16 correctly as 'flood'. This translation is supported by the fact that the parallel passage in Luke qualifies the word πότημος with πλεμμύρα which does not refer to a simple 'river' but rather to a 'torrential flood':

Luke 6:48, 49:

*'And when the **flood** [πλεμμύρα] arose, the **stream** [πόταμος] beat vehemently against that house, and could not shake it, for it was founded on the rock.'*

The Perspective of Revelation 13:1-10

Revelation 13:1-10 **expands** upon the prophecy of Revelation 12:6, 13-17, by referring to the persecuted woman as the '**saints**' (Revelation 13:7), and to the dragon as a **sea beast** who received its marching orders **from the dragon** of Revelation 12:1-5 (Revelation 13:1, 2).

Revelation 13:7 explains that after the sea beast received its **marching orders** from the seven-headed and ten-horned dragon, it persecuted the saints for **42 months**. This is the **identical time** period during which the dragon spewed waters out of its mouth to drown the woman in Revelation 12, and the little horn persecuted the saints of the Most High (Revelation 12:6, 14, 15; Daniel 7:25). We can therefore be certain that the **dragon** who persecuted the woman

in Revelation 12 and the **sea beast** that received its ‘*power, throne and authority*’ from the dragon in chapter 13, represent the **same power** and the **persecuting waters** of chapter 12 are equivalent to the persecution of the saints in chapter 13.

Revelation 13:3, 9, 10 explains that after persecuting the saints for **42 months**, the sea beast received a **deadly wound** on **only one** of its heads (Revelation 13:3), undoubtedly the **same head** that had spewed out waters in Revelation 12:15. Thus, the **deadly wound suspended** the sea beast’s persecution of the saints for a season in chapter 13 in the same way that the earth had suspended the dragon’s persecution of the woman in chapter 12.

We cannot overemphasize that **only one** of the seven heads of the sea beast received a **deadly wound** at the conclusion of the 42 months (Revelation 13:3). Likewise, **only one head** ceased to spew waters out of its mouth—singular—in chapter 12 (Revelation 12:14, 15). Clearly, when the wound heals, not all the heads will heal, but only the one that was wounded.

We are told in chapter 13 that the sword gave the papacy its deadly wound. The question is, what is the sword that wounded the beast? According to **Romans 13:4**, the sword is in the hands of the **civil authorities**, and they use this **figurative sword** to impose **fin**s, confiscate **property**, **incarcerate**, and in some cases and places, to execute the **death penalty**. The papacy was wounded by the sword in the sense that the punitive power of the state was removed from her hand and turned against her.

The prophecy of Revelation 13 explains that after a period of convalescence, the deadly wound of the sea beast will be **healed** (Revelation 13:3). So to speak, the waters of the symbolic Euphrates will **flow again** from the dragon’s mouth when the civil rulers and their subjects restore the sword to the beast (Revelation 13:3, 11-18). Expressed in the terms of Revelation 17, the civil rulers with their citizens (Revelation 17:1, 2, 15) will lend their support to the harlot once more and the waters of persecution will flow again. Ellen White warned:

*“Let the restraints now imposed by **secular governments** be removed and Rome be reinstated in her former power, and there would speedily be **a revival** of her tyranny and persecution.”* *GC*, p. 564

Putting the symbols together, the head of the dragon is the **papal civil kingdom**, the harlot symbolizes the **apostate religious** side of the papacy, the **body** of the dragon beast are the multitudes that support her, and the **ten horns** on the head are the kings of the earth and the whole world who are allied to the harlot's kingdom.

Some have wondered whether the beast was actually killed or only mortally wounded. The expression "**as it were wounded to death**" (13:3) is identical to the description of Jesus as a Lamb "**as it had been slain**" (5:5). No one would sustain that Jesus was not killed! The fact is that Revelation 13:10 clearly states that when the head was wounded, the result was that the beast **was killed** (13:10). It is crucially important to remember that when the **head is killed**, the beast does not persecute. However, when the **head resurrects**, persecution resumes (cf. Revelation 13:12, 14).

The Final Drying up

According to Revelation 17, when the sea beast's **deadly wound is healed**, the Babylonian harlot will **once again** influence the political rulers and through them, the persecuting waters of the symbolic Euphrates to **flood/persecute** God's people (Revelation 13:3). This period, when the spiritual Euphrates will be at flood stage, is described in Revelation 17:1, 2. Chapter 17 will provide the fullest expansion of Revelation 12:17. It will describe the time when Babylon's symbolic Euphrates will flow once more because the rulers of the world and their citizens have restored the sword to the harlot and delivered her from her captivity.

The scenario in Revelation 17 will be similar to the one in Revelation 12 and 13, albeit with different symbols. After the earth helped the woman by **drying up** the persecuting waters, and after, the sea beast **was wounded**, the dragon will be **filled with rage** against the **last remnant** of the woman's SEED and will launch a **deadly flood** of persecution against them (Revelation 12:17). However, when it appears that the faithful will be **wiped off** the face of the earth, God will **dry up** the persecuting waters and deliver His people (cf. Daniel 12:1).

Revelation 16:12 describes the moment when God will dry up the raging waters of the symbolic Euphrates once more as He did at the end of the 1260 years. The **seventh and final head** will receive a definitive and **final death blow**. Thus, Revelation 17 expands upon the final flowing of the river and its drying up.

Revelation 17 describes how the bloodthirsty river will dry up. We have seen that when the rulers and their subjects **give their support** to the harlot, the river flows and persecution results. However, when they withdraw their support, the persecuting river dries up. Revelation 17:16, 17 describes both the flowing river and its drying up:

*"These [the civil rulers] are of **one mind**, and they will give their power and authority to the beast. ¹⁴ These will make war with the Lamb [in the person of His witnesses—**7T, p. 182**], and the Lamb will overcome them, for He is Lord of lords and King of kings [Revelation 19:16]; and those who are **with Him [the remnant of her SEED]** are called, chosen, and faithful. ¹⁵ Then he said to me, "The [flowing] **waters** which you saw, where the **harlot sits**, are peoples, multitudes, nations, and tongues. ¹⁶ And the **ten horns** which you saw on the beast, these will **hate the harlot**, make her **desolate** and **naked**, eat her **flesh** and **burn her** with fire. ¹⁷ For God has put it into their hearts [of the ten horns] to **fulfill His purpose**, to be of **one mind [on the same page while the river flows]**, and to give their kingdom **to the beast [the nations multitudes, tongues and people]**, until the **words of God** are fulfilled [at the seventh plague: 'it is done', Revelation 16:17]. ¹⁸ And the woman whom you saw is that great city which **reigns** over the kings of the earth."*

Once again, the sword of civil power that the harlot used to kill God's people will turn against her, **repeating**, in similar fashion **globally**, what took place **locally** at the climax of the French Revolution.

Our analysis of chapter 17 would not be complete without recourse to the expansion of Revelation 16 and 17 provided by the Spirit of Prophecy. When probation closes, Satan will have **full control** over the finally impenitent (GC 614). The **papacy**, in conjunction with her Protestant **daughters**, the **civil rulers**, the merchants of the earth and the multitudes will unite as an overwhelming flood intending to blot out the faithful remnant:

“He [**Satan**] numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could **blot them from the earth**, his triumph would be complete.” *GC*, p. 618

Ellen White described the **final rushing** of the waters and their drying up:

“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a **simultaneous movement for their destruction**. As the time appointed in the decree draws near, **the people will conspire** to root out the hated sect. It will be determined to strike in one night a **decisive blow**, which shall **utterly silence** the voice of dissent and reproof.

The **people of God [those who are with the Lamb]**—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter **companies of armed men**, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of **utmost extremity**, that the God of Israel will interpose for the **deliverance of His chosen**. . . With shouts of triumph, jeering, and imprecation, throngs of evil men are about to **rush [the swirling waters of the Euphrates]** upon their prey, when, lo, a **dense blackness**, deeper than the darkness of the night, falls upon the earth [**the fifth plague**]. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The **angry multitudes [the swirling waters of the Euphrates]** are suddenly **arrested [the sixth plague, the drying up of the Euphrates]**. Their mocking cries die away. The objects of their **murderous rage** are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

It is at midnight that God manifests His power for the **deliverance of His people**. . . [**Daniel 12:1**] In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: “It is done.” [**the finishing of God's word at the seventh plague**] Revelation 16:17.” *GC*, pp. 635, 636

The Perspective of Daniel 11:40-45

Although Daniel 11:40-45 falls **outside** the immediate **scope** of our present study, a few remarks would be helpful. Daniel 11:40-45 is closely related to the

present study but space will allow me only to present that relationship in **broad strokes**. For those who are interested, my study presented at the Daniel 11 Symposium in Michigan is included at the end of this study.

Daniel 11:30-11:45 describes four historical stages:

- ✓ Daniel 11:31-39 describes the king of the north (cf. the **clay**, the **little horn**, the **dragon**, the **sea beast**, the **man of sin**, the **harlot**, the **antichrist**) **persecuted** those who **know** their God and those of **understanding** (11:32-35) for **[1260]** 'days'. During this period many of the faithful **fell** '*by sword and flame, by captivity and plundering.*' (11:33). These are the very methods the papacy used in an attempt to snuff out dissent.
- ✓ When the '*many days*' were **about** to finish (Revelation 11:7: The word 'finish' means '**about** to finish'—cf. John 17:4; 2 Timothy 4:7) at the beginning of the 'time of the end' (1798), the king of the **south** (France) attacked the king of the **north** and **wounded** him (11:40). The **KJV** translates '*shall push at him*' which **does not capture** the intensity of the Hebrew word. Various versions render, '*engage him in battle*' (NIV), '*attack him*' (NKJV), '*collide with him*' (NASB), and '*fight a battle*' (NCV). The word describes a **ram goring** its enemies with its horns (Daniel 8:4).
- ✓ The king of the north then **recovered** from its wound and rose like a mighty **storm** to **flood** and **overflow** (the word '**overflow**' refers to an inundating river flooding over its banks, a vivid description of the inundating waters where the harlot sits (11:40-44; cf. Isaiah 8:8; 47:2). This brings about a **time of trouble** that jeopardizes the very existence of the remnant of Jesus.
- ✓ However, at the height of the king of the north's devastating flood, when it appears that the remnant will be swallowed up by the raging waters, **Michael will stand up** to deliver His people and the king of the north will come **to his end** with **none to help** him (11:45-12:1). In other words, the political rulers and the waters who helped the king of the north during his heyday will dry up and turn against him!

It does not take much of an imagination to discern the link between Daniel 11 and Revelation 12, 13 and 17. Here is what the **composite picture** looks like:

Stage #1: The persecuting waters **flowed** for 42 months/1260 days/'time, times and the dividing of time':

- ✓ **Revelation 12:6, 13-15:** A seven-headed, ten-horned **dragon** spewed flood water out of **one mouth** for **1260 days** or '*time, times and the dividing of time*' with the intention of drowning the woman.
- ✓ **Revelation 13:5, 7:** A seven-headed, ten-horned **beast** from the sea **persecuted** the saints and ruled with an iron fist for **42 months**.
- ✓ **Daniel 11:33-39:** The king of the north **persecuted** those who know their God and those of understanding (11:32-35) for [1260] 'days'.

Stage #2: The persecuting waters **dried up** at the end of the 42 months/1260 days/time, times and the dividing of time:

- ✓ **Revelation 12:16:** Toward the end of the 1260 years, the **dragon's** persecuting flood waters were **dried up** by the earth (Revelation 12:16). The Pilgrims and others fled from the Old World to the territory of the New to escape the persecuting waters. **Persecution ceased** shortly before the end of the 1260 years (GC, pp. 266,267).
- ✓ **Revelation 13:3:** At the end of the 42 months in 1798, **France** (the king of the south) gave the seven-headed and ten-horned sea beast **a deadly wound**, and persecution has ceased since then (Revelation 13:3).
- ✓ **Daniel 11:40:** When the '*many days*' of Daniel 11:33 were **about** to finish at the beginning of the 'time of the end' (1798), the king of the south (France) attacked the king of the north and **wounded** him (11:40) and since then he has been unable to persecute as in the past.

Stage #3:

- ✓ **Revelation 12:17:** **After a period** of respite from persecution, the **same** seven-headed and ten horned dragon that persecuted the woman will be filled with **rage against the remnant** of the woman's SEED and a **second and future** period of persecution will ensue without any **length of time specified**.

- ✓ **Revelation 13:3, 11-18:** For a period, the sea beast will be out of commission with a **deadly wound**. However, the wound will be **healed** and all the world will wonder after it. A **deputy beast** will rise from the earth and continue the persecuting work of the seven-headed and ten-horned dragon.
- ✓ **Revelation 17:1, 2, 6, 15:** The harlot will **once more sit** on a seven-headed, ten-horned **dragon** beast—the waters of the Euphrates—for an **unspecified time period** and during that period she will **stain her hands** with the blood of the saints and martyrs of Jesus (17:6).
- ✓ **Daniel 11:40-44:** The king of the north **recovers** from its wound and rises like a mighty **storm** to **flood** and **overflow** (the word ‘**overflow**’ refers to an inundating river flooding over its banks (11:40-44; cf. Isaiah 8:8; 47:2)).

