

STUDY OF REVELATION 17 AND 18

THE MIDNIGHT CRY TODAY

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“And at Midnight there was a cry made, Behold the Bridegroom cometh: go ye out to meet Him.” Matthew 25:6

Introduction:

In this study, it is suggested that Revelation 17 and 18 are the Midnight Cry of our time, much like the Midnight Cry during the Millerite movement. That cry was a clearer prophetic understanding of the 2300-day prophecy several months before October 22, 1844. Until the final moments of earth's history, this prophecy of Rev. 17 could not, nor would be, fully understood, despite various efforts to interpret its mysterious references to the kings and the eighth king being of the 7th.

Just as the first midnight cry happened at the final stage of the Millerite movement, so will the final midnight cry come at the final stage of this world's history. Until the fulness of time had come for this prophecy of Revelation 17 and 18, it could not, nor would it be fully understood, despite various efforts to interpret its mysterious references to kings, and how that might apply today. Its prophetic time to be understood had not arrived. Just as the first midnight cry announced the opening of the judgment hour, so this prophecy could only begin to speak when its time was at hand - just before the close of the judgment hour. That is because it was announcing that the prophetic hour has struck, and that the close of man's probation is about to occur.

Because this prophecy is associated with the final Midnight Cry, it could only be understood at the appropriate time, which is when it is to give its message to the world. The midnight cry could only arrive after the seventh king appeared on the world stage, and the interplay of Revelation 17:10-11 has unfolded, confirming through history where we are in the great controversy between God and Satan.

It is believed that this prophecy will arise as the “Midnight Cry,” revealing the “final watch” of earth's history. When its impact is understood, it should inspire a deep, soul-searching experience of repentance for sins, and the need for a clearer understanding of our High Priest's role in the investigative judgment—preparing the bride for the close of probation. When we grasp the messages given in these two chapters, it will create a revival of godliness, as predicted during the final days.

“Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming.” GC 464.

When doing a search of a collective interpretation among our church's pioneer writings, there is no consensus as to what this particular prophecy means, nor an interpretation confirmed by history. It is believed that this is because the time for these prophecies to speak had not yet

arrived. But when it does, we need to stay with the pillars of truth that have been grounded in our interpretations of prophecy in the past, in order to correctly understand that truth which is future.

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?” Ye Shall Receive Power, pg. 239.

Midnight Cry comparisons: 1844 and today

As we begin the study of the prophetic fulfillment of Revelation 17 (this study will also include Revelation 18, since I believe that the two are the same vision), we must first consider the truths of the past, for they will serve as our safe guide, as we lay the foundational pillars upon which we build our understanding. To comprehend what the future holds for us, we must understand the past, and lay a solid foundation for prophetic interpretation. The prophetic method of interpretation that will be used in this study is Historicism.

In starting this study, it is essential to understand what constituted the Midnight Cry in 1844, which marked the beginning of the judgment hour. This event is rooted in prophecy and helps us grasp the significance of the final Midnight Cry that will close the “judgment hour” in Earth’s last days. The concept of the “Midnight Cry” originates from the parable of the ten virgins in Matthew 25. It is that cry—“Behold, the Bridegroom cometh”—which awakens the virgins from their slumber. In the last days, the Loud cry which precedes it will arouse the church of God from their Laodicean state, calling them to purchase the oil needed, that they might give the trumpet a certain sound, and be ready for the Midnight Cry, which prepares God’s people all over the world for the close of probation’s door.

The messages found within these chapters of Revelation are a fulfillment of the angels’ messages in Revelation 14, and will revive the loud cry of the three angels’ messages. As the Loud Cry swells, it will culminate in giving the final Midnight Cry will ring out across the earth: “Behold, our Bridegroom cometh, prepare to meet him!” This prophetic call signals that the close of probation is about to happen and that there is an urgent need for readiness among God’s people.

“The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. **He will not close up the period of probation until the message shall be more distinctly proclaimed.** The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.” 6T 19.

Parable of the 10 Virgins

The parable of the ten virgins had its partial fulfillment in the days leading up to 1844, drawing the world’s attention to the beginning of the judgment hour, as foretold in the first two angels’ messages of Revelation 14, and that of chapter 10. The Millerite Movement pointed the world toward the opening of the “judgment hour” in heaven, although initially, many believed it pointed

to the Second Coming. As the prophetic timeline advanced into the final months of that prophetic period, the Millerites came to realize that their understanding of the time of the cleansing of the sanctuary was not in the spring as they first thought, but was to be fulfilled in the fall. This clarification of the prophecy, and its import, was the message that brought conviction and a great searching and humbling of hearts before God, as they prepared for what they believed to be the second coming of Christ. This clarification of prophecy, and the outpouring of the Holy Spirit during this time, is what constituted the Midnight Cry of 1844. It was also the call to come out of Babylon, as emphasized in the second angel's message of Revelation 14:8.

"While the bridegroom tarried, they all slumbered and slept. **And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.** Then all those virgins arose, and trimmed their lamps." [Matthew 25:5-7.] In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, **the message was proclaimed, in the very words of Scripture, "Behold, the Bridegroom cometh!"** GC88 398.2

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B. C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." GC88 398.3

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation, like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God." GC88 400.2

The final Midnight Cry, at the close of probation's hour, will be of the same nature. It will be a divine revelation brought about by the fulfillment of another prophecy—providing a clearer conviction that we are standing on the very borders of the close of probation and our heavenly Canaan. It will signal to God's people that the heavenly Bridegroom is about to seal His people for eternity, that probation is about to close, and that His coming is imminent—coming to claim the bride who has made herself ready. With conviction and love, the prophetic messages will resound, awakening God's people in all the world to realize that we are entering the "midnight watch" of earth's history. These messages will urgently call us to prepare like never before.

Both the Loud Cry (Rev 18:1-3) and the Midnight Cry (All of chapter 17 and 18:2-24) during final events will bring clarity upon the prophecies of Revelation 17 and 18. They provide a clearer understanding that we are standing on the very borders of the heavenly Canaan, and that now is the time to follow Jesus in His work in the Most Holy like never before. This is the purpose of the Midnight Cry. The Loud Cry and the Midnight Cry are all about being ready for the close of probation. If God's people are ready for that event, they will be ready for the second coming.

In Revelation 10:11 we see that the messages of the Loud Cry and Midnight Cry are to ring out in trumpet tones once again. With conviction and love, the prophetic messages will sound, awakening God's people to study (trim their lamps) like never before, partake of the divine nature deeply (the extra oil in their lamps), and cry out in trumpet tones for all those who will hear: "Behold, the Bridegroom cometh! Prepare yourselves, and go ye out to meet Him!" The final cries contain two parts:

- 1) Being clothed in the righteousness of Christ in both Spirit and truth (Revelation 18:1) and,
- 2) the prophetic understanding as found in Revelation 17 and 18—the second call to come out of Babylon, which is the final Midnight Cry.

Just as there was a "Midnight Cry" at the beginning of the judgment hour, there will also be a final "Midnight Cry" at the closing of the judgment hour. Both of these are associated with prophecies. The final cry warns the people that the judgment hour is about to close, and to show the way to come out of Babylon, which is embodied in the messages of righteousness by faith in Christ.

"The message will be carried, **as was the Midnight Cry of 1844, not so much by argument as by the deep conviction of the Spirit of God.** The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence; yet many whose minds have been impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. **Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides.** Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side." 4SP 429-430.

These two powerful calls to come out of Babylon, as depicted in Revelation 14:8 and Revelation 18:1-5, mark the divine invitation to "come into" the gospel of righteousness, to be clothed in Christ's righteousness. By partaking deeply of His divine nature, we are to grow up into the fullness of His stature. "And the Spirit and the Bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

God's people are to "come out" and separate from the spirit of self in the heart, and the fallen systems of the world. Before the close of probation, when all the world will either receive the mark of the beast, or the seal of God, this work must be completed.

"In the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'" Mar 171.

These calls will give the trumpet a clear and definite sound, awakening the sleeping people of God. God will stir His church from its slumber with a cry that compels His people to trim their lamps—studying more earnestly than ever before—and to replenish their lives with the oil of Christ and His righteousness through the Holy Spirit, that His people might drink deeply of His

divine nature of merciful love. This oil, His merciful forgiving love, is essential to developing a Christlike character within their soul before it is eternally too late.

“When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, **two distinct calls are made to the churches.**” 3SM 405. These two calls are Revelation 18:2-3, and 18:4-5, as noted the following quotes:

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, **preparing for the fulfillment of some important event.** Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. [Rev. 18:1] The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” **The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.** The work of this angel comes in at the right time **to join in the last great work of the third angel’s message as it swells to a loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.

“**Angels were sent** [messages in Rev. 18:2-7] **to aid the mighty angel from heaven [Rev. 18:1],** and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” **This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints,** and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” HB 353:3

“The God who gave Daniel instruction regarding the closing scenes of this earth’s history will certainly confirm the testimony of His servants as **at the appointed time they give the loud cry. All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings.** The messages are to go to all the churches....

“And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world’s history, and Satan must not have power over the people of God, causing them to sleep on. **The papacy will appear in its power.** All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power. The signs of the end are fast fulfilling. The time of trouble is very near us now.” 21MR 438-437.

In this paper we will see that the understanding and proclamation of the prophecy of Revelation 17 and 18 is the Midnight Cry for today. This prophecy along with the messages of righteousness by faith, point the world to the times in which we are living. They show how it is that the Bridegroom comes to close up the judgment hour and bring in the second coming of Christ, and how it is that His people will be ready for that hour.

The Beast of Revelation 17 - The Papacy and Its Three Phases Through History.

As the Midnight Cry to “come out” of Babylon begins to be proclaimed, this cry directly relates to the beast of Revelation 17-18 and its judgment. Understanding this woman, beast, kings and the perdition it brings is crucial, or God would not have included it in Scripture. He says that He does nothing without revealing it to His people, that they might know what He is doing.

The beast/papal power described in Revelation 17, had its beginning in the book of Daniel, but it was not pictured there as a beast. The Papacy began as a little horn, as described in Daniel 7. As we trace the story and the growth of the little horn, we see the different transitions that it goes through till it finally becomes the beast in Revelation 17. We are not following the Roman Empire, per se, but are following the Papacy, which was birthed out of the Roman Empire, and carried the legacy of its power and doctrines with it. As we trace this down through history, to our own time, we begin to see its importance at this time in earth’s history.

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3:7.

The Three Phases Introduced:

So, let’s go back and look at the origins of this final beast and the woman who sits on it, examining the three phases of its development through history, as described within scripture.

The fourth beast of the world nations, first introduced in the book of Daniel, is the Roman Empire (Daniel chapter 2). Later, in Daniel 7, a little horn arises out of, and upon, this beast. That little horn was the birth of the Papacy. As its power and influence grows, that horn transitions into one of the governmental heads of Rome— known as Papal Rome. The focus of this study is to follow this little horn, as it transitions to a head within Rome, and then in Revelation 17, it is once again transformed and becomes a beast itself. These are the three phases of the Papacy, tracing its history as it emerges and becomes a player in end time events. These three transformations are reflected in Scripture and are supported by the Spirit of Prophecy. They are:

Pagan Rome (Daniel 2, 7:7, 8; Revelation 12:3-4) (Papacy is birthed, and is symbolized by the appearance of the little horn).

2. Papal Rome before the deadly wound (symbolized as a little horn in Daniel 7:8 and 8 and as a dragon in Revelation 12:13-16 and as a head in Revelation 13:1-10)

3. The Papacy (as its own nation with territory, political and religious power) after the deadly wound is healed (symbolized a whole beast - seen in Revelation 12:17, as the dragon, and in Revelation chapters 17-18 as the beast that is ridden by the whore). In the history of the Popes of this phase of the Papacy and their interactions with the nations, we see revealed how the beast

risers from the bottomless pit, recovers from its wound, and regains power in its own right as a nation—events foretold in Revelation 17 and 18.

Because these 3 phases are imperative to understanding the prophetic beast in Revelation 17, and the corruptions that have come in since the first call to “come out” of this beast during the Millerite movement, they serve as a prophetic guide, pointing us to the “watch” in which we are currently living. With this understanding, we will begin our study in Daniel, where this beast is described in its first phase—as a horn that arises out of the fourth beast —Pagan Rome. We will follow the transitions of the Papal power through history.

Fleshing Out the Three Phases of the Papacy

Daniel introduces the nations that will arise through history. The fourth beast is particularly significant because it gives rise to another power, a distinct entity that evolves into its own nation, and yet is part of Rome. To fully grasp the final phase of the beast in Revelation 17 and the related prophecies of Revelation 18, we must meticulously trace the transitions and transformations of this power within the fourth kingdom. Only by understanding this progression can we truly identify the final beast, its nature, and the judgments to come.

Phase 1 - Pagan Rome

“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 Saviour 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 438.2

Description of the Beast in Daniel 7:7, 8, 20

The beast had 1 head, 10 horns, and a little horn that arose from within the beast.

- A beast represents a nation— (Daniel 7:17, 23) — the fourth nation was Pagan Rome.
- 10 Horns — horns picture either a king or kingdom within the nation or other kingdoms connected to the beast.
- Another little horn arose from within Pagan Rome— a little horn that came up with eyes and a mouth and plucked up 3 of the other horns. (The little horn rising up symbolized the birth of Papal Rome— thus the Papacy came up out of the Pagan Roman Empire).

In Daniel 2:40, we find the fourth world kingdom, a nation that is very strong, described as iron. When mentioned again in Daniel 7, the scriptures expound in more details about this kingdom/beast. Below are some descriptions about the Roman Empire and the 10 horns during this phase.

“When the civil empire of Rome was broken up, it became divided into ten kingdoms (see Daniel 2:4-44), and this divided state continues to-day, notwithstanding the efforts of several

great military leaders to weld them again into one empire. But, meanwhile, the spiritual empire of Rome grew and extended over all these nations; and though materially checked by the Reformation, continues a mighty and growing empire to-day.” American Sentinel, ATJ, October 10, 1895, page 313.13

Gibbon states that the 10 countries that were symbolized by the 10 horns were:

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|------------------------------------|-----------------------|
| 1. Alemanni (German), | 6. Saxtons (Britain), |
| 2. Franks (French), | 7. Lombard (Italy), |
| 3. Burgundians (East France), | 8. Heruli, |
| 4. Suevi (Spain), | 9. Vandals, |
| 5. Visigoths (Spain and Portugal), | 10. Ostrogoths. |

([https://thesureword.org/the-ten-kingdoms-of-rome/Daniel 7:7-8, 19-26](https://thesureword.org/the-ten-kingdoms-of-rome/Daniel%207:7-8,19-26)).

The fourth Beast of Daniel 7 was described as fierce and dreadful. Below are the features of this beast:

1. One head with 10 horns. (One Ruling nation — Rome, and the 10 kingdoms into which it was divided) (Daniel 7:24)
2. Another little horn came up (Papacy) and removed 3 of those kingdoms (listed below).
3. The Papacy was symbolized as a little horn at this point and not as a head. The beast is Pagan Rome, from which the Papacy arose.

This little horn was different than the other horns of the beast (Dan. 7:24). The little horn is speaking blasphemies and into his hand is given power for 1260 years. This horn was not a “state” or another nation, but a church who used the civil power of Rome, and rose up out of Rome itself, unlike the other 10 horns/nations.

While the Papacy was still operating under the dictates of Rome, her power was given her by Rome, **it was not her own**. This little horn uprooted three of the 10 kingdoms. Some say it is the “Heruli, the Vandals, and the Ostrogoths.” Others say it’s the “Visigoths, the Vandals and the Ostrogoths.” Also note that the beast itself was Rome, and the horns were kingdoms, picturing the different kingdoms arising from the Roman Empire. It is only later in history that this same beast is described a little differently, one as having 7 heads with 10 horns.



Characteristics of Pagan Rome, as Described in Revelation 12

1. Red Beast — Pagan Rome in the first part of Revelation 12.
2. Seven heads with 7 crowns. (The seven forms of government by Rome, with the last government being that of Papal Rome).

10 horns (10 nations — three of which were plucked up by the little horn that took their place).

- By the time we get to Revelation 12, Pagan Rome has gone through 7 forms of governments, and so we see it with 7 heads. The beast still represented the Roman Empire. A list of these different governmental phases of Rome are as follows, as understood by Uriah Smith (in his book, Daniel and Revelation):

1. Kingly
2. Consular
3. Decemvirate
4. Dictorial
5. Triumvirate
6. Imperial
7. Papal

Phase 2 - Papal horn grows— Papal Rome before the wound:

In Phase 2, the Papacy transitions from the symbol of a little horn, to becoming one of the heads of the Roman Empire, and this idea is endorsed by the following quote.

“In [Revelation] chapter 13 (verses 1-10) is described this same beast, **yet now it is in a different form**; it is “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 and seat and authority once held by the ancient Roman empire.... 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 forty and two months are the same as the ‘time and times and the dividing of time,’ three years and a half, or 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.” GC 438-439.

By the time we reach Revelation 13, the Roman Empire was in its last governmental form, the Papal power. The Papacy had grown from that of a little horn, to becoming one of the forms of its government— a head upon the Roman Empire. This transition is pictured when the Roman Emperor gave the Papacy its seat in the city of Rome, and power to rule in civil and religious matters in the year 538 A.D. It transformed from its first phase of a horn, into the second phase.

Though this final head ruled in great power during its 1260 year reign, it was not by its own power. Scripture states:

“And in the latter time of their kingdom [the four generals of Greece], when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, **but not by his own power:** and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; **but he shall be broken without hand.**” Daniel 8:23-25.

In the quotes above, we see the Papacy before the deadly wound, along with the length of its reign. We also see the wound that was inflicted (prophesied in Daniel 8:25, as well as Revelation 13:10), when it refers to the head that received the deadly wound. Based on history, as stated earlier, our identification of this head was the Papacy and/or Papal Rome.