Stage #4: The persecuting floodwaters **will dry up** for the **final time**:

- ✓ **Revelation 16:12:** Finally, when the **symbolic Euphrates**—composed of nations, tongues, multitudes, and people—is at **flood stage**, God will **dry up its waters**, the kings will hate the harlot and God will deliver his people from annihilation (Revelation 16:12-16; 17:1, 2, 15-17 cf. Daniel 12:1).
- ✓ **Daniel 11:45-12:1:** At the height of the king of the north’s flood, when it appears that the remnant will be swallowed up by the raging waters, Michael will stand up to deliver His people and the king of the north will come **to his end** with **none to help** him (11:45-12:1)

Four Beasts in Different Places

The four beasts of Revelation 12, 13:1-10, 13:11-18 and Revelation 17 arise in **different places**:

- ✓ When the seven headed dragon attempted to slay the man child, a sign was seen in **heaven** (Revelation 12:1) because it was a battle that began there between Christ and Satan as described in Genesis 3:15.

- ✓ The seven headed beast of Revelation 13:1 arose from the **sea** because it ruled in the heavily **populated** areas of Asia and Western Europe.
- ✓ The seven-headed scarlet beast of Revelation 17:8 will arise from the **abyss** because the abyss is the **realm of the dead** from whence the sea beast will resurrect from its deadly wound. Thus, the apostle Paul wrote that Jesus resurrected from the abyss:

*“Or, who shall descend into the **deep [abyss]**? (that is, to bring up Christ again **from the dead.**)” (Romans 10:7)*

According to **Revelation 20:1**, Satan will be **cast into the abyss** and will be restrained when he receives his ‘deadly wound’ at the second coming. Up to this point he had been free to carry on his work. However, during the millennium he will not be able to use the civil rulers and multitudes to accomplish his purposes because they will all be dead. However, at the end of the millennium, his power base will resurrect from the abyss and he will be able once more to use them to accomplish his purposes (Revelation 20:5, 7-9).

- ✓ But there is a **fourth beast** that rises **from the earth** because it originates in a **sparsely populated** area in contrast to the other beasts that rose in the populated world of antiquity. This beast, after a period of respite, becomes head #6 in the series.

Are the Seven Heads Seven Popes?

Revelation 17:10 tells us that the seven heads represent seven **kings** (17:10). However, the word ‘kings’ in Bible prophecy is interchangeable with ‘kingdoms’ (cf. Revelation 17:10; Daniel 7:17, 23; 2:37-39). Thus, the seven heads represent **seven successive civil kingdoms** that have ruled since Nebuchadnezzar’s Babylon and have been persuaded by the harlot to impose her agenda.

When **John Paul II** was pope, some scholars, even notable ones, believed that the seven heads represented seven **successive popes** who had ruled **since 1929**. They chose that date on the **erroneous assumption** that the papacy’s **deadly wound was healed** in that year. In 2005, some interpreted the five heads that had fallen since 1929 as:

1. Pius XI (1922-1939)
2. Pius XII (1939-1958)
3. John XXIII (1958-1963)
4. Paul VI (1963-1978)
5. John Paul I (1978)

According to this scenario, the **head who 'is'** (or sixth head) was **John Paul II** (1978-2005), and the one **who 'is to come'**, the seventh, who would rule a short time, was **Benedict XVI** who ruled from 2005-2013.

However, Benedict resigned from the papal chair on **February 28, 2013**, so the present pope, **Francis I**, would supposedly be **#8** in the series of popes since 1929. So the speculation goes that Pope Francis I will be the **last pope** because Revelation 17:11 refers to an eighth and Pope Francis I is the eighth in the series of popes since 1929!

In summary, this is what the list of popes would look like according to this scenario:

1. Pius XI (1922-1939)
2. Pius XII (1939-1958)
3. John XXIII (1958-1963)
4. Paul VI (1963-1978)
5. John Paul I (1978)
6. John Paul II (1978-2005)
7. Benedict XVI (2005-2013)
8. Francis I (2013-?)

Clearly, this view can be discarded because Pope Francis I, is **not one of the previous seven** as the prophecy of Revelation 17:11 requires. Furthermore, the seven heads represent successive civil kingdoms, **not individual popes** within those kingdoms.

Before the election of Francis, evangelicals and even some Adventists sensationalized a prophecy by **St. Malachy** to the effect that the next pope would be the last, that **he would be black** (a euphemism for the head of the Jesuit Order who is called the 'black pope') and his name would be **Petrus Romanus**. Pope Francis I **is a Jesuit** but his name is not **Petrus Romanus**. All of this speculation simply detracts from the power of this prophecy.

The fact is that this prophecy has nothing to do with **individual popes**. The seven heads are not seven individuals but rather **seven kingdoms**. All this speculation about the seven heads being seven popes should have been discarded for the following reasons:

First, the dragon beast of Revelation 17 does not have eight heads, it has only seven. The eighth is actually described as **one of the seven**.

Second, such a view comes pretty close to setting **specific dates** for the final prophetic movements. In this scenario, the successor of Pope Benedict XVI would be the last pope. Is this not setting a definite time frame for end-time events?

Third, these speculative views sever Revelation 17 from the previous prophetic lines of Daniel 7 and Revelation 12 and 13. As we have seen above, Revelation 12, 13, and 17 are indissolubly linked! Ellen White understood the **common thread** between Revelation 12, 13 and 17:

"God has warned His people of the perils before them. John beholds the things which will be in the last days and he sees a people working counter to God."

Then she wrote:

"Read Revelation 12:17; 14:10-13, and chapters 17 and 13." Manuscript Releases, volume 17, p. 18

Fourth, the seven heads of this dragon beast are said to be **seven mountains** (cf. Daniel 2:39; 7:17, 23). In prophecy, 'mountains' represent kingdoms not individual rulers. The popes on the list above are actually not rulers of seven distinct kingdoms but rather leaders of the **same kingdom**.

Finally, there is little evidence that **1929** (other than the article from the *San Francisco Chronicle*) should be chosen as the beginning date for the sequence of

seven heads. Revelation 13:11-18 explicitly explains that the deadly wound will be healed by the **United States** in the **future, not by Italy in the past**. The healing of the wound is the **restoration of the sword** of civil power to the papacy by the United States and the persecution that will ensue.

Was the Deadly Wound Healed in 1801?

It is a little known fact in Adventist circles that a new Pope was elected just three and a half years after the deadly wound. Not only was a **new Pope elected**, but he was also allowed to **retain possession** of his Italian principality. Says historian Arthur Robert Pennington:

*“He [Napoleon] felt that, as the large majority of the inhabitants of France knew no other form of faith than Romanism, it must become the **established religion of the country**. Accordingly we find that he now began negotiations with the Pope, which issued in a Concordat in July 1801, whereby the Roman Catholic religion was once more **established in France**. He also left Pius in **possession of his Italian principality**.” Arthur Robert Pennington, *Epochs of the Papacy*, pp. 450, 452.*

So, if a new Pope was elected and allowed to retain his principality, was the deadly wound **healed in 1801**? There are strong reasons to believe that it was not. What are they?

First, prophecy clearly teaches that the **United States** will be the power that will restore the sword to the papacy, **not France**.

Secondly, even though the papacy retained its territory and principality, the nations of **Europe** that had supported her in the past **wanted nothing to do** with her.

Third, the concordat of 1801, did not encourage the nations of Europe to command all nations to worship the beast, or to erect an **image** to it nor to impose its **mark**.

Finally, the power of the papacy was **severely restricted** by the French government. Although the papacy was allowed to retain its territory and principality, the state **elected the bishops, paid the clergy** and required them to **swear an oath** of allegiance to the state.

This leads us to conclude that the recovery of **spiritual dominion** and geographical **territory** does not necessarily mean that the deadly wound was healed.

The Wound of 1870

Another little known fact in Adventist circles is that the papacy received a **further wound** on **September 20, 1870** when Emperor **Victor Emmanuel II** confiscated the **Papal States** and **united Italy**. As a result, the papacy **lost most of its territory** (except for a handful of buildings in Vatican City). In protest, **Pope Pius IX** and his successors declared themselves prisoners of the Vatican and in protest, no Pope left Vatican City for the **next 59 years**.

During his pontificate of **46 years**, **Pope Pius IX** alienated and angered the governments of Western Europe and the United States by proclaiming the **Dogma of the Immaculate Conception** (1854) and publishing his **Syllabus of Errors** in which he railed against democratic governments and civil and religious liberty (1864). He even alienated many of his own religious leaders by proclaiming the *Dogma of Papal Infallibility* (1870). This takes us to the year 1929.

Was the Deadly Wound Healed in 1929?

Roman Catholic historian, Donald Attwater, summarized the meaning of what occurred in 1801, 1870, and 1929:

*“Even though the papacy had the Vatican and its principality once again, it exerted **very little political power** between **1801** and **1870**. Very **few nations** wished to have any relations whatsoever with a **wounded** and **humiliated** papacy. In **1870**, the papacy suffered a **further blow** when **Victor Emmanuel** confiscated the **Papal States**, including Vatican City, and formed the **unified kingdom of Italy**. The pope, in protest, declared himself **under house arrest** and no pope left Vatican City for the **next 59 years**. But on **February 11, 1929** a historic event took place. A treaty was signed by Mussolini and Gasparri which **restored full political control** of Vatican City to the papacy. In part the treaty provides for . . . the de iure and de facto **international sovereignty** of the Holy See with its **absolute and sole jurisdiction** over a **state** called the City of the Vatican and guarantees its **freedom and independence**. . . the person of the pope*

is ***inviolable and sacred***, and cardinals enjoy the honors of ***princes*** of royal blood, and wherever resident in Rome are Vatican citizens; certain other ecclesiastics residing outside the City are given ***immunities***; the Vatican and Italy have ordinary ***diplomatic relations***. . .the Vatican City is therefore a permanently ***neutral and inviolable*** territory. . ." (Donald Attwater, *A Catholic Dictionary*, third edition, (New York: The Macmillan Company, 1958), p. 282)

Adventist writers and evangelists have made much of the year **1929**, claiming that the Italian government healed the deadly wound that was given to the papacy by France in 1798. However, in all honesty, was the deadly wound given by France in **1798** healed by Italy in 1929? There are several **persuasive reasons** why it is not accurate to say that the wound given by France in 1798 was healed by Italy in 1929.

First, the concordat that was signed between the papacy and the Italian government in 1929 healed the wound that Italy gave the papacy in **1870**, not the one that France gave it in **1798**.

Second, the prophecy of Revelation 13:11-18 makes crystal clear that the **United States, not Italy**, would be the nation to bring about the healing of the wound.

Even **more significantly**, in the aftermath of 1929 the **whole world did not wonder** after the papacy, an **image** was not made of and to it, and its **mark** was not enforced on pain of death.

Where, then, did Adventists get the idea that the wound was healed in 1929? The answer is found in an article that appeared in the **San Francisco Chronicle** the very day that the 1929 Concordat was signed.

The headline on the front-page of the newspaper read:

"VATICAN AGAIN AT PEACE WITH ITALY AFTER LONG QUARREL"

*In smaller lettering appeared the words: "**Heal Wound** of Many Years."*

The part of the article that was most significant to Adventists was this:

"The Roman question tonight was a thing of the past and the Vatican was at peace with Italy. The formal accomplishment of this today was the exchange of signatures in the historic Palace of St. John Lateran by two noteworthy

plenipotentiaries, Cardinal Gasparri for Pope Pius XI and Premier Mussolini for King Victor Emmanuel III.”

“In affixing the autographs to the memorable document, **healing the wound** which has festered **since 1870 [not since 1798]**, extreme cordiality was displayed on both sides.” *The San Francisco Chronicle*, February 11, 1929, p. 1

The *New York Times* reported on this important event:

“The Pope is again an **independent sovereign ruler**, as he was throughout the middle Ages, though his temporal realm, established today, is the most microscopic independent State in the world, and probably the smallest in all history.” *The New York Times*, Tuesday, February 12, 1929

The article in the *San Francisco Chronicle* makes it abundantly clear that the wound that was healed in 1929 was the one given to the papacy in 1870 and **not the one** she received in 1798.

Don’t get me wrong. What happened in 1929 was very significant. The recovery of **temporal sovereignty** by the papacy was an important occurrence. We might go so far as to say that the wounds of the papacy **began** to heal in that year. But the wound was **not healed** in that year.

The First Two Heads: Egypt and Assyria?

Some have suggested that **Egypt and Assyria** must be the first two heads of the dragon of Revelation 17. They also conclude that the dragon has eight heads because the prophecy speaks of an ‘eighth’. However, the chapter consistently refers to seven heads, not eight (verses 3, 7, 9, 10). Those who hold this view, give the following order of kingdoms:

- Head #1: Egypt
- Head #2: Assyria
- Head #3: Babylon
- Head #4: Medes and Persians
- Head #5: Greece
- Head #6: Roman Empire

- Head #7: Papal Rome during the 1260 years
- Head #8: Papal Rome healed from its deadly wound (the eighth kingdom)

The problem with this view is that Egypt and Assyria are not found in any of the previous chain prophecies of Daniel 2, 7 or Revelation 12, 13. It is true that Egypt does appear symbolically in **Revelation 11** (representing France) but France is **not a universal kingdom** and does **not persecute** God's people but rather wounded the head of the power that persecuted them.

Daniel 2, Daniel 7 and Revelation 13 begin with **Babylon** as the **first kingdom**, Daniel 8 begins with the Medes and Persians and Daniel 11 begins with **Persia**. Nebuchadnezzar's Babylon is known as the **neo-Babylonian Empire** because it was intended to be a continuation of the Babylon that originated at the tower of Babel. All false religions have their origin at the **fountainhead** of Babel and its tower because from there, humans spread out all over the earth.

Is the Beast from the Abyss One of the Seven Heads?

Revelation 11 does describe the **1260 years/42 months** that the papacy ruled. However, it is not the purpose of the chapter to describe the head that succeeded the papal head, but rather the power that gave the papacy its deadly wound and put it out of commission with a deadly wound. Furthermore, the chapter does not contain a seven-headed and ten-horned beast like the other chapters that are under review.