By the time described in Revelation 13:1, Rome had been in existence for hundreds of years. Under Emperor Justinian, the Papal Church received civil power, an act that established the Papal government as the final head of the pagan Roman Empire. Starting in 538 AD, the Papacy wielded great power, yet that power was not because it was an independent entity. During the 1260-year reign of the Papacy, it was granted authority with a decree from the Roman Emperor Justinian. This decree granted them control over the city of Rome, authority to rule as the Church, and the ability to make laws—marking the time when the Papacy morphed into the last head of the Roman Empire. It is important to note that, at this time, the Papacy was still a “head” upon the beast of the Roman Empire. It was not yet its own nation nor possessed independent power.

Summary of Papal Rome before the Wound

1. According to Revelation 12:13-16, this beast persecuted the woman of Revelation 12:1-2 for a “time, times and half a time.” (1260 years).
2. The Woman of Revelation 12:1-2 (God’s church) ran into the wilderness. (Revelation 12:13-14 and Revelation 13:1-9.)
3. The beast (Roman Empire) was like a leopard with the feet of a bear and the mouth of a dragon.
4. 7 heads — the Papacy had moved from being a “horn” in Daniel to becoming one of the seven heads of Rome. It was not its own state, but was given power to rule under the Roman State as stated above, and power over the churches, with its “seat” being located in the City of Rome. Thus the nation sitting on the 7 mountains.
5. 10 horns (crowns on horns) (Papacy using the civil arm of Rome to enforce its doctrines and dictates).

6. Name of Blasphemy written on all the different heads.
7. 1 head ends up being wounded to death. This pictures the end of the Roman Empire as a Pagan nation.
8. Power was given to this head (by the Roman Emperor) and they reigned for 42 months (1260 days/years).

The Deadly Wound Inflicted:

Below is an explanation from history about this wound, as written by Adventist pioneer John Norton Loughborough.

“In Revelation 13, the work of the Papal beast is twice described. His career ends in the first description with the statement, “I saw one of its heads as it were wounded to death; and his deadly wound was healed.” These seven heads represent seven forms of government to which the people of this kingdom had been subject. The seventh head or form, was Papal. After our attention is carried down to the point where a deadly wound is inflicted, we are next taken to the time where the dragon gave the beast his power, etc. Verse 4 “And they worshiped the dragon which gave power unto the beast.” This must have been at the time the power was given, and from this we conclude that what follows is a second description of this power which made war on the saints of God for forty-two months, (1260 years,) and put to death between 50 and 100 million of God’s people. The second time the description of the Papal power is closed, it ends with, “He that leadeth into captivity shall go into captivity.” Then this going into captivity, is the same as the deadly wound.” TBUS (Two-Horned Beast of the United States). JNLoughborough. pg. 11.2

“Instead of claiming that the wound was inflicted on Paganism, and when healed was the Papacy, the position is much more clear that Papacy received its deadly wound in 1798, about which time the temporal sovereignty of the Pope was declared to be wholly at an end. And, as the healing of a wound is a gradual work, so Papacy a little after that time commenced to rise, while the world beheld wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. A long standing quarrel had existed between the Pope and Bonaparte, which reached its crisis about that time.” TBUS 12.

“On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI, was deposed; Rome was declared a Republic; the tree of liberty was planted, and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI, died in captivity. Pius VII, was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The Papal independence was abolished by France, and the son of Napoleon was declared King of Rome.”-Croley on the Apocalypse. Also Their’s French Revolution, Vol. IV, p.246.” TBUS 12.2. (Two-Horned Beast of the United States, by JNL— John Norton Loughborough).

When the final head of Rome—the Papacy—was wounded in 1798, Pope Pius VI was taken captive and imprisoned. He passed away while in jail, on August 29, 1799, a year after being removed. After his death, no new pope was elected for six months (Wikipedia under “The Popes”). Many of the cardinals went into hiding.

The power to rule, along with the “seat” or land that they had been given the Papal church, was completely stripped from her, leaving her desolate. In the following years, although a new pope was eventually elected, there was no authority or dominion to rule granted. This period, beginning in 1798, marked the “wilderness experience” for the Papacy—the time of desolation, and that of being barren. The papal power is represented as eventually rising back from this wilderness experience and being transformed—not merely into another head, but into the beast itself! It is this beast that the whore of Revelation 17 is riding. Even today the Pope is referred to as the “Roman Pontiff.” This term refers to the head of the Catholic church and means “high priest” and is literally from the Latin meaning of “bridge builder.” It is a term used to signify the pope’s position within the Roman Empire.

TIMELINE OF THE PAPACY

Overview - As we examine the timeline, we will begin with the period of the Dark Ages, starting in 508 AD. This is when the papacy was legally given the right to rule, but it didn’t fully happen until 538, when the Papacy received its authority to reign through Emperor Justinian. Next we shall look at the rise of its power, and when the deadly wound of the Papacy was received.

Papal Rome ruled for exactly 1,260 years, as prophesied. Then, in 1798, when Napoleon’s general captured Rome and took Pope Pius VI captive, they put him in jail. The Papacy’s political seat was taken away—the city they claimed as their center was stripped from them—and they lost their reigning power. The pope died a year later while in captivity, and for six months after the pope’s death, there was no pope at all. For approximately 130 years, the Papacy had no land, no country, and no power, fulfilling the biblical description of “and is not.”(Rev. 17:8a) Though the Papacy continued to elect new popes, it was without a throne, power, or land, and was in its wilderness experience.

508 A.D.

Clovis, a King of the Franks, led the first Barbarian country to adopt the Roman Catholic version of Christianity. In the *New Catholic Encyclopedia* (vol 4, page 809), we read: “...Clovis played a significant role in establishing a political and religious order which provided a framework in which the Germanic and Roman worlds could join hands in shaping a new civilization in Western Europe.”

In Wikipedia, under Clovis, we read: “Clovis is also significant because of his baptism in 508, largely at the behest of his wife, Clotilde, who would later be venerated as a saint for this act, celebrated today in both the Catholic Church and Eastern Orthodox Church. The adoption by Clovis of Catholicism (as opposed to the Arianism of most other Germanic tribes) led to widespread conversion among the Franks, and eventually to religious unification across what is now modern-day France, and **Germany**. The alliance between the Franks and Catholicism eventually led to Charlemagne’s crowning by the Pope as emperor in 800, and to the subsequent birth of the early Holy Roman Empire in the middle of the 10th century... Under Clovis, the first codification of the Salian Frank law took place. The Roman Law was written with the assistance of Gallo-Romans to reflect the Salic legal tradition and Christianity, while containing much from Roman tradition. The Roman Law lists various crimes as well as the fines associated with them.” (https://en.wikipedia.org/wiki/Low_Countries)

In 508, Clovis combined, by his actions, church and state. As a King (civil role), he was baptized (uniting his civil power with religious power), and thereby created a religious unification between church and state. This provided the platform for the rise of the “head” of the Papal power in the year 538 A.D.

538 A.D. -1798 A.D.

This time when the papacy held sway, as the 7th head of the Beast, was during the Dark Ages. This was the reign of the final head of the beast of Rome .

“The Emperor of Rome, **Emperor Justinian did give the Pope of Rome power over all the Christian churches, eastern and western, and gave him “his seat,” the city of Rome in the west; he also gave him great or supreme authority in his pandect or code of laws.** This was in the year A. D. 538; from which time the Pope exercised his supreme power over the saints and kings of the earth, until A. D. 1798 — during 1260 years of Papal supremacy.” William Miller, RRTSE 6.2.

1798 A.D.

The Deadly Wound was inflicted, and the Papacy was stripped of everything —its reigning civil power, its religious power as a church, and its territory, for a short period of time. (We will see this in the steps of the wound as it was healing).

We will now turn to historical records to see how this wound was healed, and the transformation that took place as it turned into a beast itself. This happened in several steps. This is important, for when the wound is completely healed, it gives us a starting point for understanding the prophecies in Revelation 17.

1801-1802 A.D.

This period is when we see the establishment of the Papacy— “the woman” — as the Church of Rome.

“We, with the above writer [a person within the millerite movement] shall claim, that the two-horned beast has yet a work to accomplish with the Papacy in subjecting the world. Some who have given expositions of this power, have either blended it with the Papal beast, or claimed it to be the re-establishing of the Papacy under Napoleon. On this, we remark here, **that the Papacy when re-established by Napoleon in 1802 did not accomplish such a work as that introduced by the specifications of the two-horned beast. [speaking of the second beast in Revelation 13].** We look upon this work of 1802, when the Catholic religion was again established, **as a first step towards the healing of the deadly wound which had been inflicted upon the head of the first beast;** but the two-horned beast is to accomplish his wonders in the sight of this beast, whose wound was healed, which clearly shows that the burden of the two-horned beast’s work, as marked out in the prophecy is after the healing of that deadly wound.” TBUS. JNL, 13.3. (TBUS— Two-Horned Beast of the United States)

The reference in the above quote to the Papacy being re-established is in the context of the “Concordat of 1801.” The agreement between Napoleon’s general and the Papacy did not fully restore the Papacy, but stated that their church was the main one throughout France.

. In 1802, there was an addition to the laws of the Concordat (Organic Articles), which also gave recognition to the Jews and Protestants in the land.

In Wikipedia, a detailed outline of the “Concordat of 1801” agreement can be found. Below are a few of the highlights about this topic.