The Meaning of the Seven Heads

Now we must turn our attention to the most likely meaning of the seven-headed, ten-horned **beasts** in Revelation 12, 13, and 17. We are reminded of the words of **John N. Andrews**:

*"The seven heads are **seven forms of civil power** which **successively** bear rule. These seven heads belong alike to the **dragon** of Revelation 12, the **beast** of chapter 13, and **that of** Revelation 17. This shows **conclusively** that the dragon and these two beasts are symbols of the **same power under different heads**; for there are not three sets of seven heads, but it is evident that the heads are **successive forms** of its power, **one of them bearing rule at a time**, and then*

giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon **before** the 1260 years, the beast of chapter 13 **during** that period, and the beast of chapter 17 **since** the deadly wound and captivity at the close of that period.” (J. N. Andrews, *The Three Messages of Revelation XIV*, 6-12, pp. 77, 78.

The **seven heads** of the dragon beast are used interchangeably with **seven mountains** (Revelation 17:9) and in Bible prophecy mountains symbolize **kingdoms**, not individual kings (Daniel 2:34, 35, 44; Jeremiah 51:25; Micah 4:1; Revelation 17:9 in the light of Daniel 2:38, 39; 7:17, 23). This being the case, the seven heads/mountains must represent **seven successive kingdoms** that have ruled upon the earth and have been controlled by apostate religion, beginning with Babylon and ending with spiritual Babylon, the papacy.

To the best of our **present knowledge**, the seven heads represent the following successive civil kingdoms allied with apostate religion to persecute God’s people. Revelation 13:1, 2 gives us a clue about the identity of the first five heads and Egypt and Assyria and France are not among them:

*“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having **seven heads** and **ten horns**, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the beast which I saw was like a [1] **leopard**, his feet were like the feet of a [2] **bear**, and his mouth like the mouth of a [3] **lion**. The [4] **dragon** [5] gave him [the sea beast] his power, his throne, and great authority.”*

These verses clearly identify the first five heads on the dragon beast:

- **Head #1: The lion:** The civil kingdom of Babylon.
- **Head #2: The bear:** The civil kingdom of the Medes and Persians.
- **Head #3: The leopard:** The civil kingdom of Greece.
- **Head #4:** The seven-headed and ten-horned **dragon:** The civil kingdom of Rome with its ten horns/divisions.
- **Head #5: The sea beast:** The rule of the seven-headed and ten-horned sea beast allied with religion for 42 months, the papacy.

During this period, the **divided Roman Empire** (the ten horns/divisions on the fifth head) did the bidding of the sea beast. According to Revelation 13:1, 2, 4, 5, 7 and Daniel 7:24, the civil kingdom of Rome with its ten horns **gave** the **sea beast** *'his power, his throne, and great authority'*. The sea beast then ruled and persecuted the saints for 42 months. The first five heads are the **'was'** period of the beast of Revelation 17.

Between the fifth and sixth heads, there has been a moratorium on persecution for over 200 years.

Toward the end of the rule of the fifth head (the papacy), the **earth helped** the woman (Revelation 12:16) and the **French Revolution** gave the sea beast its deadly wound (Revelation 13:3). As a result, the persecuting waters of the 42 months dried up and **persecution ceased**. This began the period when the seven-headed beast **'is not'** because the fifth head **had a wound** and the beast from the earth with its principles of civil and religious liberty was helping the woman.

- **Head #6:** The nation of the United States, pressured by the **apostate Protestant churches:**

After defending civil and religious liberties for over two and a half centuries, the United States **morphs** into an oppressive and **persecuting kingdom** pressured by the harlot's daughters—the apostate Protestant churches. The nation will unite church and state and forsake the principles of the Lamb that it had at its inception and will speak like the seven-headed, ten-horned dragon of Revelation 12:17.

The papacy and apostate Protestantism allied with the civil power of the United States, are **two separate kingdoms** because they are represented by **two separate beasts**. According to the Spirit of Prophecy, the United States will eventually give its kingdom (#6) to the papacy (#7), and the papacy will dictate and rule once more.

When the United States makes an image of the sea beast and enforces its mark, it will have given its kingdom to the papacy and the persecuting waters of the spiritual Euphrates will flow once more. The papacy will then become head #7 and it counts as an eighth because the symbolic

meaning of the number 8 is the resurrection. This is the '**will be**' period of the dragon beast. **Ellen White** describe this transfer of the kingdom from the United States to the papacy:

*"What is it that **gives its kingdom [the United States] to this power [to the papacy]**? Protestantism, a power which while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath." (Letter 232, 1899) Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983.*

- **Head #7:** The civil powers of **all** world (as indicated by the ten horns in Revelation 17) under the leadership of the harlot who controls her daughters and the waters/multitudes, will persecute God's people as she did in the past. This is the '**will be**' period of the beast. At this point, the persecuting waters will flow once more because the deadly wound has been healed. Ellen White wrote that the last kingdom/head will be the papacy and under that **one head**, the papacy's persecuting waters will flow once more (Revelation 17:1, 2).

*"As we approach the **last** crisis it is of vital moment that harmony and **unity** exist among the Lord's instrumentalities. The world is filled with storm and war and **variance**. Yet under **one head**—the **papal power**—the **people will unite** to oppose God in the **person of His witnesses [the remnant of her SEED]**. This **union** is cemented by the great apostate." ZT, p. 182 (1902)*

It will be observed that in this scenario, three of the last four heads bear a direct relationship with Rome (heads #4, #5 and #7) and even head #6—the United States—will become instrumental in restoring power to papal Rome by making an image of it and enforcing its mark. The United States will speak **like the dragon** of Revelation 12:17 and 13:11.

Of course, we wonder why we need four of the seven heads to represent the various stages of Rome. Isn't one head enough?

The answer to this question is quite simple. The books of Daniel and Revelation themselves take up the **stages of Rome separately**. In Daniel 2 the legs of iron are distinguished from the feet of iron and clay. Daniel 7:23, 24 marks a clear distinction between the dragon ruling with ten horns (head #4) and the dragon

with the little horn (head #5). Revelation 13 adds that the little horn/beast will have another stage after its deadly wound is healed (head #7). And kingdom #6 (the United States) will be instrumental in giving head #5 its power back.

Even further, Revelation 12 portrays the seven-headed dragon in **heaven** with ten horns symbolizing **Pagan Rome**, a separate seven-headed beast from the sea in Revelation 13 with ten horns representing Papal Rome during the 1260 years and Revelation 17 employs yet a third seven-headed beast from the abyss with ten horns to represent the papacy when its deadly wound is healed. Notably, even the United States is represented by a separate beast. Clearly, we are dealing with separate kingdoms.

If four beasts which arise in four **different places** are used to represent the different stages of Rome, then it should not surprise us that **separate heads** are used to depict those same stages. It is important to underline that the **sixth head** (the United States influenced by apostate Protestantism) is symbolized by a **separate beast** and is related to Rome because it speaks like a dragon and the dragon represents Satan working through pagan and papal Rome.

Ellen White clearly identifies three persecuting powers in their proper **historical sequence**. She underlines that when the heads have the power to persecute God's people, they are alive:

*“Under the symbols of the **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would be especially engaged in trampling upon God's law and **persecuting His people** were presented to John. Their war is to be carried on till the close of time. The **people of God**, symbolized by a **holy woman and her children [Revelation 12:6, 17]**, are represented as greatly in the minority. In the last days, **only a remnant [the remnant of her SEED]** still exists. John speaks of them as those that ‘keep the commandments of God, and have the testimony of Jesus Christ.’ Signs of the Times, February 8, 1910*

Ellen White linked the United States with papal Rome:

*“When the land which the Lord **provided as an asylum [Revelation 12:16]** for his people, that they might worship him **according to the dictates** of their own consciences **[two horns like a lamb]**, the land over which for long years the shield*

of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall, through its legislators, **abjure [solemnly renounce]** the principles of Protestantism, and give countenance to **Romish apostasy [speaks like a dragon]** in tampering **[imposing the change made by the papacy]** with God's law—it is then that the final work of the man of sin will be revealed **[the healing of the deadly wound]**. Protestants will throw their whole influence and strength on the **side of the Papacy**; by a **national act [a law of Congress] enforcing** the false Sabbath, they will give **life and vigor to the corrupt faith of Rome, reviving [healing the wound] her** tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” *Signs of the Times*, June 12, 1893.

Some have wondered about an eighth head on the dragon beast. The simple fact is that the dragon beast does **not have** eight heads, it has only seven. However, the seventh head counts as an eighth; that is to say, head number 7 bears the number 8 because the sea beast has resurrected from its deadly wound.

Time and again Revelation 17 (as well as the beasts of Revelation 12 and 13) tells us that there are **only seven heads** on the dragon beast (17:3, 7, 9, 10). Louis Were has shown in his book, *The Woman and the Beast in Revelation*, that the number eight is symbolic of new life or the **resurrection**. In other words, head #7 bears the number 8 because it has resurrected from the deadly wound.

The Dragon Beast's Three Final Stages

The beast from the abyss has **three consecutive** historical stages, one past, one present, and the other future:

- ✓ The beast “**was** [past], **is not** [present] and shall **be** [future]” (17:8)
- ✓ The beast “**was** and **is not** and **yet is** [better translation: ‘shall be present’] (17:8).
- ✓ These same time periods are described as “five are **fallen** [past], one **is** [present] and the other is not yet **come** [future]” (17:10)
- ✓ The time periods are also explained as the beast who “**was** [past], and **is not** [present], even he is the **eighth** [future]” (17:11).

The beast '**was**' during the 1260 years of Papal rule. The beast '**is not**' because it presently has a deadly wound. It '**shall be**' because the deadly wound will be healed, the harlot's waters will flow once more and the whole world will wonder after the sea beast (Revelation 13:3, 4).

Ranko Stefanovic is correct when he wrote that the '**is not**' period is when the papacy is convalescing with the deadly wound:

*"The events of the **French Revolution** (including the **demise of the papacy** under Napoleon) that impacted politics and religious liberty are probably the most apparent manifestation of the '**mortal wound**.' But for all practical purposes, it was this long process of political, social, and religious transformation that caused the 'mortal wound' and brought the sea beast to the '**is not**' period (cf. Rev. 17:11)." Ranko Stefanovic, Revelation of Jesus Christ, pp. 412, 413*

The seven heads of the beasts of Revelation 12, 13 and 17 do not rule **simultaneously** but **consecutively**. In other words, the heads are wounded **one by one** as each civil power passes from the scene. We know this for at least two reasons:

First, Revelation 12:15 explains that **only one mouth** was spewing out persecuting waters. Furthermore, Revelation 13:3, 5, 6 tells us that only **one head** of the seven-headed beast (the same one that was spewing out waters in Revelation 12) received the deadly wound and only one head resurrects.

Second, an archeological dig helps us understand the ancient view. A cylinder seal was discovered in **Tell Amar** in ancient Mesopotamia. On the seal were **two deities**, one before it and the other behind. Four of the seven heads have been pierced by a spear and are **drooping** and no longer in conflict. But the other three heads are still **erect**, maintaining the struggle.

The Wings

Although Revelation 17 does mention the symbolism of a river sprouting **wings**, it would be well to bring this ancient concept to view. **Isaiah 8:7, 8** compares the invasion of King Sennacherib and his hosts into the land of Judah with the flooding of the mighty river Euphrates. The river, **overflowing** and **flooding the valley** looks like the body of a dragon spreading its wings:

*“Now therefore, behold, the Lord brings up over them the waters of **the River**, strong and mighty—the **king of Assyria** and all his glory; he will go up over all his channels and go over all his banks. ⁸ He will pass through Judah, he will **overflow and pass over**, he will reach up to the neck; and the stretching out of **his wings** will fill the breadth of Your land, O Immanuel.” (Isaiah 8:7-8)*

The Ten Horns and Toes in Revelation 17

Are we to understand that there will only be the nations in the world that will be of **one mind** when the sea beast resurrects from its wound? Not at all. We are reminded that according to Revelation 16:13,14, the three evil spirits gather the ‘*kings of the earth and the whole world*’ to the final battle. The number ten is symbolic of ‘many’ or ‘**all**’. Ellen White repeatedly stated that every nation on earth will be involved in the final conflict:

*“The **whole world** is to be stirred with enmity against Seventh-day Adventists because they will not yield homage to the papacy by honoring Sunday, the institution of this antichristian power.” TM, p. 37*

*“**Foreign nations** will follow the example of the United States. Though **she leads out**, yet the same crisis will come upon our people in **all parts of the world**.” CW, p. 69*

*“History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image of Babylon. **All nations and tongues and peoples** will be commanded to worship this spurious sabbath. . . . The decree enforcing the worship of this day is to go forth to **all the world**.” 7BC, p. 976 (1897), LDE, pp. 134, 135*

*“As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of **every country on the globe** will be led to follow her example.” 6T, p. 18*

*“The Sabbath question is to be the issue in the great final conflict in which **all the world** will act a part.” 6T, p. 352*

*“The substitution of the false for the true is the last act in the drama. When this substitution becomes **universal** God will reveal Himself. When the laws of men are exalted above the laws of God, when the **powers of this earth** try to force men*

to keep the first day of the week, know that the time has come for God to work.” LDE, p. 135

“The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes **universal** God will reveal Himself. He will arise in His majesty to shake terribly the earth.” ZT, p. 141

“The wicked . . . declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium that they had been expecting so long. The **whole world** was converted and in harmony with the Sunday law.” LDE, p. 136

“Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The **whole world** keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land?” LDE, p. 136

“The so-called **Christian world** is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make **all nations** drink of the wine of the wrath of her fornication. **Every nation** will be involved. Of this time John the Revelator declares: [**Revelation 18:3-7; 17:13, 14, quoted**]. “These have **one mind**.” There will be a **universal bond** of union, one **great harmony**, a **confederacy** of Satan's forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty—freedom to worship God according to the dictates of conscience—as was manifested **by the papacy**, when **in the past** it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” LDE, pp. 136, 137

“In the great conflict between faith and unbelief the **whole Christian world** will be involved.” Review and Herald February 7, 1893. LDE, p. 137

“As the Sabbath has become the special point of controversy throughout Christendom and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of **universal** execration.” GC, p. 615

There are several texts that seem to indicate that the number ten is a summary number for **all** or **many**. Referring to the meaning of the number ten in connection with the ten plagues of Egypt, Jiri Moskala has explained the symbolic meaning of the number:

*“Also, the **number ten** is significant in biblical symbolism. Ten represents **fullness** or **completeness**. (Think of the Ten Commandments as a **complete revelation** of the divine moral law.) The ten Egyptian plagues point to God’s **full expression** of His justice and retribution.” Jiri Moskala, Sabbath School Quarterly, third quarter, Lesson 5, “The Passover”, July 27, 2025.*

Here are some biblical examples that confirm what was Moskala’s assessment:

Ten camels symbolize **all** of Abraham’s goods (Genesis 24:10), **ten servants** are symbolic of **all** of Christ’s professed followers (Luke 19:13). When **Hannah** could not bear children, her husband asked her if he was not better than ten sons, meaning ‘**many**’ (1 Samuel 1:8). Ten **rulers** of the city represent **all** of them (Ecclesiastes 7:19). The vegan young men were **ten times better** than all the other students in the school of Babylon (Daniel 1:20) and **ten virgins** represent **all** of God’s professed people (Matthew 25:1).