“The main terms of the Concordat of 1801 between France and Pope Pius VII included:

- A declaration that "Catholicism was the religion of the great majority of the French" but not the official state religion, thus maintaining religious freedom, in particular with respect to Protestants.
- The Papacy had the right to depose bishops; the French government still, since the Concordat of Bologna in 1516, nominated them.
- The state would pay clerical salaries and the clergy swore an oath of allegiance to the state.
- The Catholic Church gave up all its claims to the vast Church lands and endowments that had been seized during the Revolution and sold off.

Sunday was reestablished as a "festival", effective Easter Sunday, 18 April 1802. The rest of the French Republican calendar, which had been abolished, was not replaced by the traditional Gregorian calendar until 1 January 1806.

“According to Georges Goyau, the law known as ‘The Organic Articles’, promulgated in April 1802, infringed in various ways on the spirit of the concordat. The document claimed Catholicism was ‘the religion of the majority of Frenchmen’, and still gave state recognition to Protestants and Jews as well.”

“It did not restore the vast Church lands and endowments that had been seized during the Revolution and sold off. Catholic clergy returned from exile, or from hiding, and resumed their traditional positions in their traditional churches... While the Concordat restored much power to the papacy, the balance of church-state relations tilted firmly in Bonaparte's favour. **He selected the bishops and supervised church finances.**”

(https://en.wikipedia.org/wiki/Concordat_of_1801)

As we see from the information above, the Catholic Church was re-established in the year 1802, four years after 1798. This act did not fully heal the wound. The church still had no nation, and no land to call its own, and was controlled by Bonaparte. It was only the first step of several, in the healing of the deadly wound. Though she voted in popes 6 months after Pope Pius VI had passed away, they were not recognized as a civil power, per se, among the nations. They were definitely in their “wilderness experience,” and the climb to her final phase of power would take several steps.

1871 — Pope Pius IX.

“Under the terms of **the Law of Guarantees of 1871, the Italian government offered to Pius IX and his successors the use of, but not sovereignty over, the Vatican and Lateran Palaces** and a yearly income of 3,250,000 Lire. **The Holy See refused this settlement, on the grounds that the pope's spiritual jurisdiction required clear independence from any political power, and thereafter each pope considered himself a 'prisoner in the Vatican'.** The Lateran Treaty ended this impasse.” Wikipedia, Law of Guarantees of 1871.

The Papacy refused the terms of the Guarantees, for they saw that this offer would not give them the power to accomplish their goal, so they refused it, and considered themselves a “prisoner” and not a ruler. They wanted to be their own power, their own nation, and their own jurisdiction. It is important to understand this point, for it helps us know what the Papacy is

looking for in its “healed” condition, — Spiritual Jurisdiction, Sovereignty, their own land and nation, and their own political power among the nations.

June 7, 1929 — Pope Pius XI

The Lateran Treaty — “Negotiations for the settlement of the Roman question began in 1926 between the Holy See and the Italian fascist government **led by Prime Minister Benito Mussolini, and culminated in the agreements of the Lateran Pacts**, signed—the Treaty says—for King Victor Emmanuel III by Mussolini and for Pope Pius XI by Cardinal Secretary of State Pietro Gasparri, on 11 February 1929. It was ratified on 7 June 1929.” (Wikipedia — “Lateran Treaty.”)

Pope Pius XI was considered a “prisoner in the Vatican,” at the beginning of his time as a pope, and was not a “Sovereign Ruler” of the Vatican in his own right. The popes considered themselves “prisoners,” literal and spiritual, during their “wilderness experience.”

The Lateran Treaty was a huge step towards healing, yet the recognition of political power among the nations did not take place until Pope Pius XII came into power. Nor had it “risen from the bottomless pit”, yet. In the Lateran Treaty, the Vatican City received only 120 acres of their original “seat” that had been given them for use by Emperor Justinian in 538 AD. Many of their buildings and other sacred places are outside of this 120 acres. They negotiated to have use of the buildings that were not within the borders of their new-found kingdom. These other buildings belong to Italy, are within the city of Rome, and are not part of the Nation of the Vatican City. The Vatican City was given the status of being able to have a Sovereign King/Ruler of their small 120 acre nation. This Treaty transitioned the Papacy from a “head” of the Roman Empire, to being a nation in its own right. Therefore it emerges as a “beast” in Revelation 17, a nation that will take the world into perdition.

Yet, the final pieces in healing the wound, according to Revelation 17:8, is that this beast would also need to rise up out of a bottomless pit, depicting that it must establish or declare its “doctrines of devils,” its dogmas and doctrines as its foundation for the new nation. Did this happen? Yes, under the reign of Pope Pius XII, the very next Pope. (The bottomless pit will be discussed further in a moment.)

1939— Pope Pius XII and Forward

Six months after Pope Pius XII was chosen as Pope of the new nation, (Vatican City), World War II began, and this changed everything. With Mussolini’s encouragement, Pope Pius XII served as a liaison between several nations. This action of trying to bring “peace” in this war, and the Pope’s diplomatic efforts during this time, catapulted the Papacy back into being a world power once again. It was during WWII that President Roosevelt began to establish relations between the United States and Pope Pius XII. This was a huge step in healing the wound that had been inflicted. The Vatican City was now recognized as a nation, flexing the strength of its newfound political power among the nations.

“Despite the German invasion of Poland on September 1, 1939, and the outbreak of World War II, Pius XII continued his diplomatic efforts. While he was unable to bring the conflict to a close, **Pius XII served as a conduit between the internal German resistance to the war and the Allied Powers, especially Britain and the United States.** After Italy entered the war in June, 1940, as a German ally, Pius XII strove to keep Rome out of the battle...”

(<https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.ebsco.com/research-starters/history/pius-xii-becomes-pope&ved=2ahUKEwiVrJ2xqtGNAXVwrokEHYUIA2sQFnoECBgQAQ&usg=AOvVaw1O1uDVzFkS34TnmqPJeLmD>.)

There was a pact between Hitler and Mussolini called the “pact of steel,” but Hitler moved ahead with going to war without informing Mussolini. Mussolini was upset, and invaded Albania. “Mussolini invaded Albania on Good Friday 1939. [April 7th] By the end of the war, [WWII] most of the surviving Catholic priests in Albania were of Italian origin, having been used by the fascist regime for the expansion of Italian culture and influence. Following the Italian invasion, **“the Catholic Church enjoyed a position of favour and influence throughout the Second World War”**.” Wikipedia. “Reorganization of occupied dioceses during World War II.”

The first part of healing the wound was now accomplished. The Vatican was a power among nations once again. Now we shall turn our attention to the final piece that scripture tells us must happen before the wound is completely healed.

Through Pope Pius XII, this new Vatican nation completely emerged “out of the bottomless pit.” This was accomplished by re-declaring the Pope’s position as God upon the earth by re-affirming and promoting the doctrine of the Pope’s “infallibility”. The idea of infallibility was stated in the *First Vatican Council* in 1869-1870, yet it was Pope Pius XII that invoked that dogma, for the church was now its own nation, with its own power. He once again established the position of the popes as a leading religious power, as well as a powerful nation. Vatican City no longer relied on another nation to give it power, but had emerged as its own nation, strong and powerful, and more determined than before its former wound. Through Pope Pius XII their precious dogmas and doctrines were re-instated into the new nation of the Vatican City. He also re-organized the dioceses to fit the church’s new status as a nation. It is this new organized state and reaffirmation of their dogmas, while adding new ones, that constitutes the fulfillment of this prophetic statement, “and shall ascend out of the bottomless pit,” (Rev 17:8). More on this later.

It is said of Pope Pius XII in Wikipedia, under the “List of Popes”— that he was an “Italian citizen; first pope born after the unification of Italy. **Credited with intervening for peace during World War II**; controversial for his reactions to the Holocaust. He eliminated the Italian majority of cardinals; **invoked papal infallibility in the apostolic constitution *Munificentissimus Deus*, defining the dogma of the Assumption.**”

It was the **re-organization the dioceses in light of the papacy’s new status as a nation, and defining** the doctrine of the assumption of the Virgin Mary, declaring it an official dogma of the church, that opened the door to them arising out of the bottomless pit.

“Pope Pius XII's previous encyclical *Deiparae Virginis Mariae* (1 May 1946) to all Catholic bishops stated that for a long time past, numerous petitions had been received from cardinals, patriarchs, archbishops.... all begging that the bodily Assumption into heaven of the Blessed Virgin should be defined and proclaimed as a dogma of faith... At issue was not the belief in the Assumption, but its dogmatization.” Wikipedia, “*Munificentissimus Deus*”.

These acts of Pope Pius XII fulfilled the prophecy of this nation **coming up** out of the “bottomless pit,” revealing the abominations upon which this beast arose. During this Pope’s reign, he re-stated the position of popes to be “God on earth” as the Vicar of Christ, to be infallible when they speak “ex-cathedra”, declared the Assumption of “mother Mary” as a dogma. As this new nation of the Vatican City was rising up, it declared these blasphemous dogmas, (among others), and brought all their ancestral past beliefs and persecutions of the saints into this new

nation. [Rev. 17:6] Thereby, we see this nation, through Pope Pius XII, emerging from the bottomless pit with its doctrines of devils and its abominations.