When we return **10%** of our income to God, we are tithing **all** of our income (Leviticus 27:30). The **Ten Commandments** contain **all** the duty of man (Ecclesiastes 12:13), and God added no more to them (Deuteronomy 5:22). **All** the law and prophets are summarized in the ten (Matthew 22:40).

The **ten horns** are found on the head of the dragon beast of Revelation 12, the sea beast of Revelation 13, and the scarlet beast of Revelation 17. Whereas the seven heads rule **consecutively**, the ten horns **rule at the same time**. This is made clear by the fact that all ten horns will rule (when they receive the kingdom) simultaneously on the **seventh head** with the sea beast when it resurrects from its death wound (Revelation 17:12).

The final fulfillment of the feet and toes of the image is in Revelation 17. There, we once more encounter a **dragon** like beast with seven heads and **ten horns**. The ten horns are parallel to the **ten toes** of the image of **Daniel 2**, the **ten horns** of the sea beast of **Revelation 13** and the **ten horns** of the dragon like beast in **Daniel 7**.

The ten horns symbolize ten **kings** (17:12). However, while the ten horns in **Daniel 7** and **Revelation 13** represent the mingling of church and state in the nations of Europe during the **1260 years** (as denoted by the time periods in Daniel 7:25 and Revelation 13:5), the ten horns in Revelation 17 (with no time period attached) represent the period when the beast's deadly **wound is healed** by a renewed **mingling** of church and state in the future. In Revelation 17 the ten horns **have an expanded meaning** and include the kings of the earth and the **whole world** (Revelation 13:3; 16:13, 14, 16; 17:2, 12, 13, 17).

These kings will not merely join hands with one another **politically**. A **religious power** (no longer represented as the little horn or the sea beast but as the harlot) will manipulate and use them for her own ends. **Revelation 17** describes this **great harlot** sitting on many waters, fornicating **with the kings** of the earth—the same as the mingling of iron with clay (Revelation 14:8; 17:2; 18:3, 9) and **inebriating them with her intoxicating wine**, she has a **blasphemous name** and **kills** the saints of the Most High as she did in the past.

This is the picture of the end-time apostate church that will go to bed with the kings of the world to establish a **New World Order** on earth created by the power and **proWess of man** (the 'seed of men in Daniel 2). However, this union will not be a union at all in the sight of God because it is **illegitimate**. Thus, Ellen White wrote:

*"Earthly powers are shaken. We **need not, and cannot**, expect **union among the nations** of the earth [notice that Ellen White globalizes the toes]. Our position in the image of Nebuchadnezzar is represented by the **toes**, in a **divided state**, and of a **crumbling** material, that will **not hold together**." 1T, p. 361*

An analogy will help us understand in what sense the kings of the whole world will be of **one mind** with the harlot, while in the sight of God, there is no legitimate union at all. When a married man commits adultery, **there is union**, but in the sight of God, it is **an illegitimate union**. Ellen White described this so-called union in Revelation 17 between the rulers and the papacy:

*"The **so-called Christian world** is to be the theater of great and decisive actions. Men in authority [politicians] will **enact laws** controlling the conscience, after the **example of the papacy** [the harlot who pulls the strings]. Babylon will **make all nations drink** of the wine of the wrath of **her** fornication. **Every nation***

[not only ten] will be involved. Of this time John the Revelator declares: [Revelation 18:3-7; 17:13, 14, quoted]. 'These [men in authority in every nation] have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty—freedom to worship God according to the dictates of conscience—as was manifested by the papacy, when in the past [during the 1260 years] it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism." (3SM, p. 392)

"In the great conflict between faith and unbelief the whole Christian world will be involved." RH, Feb. 7, 1893.

This artificial and feeble union of the harlot with the kings will fall apart when the waters of the Euphrates dry up and the kings of the earth hate the harlot (Revelation 17:16). Thus, what happened locally when France gave the papacy its deadly wound in the past, will repeat globally in similar fashion in the future:

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes [labor unions] for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France. Such are the influences to be met by the youth of today. To stand amidst such upheavals they [the youth] are now to lay the foundations of character." Education, p. 228

Jesus will then come as King of kings and Lord of lords and those who are with Him are the 'called, chosen and faithful' (Revelation 17:14). This everlasting kingdom will be established without hands because it will be established by Christ, not man. The mirage of a New World Order without the intervention of God is just that, an illusion. What politicians desire is a New World Order without the supernatural, other-worldly intervention of God. The kingdom that God will establish is not natural but supernatural, not from inside history but from without, not the result of an evolutionary progress but a supernatural overturning of all earthly kingdoms.

A New World Order created by man, will seem like the **only hope of saving the planet** from extinction. However, there will be a **small remnant** that will **refuse to cooperate**. In order to ‘save’ the planet, the ‘united’ powers of the earth will jail, starve, beat and sentence them to death. This now seems like an impossibility:

*“To **human wisdom**, all this now **seems impossible**; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be **strange developments**. The heart can be very cruel when God’s fear and love are removed.” GC, p. 607*

*“The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the **same scenes** that were exhibited at the **trial, rejection, and crucifixion** of Christ will be **revived**. Through yielding to satanic influences, men will be transformed into **fiends**; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his **masterpiece of evil**—men who **reflect his own image**.” RH, April 14, 1896*

Revelation 17 presents the **same amalgamation** of iron and clay but uses **different symbols**:

Revelation 17:1, 2:

*“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the **great harlot** who sits on many waters, ² with whom the **kings of the earth committed fornication**, and the inhabitants of the earth were made drunk with the wine of her fornication.’”*

We are reminded of the Tower of Babel narrative. What happened in the Babylonian vale of Shinar will occur once more but on a **global scale**. Genesis describes the **superficial unity** of the Babel builders. After the flood, God instructed them to disperse over the whole earth, but they desired to establish a **global monarchy** that would encircle the whole earth. Today we call it ‘the New World Order’. God himself stated that they were united, but it was union in rebellion, and therefore, not unity at all:

“... the people **are one** and they all have **one** language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.” (Genesis 11:6)

Ellen White expanded the meaning of this verse:

*“God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in **one body**, and to found **a monarchy** that should eventually embrace the **whole earth**. Thus their city would become the metropolis of a **universal empire**; its glory would command the admiration and homage of the world and render the **founders illustrious**. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the **power and wisdom of its builders**, perpetuating **their fame** to the latest generations.” PP, p. 118*

When the builders believed that their objectives were within reach, God intervened, the unity fell apart, and the builders slew one another:

*“Confusion and dismay followed. All work came to a standstill. There could be **no further harmony** or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in **their rage** and disappointment they **reproached one another**. Their **confederacy** ended in **strife and bloodshed**.” PP, p. 120*

It is recommended that the students of this class read PP 123, 124 where Ellen White describes the Babel builders of today.

A Return to Babel

Revelation 17 tells us that the kings of the earth and the whole world will be of **one mind**, that is, on the same page, until the **words of God** are fulfilled and God’s last word is ‘*it is done*’ at the seventh plague. At that time, God will deliver His faithful people (16:17; 17:17; GC, pp. 635, 636).

When the words of God are fulfilled, Babylon united will become Babylon divided. Events similar to those at the tower of Babel will occur but on a **global scale**. Regarding the confusion at Babel, Ellen White wrote:

*“**Confusion** and **dismay** followed. All work came to a **standstill**. There could be **no further harmony or co-operation**. The builders were wholly unable to*

account for the strange **misunderstandings** among them, and in their **rage** and disappointment they **reproached one another**. Their **confederacy** ended in **strife and bloodshed**. **Lightnings** from heaven, as an evidence of **God's displeasure**, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who rules in the heavens." *PP*, p. 119

The kings of the earth and the whole world, allied with apostate Protestantism and the papacy, will influence the multitudes in their nations to enact and enforce a Sunday law. When this happens, the kings will all be on the same page.

Ellen White linked the arrogance of the **Babel builders** with the final Babylon:

"There are **tower builders** in our time. Infidels construct their **theories** from the supposed deductions of **sciences**, and reject the **revealed word of God**. They presume to pass sentence upon God's moral government; they **despise His law** and boast of the sufficiency of **human reason**. Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Ecclesiastes 8:11.

In the **professedly Christian world** many turn away from the **plain teachings** of the Bible and **build up a creed** from **human speculations** and **pleasing fables**, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the **lips of eloquence** while it teaches that the transgressor shall not die, that salvation may be secured **without obedience** to the law of God. If the professed followers of Christ would accept God's standard, it would bring them **into unity**; but so long as **human wisdom** is exalted **above His Holy Word**, there will be **divisions and dissension**. The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon,' which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the **last days**." *PP*, pp. 123, 124

Revelation 17 tells us that for as short period, the kings will give their power, authority and kingdom to the **beast** (17:12, 13):

"The **so-called Christian world** is to be the theater of great and decisive actions. **Men in authority** will enact laws controlling the conscience, after the **example of the papacy**. Babylon will make all nations drink of the wine of the wrath of her fornication. **Every nation** will be involved. Of this time John the Revelator

declares: [Rev. 18:3-7; 17:13, 14, quoted]. "These [**the ten horns**] have **one mind**." There will be a **universal bond of union, one great harmony, a confederacy** of Satan's forces. "And [**the kings of the earth and the whole world**] shall give their power and strength unto the beast [**in context, the papacy**]." [Ellen White cites Revelation 17:12, 13] Thus is manifested the same arbitrary, oppressive power against religious liberty—freedom to worship God according to the dictates of conscience—**as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.**" 3SM, p. 392

The ten kings will be 'kings with the beast for **one** hour' (17:12) and they will make **war** with the lamb (19:11, 19; 16:14; 17:14) in the person of His witnesses:

*"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under **one head**—the **papal power**—the **people [under the leadership of their political leaders] will unite** to oppose God **in the person of His witnesses**. This **union is cemented** by the great apostate." 7T, p. 183*

The war will **not be directly** against God but rather against God in the person of **His people**. Those who touch His people touch the apple of **His eye** (Zechariah 2:8). In Matthew 25 Jesus said to His faithful followers: "In that you have done it unto one of the least of these my brothers you have done it **unto me**." And when Jesus spoke to Saul of Tarsus He said: "Saul, Saul, why do you **persecute me?**"

The glorious climax of this prophecy tells us that **Jesus will overcome** the kings of the earth and the whole world because He is the King of kings and Lord of lords (17:14; 19:19-20) and those who are allied with Jesus are called, chosen and **faithful** (17:14).

The Kings Hate the Harlot

The kings of the earth and the whole world and their subjects will not always carry on a **love affair** with the **harlot** who controls them. At the voice of God, they will realize, too late, that the harlot and her daughters have deceived them. Then, the kings and their citizens will **hate** the harlot and turn against her

(17:15-16). The political leaders will encourage the multitudes to turn against the harlot and her daughters. The **kings** will hate her and the **waters** will dry up on her. A scene similar to the French Revolution will be witnessed but on a global scale.

Ellen White described the climactic moment when the waters of the great River **Euphrates** will dry up (16:12):

*“With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a **dense blackness [the fifth plague]**, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company **[God’s people in light]**. The **angry multitudes** are **suddenly arrested [the sixth plague]**. Their mocking cries die away. The objects of their **murderous rage are forgotten**. With fearful forebodings they gaze upon the symbol of God’s covenant and long to be shielded from its overpowering brightness.”* *GC*, pp. 635, 636

*“The **people** see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon **the ministers**. **Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law of God** and **to persecute** those who would keep it holy. Now, in their despair, these **teachers confess** before the world their work of deception. The **multitudes are filled with fury**. “We are lost!” they cry, “and you are the cause of our ruin;” and they **turn upon the false shepherds [the waters now avalanche themselves against the religious leaders]**. The very ones that once admired them most will pronounce the most dreadful **curses upon them**. The very hands that once crowned them with laurels will be **raised for their destruction**. The swords which were to slay God’s people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. *GC*, p. 656.*

A Recurring Pattern

The political rulers turning on the harlot with whom they fornicated is simply the next-to-last stage of a recurring pattern:

- ✓ The princes used **King Darius** to advance their agenda and he then turned on them.
- ✓ In the days of **Esther**, Haman and his wife used the king for their nefarious purposes and he **turned on them**.
- ✓ The Jewish leadership used the power of the Roman state to kill Jesus and later the **Romans turned on them**.
- ✓ The papacy used the power of the state during the 1260 years and the state turned against the papacy in the **French Revolution**.
- ✓ Church members will turn against their religious leaders who incited them to persecute God's people (Revelation 16:14; GC, pp. 655, 656)
- ✓ The harlot will not turn on herself. The kings of the earth, whom the harlot used to support her agenda, will **turn on her**.
- ✓ **After the millennium**, the multitudes that Satan used against the faithful in the course of history will turn against him.

The Post-Millennial Drying up of the Waters

The seven headed dragon of Revelation 17 reminds us of a dragon like creature called **Leviathan**. There are **three key passages** in the Old Testament that describe this seven-headed monster (Psalm 74:10-14; Job 41 and Isaiah 27:1) and the New Testament also alludes to this persecuting sea creature (Revelation 12:3, 4, 7-9). This is what we know about Leviathan:

- ✓ Leviathan is a **sea creature** with **multiple heads** and he rules over the waters.
- ✓ Leviathan is also called the fleeing **serpent** and the **great dragon**. In fact, the Hebrew word 'Leviathan' means '**twisted, coiled**.'
- ✓ Leviathan is a **deadly enemy** of God and His people as we can see in the book of Job. The book of Job is a typological description of what will happen to God's faithful remnant during the time of trouble.
- ✓ Leviathan is the king of the **children of pride**.

- ✓ Ultimately God will pull out Leviathan from its natural habitat, **cast him onto dry land**, and **crush its heads**. So to speak, all the metals of Daniel 2 will be broken into smithereens.

Though the **book of Revelation** does not use the name 'Leviathan' it is clear that the dragon beast of Revelation 12 and the scarlet beast of Revelation 17 **are Leviathan**. All the details about Leviathan in the Old Testament coalesce in the portrait painted in Revelation. The dragon of Revelation 12 is defined as the **dragon**, the **ancient serpent**, the devil (slanderer) and Satan. The name 'Satan' appears in Job to describe his persecutor and Isaiah 27:1 refers to Leviathan as the dragon and the fleeing serpent.

After the millennium the **kings of the earth will resurrect** from their death wound and will persuade **the kings** of all human history and their **waters/multitudes** to attack God and His people in the city (Revelation 20:5, 7-9). At this point Satan in person will ride the beast, not the apostate religious systems. Satan will entice the kings and the multitudes to surround the New Jerusalem and they will be like the river Euphrates at flood stage (this is the imagery behind **Psalm 46**).

As the political and military leaders are ready to drown the city, God reveals to the multitudes that Satan is the great deceiver and the kings and the multitudes will **turn against him**. Before this they were all of **one mind** but now Babylon falls apart. As the kings turned **against the harlot** and her daughters before the millennium, the kings and multitudes will **turn against Satan** at the end. Ellen White described this final drying up of the waters after the millennium:

*"He [Satan] **rushes** into the midst of his subjects and endeavors to inspire them with **his own fury** and arouse them to **instant battle**. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. **His power is at an end**. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their **rage is kindled against Satan** and those who have been his agents in deception, and with the **fury of demons they turn upon them**." GC, p. 671.*

This portrayal by Ellen White is corroborated by the picture in **Ezekiel 28:2-10** where the nations will **unsheathe their swords** against the covering cherub, Lucifer. The waters will dry up on Satan.



ANCHOR SCHOOL OF THEOLOGY CLASS: “PROPHECY’S REPEATING SEQUENCE”

BY PASTOR STEPHEN BOHR

LESSON #4 - ELLEN WHITE’S INTERPRETATION OF DANIEL 11:40-12:3: A DEDUCTIVE STUDY

Introductory Remarks

A **much-discussed** prophetic passage that Ellen White **never quoted** or seemed to **allude** to, is Daniel 11:40-45. These verses have always been a subject of **lively discussion** among Adventist theologians. Until recent years, most agreed that the king of the **north** symbolizes **the papacy** and the king of the **south** represents the rise of atheism or secularism at the time of the French Revolution.

However, in recent times, a **new view** has appeared on the horizon that sees **radical Islam**—perceived as the king of the south—playing a **significant role** in the fulfillment of this prophecy. Those who have embraced this view have concluded that the growth of Islam and the war of the Western nations against terrorist groups like **Isis**, are so significant that they must be **contemplated somewhere** in Bible prophecy. This point of view has sparked a **renewed**

interest in the study of Daniel 11 along with the fifth and sixth trumpets and the last three plagues of Revelation 16.

Frequently, Ellen White has provided **valuable guidance** in the interpretation of **difficult** prophetic passages. However, unlike other portions in Daniel, Ellen White seems to be almost **totally silent** on Daniel eleven, particularly **verses 40-45**. Nowhere, to my knowledge does she **ever quote** these verses or **echo** their terminology.

This **seeming silence** has led some to conclude that Ellen White had **nothing to say** about them. We therefore ask, did Ellen White offer any interpretation of Daniel 11:40-45 or does her **apparent** silence indicate that the meaning of these verses would **remain a mystery** until long after her death? In this paper, we will seek to answer this question.

Ellen White's Three References to Daniel 11

To my knowledge, there are only **three primary** references to Daniel 11 in the published writings of Ellen G. White (except for one in *A Word to the Little Flock*).

The first of these is **indirect**, the second is **general** and the third is **specific**. Only in the specific reference does Ellen White **quote any verses** from the chapter (verses 30-36). Unfortunately, as stated before, she never quoted or even echoed the language of **verses 40-45** so it would **seem** well-nigh impossible to know if or how she understood them.

The **first reference** is **indirect** because Ellen White did not mention Daniel 11 by name. However, she **did allude** to the chapter by mentioning the **visions** that God gave to Daniel on the banks of the rivers **Ulai** (Daniel 8) and **Hiddekel** (Daniel 10 and 11). In **1896**, she wrote:

*"The light that Daniel received from God was given especially for **these last days**. The visions he saw by the banks of the **Ulai [Daniel 8:2]** and the **Hiddekel [Daniel 10:4 and chapter 11]**, the great rivers of Shinar, are now in **process** of fulfillment, and **all** the events foretold **will soon come to pass**." *TM*, p. 112.*

In the **second reference**, Ellen White used the expression, 'the eleventh chapter of Daniel', but only in **general** terms. She wrote in **1909**:

*“The world is stirred with the spirit of war. The prophecy of the **eleventh chapter** of Daniel has **nearly reached** its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” 9T, p. 14.*

Ellen White wrote the **third quotation** in **1904** and it is the only one where she actually **quoted** verses from the chapter:

*“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the **eleventh of Daniel** has **nearly reached** its complete fulfillment. **Much of the history** that has taken place **in fulfillment** of this prophecy **will be repeated**. In the **thirtieth verse** a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” **[she then quotes verses 31-36] Scenes similar to those described in these words [in verses 30-36] will take place.**” Ellen G. White, *Manuscript Releases*, volume 13, p. 394 (Letter 103, 1904).*

Analysis of Ellen White’s Three References

Now let’s take a closer look at the three references above.

The **indirect** quotation in *Testimonies to Ministers*, p. 112 (1896) does not specifically mention Daniel 11 by name but provides two important details:

- ✓ First, God gave Daniel the prophecy of **chapter 8** by the River **Ulai** (Dan. 8:2) and the one in **Daniel 10 and 11** by the **Hiddekel** (Dan. 10:4). The coupling of these prophecies by Ellen White indicates that they **are parallel** and run **concurrently**. Therefore, the prophecy of Daniel 11 must be seen as an **expansion** of chapter 8. Significantly, both give us the same starting point—the kingdom of Media and Persia.
- ✓ Second, these two prophecies were in the **process** of fulfillment in **1896** but Ellen White did not specify **how far** the process had advanced.

The **general** quotation in *Testimonies for the Church*, volume 9, p. 14, adds some valuable information. When Ellen White wrote this testimony in **1909**, she stated that the prophecy of Daniel 11 had **nearly reached** its complete fulfillment. Therefore, we can be certain that in 1909 the **process** of fulfillment was in the **last few verses**.

The **specific** quotation in *Manuscript Releases*, volume 13, p. 394 (1904) contains some valuable information not found in the other two. There, Ellen White explained that **much of the history** of this chapter had already been fulfilled **before 1904** and she also wrote that much of **that history would be repeated**. The question is, which history was she specifically referring to? Fortunately, we don't have to guess because she immediately quoted **verses 30-36**. Then, after quoting these verses, she underlined again that much of the history in these verses would occur once more, **not identically** but in **similar fashion**. In her own words: "***Scenes similar to those described in these words will take place.***"

Clearly, Ellen White understood that the **historical events** in verses 30-36 (as well as verses 37-39, which she does not quote) had **already reached** their fulfillment when she wrote. Now, **if verses 30-39** had already reached their fulfillment when she wrote in 1904, then **the repetition** of much of the history must occur in **verses 40-45**. Thus, **verses 30-39** describe events that transpired before 1904, and **verses 40-45** portray a repetition of similar events in the future.

We must underline that Ellen White did not write that these verses would have a **dual fulfillment** like some have assumed, one past and the other future. She wrote that much of **the history** that had **already been fulfilled** would repeat in **similar fashion** in the future. In other words, it is not the prophecy that will be repeated but rather much of the history that had **already fulfilled** the prophecy. The repetition will be similar, **not identical**.

A Repetition of History

Now we must ask **why** much of the history of the **past** (verses 30-39) **will repeat** in similar fashion **in the future** (verses 40-45). The answer is not hard to find. Daniel 11:30-39 echoes many of the character traits of the **little horns** in Daniel seven and eight and the **Man of Sin** in 2 Thessalonians 2. History proves that the arrogant and persecuting power described in these verses is the **Roman Catholic papacy** as it behaved during its **1260-year career**. From 538 to 1798 AD, this apostate system joined **church and state** and used the **sword of the civil powers** of Europe to persecute dissenters—and it **prospered!** (Dan. 7:25; 8:12; 11:36).

History reveals that at the end of the 1260 years, the papacy received a **deadly wound** when the civil power of **France** turned against it in the aftermath of the **French Revolution**. However, prophecy indicates that **this did not end** the papacy's career. Revelation 13 predicts that after a period of **convalescence**, its deadly wound **will be healed** by a beast that rises from the earth (Rev. 13:3). Revelation 13:11-18 points out that the **United States** will heal the deadly wound by building a **replica** of what the papacy was in her lurid past. When the papacy is released from her captivity and recovers the sword of civil power **it will behave** similarly as it did in the past. Thus, much of the history of past papal oppression will **repeat in similar fashion** in the future.

In Summary

Ellen White believed that Daniel 11:30-36 (and verses 37-39, although she does not quote them) **was fulfilled** in the past. She also believed that much of **the history** that fulfilled these verses will transpire once more in **similar** fashion. Now, if verses 30-39 had already been fulfilled when Ellen White wrote in 1904, then we must find the similar repetition of that history in verses 40-45.

In the following quotations, Ellen White described the **past career** of the papacy and her rise to power in the future:

*"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast' Verse 3." GC, p. 579.*

*"When our nation shall so abjure the principles of its government as to enact a Sunday law, **Protestantism** will in this act join hands with **popery**; it will be nothing else than **giving life** to the tyranny which has long been eagerly watching its opportunity to **spring again** into **active** despotism." 5T, p. 712.*

*"Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will **give life** and **vigor** to the corrupt faith of Rome, **reviving** her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." ST, June 12, 1893.*

*“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a **repetition** of the persecutions of the **past** are **blended**.” 9T, p. 16.*

It can hardly escape our attention that the **blending** of the persecutions of the past with those of the future are in the **very chapter** where Ellen White wrote that the prophecy of Daniel 11 has ‘nearly reached its complete fulfillment’:

“The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” 9T, p. 14.

In the light of the foregoing analysis, we can safely conclude that the scenes of the papacy’s past career in **verses 30-39** will repeat once more in similar fashion in **verses 40-45**.

The Key to Ellen White’s View

Did Ellen White have anything to say about the events described in verses 40-45? The question is, where would we even **begin to look** if she never quoted the verses or used their terminology?

I believe that **Daniel 12:1** contains **the key** that unlocks Ellen White’s understanding of these verses. Though she never quoted or alluded to the verbiage of Daniel 11:40-45, **she did quote** the next two verses, **Daniel 12:1, 2**.

As we shall see below, the place where she quoted Daniel 12:1, 2 in *The Great Controversy*, unveils her understanding of the immediately preceding verses at the end of chapter 11.

Working Deductively

Because Ellen White did not quote or allude to the terminology of verses 40-45 in *The Great Controversy*, we cannot work **inductively** from verse 40 forwards because we don’t know where to find her comments on verse 40. What we must do then, is work **deductively** (retroactively like a detective) from Daniel 12:1, 2 backwards. Let’s take a look at these verses:

*“At that time [1] **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there shall be a [2] **time of trouble**, such as never*

was since there was a nation, even to that time. And at that time your people [3] ***shall be delivered***, everyone who is found written in the book and many of those who sleep in the dust of the earth [4] ***shall awake***, some to everlasting life, some to shame and everlasting contempt.”