Scripture states that upon this whore's forehead is written "Mystery, Babylon the Great, Mother of Harlots, and the Abominations of the earth." (Rev. 17:5).

It was with Pope Pius the XII that this newly formed beast, complete with civil power and religious power (symbolized by the woman), that the wound was healed. With the healing completed, this nation could now move forward in power and status among the nations, not as a broken head, but as a transformed nation exercising both religious and civil powers.

With everything in place, the Papacy once again set their goal to bring all the world to worship them as 'god.' Their kingship and kingdom was, and still is, based upon the same principle breathed by Satan, as recorded in Isaiah 14: 13-14, "I will ascend into heaven; I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." Compare this with II Thessalonians 2:3-4, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

One of the parallels here, shared with me by a friend, is that just like Clovis in 508 A.D. united Church and State by law, and set the stage for what happened in 538 A.D., so the Lateran Treaty in 1929 set the stage for the final healing through Pope Pius XII in 1939 and forward. The Lateran Treaty opened the door, creating the beast so it could "ascend out of the bottomless pit." By Pope Pius XII re-organizing, and putting into place its stated abominations towards God in its dogmas, and restating its position against God's truth, he fulfilled the description of Babylon's bottomless pit of abominations, as seen in Revelation 18:2-3. "... Babylon the great [one of the names written on her forehead in chapter 17:5], is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornications [her doctrines, false teachings, and her spirit] and the kings of the earth have committed fornication with her..."

END OF TIMELINE

Phase 3: The Papacy After the Wound is Healed

Around 1798, another beast arises, as described in Revelation 13—picturing the United States. This second beast is working directly with the Papacy at a time when its wound is healed, when it arises from the bottomless pit. The final transformation of the Papacy occurs when it arises from its wilderness experience, after having received its deadly wound. It is in this final transformation that we see the Papal head transform into the beast itself, a nation in its own right, as seen in Revelation 17. This ushers in Phase 3 of the papacy.

When the Papacy should rise to power again after the deadly wound, God wanted His people to understand that it comes back in a different form and phase. It is no longer a head upon the Roman Empire of old. The final head that was wounded, has risen up and morphed into the woman and beast that is described in Revelation 17:1-6. It is no longer the old Empire of Rome as stated in Daniel 2 and 7, but the Papacy that has transitioned from being a head of the old

Roman Empire, and has now become a beast in its own right. This is an important point. Between Chapters 13 and 17, we see the final transformation of the Papacy, a nation in its own right, with its own heads and its own horns.

The description of the beast in chapter 17 very accurately describes the Papacy as it rose to power, and God establishes the fact that this final phase of the beast carries all of its ancestral Papal past with it, though it presents itself to the world in a different form. (Vs 6). The Papacy has not changed in character, nor has it changed its goal to become the world power that is worshipped by all. Remember, in the Dark Ages she wanted to be the only church on earth and have all the world worship at her feet. The goal of this national/religious entity is to make all the world “one in mind” with her, (Rev. 17:12-13), and thus become “one” with the enemy of our souls. When this is accomplished, the world will have been taken into perdition to the utter ruin of souls.

The angel carefully describes this woman and beast to John, and states that **he would now show John the judgments that will come to this final phase of the beast.** The angel will explain to John the final workings of this beast, exposing who the “son of perdition” is, thereby ripping off the mask, that all the world may know, and escape the judgments and plagues that are coming upon this final beast. (Rev 18:5).

It is in this final stage, when the “son of perdition,” (2 Thess. 2:3), becomes its own nation, combining church and state, and is symbolized by the woman sitting on the beast. Scripture foretold the Papacy’s rise, that there would be a falling away from the truth as it is in Jesus, and that the son of perdition would be revealed, for he has set himself up as “god”.

“... And then that Wicked be revealed...”. 2 Thess. 2: 8.

This is what Revelation, chapters 17 and 18 are all about. They reveal the beast for who it is, and that this is the power which, along with the second beast of Revelation 13, leads the world into perdition. When we get to the second beast in Revelation 13, that nation, the United States, is working with the Papacy after the wound is healed— the beast in its final phase, as pictured in Revelation 17 and 18.

Going back to Revelation 17, we will pick up the study where the angel states what form this beast is in, what it looks like when it arises out of the “bottomless pit” and how this happens. At the beginning of verse 8, the angel is describing the wound as it is healing, and the morphing of this power into this final beast. By the time we get to the end of verse 8, the wound is completely healed. Notice the wording carefully.

“The beast that you sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” Revelation 17:8.

In verse 11, when the “eighth, and is of the seven kings” shows up, that is when the world will, after a short period, be taken into perdition with this final beast. In other words, this is when the Papacy has reached its goal of having all the world worship himself instead of God. It must also be noted that the Scripture does not describe any more stages, no more kings that will follow the “eighth, that is of the seven.” This shows that the end is shortly coming upon the world. It will be then that the 7th king gives power to the 10 “horns.” The rest of Revelation 17 pictures the end of the reign of sin, and the second coming.

Yet, in His mercy, before the close of probation when all receive either the mark of the beast or the seal of God, God will give the world a final warning. This will be a Loud Cry that swells into

the Midnight Cry to “come out” from this beast, its false teachings, its spirit, and its mind, and to “come into” Christ, His spirit, His mind and truth. This final call of the third angel is pictured in Rev. 18:1-5 and 22:17.

We are standing on the brink of eternity, and as Laodicea we must awaken to our condition, that we might get ready to meet our bridegroom! That is the work of the Loud Cry, culminating in the final mid-night cry! It is also interesting to see that this warning will come to fruition, and is given before the judgment is executed upon the beast and whore, as described in the last part of Revelation 18.

Summary of the final beast— the Papacy, once the wound has healed.

In these passages, we begin to see the characteristics of the Papacy, after the wound is completely healed. It is only in the final phase of the Papacy that we see it as a “woman sitting upon a beast.”

- Revelation 12:17 (dual prophecy).

All of Revelation 17 and 18

1. Scarlet (red) beast: (17:3)
2. “Names of Blasphemy” label has been transferred to the whole beast, and not just the heads of the beast. This also signals a transfer of this beast from being supported by Rome, to the Papacy becoming its own nation or State once the wound is healed. The head has become the beast.
3. Woman and beast was in the wilderness after the wound was inflicted. (vs 3) The wilderness location represents that it was no longer powerful, it had no land or state, and it had been stripped of its power among the nations. It had no kingdom, and no ability to make laws, and had no religious power among the nations to force worship of herself. But the angel was going to show John how this beast would “ascend” from the wilderness to become an entity with political and religious power once more.
4. Papacy will have morphed from being the last head, to now becoming the beast itself (a nation in its own right), with the woman sitting on it, thus a representing a fornicating marriage of church and state. Rev. 17:8, 11.
5. It has 7 heads, depicting both the mountains that it sits upon, (still a characteristic of Rome), and that it will have 7 kings. Since the beast now symbolizes the nation of the Vatican City, the 7 kings must be in reference to this new phase of the Papacy, for it is no longer the old, papal Roman Empire, depending upon Rome for its power. (Vs 9-10)



This nation also has ten horns, but no crowns on them. We are told that all 10 horns/powers will get their power from this new beast, as the world is going into perdition. Also take note that these powers (the horns) all come into existence during the time of the final king, and therefore all the horns are on one head. Scripture tells us that these horns, who are kings, will give their power to the beast, just before or as the Papacy is going into perdition. The 10 kings shall rule “for 1 hour” with the beast. (Vs 12-13). One hour in prophetic time is 15 days. This is future and has not happened yet. These 10 kings are “made” kings and “given” kingdoms during this time. More on this in a moment.

Summary of the Papacy and the beast in the different Phases:

These three phases of the Papacy, as it relates to the beasts, are derived from the different accounts and descriptions of it within Scripture.

Phase 1. When the fourth beast of Daniel rises to power, it is a pagan Rome: it has one head with 10 horns. A little horn comes up from within Rome, and uproots three of the 10 horns. The papacy is the little horn on the beast in the first phase.

Phase 2. As Rome continues, it goes through several forms of government, pictured by seeing this same beast going from when it had one head, to now having 7 heads. The Papacy was supported by Rome, and had become the final government (head) of the Roman Empire. The Papacy transitioned in status from a horn to a head, yet it is still part of Rome, and still received its power from Rome. In 538 AD, it was given power to rule all the churches, power to make laws, and a “seat” of territory, by the Emperor Justinian. The Papacy is now seen as a head and was given a dominion, the “seat” was the city of Rome. It is at the end of the 1260 year prophecy that this head receives its deadly wound in 1798.

Phase 3. When the Papacy rose back into power as it healed from its deadly wound, it transitioned from a head, to the beast itself. It became its own nation in 1929. The rise of this beast out of the bottomless pit came after 1929, when Pope Pius XII re-instated its dogmas, doctrines, and re-organized the dioceses.

When the final “king” of this nation arrives, it will reign for a small period of time, and then the world will go into perdition. This perdition is pictured in the remainder of Revelation 17:12-19, and in Revelation 18:8-24. This is the judgment of the “whore” which the angel was revealing to John.