The bold type above describes **four sequential events**:

1. The **standing up** of Michael.
2. The **time of trouble**.
3. The **deliverance** of those who are written in the book.
4. The **special resurrection**.

Let’s consider how Ellen G. White developed these four events in *The Great Controversy* but in **reverse order**, beginning with the fourth item on the list and working backwards to the first:

- The **fourth item** (GC, p. 637): Ellen White quoted Daniel 12:2 to describe the **fourth** item on the list, the **special resurrection**:

*“Graves are opened, and ‘many of them that sleep in the dust of the earth. awake, some to everlasting life, and some to shame and everlasting contempt.’ **Daniel 12:2.**”*

- The **third item** (GC, p. 635): Ellen White described the **third** item on the list, the deliverance of God’s people. The chapter’s title is ‘*God’s People Delivered*’, and at the beginning of the chapter she states:

*“The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen.**”*

Ellen White had concluded the previous chapter (‘*The Time of Trouble*’) by introducing the central theme of the next:

*“Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life.” GC, p. 634*

- The **second item** (GC, p. 616): Ellen White described the **second** item on the list by explaining the time of trouble through which God’s people will pass:

*“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble**.”*

- The **first item** (GC, p. 613): Ellen White began the chapter on ‘*The Time of Trouble*’ by quoting Daniel 12:1 and then explained the meaning of the ‘standing up’ of Michael, the **first** item on the list.

*“Then Jesus **ceases His intercession** in the sanctuary above. . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God **without an intercessor**.”*

Summary of Ellen White’s Comments on Daniel 12:1, 2

Let us look now at Ellen White’s development of Dan.12:1, 2 in its **textual order**:

- *The Great Controversy*, **p. 613**: The standing up of Michael.
- *The Great Controversy*, **p. 616**: The time of trouble.
- *The Great Controversy*, **p. 635**: God’s people delivered.
- *The Great Controversy*, **p. 637**: The special resurrection.

The perceptive reader will notice that Ellen White, in *The Great Controversy*, develops the events of Daniel 12:1, 2 in the exact order in which they appear in Daniel 12:1, 2.

The Expression ‘at that time’

However, we cannot understand Daniel 12:1, 2 isolated from its immediately preceding context because these verses are **a continuation** of events at the end of chapter 11. We know this because Daniel 12:1 begins with a time reference, ‘*at that time*’. This temporal expression links Daniel 12:1, 2 with what occurred previously in verses 40-45 particularly verses 44 and 45.

The crucial question at this point is this: **Where** would we expect to find Ellen White’s comments about the events that will occur immediately before Daniel 12:1, 2? The answer is unmistakable. We must find them in the pages that immediately precede the chapter on the standing up of Michael.

The Literary Structure of Daniel 11:44b-45 and 12:1

Now let us carefully consider the literary structure of verses 44b-45 to determine how they relate to Daniel 12:1, 2. The purpose is to ascertain the event to which the expression *'at that time'* points.

A careful comparison of verses 44b, 45 with Daniel 12:1 reveals that they describe the same events in the same order but with different terminology and emphasis:

Daniel 11:44b-45: Focuses on the actions and destiny of the **king of the north:**

- A. The king of the north **goes out to destroy** and annihilate many (11:44b).
- B. The king of the north **sets up the tents** of his palace in a strategic place between the seas and the glorious holy mountain to give a final deathblow to the Remnant (11:45a).
- C. The king of the north **comes to his end** with **none to help** him (11:45b).

Daniel 12:1: Focuses on the **jeopardy** and deliverance of the **Remnant:**

- A. Michael stands up **to defend** His people (parallel to 11:44b).
- B. A **time of trouble** such as never was ensues (parallel to 11:45a).
- C. God **delivers** His people from the king of the north (parallel to 11:45b).

Daniel 11:44b-45 and 12:1 are precisely parallel but they portray a different emphasis. Whereas Daniel 11:44b-45 highlights the activities of the **king of the north** and its destiny for oppressing God's people, Daniel 12:1 focuses on the **jeopardy of God's people** at the hand of the king of the north and their deliverance by God. This is how it works out:

✓ **11:44b with 12:1a:**

When the king of the north goes *"out with great fury to destroy and annihilate many"* (11:44b), Michael will stand up to protect and defend them (12:1a).

✓ **11:45a with 12:1b:**

When the king of the north places the tents of his palace in a strategic

location to deliver the final deathblow against God's Remnant (11:45a; vividly described in GC, p. 635), they will experience a terrible time of trouble such as never was (12:1b).

✓ **11:45b with 12:1c:**

However, the king of the north will “*come to his end with none to help him*” (11:45b) when God intervenes to deliver His people who are written in the book (12:1c).

The expression “*at that time*” thus links Daniel 11:44b-45 with Daniel 12:1. God answers the **actions** of the king of the north by **counteractions** in defense of His Faithful Remnant.

What about Daniel 11:44A?

What about Daniel 11:44a? The text tells us that ‘*tidings from the **north** and from **the east** will trouble the king of the north*’ and lead him to go forth with ‘*great fury to destroy and annihilate many*’. Thus, the ‘*tidings from the north and from the east*’ explain **the reason** why the king of the north will go out and attempt to destroy and annihilate many.

What is this news from the **north** and the **east** that will so infuriate the king of the north? We must go to the book of Revelation for the answer because Revelation unseals and expands upon Daniel:

*“The books of Daniel and the Revelation are **one**. One is a **prophecy**, the other a **revelation**; one a book **sealed**, the other a book **opened**.”* Ellen G. White, *Christ Triumphant*, p. 344.

*“The book of Daniel is **unsealed** in the revelation to John, and carries us forward to the last scenes of this earth's history.”* *TM*, p. 115.

Revelation 7:2 describes an angel who ascends **from the east** with **the seal** of the living God. This angel places the seal of God **on the foreheads** of those who sigh and cry (the Loud Cry) because of the abominations being committed by those who profess to serve God (cf. Ezek. 9:1-6). In contrast, the land beast of Revelation 13:11-18 will impose the mark of the beast on the unfaithful and sentence to death those who sigh and cry (Rev. 13:15, 16). Thus, the work of the sealing angel from the east will **enrage the wicked** who have the mark of the beast.

Revelation 18:1-5 vividly describes a powerful **Loud Cry** angel who descends **from heaven** (the abode of the **true king** of the north according to Isaiah 14:13 and Psalm 48:1, 2). The mighty angel denounces the **sins of Babylon**, and gives a clarion call for God's Faithful Remnant to **reject the mark** of the beast and **get out of Babylon** before she suffers the seven last plagues and comes to her end with none to help her. Thus, the book of Revelation identifies the tidings from the north and east as the **sealing** message and the **call to come out** of Babylon.

Ellen White concurs with this biblical view. The title of the chapter that **immediately precedes** the standing up of Michael and the time of trouble bears the title, "*The Final Warning*." She begins this chapter in **GC**, p. 603 by quoting Revelation 18:1, 2, 4 and 5 and in perfect accordance with Daniel 11:44a and Revelation 7:2 she then described on **page 605** the issue that will divide the world:

*"While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**."* **GC**, p. 605.

In the same chapter, Ellen White went on to describe the rage that this message will awaken in the religious world:

*"The power attending the message will only **madden** those who oppose it."* **GC**, p. 607.

In the next chapter, Ellen White flashes back to events leading up to the time of trouble:

*"The power attending the last warning **has enraged the wicked**; their **anger** is kindled against all who have **received the message**, and Satan will excite to **still greater** intensity the **spirit of hatred** and persecution."* **GC**, pp. 614, 615.

In short, the **news from the north** is identified in Revelation 18:1-5 as the Latter Rain and Loud Cry of the angel who descends from heaven (the north) and the **news from the east** is the message concerning the seal of God in

Revelation 7:1-3. Thus, Daniel 11:44a describes the message from the **north and the east** that enrages the king of the north to the point of wanting to destroy God's remnant as described in Daniel 11:44b.

The Beginning Point of Daniel 11:40-45

In this paper we have focused primarily on the events from Daniel 11:44 to Daniel 12:2. However, if we continued moving backwards in *The Great Controversy* (before page 603) we would find, in **reverse order**, that Ellen White expounded upon each phrase of Daniel 11:40-45 ending with the chapter on "*The Bible and the French Revolution*" where she describes the deadly wound of Daniel 11:40a (GC, pp. 265-288). Remarkably, although she does not employ the terminology of verses 40-45, the sequence of events clearly reveals that she is discussing them.

Daniel 11:40a tells us that the king of the south would **push** at the king of the north at the **time of the end**. Ellen White clearly identifies the beginning of the time of the end as the year 1798 when France dealt the papacy its deadly wound:

"But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased [Dan. 12:4], and many have proclaimed the solemn message of the judgment near." (GC, p. 356; cf. Daniel 12:4).

The word '**push**' does not adequately capture **the nuance** of the Hebrew word. The historical event that this word describes was not a friendly **nudge or shove**. The NIV translates: "will engage him in battle" while the ESV translates "shall attack him". The word is used elsewhere to describe an **animal goring** with horns (cf. Ex. 21:28, 31; Dan. 8:4). That is, in the year 1798, the power described as the king of the south **gored or attacked** the king of the north. This proves that 1798 is the starting point of Daniel 11:40-12:2 and the special resurrection is its ending point.

Who is the King of the South?

There is a **wide consensus** among students of prophecy in the Seventh-day Adventist Church that the king of the north symbolizes **the papacy**. Furthermore, until recent times there was a broad consensus that the king of the south represents **secularism** that grew out of the French Revolution.

However, times have changed and some Adventist preachers, as they look at current events, are reinterpreting the king of the south as a symbol of **militant Islam**.

Literally and geographically speaking, the king of the south was **Egypt** because Egypt was the kingdom geographically south of Israel (see Dan. 11:5, 8). However, in eschatology we are not dealing with literal geographical locations but rather with **global systems**. **Louis Were** expressed the principle:

“When passing over into the Christian era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes.” Louis F. Were, The King of the North at Jerusalem, p. 75. This book is available at secretsunsealed.org.

Who was the king of the south in 1798, symbolically speaking? **Revelation 11** clearly identifies **France** as ‘spiritual Egypt’ (verse 8). Thus, while **Babylon** (the king of the north) represents a global apostate religious system, Egypt symbolizes the secular powers of the world that threw off the yoke of papal Rome beginning with France. **Revelation 17** explains that for a very short while at the end, the secular powers of the world will once again join together in **unholy wedlock** with the harlot as they did with the papacy during the 1260 years, but in the end, the kings of the earth (as did France) **will hate** the Babylonian harlot and destroy her (Rev. 17:15, 16).

In Biblical times, Babylon was the **literal** king of the north because it was a literal enemy that came from the literal north against literal Israel. However, today the king of the north is a **global spiritual system** of counterfeit religion—the Roman Catholic papacy (see Rev. 17:1-6). The Roman papacy is certainly not literally north of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south symbolically.

What was the **main characteristic** of France in 1798? The spirit of the French Revolution was atheism but actually, Daniel 11:40a involves far **more** than a **denial of God’s existence**. The ‘genius’ of the Revolution culminating with the captivity of Pope Pius VI was to **secularize the government** and separate it from its adulterous relationship with the church. In the course of several decades after the French Revolution, **country after country** in Europe established **secular governments** separate from the dominance of the papacy.

In **1862**, Cardinal Henry Edward Manning (a convert from the Anglican Church) complained about how the secular governments of Europe had forsaken the papacy:

*“See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.’ And so, because the Church **seems weak**, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**.” (Henry Cardinal Manning, *The Temporal Power of the Vicar of Jesus Christ*, pp. 140, 141).*

And when **Victor Emmanuel II** confiscated the Papal States and united Italy in **1870**, the popes, in protest, declared themselves prisoners of the Vatican until 1929. Ellen White explained why the papacy has not been able to wield power as in the past:

*“Let the restraints now imposed by secular governments be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.” *GC*, p. 564.*

The Flow in Daniel 11 and The Great Controversy

Both Daniel 11:40-12:2 and *The Great Controversy* provide the identical sequence of events:

Daniel 11:40a: Ellen G. White, *The Great Controversy*, pp. 265-288:

France ‘attacked’ the papacy and inflicted the deadly wound thus severing the illicit love relationship between church and state. The secular powers removed the civil sword from the papacy.

Daniel 11:40b-11:43: Ellen G. White, *The Great Controversy*, pp. 289-605:

A description of the events that transpired between the infliction of the deadly wound in 1798 and the beginning of the tidings from the east and north.

Daniel 11:44a: Ellen G. White, *The Great Controversy*, p. 605:

The Faithful Remnant will proclaim the call to come out of Babylon (tidings from the north) and the sealing message (tidings from the east). This is the Loud Cry empowered by the Latter Rain.

Daniel 11:44b; 12:1a: Ellen G. White, *The Great Controversy*, p. 607 (flashback to the past in GC, pp. 614, 615):

The sealing message and the call out of Babylon will enrage the wicked and Michael will stand up to protect those who are written in the book (cf. Daniel 11:2, 3).

Daniel 11:45a; 12:1b: Ellen G. White, *The Great Controversy*, p. 613-635:

A universal death decree will be written against the Remnant, and the king of the north will set up his 'tents' outside spiritual Jerusalem (the Remnant Church) intent on delivering a final deathblow. This will bring about the time of trouble for the Remnant (cf. Matthew 24:21, 22).

Daniel 11:45b; 12:1c: Ellen G. White, *The Great Controversy*, p. 635ff:

The king of the north will come to his end with none to help because his base will turn against him. Michael will deliver His Remnant.

Daniel 12:2: Ellen G. White, *The Great Controversy*, p. 637:

Those who died in the faith of the third angel's message will rise in a special resurrection along with those who pierced Jesus.

Thus, the **two reference points** for the **beginning and ending** of Daniel 11:40-12:2 are the **French Revolution** at the beginning as described in *The Great Controversy*, pp. 265-288, and **the deliverance** of God's people and the special resurrection in *The Great Controversy*, pp. 635, 637. Ellen White describes the events that occur between these two reference points in *The Great Controversy*, pp. 289-604. A careful study of these pages reveals that Ellen White comments on **all the details** in verses 40b-43 without actually quoting the verses or using the verbiage.

Ellen G. White and Islam

It is uncanny how Ellen White vividly describes the events of Daniel 11:40-45 without ever quoting the verses or alluding to the language. The question is, why did she not simply come out and quote the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet A

Word to the Little Flock Scattered Abroad, **coauthored** by James and Ellen White in 1847. However, in the early 1870's Uriah Smith, who was the highly respected editor of the *Advent Review and Sabbath Herald*, changed the view of the pioneers, reinterpreting the king of the north as **Turkey** because Turkey was prominent in the news of the day. Smith changed the traditional view to fit current events.

James White was **not pleased** with **Smith's new** view and accused him of removing one of **the landmarks** of the Advent Movement. Things started getting testy and members began taking sides. In this context, Ellen White instructed her **husband to desist** of his criticism. Undoubtedly she knew that an understanding of Daniel 11:40-45 was not an urgent matter **at that time**. Her main concern was to **preserve the unity** of the church. If Ellen White had quoted the verses of Daniel 11:40-45 and offered a view contradictory to Uriah Smith's, she would have been accused of nepotism so she expounded upon these verses **without quoting them** or **alluding** to the language, knowing full well that someday someone would discover her view of the matter.

Significantly, in the **eschatological portion** of *The Great Controversy*, Ellen White does **not mention Islam**, even once, as playing any role in the fulfillment of Bible prophecy at the end. It appears that Ellen White saw **no prophetic significance** to the rise of radical Islam. The same is true of the great chain prophecies of Scripture. There is **no reference to Islam** in the prophecies of Daniel 2, Daniel 7, Daniel 8 and 9, Revelation 12, Revelation 13, Matthew 24, and Revelation 17. Neither is there any reference to Islam in the series of the **churches** and the **seals**.

Ellen White's silence on the role of Islam in Bible prophecy **has puzzled** some Seventh-day Adventist scholars who have concluded that Ellen White simply **did not have all the light** on end-time events. At least one of these scholars some time ago reached the conclusion that Ellen White was wrong in her interpretation of the little horn as a symbol of the papacy.

Don't get me wrong. I am not saying that Islam might not play a role in the **precipitation** of end-time events as Ellen White describes them in *The Great Controversy*. It is true that Islam might serve **as the catalyst** for the fulfillment of Bible prophecies concerning the United States and the papacy, but I do not believe that prophecy contemplates the rising power of militant Islam directly.

That is to say, in the light of the Biblical evidence I do not believe that radical Islam fulfills any specific end-time prophecy but very well could serve as a catalyst for the fulfillment of prophecy. The events of 9/11 and the war against Al-Qaeda and Isis has curtailed our civil and religious liberties and has also misdirected the eyes of Christians (and even a few Seventh-day Adventists) to the Middle East for the fulfillment of prophecy thus hiding from view the powers that will play a role in end time events, the papacy, apostate Protestantism and the secular powers of the world.



ANCHOR SCHOOL OF THEOLOGY CLASS: “PROPHECY’S REPEATING SEQUENCE”

BY PASTOR STEPHEN BOHR

LESSON #5 - A FEW THOUGHTS ABOUT ELLEN WHITE’S VIEW OF THE SEVEN PLAGUES

Ellen White had much to say in *The Great Controversy* about Daniel and Revelation. However, there are **some portions** of these books that she **never quoted** such as, the supernatural darkness of the **fifth plague** (Rev. 16:10, 11), and the **drying up** of the Euphrates (Rev. 16:12), the Battle of **Armageddon** (Rev. 16:16) ** and the **kings from the east** (Rev. 16:12) of the sixth.

Is it just possible that she had **much to say** about these verses although she **never quoted** them? Let’s consider the last three plagues of Revelation 16 as an example of how to find Ellen White’s commentary on verses that she never quoted.

In **GC, p. 628** Ellen White used **less than one page** to describe the **first four** plagues, (Rev. 16:1-9) **quoting phrases** from all four. Strangely enough, however, in the **next seven pages** she did **not follow up** with the **last three**. In fact, **after page 628**, she never quoted any verses from the **fifth or sixth** plagues in the rest of the book. This has led some to wonder whether Ellen White had any light on the supernatural darkness of the fifth plague and the

drying up of the Euphrates, the battle of Armageddon and the kings that come from the east in the sixth.

It is important to note, however, that Ellen White **did quote** verses that describe the **seventh plague** in **GC, pp. 636, 637**. Thus, she quoted from the **first four on page 628** and the **seventh on pages 636, 637** but quoted no verses on the fifth or sixth **in between**. Thus there appears to be a gap between the fourth plague and the seventh.

Summarizing:

- ✓ Quotes from the first four plagues (**GC, p. 628**).
- ✓ No quotations from the fifth or sixth plagues (**GC, pp. 629-635**).
- ✓ Quotations from the seventh plague (**GC, pp. 636, 637**).

On the surface, it would appear that Ellen White had nothing to say in *The Great Controversy* about the fifth and sixth plagues because she does not quote any verses. However, as we shall see, appearances can be deceiving!

If Ellen White did offer any commentary on the fifth and sixth plagues, **where would we expect to find it?** Where would we look for her remarks on the plague of darkness, the drying up of the Euphrates, the battle of Armageddon and the kings that come from the east?

The answer to this question is obvious. If she quotes verses from the first four plagues in **GC, p. 628**, and the seventh plague in **GC, pp. 636, 637**, we would expect her commentary on the fifth and sixth somewhere in between!

The Key to Ellen White's Commentary

The key to understand Ellen White's perspective of the fifth and sixth plagues is in **GC, p. 635** where she describes the wicked **multitudes** of Babylon, the swirling waters of the symbolic Euphrates upon which the harlot sits, (Rev. 17:1, 2, 15) preparing to execute the death decree. As the flooding waters are about to slay God's people, the darkness of the fifth plague falls upon Babylon. Here is how Ellen White described the events leading up to the fifth plague of darkness:

*“With shouts of triumph, jeering, and imprecation, throngs of **evil men [the symbolic waters of the Euphrates]** are about to **rush** upon their prey, when, lo, a **dense blackness**, deeper than the **darkness** of the night, **[the fifth plague]** falls upon the earth.” (GC, p. 635)*

It should not surprise us that the rushing waters of the sea in Scripture symbolize multitudes, nations and peoples that are inimical to God’s people and which God will rebuke!

*“Woe to the **multitude** of many **people** who make a noise **like** the roar of the **seas**, and to the **rushing** of **nations** that make a rushing like the **rushing of mighty waters!** ¹³ The **nations** will **rush** like the **rushing of many waters**; but God will **rebuke them** and they will **flee far away**, and be chased like the chaff of the mountains before the wind, like a rolling thing before the whirlwind.” (Isaiah 17:12-13)*

The darkness of the sixth plague arrests the multitudes, that is, dries up the waters of the symbolic Euphrates upon which the harlot sits (Rev. 17:1, 2, 15).

This is how Ellen White described it:

*“the angry **multitudes** [the waters composed of multitudes, nations, tongues and peoples] are suddenly **arrested** [the waters of the Euphrates dry up]. Their mocking cries die away. The objects of their murderous rage are forgotten.” (GC, p. 635)*

In the scenario that Ellen White portrays, after the darkness of the fifth plague and the drying up of the waters, of the sixth plague, the kings—Christ and His angels—come from the east (Matthew 24:27) to rescue the persecuted Remnant:

*“Soon there appears **in the east** a small black cloud, about half the size of a man's hand. . . **Jesus rides forth** as a **mighty conqueror**. . . ‘Faithful and True,’ ‘in righteousness He doth judge and make war.’ And ‘the **armies which were in heaven**’ (Revelation 19:11, 14) follow Him. With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way”. GC, pp. 640, 641*

This is how it all works out:

- ✓ The wicked multitudes of Babylon (the symbolic Euphrates) are **about to drown** God's people.
- ✓ The **dense darkness** of the fifth plague falls upon the earth.
- ✓ The angry waters of Babylon's symbolic Euphrates suddenly **dry up** or are arrested when God's voice utters the words, 'it is done'—symbolically portrayed as the breath or sword from His mouth— (Rev. 19:15; Isa. 11:4; GC, pp. 636, 637).
- ✓ Jesus and the angels come **from the east** to gather the remnant (cf. Rev. 19; 11-14).

The Desolation of the Earth

However, there is still a missing piece of the puzzle. In the following chapter (*"The Desolation of the Earth"*), Ellen White explains that the supporters of Babylon will not only withdraw their support or dry up on Babylon. After withdrawing their support, they will turn against the religious leaders of Babylon to 'drown' them.

In the chapter, *The Desolation of the Earth*, Ellen White returns to the moment when the voice of God delivered His people from the raging waters of Babylon (GC 635). We know that she returned to the beginning point of the previous chapter because both begin with the voice of God turning the captivity of His people:

*"When the **voice of God** turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life."* GC, p. 654

Then Ellen White **expands upon** the meaning of the drying up of the waters and how they will vent their rage against the religious leaders of Babylon who have deceived them:

*"The **people [the waters upon whom Babylon sits]** see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon **the ministers. Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law** of God and to persecute those who would keep it holy. Now, in their despair,*

*these teachers confess before the world their work of deception. The **multitudes** are **filled with fury**. "We are lost!" they cry, "and you are the cause of our ruin;" and they **turn upon the false shepherds**. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, p. 655.*

** Ellen White does use the phrase 'battle of Armageddon' in other places (7BC, p. 982; 3SM, p. 426) but only in general terms. However, I was not able to find a single example in The Great Controversy where she quoted Revelation 16, verses 12 and 16. Furthermore, she never quoted Revelation 16:10, 11 that describe the fifth plague. Ellen White did quote verses 13-15 but made it clear that they take us back to events that began before the close of probation:

*"The Spirit of God **is** gradually withdrawing from the world. Satan **is** also mustering his forces of evil, going forth 'unto the kings of the earth and of the whole world,' to gather them under his banner, to be trained for 'the battle of that great day of God Almighty' [Revelation 16:14]." Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983.*



**ANCHOR SCHOOL OF THEOLOGY CLASS:
“PROPHECY’S REPEATING SEQUENCE”
BY PASTOR STEPHEN BOHR
CLASS HANDOUT
THE MOST IMPORTANT CHAPTER
APPENDIX - “GOD’S LAW IMMUTABLE”**

Introduction

Before we begin a detailed study of Revelation 13, every ANCHOR student is encouraged to read carefully and prayerfully the masterful chapter “*God’s Law Immutable*” in The Great Controversy, pp. 433-450. In this crucially important chapter, Ellen White identifies the **dragon**, the little horn, the **sea beast**, the **earth beast**, and the **image** and **mark** of the little horn/sea beast.

As you study the chapter, see if you can follow Ellen White’s impeccable **line of reasoning** point by point. In fact, make a list of how each successive argument builds upon the previous ones. Pay particular attention to how she interprets **the symbols** in the chapter and the **links** she sees between the prophecies of Daniel 7 and Revelation 12, 13, and 17. With a pen, **underline** the verses that Ellen White **quoted or hinted at** to support her arguments.

The MHP, the Ark, the Law, the Sabbath and Worship

Ellen White **begins the chapter** by quoting **Revelation 11:19** which describes the opening of **the door** to the Most Holy Place for the beginning of the **investigative judgment in 1844**.

After the great disappointment, those who **remained faithful restudied** Daniel 8:14 and **followed Jesus** into the Most Holy Place.

As they moved by faith with Jesus into the Most Holy Place, they saw that in it was the **Ark of the Covenant**.

When they saw the Ark of the Covenant in the Most Holy Place they realized that it contained the **Ten Commandments**—God’s Law.

They understood that if the Ark in the Most Holy Place on earth contained a **copy** of the Ten Commandments then the heavenly Most Holy Place must contain the **original tables**.

As they **carefully studied** the Bible, including many **sleepless nights**, they could find no evidence that the Ten Commandments had been **changed** or **abrogated**.

Then they realized that in the **very bosom** of the Ten Commandments was the **fourth**, the **Sabbath** Commandment.

As they reflected upon their discovery, they were **deeply impressed** that they **had ignorantly been breaking** the Sabbath.

Therefore, they decided to manifest **loyalty and worship** to God, the Creator, by keeping **His Sabbath**.

The Enemies of the Sabbath

The enemies of the believers (the **Protestant denominations**) made many and **earnest attempts** to overthrow their **newly discovered** faith.

However, the faithful understood that **if the earthly sanctuary** was a **copy** of the heavenly as the book of Hebrews clearly teaches (Hebrews 8:1-5), then the Ten Commandments must also be **in the Ark in heaven**, including the Sabbath.

The enemies of the Sabbath tried to **close the door** to the Most Holy Place that God had opened in 1844 and to **open the door** to the holy place that He had closed (the church of **Philadelphia**-Revelation 3:7, 8)

Believers understood that **Jesus had opened** the door to the MHP and they saw that the **4th commandment** was included in the law and that **no one could overthrow** this reality.