“In the seventeenth of Revelation is **foretold the destruction of all the 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.** John writes, “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; **I will show unto thee the judgment of the great whore** that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and **I saw a woman sit upon a scarlet colored beast**, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications.” [Verses 1-4.]

“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. The power which has the deepest inward corruption will make the greatest display, 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.” [Verse 5.] 14LtMs, Lt 232, 1899, par. 20-21.

Some have questioned if this beast in Revelation 17 could be the United States. As we stay consistent with the historical pillars of prophetic interpretation already in place, the prophetic interpretation that emerges in this chapter continues to align with those pillars. As we have already seen, there are a variety of viewpoints around what this beast symbolizes. I think that we need to be kind and patient with each other as we read and study this particular prophecy, because we are standing on the cusp of these events fulfilling all around us, and we are all studying to find the proper understanding.

With that said, this paper is presenting the idea that this final beast is the Papacy entering into its final phase. We believe that history and scripture reveal that the woman and the beast in Revelation 17 are the Papal power, both religious and political powers combined. It is this interpretation that we are using within this study as we move forward.



Understanding Revelation 17 and 18

As stated earlier, this prophecy contains the Midnight Cry, warning men not to worship this final beast, nor receive its mark in their foreheads and hands. It is not just a prophecy of Revelation 17, but one that includes Revelation 18. Here the angel is showing John the judgment of the whore, which as we have stated, is described in detail in Revelation 18:8-24.

Right in the middle of this prophecy comes Revelation 18:1-7, which embraces the messages given by these angels, messages of mercy to help prepare the world to not be deceived by this beast and its abominations and fornications. We understand these three messages to be the Loud Cry, (Rev. 18:1-3) the Mid-night Cry, (Revelation 18:4-5) and in their train will come the outpouring of the Latter Rain.

When the angel introduces John to what he was going to show him, in verse 1, he mentions just the whore— the church. This is what the Papacy was in Revelation 13— a church who was given power through the Roman Empire. The angel wants John to understand that this same woman is entering a new phase, and now sits as a whore upon a beast. This depicts that she was a head, and by the time we get to verse three, she was no longer just a whore, but one that was now sitting on a beast. So let’s begin watching this transition in the form of the Papacy, as found in Revelation 17 and 18.

Revelation 17:1-2

As we begin, the angel who will pour out one of the seven plagues, approaches John and tells him that he will show him the **judgment of the woman who sits on the waters, which**

symbolized many people. This is an important piece to understand because John is shown what this entity was before the wound, when it was only a woman— a whore, an abominable church. As we will see in verse 3, the angel carries John to the wilderness, (Rev. 17:3) where he now sees not only a woman, a “whore”, but one that was sitting on a beast, the third and final transitional phase, one that began as a little horn, who has now transitioned into its own nation. Remember that:

- **A woman represents a church in Biblical symbology (Jeremiah 6:2)**
- **A whore is a woman who is unfaithful and impure. Therefore, the symbol of a whore represents a church that unfaithful to God’s biblical truth and has impure teachings/doctrines that are based on falsehood.**

This is an important piece to understand because John is shown who this entity was before the wound (Rev. 17:1,2), when it was only a woman/church— a whore, the symbol of a church filled with abominations. As we will see in verse 3, the angel carries John to the wilderness, (Rev. 17:3) where he now sees not only a “woman, a whore” but one now sitting on a beast. This pictures the third and final transitional phase of the papacy. It began as a little horn, grew into a head, and has now transitioned into its own nation.

In this context, Revelation 17 is not the Roman Empire beast, but a “woman” who has become its own beast, its own nation, which is the Vatican City Nation. This nation is the dangerous combination of church and state, having its own power, its own kings, and its own horns. It will be this “image” — the combination of church and state—that the United States will form an image to, (Revelation 13- last half,) when it starts making laws that declare when and how men are to worship. Forcing compliance to these laws under threat of punishment, the United States will cause everyone to worship this “image to the beast,” by combining the powers of church and state. The U.S., according to Revelation 13, will give her “power and mind” to the beast, forcing all to worship her image. This nation could also be one of the nations that will be given power by the beast, and reign with her for “one hour.” (Rev. 17:12-13). Here is a quote that gives us several important points.

“In the seventeenth of Revelation is foretold the destruction of all the 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. John writes, [Revelation 17:1-4 quoted.] 14LtMs, Lt 232, 1899, par. 20

“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. The power which has the deepest inward corruption will make the greatest display, 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.” [Verse 5.] 14LtMs, Lt 232, 1899, par. 21

“What is it that gives its kingdom to this power? 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.” 14LtMs, Lt 232, 1899, par. 22

It is interesting to note that she says the United States, which is the beast that is like a lamb but speaks as a dragon, **represents all of Protestantism. Protestantism is defined in the**

quote above as a kingdom. The United States is the only nation on earth at this time that claims to be on a Protestant foundation. But we see that when she speaks as a dragon, she gives her power to the “mother” church. Thus the U.S. becomes one of the daughters who have drunk of the wine of the Papacy, and given themselves to her service. The U.S. (protestantism) will cause all the world to worship the “mother.”

This chapter, along with chapter 18, specifically addresses who this final beast is, and the judgment of the whore and the beast, and reveals to God’s people when “the perdition” of this earth will take place. It reveals that this world is in the “final watch,” that they will need to heed the angels’ messages of Revelation 18:1-7, and escape the plagues and judgments coming on the beast.

Revelation 17:3

The angel carries John into the wilderness, and it is here that scripture accurately describes the transition from that of just being a “woman” to a woman sitting on a beast that is coming up from its wilderness. This description pictures the Papacy rising up from its deadly wound, for it had been thrust into its wilderness experience, with no power, authority or land. The first thing John sees is the wilderness—the place of destitution into which Papal Rome fell when it received the deadly wound.

This began the Papacy’s “wilderness” experience. The concept of “wilderness” in the scripture pictures a place that was at one point flourishing, but has fallen into desolation, brokenness, and is barren. This accurately describes the fall of Papal Rome in 1978. Let’s look at a few verses. “Yet the defence city shall be desolate, and the habitation forsaken, and left like a wilderness:” Isa. 27:10.

“Thy holy cities are a wilderness. Zion is a wilderness, Jerusalem a desolation.” Isa. 64:10.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.” Jer. 4:26.

“Her cities are a desolation a dry land, and a wilderness...” Jer. 51:43.

The concept of being in the wilderness is different from the phrase that speaks of the beast which came up “from the earth.” The idea behind the word “wilderness” is that which was once flourishing, and has been brought to devastation, to desolation, made barren. This is what happened to the Papacy in 1798. Its reign and throne was brought to desolation, and was made barren. It was in the wilderness of its experience.

The angel begins revealing the steps of its healing process to John. As the Papacy rises back up, John first sees the Woman— possibly because being re-recognized as a church was the first step in the healing process. It was only then that the cardinals came out of hiding. When John is taken into the wilderness, he now sees the woman sitting on a beast.

In history, the Catholic Church was re-recognized as a church (see Timeline: 1801-1802). But the “woman” is now mentioned as sitting on a scarlet beast, for the two had become one—a combination of both powers. So, let’s go back to the Papacy timeline and look at the historical events of its return to power.

In the Timeline of the Papacy section of this paper, we learned that in 1802, it was re-acknowledged as being a church by Napoleon’s general—marking the first step back from the wilderness.

In 1929, the church became a “state,” a nation, with its own land. It also was granted the legal right to become sovereign. This gave them the right to have their own leader, their own king. Though this was a huge step towards a complete healing and reestablishing of itself as a power among nations, the restoration was not yet completed. Scripture, by using the same imagery of Rome in the beast’s description, symbolized that although the Papacy had entered a new stage, it still carried over elements of the Roman Empire. The Roman Empire of the fourth beast had transitioned into the Papacy (who states that the Pope is the “Roman Pontiff”), a power that is now the beast itself, with its own seven heads and ten horns.

The angel wanted John to see that this final transformation of the Papacy would occur as it became a beast itself, as it arose from the wilderness, and it must also rise up from the bottomless pit. It was now its own nation, and had come out of its wilderness experience.

As we are now following this power that first arose during the Roman Empire, through its transformations, and we realize it is not the empire itself we are following as this final beast, but the Papacy. Birthed during the Roman Empire, it has now transitioned into its own nation.

It started as a little horn, then grew into a head of Rome, and now, transitions into its own nation, with sovereign power, with its own kings/Popes, and its own horns.

Revelation 17:4 and 18:16

The woman was arrayed in the colors of purple and scarlet (red) which are royal colors. These are the colors that God used in the sanctuary, representing His royalty, and that of His sacrifice for men. Satan mimics these colors in his own church, for he wants to sit as God.

The woman is also holding a cup that is full of wine, which symbolizes the life she has to offer, which is described in Revelation 18:3— habitations of devils, a foul spirit, and a cage, a pit of everything evil and every abominable doctrine that you can think of. The symbol of a “cup” being offered, is that of marriage (see the explanation below). The marriage that she is offering is that of “becoming one” with her life and her name and character of “abominations.”

The Lord has a cup to offer men, and Satan has a cup to offer mankind. (1 Cor. 10:21) “You cannot drink of the cup of the Lord, and the cup of devils...” Wine is symbolic of blood and life. Each is offering their life and character to anyone that drinks of it.