Link with the Three Angels' Message

Believers discovered that the **three angels' messages** in Revelation 14 were the **earthly announcement** of the opening of the Most Holy Place in heaven.

They saw clearly that the first angel announced the opening of the **judgment in 1844** at the conclusion of which **probation would close**.

They also understood that in order to prepare for the judgment (in the MHP beginning in 1844), they must **fear God, give glory** to Him and **worship Him alone** (Revelation 14:7). They realized that **without obedience** to God's law no worship can be acceptable to Him and that the **sign of true worship** is the observance of the **Sabbath** because it points to, and reminds us of the Creator (Exodus 20:10, 11; Ezekiel 20:20; Exodus 31:17). She then quoted the following *profound statement from the pen of J. N. Andrews*:

*"The importance of the Sabbath as the memorial of creation is that it keeps ever present the **true reason why worship** is due to God"—**because He is the Creator**, and we are His creatures. "The Sabbath therefore lies at the very **foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The **true ground of divine worship**, not of that on the seventh day merely, but of all worship, is found in the **distinction** between the Creator and His creatures. This great fact **can never become obsolete**, and must never be forgotten."--J. N. Andrews, *History of the Sabbath*, chapter 27.*

Believers saw that the **result** of the acceptance of the three messages would be that **God would have a people** that keep the commandments of God and the faith of Jesus which is the **concluding statement** of the three angels' messages (Revelation 14:12).

Another Contrasting and Opposite Group

Ellen White then quoted **Revelation 14:9, 10** which describes and contrasts an **opposite group** that, **instead of** fearing, glorifying and worshiping the Creator

as the first angel commands, worships the **beast** and its **image** and receives its **mark**. Thus, it is **imperative** to understand the **symbols** in these verses—the beast, his image, and his mark.

Lines of Prophecy in Daniel 7 and Rev. 12 and 13

In **order to explain** the meaning of these symbols, Ellen White referred to the **chain prophecies** of Daniel 7 and Revelation 12 and 13. She stressed that the '**line**' (chain) of prophecy in which these **symbols appear** begins in **Revelation 12** where a seven-headed **dragon** (Satan working through **pagan Rome**) attempted to **kill Christ** at His birth and **persecuted Christians** during the **early centuries** of the Christian Era.

Then, Ellen White described how the seven-headed **dragon passed on** his seat, his power, and great authority (Revelation 13:1, 2) to a seven-headed **leopard-like sea beast** in Revelation 13:1-10. She identified this beast (quoting the characteristics in Revelation 13:5-7) '**unquestionably**' as a symbol of **the papacy** and stated that the description of this beast is '**nearly identical**' to that of the **little horn** in Daniel 7. In this way, Ellen White **linked** the prophecies of Daniel 7, Revelation 12, and Revelation 13 just like we studied in class this week!

Next, Ellen White described how the '**time, times and half a time**' (of Daniel 7:25 and Revelation 12:14), the '**1260 days**' (Revelation 12:6) and the '**42 months**' (Revelation 13:5) refer to the **identical time period** and explained that these periods began in **538** and ended in **1798** with the deadly **wound** and the **captivity** of the papacy (Revelation 13:9). At this point, Ellen White has identified the **dragon** as **pagan Rome** and the **little horn/sea beast** as **papal Rome**.

The Rise of the Beast from the Earth

Ellen White then **turned her attention** to another symbol—the beast that rose from **the earth** (Revelation 13:11) around the **same time** that the sea beast received its deadly wound and went into captivity in **1798**. She **listed**, in **minute detail**, the **characteristics** that **irrefutably** identify this beast as a symbol of the **United States**:

*“The application of the symbol admits **no question. One** nation, and **only one**, meets the specifications of this prophecy; it points **unmistakably** to the United States of America.”*

Notably, she also quoted **Revelation 17**, thus **connecting** the prophecies of Daniel 7, Revelation 12, Revelation 13, and Revelation 17 just as we have done in class.

Two Horns Like a Lamb

Ellen White then proceeded to explain the meaning of the **symbolic two horns** like a lamb—the **early** and **positive side** of the earth beast. She wrote that the horns represent ‘youth, innocence, and gentleness, fitly representing the character of the United States **when presented** to the prophet as “coming up” in **1798**’. Then she addressed the **reason why** the earth beast had these **early** peaceful characteristics—the nation was built upon two **fundamental principles**—**Republicanism and Protestantism**, separation of **church and state**, which lie at the foundation of **civil and religious** liberty.

*“The Constitution guarantees to the people the right of **self-government**, providing that representatives elected by the **popular vote** shall enact and administer the laws. **Freedom of religious faith** was **also** granted; every man being permitted to worship God according to the **dictates of his conscience**. Republicanism and Protestantism became the fundamental principles of the nation.”*

She assured that these two principles:

*‘are **the secret** of its power and **prosperity**.’ She explained that **in her time**, ‘the oppressed and downtrodden throughout Christendom have turned to this land with **interest and hope**. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.’*

The Voice of the People Speaking Like a Dragon

Next, Ellen White explained the **negative side** of the land beast. She described later in its history, it would speak ‘like a dragon.’ Quoting **Revelation 13:11-14**, she explained that the United States will speak like the dragon that

attempted to kill Christ and the early church, and persecuted the saints for 1260 years.

By **repudiating** the **two** foundational principles as found in the **First** and **Fourth Amendments** to the Constitution, the United States will make a **sharp 180-degree U-turn**. A union of church and state promoted by apostate Protestantism will restrict civil and religious liberty.

In her own words:

*'the lamblike horns and the dragon voice of the symbol point to a **striking contradiction** between the **professions** and the **practice** of the nation thus presented. The 'speaking' of the nation is the action of its **legislative** and **judicial** authorities.'*

The Image of the Beast

She then defined the meaning of the '*image of the beast*' and **how it will be formed**. She explained that in order to understand the meaning of the image, we must study the **characteristics of the beast itself**—the papacy because the image is an image of **the beast**. Thus, the image that the earth beast will build is a replica or copy of the character of the beast.

Ellen White then explained that, at its core, the central characteristic of the papacy is the church, using the power of the state to implement her agenda and accomplish her purposes. Thus, in order for the United States to **make an image** of the beast, the **Protestant churches** in the United States must **gain control** of the civil government and use it to implement its agenda.

Apostasy and the Early Church

Why did the **early church** seek the **support of the state** to accomplish its ends? Ellen White explained:

*"It was **apostasy** that led the early church to **seek the aid** of the civil government which **prepared the way** for the development of the papacy. . . (quotes 2 Thessalonians 2:3) So, **apostasy in the church [in the future]** will prepare the way for the image of the beast. . . The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that of the **first centuries**." [Then she quotes 2 Timothy 3:1-5; 1 Timothy 4:1; 2*

Thessalonians 2:9-11] . . . When this state of ungodliness shall be reached, the same results will follow. . .”

The Apostate Condition of Protestantism

Are the Protestant churches today in apostasy? The evidence is overwhelming that it is! Just look at the worldly music in the church, the claim that it is impossible to overcome sin before Jesus returns, the invasion of spiritualistic disciplines such as spiritual formation, the clamor for the government to favor the church, the worldly dress, the clamor for gay clergy, Sunday observance, the erroneous understanding of the state of the dead, the prosperity, feel good gospel, among other things.

Ellen White had a chilling throne vision early in her ministry (EW, pp. 54-56). She saw Jesus rise from a throne in the Holy Place followed by a faithful remnant. When Jesus vacated the throne, Satan took His place. The world and nominal Christians, unaware that Jesus had moved, prayed to what they believed to be Christ for the Holy Spirit and he breathed upon them an evil influence that they thought was the power of God. The scary thought is that some who had entered the Most Holy Place returned to the Holy and joined those who were worshiping there and also received the evil influence. Are we, as a church, returning to the theology of the Protestant churches?

This crass apostasy of the Protestant Churches is vividly described in Revelation 18:2, 3.

“And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!”

The good news is that God has a people in Babylon and we are commissioned to enlighten them with the glory from heaven and invite them to come out of Babylon. Ellen White warned that the Protestant churches will come together on the shaky foundation of false doctrines and practices:

“The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based on common points of doctrine.”

*“When the **leading [Protestant] churches** of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then **Protestant America** will have formed an **image of the Roman hierarchy**, and the infliction of civil penalties upon dissenters will inevitably result.” (GC, p. 445).*

And then, Protestants will **seek the aid** of the civil power to enforce their dogmas, thus making an image of what the beast did during the 1260 years:

*“The ‘image of the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the **aid of the civil power** for the enforcement of their dogmas.”*

The Mark of the Beast

*“**After the warning** against the worship of the beast and his image, the prophecy declares, “Here are they that keep the commandments of God, and the faith of Jesus.” Since those who keep God's commandments are thus **placed in contrast** with those that **worship the beast and his image** and receive his mark, it follows that the **keeping of God's law**, on the one hand, and **its violation**, on the other, will make **the distinction** between the worshipers of God and the worshipers of the beast.” GC, pp. 445,446*

The Change in the Law and Worship of the Beast

Ellen White linked the prophecy of the **man of sin**—the man of **lawlessness** (2 Thessalonians) and then wrote:

*“Only by **changing God's law** could the papacy exalt itself **above God**; whoever should understandingly keep the law as thus changed would be giving **supreme honor to that power** by which the change was made. Such an act of obedience to papal laws would be a **mark of allegiance** to the pope in the place of God. The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the **first instead of the seventh day** as the Sabbath.” GC, p. 446*

*“While the worshipers of God will be especially distinguished by their regard for the fourth commandment—since **it is the sign of** His creative power and the*

witness to **His claim** upon **man's reverence and homage**—the worshipers of the beast will be distinguished by their efforts to **tear down** the Creator's memorial, to exalt the institution of Rome." *GC*, p. 447

"Roman Catholics acknowledge that the change of the Sabbath was made **by their church**, and declare that Protestants are **recognizing her power**."

'What then is the change of the Sabbath, but the **sign or mark**, of the authority of the Roman Church—'the mark of the beast'?

"The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the **worship of the papacy**—of the beast. Those who, **understanding** the claims of the fourth commandment, choose to observe the false instead of the true Sabbath; are thereby **paying homage** to that power by which alone it is commanded. But in the very act of enforcing a **religious duty by secular power**, the churches would themselves form **an image** to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the **worship of the beast** and his image." *GC*, p. 448

The Closing of the Judgment: The Final Test and Warning

Ellen White makes clear that **no one yet has** yet received the mark of the beast. God accepts the sincerity of purpose and integrity of those in **past generations** **James 4:17** makes this clear.

"**But** when Sunday observance shall be **enforced by law**, and **the world shall be enlightened** concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has **no higher authority** than that of **Rome**, will thereby **honor popery above God**. He is paying **homage to Rome**, and to the power which **enforces the institution ordained by Rome**. He is worshipping **the beast and his image**. As men then reject the institution which God has declared to be **the sign of his authority** (the Sabbath) and honor **in its stead** that which **Rome has chosen** as the **token of her supremacy**, they will thereby accept the **sign of allegiance to Rome**—"the mark of the beast." And it is not until the issue is thus **plainly set before the people**, and they are brought **to choose** between the commandments of God and the commandments of men, that those who **continue in transgression** will receive "the mark of the beast." (*GC* 449)

Ellen White applies **Revelation 15:2, 3** to the last generation so the 144,000 are not the redeemed of all ages as some seminary professors are claiming.

Elements at the Beginning and End of the Chapter

Ellen White ends the chapter where she began only at the commencement of the chapter she dealt with the **Most Holy Place**, the beginning of the **judgment** in **1844**, the **Ten Commandments** in the Ark, and **worship to the Creator** and **His sign** which is the Sabbath. These are the very elements of the **first and third angels' messages**.

At the **end of the chapter**, she deals with these **same points** only when the three angels' messages reach a **loud cry** when the **heavenly judgment** is about to end. Then the living will be **judged**, and there will be **two groups**—those who fear God, give glory to Him, keep His **Commandments**, and **worship** Him Creator by keeping **His sign**, and those who fear and give glory to the beast and **worship** it by keeping its **sign**.

The Sabbath and the Messages

There are a handful of **Protestant denominations** that keep the Sabbath, but **none of them** understand the Sabbath as **God's end time sign** that will separate the world **into two groups**. None of them connect the Sabbath with the **first and third** angel's messages. The **Adventist view** is **unique** in that the Sabbath is **the sign** of the Creator, its observance is **true worship**, and it will be the **final test**. Ellen White understood the uniqueness of the view of the Sabbath:

*“Elder K knows not of what spirit he is. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and who have the testimony of Jesus. He has a hard warfare before him. As far as the Sabbath is concerned, he occupies **the same position as the Seventh Day Baptists**. Separate the Sabbath from the **[three angels']** messages, and it **loses its power**; but **when connected** with the message of the **third angel**, a **power attends it** that **convicts** unbelievers and infidels, and brings them out with strength to **stand, to live, grow, and flourish** in the Lord.” 1T, p. 337*

Most of the rest of the book is a commentary on this chapter. So sit down and **take quality time** to understand and proclaim it.

CONTACT INFORMATION

Secrets Unsealed is a 501(C)3 non-profit ministry.

Your prayers and financial support are greatly appreciated.

Please consider becoming a Secrets Unsealed monthly contributor so that we may continue producing present truth messages the world needs to hear.



5949 E. Clinton Ave., Fresno CA 93727

(559) 264-2300 • secretsunsealed.org

info@secretsunsealed.org