The Lord’s cup:

- “Cup of salvation.” Ps 116:13
- “Passover/Communion cup”. Mark 14:23 ; Luke 22:20;—
- Cup of sanctification/marriage (3rd cup of Passover)
- “Cup of blessing”. 1 Cor. 10:16. “Cup of inheriting God Himself” Ps 16:5. (Bridal language)
-

Satan’s cup:

- “Cup of devils” 1 Cor. 10:21
- “Cup of wrath and fornications” Rev. 18:3.
- “Cup of astonishment and desolation” Eze. 23:33
- “Cup of God’s fury”. Jer. 25:15.

In Jewish tradition, when a man wanted to marry a lady, he would go to her and offer her a cup of grape juice, of pure “wine.” He would sip of the cup, symbolizing his life and his blood, that he would give to and for her. If she takes the cup and drinks of it, they are considered engaged, which according to their tradition, could only be released by a contract of divorce. Once she drank of it, she would hand the cup back to him, and he would drink the cup to its “dregs.” In other words, he would finish drinking of the cup.

Then the man would leave and go and prepare a place for the two of them to live. While he was doing that, she would prepare herself to become his “wife.” When both were prepared, the wedding would begin at the house of the father of the groom. The groom and his friends would march through the streets to the bride’s house. They would pick her and her bridal party up and go back to the father’s house, where the wedding would take place, and the couple would consummate their marriage. Sound familiar? This is what was happening when Jesus shared with His disciples the parable of the 10 virgins.

This “oneness” Christ offers in the marriage to His church is seen at the last supper when Christ offers the disciples the “cup” during the Passover meal. It was the cup of sanctification (there are 4 cups during that service), which also represents the cup of marriage. Then comes the well-known passage, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many minions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also.” John 14:1-3.

A marriage cup is offered to Laodicea, in the final days of earth’s history. This marriage takes place during the investigative judgment, during the “day of atonement” when the bride is made “one” with her Heavenly Husband, as pictured by the work of the priest in the Most Holy Place.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup [drink from the cup] with him, and he with me. [Marriage language!].” Revelation 3:20.

Again, we see this imagery in the final moments of historical Babylon’s history, when Belshazzar held a feast, and had them bring the golden cups from God’s sanctuary to his gluttonous event. He defiled the holy articles of God, worshipped idols, and drank the wine out of these cups with his concubines. Here was pictured a union, a marriage, with the mind and spirit of this world. It was then that the cup of iniquity was filled for this mighty city, and judgment came swiftly. This is the same symbolism we see described in Revelation 17 and 18, when the kings and merchants of the earth have drunk of her wine, thereby forming a union of marriage with Babylon, becoming “one in mind” with her fornicating ways and spirit. (Rev. 17:13; 18:2).

The relevance of this “marriage cup” being offered by the beast in its 3rd phase is that it shows clearly that the “kings” and “horns” of this phase cannot be past nations. Those nations cannot “drink” of her cup because this final beast didn’t exist until after the wound was healed in 1939. The warning in the middle of this prophecy tells us that “all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through” her. (Revelation 18:3).

Babylon is not just offering, but desiring to force her cup upon the world. So it is that the warning comes to flee from drinking of the cup, flee from becoming “one” with this mind and spirit and life.

Revelation 17:5

To have a name written on the forehead denotes character. Here in this verse is listed the character of this final beast. “And on her forehead is written Mystery, Babylon the Great, Mother of Harlots, and the abominations of the earth.”

As this new nation/beast emerges from the bottomless pit, she has the name of Babylon, but has also has the name, the “Mother of harlots”, signifying that she has “daughters.” These daughters come from the Christian world, and when you look at history, there are only two types of Christian churches: the Roman Catholic Church, and the many varied Protestant churches. When Protestants leave their “protest” against the Papacy and join with her by following her false teachings, it is then that they have drunk of her wine, and will promote her abominations, for they have looked to her for leadership, and have become “her daughters.” We also know from Revelation 13, that the United States, founded upon Protestantism, will unite with her, and form an image that is just like the beast where civil and religious laws are combined, thereby causing all the world to worship the final beast, so the U.S. will also become one of her daughters.

Revelation 17:6-7

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” Revelation 17:6.

In these verses, the angel shows John that this new phase of the Papacy brings her past character into this transformed phase. She brings her characteristic abominations with her, as she rises out of the pit and heals from her wound. Her goals and ambitions have not changed. What she did when she was a “horn” and a “head,” has not changed as she enters this final phase. John sits and wonders at the profound change in this entity, -- how the head when it rises back up, has grown into a beast, one that looks like the nation it arose from— Rome.

The angel is establishing with John who the beast is in its transformed phase. Even though it looks different from what he saw earlier, when it was a head that was wounded, this church power has risen back up, not as the Roman Empire, but as a nation of its own, the Vatican. In Revelation 17:7, the angel tells John not to wonder about this beast, and how this could be, for he was going to reveal to him who and what this new beast is, and what it will do. This new beast, one which is different, yet like Rome of old, also has 7 heads and 10 horns. The angel is about to reveal what these heads and horns represent.

Revelation 17:8, 11

In Revelation 17:8, the angel points to this beast, explaining to John that the beast—whose head was wounded to death—will return out of a pit as a beast. When the angel first mentions this transformation in verse 8, he words it this way, “was, and is not, and shall ascend out of the bottomless pit.” This is how the angel was showing John what the beast would look like as the wound was in the process of being healed, and explaining that before it was completely healed, it must also rise out of the bottomless pit.

At the end of verse 8, the phrase appears a second time, but it is worded differently, picturing that now this beast was healed.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, and when they behold the beast that was, and is not, and yet is.” Revelation 17:8.

The healing is now completed, and the papacy is now in its 3rd phrase. From this point forward, the angel is going to give details about this phase of the beast in its healed condition.

Bottomless Pit

It is important to define what the “bottomless pit” is from which this nation will arise when it heals. In Isaiah 14:15 we read: “Yet thou shalt be brought down to hell, to the sides of the pit.” We see here that “the pit” pictures the confines of hell. In another place we read, “I made the nations to shake at the sound of his fall, when I cast him down to hell and with them that descend into the pit...”. Again we read that this pit pictures that of going down into hell, where devils and their abominations reside.

In other places we read that those that pray for the soul for it not to go into the pit of death, (Job 33:18, 24, 28,30), pit of miry clay, representing our evil ways (Ps 40:2), pit of destruction (Ps 55:23), the deepness of darkness (Ps 88:6), the pit is for the wicked ones (Ps 94:13), pit pictures the evil way (Pr. 28:10, 17).

In the Spirit of prophecy we read:

“I told him that the Lord had shown me in vision that mesmerism **was from the devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it.” 2MCP 719.4.

This quote implies that the bottomless pit has doctrines and evil ways that arise from it. It is this bottomless pit of false beliefs and the removing of God that the French embodied during the French Revolution. We read:

“The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” Revelation 11:7. The atheistic power that ruled in France during the Revolution and the Reign of Terror did wage such war against God and His Word. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling. Baptism and the Communion were prohibited. Announcements posted over burial places declared death to be an eternal sleep.” HF 171.1

“When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was “fully set in them to do evil.” Ecclesiastes 8:11... The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, **and he whose only delight is the wretchedness of men was permitted to work his will.**” GC 286.1

Satan working his will, distorting the word of God, and bringing untold evil from it, is the spirit of the “bottomless pit.” And he does this work through men. During the French Revolution, this nation was the *beast* that came up out of the “bottomless pit,” but France itself was not the bottomless pit. The “bottomless pit” is that which comes straight from the doctrines and spirit of hell, and the devil himself. It is the darkness and destruction that comes from wickedness, which is the lack of truth. The bottomless pit cannot represent the French Revolution, or France itself, for Satan in the end will be locked up in the “bottomless pit” for 1000 years. France rose up from the wickedness of the Papacy that held the scriptures away from the people, and kept the truth under lock and key. Therefore, the doctrines of Satan himself ruled the land, and it was this that caused the great wickedness of that era.

Therefore, the bottomless pit represents everything from hell, to death, and to every evil thing imaginable, as the imprint on the forehead of this beast says, “abominations of the earth.” It is from this “bottomless pit” of evil, darkness and the false doctrines of hell itself, that this final beast of Revelation 17 arises. As we have already studied, this is exactly what happened when Pope Pius XII re-established and re-organized the dioceses, re-established their dogmas, as this new nation arose from its wilderness experience.

In summary, the bottomless pit is bringing destruction and desolation both spiritually and physically to this world, and its inhabitants. “The “bottomless pit” represents the earth in confusion [false doctrines] and darkness.” [wickedness]. HF 398.2

The Doubling Principle

There is another principle in scripture that we must consider: when something is said twice, or given twice, or “doubled,” it symbolizes that the Lord is establishing it as truth. Scripture explains this principle in the story of Joseph, when he interprets a dream for Pharaoh. Joseph explained the doubling principle, saying, “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass” (Genesis 41:32).

Interestingly, in Revelation 17, this phrase “was, was not, and yet is,” is repeated not only through doubling but actually appears three times within four verses—twice in verse 8 and again in verse 11. However, each time it is mentioned, it is stated slightly differently, revealing to us the phased transformation of the Papacy. The first time, it refers to the beast rising back up in its healing stage. The second mention of it describes the beast in its healed condition. The third time, the statement is made in reference to going into perdition, in relation to the 7 kings. The end of the phrase is not stated as “and yet is.” If we were to take out the explanation in reference to the kings, it would read, “And the beast that was, and is not, even he... goeth into perdition.”

Revelation 17:11 continues the pattern of changing the third part of that phrase. We see that in every single usage of it. This final phrase indicates when perdition will occur—it will happen during the time of the eighth (one), who is of the seven kings within this nation. This is an important point. Verses 9-11 expound and expand upon what was revealed in verse 8 when it mentioned perdition. The angel is clarifying the timing of events that will bring in the beast’s ultimate destruction (vs 16-17), as well as when it is that the Loud Cry and Midnight Cry will accomplish what they did not accomplish in 1888. These messages will be given before this king leads the world into perdition, and possibly at the beginning of the journey into perdition.

Keep in mind, the angel is showing John the judgment of the whore and beast, and part of the judgment is allowing them to show the universe what they would do if they had total control, and therefore God gives them “one hour” to reveal their government, should Satan have control of the universe. But before this happens, the warnings and messages of how to escape it will be given.

Revelation 17:9

Once John was shown who this final beast was, the angel explained what the heads and horns symbolized on this final phase of the beast.

“And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.” Rev. 17:9. These 7 mountains are the hills that are located in the city of Rome. The Papacy is the same church that, before the wound, had her seat in the city of Rome. As a nation they had received only 120 acres, yet the Lateran Treaty allowed them the use of the buildings outside of the Vatican City. These are the 7 mountains/hills of Rome. Some may say that these are not real mountains. Whether they are or not, their latin names call them mountains.

“Seven Hills of Rome, group of hills on or about which the ancient city of Rome was built. The original city of Romulus was built upon Palatine Hill (Latin: Mons Palatinus). The other hills are the Capitoline, Quirinal, Viminal, Esquiline, Caelian, and Aventine (known respectively in Latin as the Mons Capitolinus, Mons Quirinalis, Mons Viminalis, Mons Esquilinus, Mons Caelius, and Mons Aventinus).” (<https://www.britannica.com/place/Seven-Hills-of-Rome>.)

“And there are seven kings.” Rev. 17:10

The angel is making it clear that the 7 heads represent both the mountains upon which the woman sits, pointing to the fact that it is the same Papacy that ruled during the 1260 years, and that there will be seven kings that shall arise out this new beast. These 7 heads in Revelation 17 are different than the seven heads found in Revelation 13, when the Papacy was one of the heads on the beast of the Roman Empire. The beast of Revelation 17 is not the Roman Empire. The Papacy is now the beast itself, and therefore these heads must be different. The heads, which are also the kings, must symbolize something different than what they represented upon the beast in its second phase, when the beast /nation was still the Roman Empire.

To rightly understand who these new “kings” will be, we need to go back to the prophecies already fulfilled, and look into the historical accounts to see what the heads of the others beasts symbolized, and where did they come from. Following the principle of historicism will help keep our study going in the right direction, instead of trying to come up with our “own” interpretation of what or who these kings represent on the beast of Revelation 17.

Historic study of the heads:

The “heads” of a beast in past prophecies did not represent “outside powers,” or “past kingdoms,” or from “other kingdoms” that were either joined up with that nation, or under their power. The heads pictured powers that arose out of the actual nation or kingdom to which the heads were attached. They represented either individuals or kingdoms that ruled a territory within the nation (beast) itself, or they were types of governments that ruled that kingdom/beast. Either way, it came out of the kingdom or nation upon which the heads were attached, rather than picturing other kingdoms outside of the nation, past, present or future. As we look at the historical account of these prophecies being fulfilled, and what the heads represented, it sets a precedent as to what the heads symbolize, for God himself gave the interpretations to Daniel.

Let’s look at an example of a beast in Daniel’s prophecy, that had more than one head, and what these heads represented.

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; **the beast had also four heads**; and dominion was given to it... And therefore the he goat waxed very great: and when he was strong, **the great horn** was broken; and from it **came up four notable ones toward the four winds of heaven.**” Daniel 7:6, 8:8. In this example, the beast represents Greece, and history tells us who the heads of this beast were, and where they came from. This prophecy is explained by history.

The four heads in one verse and the four notable horns in another, are one and the same. The interpretation of the prophecy was given to Daniel a few verses later. “And the rough goat is the king of Grecia; and the great horn that is between his eyes **is the first king** [meaning Alexander the Great]. Now that being broken, **whereas four stood up for it, four kingdoms shall stand up out of the nation**, but not in his power.” Daniel 8:21-22.

The four heads in the third nation of Greece were not other nations, but were four generals who rose up from within Greece, and became rulers. The heads did not come from outside of

Greece, nor from other kingdoms. In this nation, history reveals that the heads come from within the beast upon which they are connected. This is our first example of the heads.

The same is true for the fourth beast as it appeared in Revelation 12 and 13, with seven heads. From the past, both the Millerites and our church pioneers understood the heads to be the different governmental powers that rose up from within the Roman Empire. These heads came from within the nation of which they were a part. There were seven forms of government that arose, with the last form of government being Papal Rome, the last head of the Empire.

In both of these prophecies, the heads came from within the beast on which they were connected. Many are trying to put all the nations in Daniel as the heads of the beast in Revelation 17, and this application does not follow the principles already laid out in prophecy and history. We will use this same historicist principle in determining who these last 7 kings are that are on the final beast of Revelation 17. These 7 kings must come from within the beast itself, and therefore must come from within the Vatican Nation.

The heads in this phase of the beast represent that which would come out of the new beast—out of the nation of the Papacy, and not that of the old Empire of Rome, or from the list of nations given in the book of Daniel. Therefore, in light of the Scripture saying that these heads on the beast in Revelation 17 are “kings”, there is only one place where the student of Scripture can look for the evidence of these heads— within the beast or nation itself.

Therefore, these heads are kings, kingdoms or powers that will arise within the nation (beast) of the Papacy in its new transformed state. Also, these verses in Revelation 17:9-11 are a continuous thought, explaining when the judgment that will be coming upon the woman and the beast.

Horns:

The horns are another matter, which can represent something different than the heads. We must also go back to the prophecies and history to determine how to interpret the horns that are upon the prophetic beasts. Going back to the third beast in Daniel, the nation of Greece, the one horn represented a single king, Alexander the Great. In this example, the horn was the first king of Greece.

On the fourth beast, history teaches us that the horns can represent other nations. Also, a little horn rose up that was different than the other horns in many ways, but the one way that we are going to look at here, is that the little horn rose up from within the beast, whereas the other 10 horns were other nations outside of the beast itself. We know this from history. Therefore the horns can represent powers that come from within or from without the beast that they are on. Here again, we will use this principle to help interpret what the horns, and thus other kings, on this final beast represent, when we study that aspect of the prophecy.

Revelation 17: 10- the 7 kings (heads of the beast)

Keeping with the principles of historicism, and what we learned about the heads from prophecy, and staying within the framework that has been laid before us within the scriptures and history, there are only two ways in which the heads and kings can be interpreted. Either they are 7 actual Kings that will rule this new nation, or they are 7 forms of governments that will take over consecutively within the Papacy. With the final beast, Scripture specifically tells us they are kings. As we stated earlier, these heads on the Vatican City Nation (beast), cannot be the nations pictured in the book of Daniel. They must be connected to the “new nation” that has risen out of the

bottomless pit. So let's go and determine which theory is more probable during this final stage of the beast, since this history has been in the making since 1939, and is not ancient history.

1st Theory - 7 forms of Government

As we search history for any types of change in the forms of government since the Papacy has healed from its deadly wound and has become its own nation, we see no apparent change within its government at this time. So either this beast must rule for a long time in order to make 7 changes of government, or this cannot be a possible interpretation for the "heads" of this beast, especially if we believe that Jesus is coming soon. Also, we have searched for other "kingdoms" that might have come up from within this final beast, and again, the author did not find any evidence to support this concept in a way which could be a fulfilment of these heads of the beast in this final phase.

2nd Theory - 7/8 Actual Popes and/or Kings

In researching the Popes in power since the complete healing of the wound (refer to the Papacy timeline), there have been 8 popes since 1939, including Pope Pius XII. All the other Popes before Pius XII are not counted because the wound had not been completely healed. This includes Pope Pius XI, who signed the Lateran Treaty, which made the Vatican City its own "state" and gave back to the Popes their Sovereignty. Some felt that this pope was a "king," yet prophecy lets the student of scripture know that the beast must also come out of the "bottomless pit," and that hadn't happened yet in his time. There was a joyous celebration when this event happened, yet, as seen in the section on the "healing of the wound," it wasn't until the reign of Pope Pius XII that the Vatican State emerged fully healed out of the pit of abominations.

Under this theory, there would be 8 popes that would come along, but the 8th one would actually be one of the 7 kings spoken of in verses 9-11. In the scriptures, there is a space or interplay of some sort between the 6th and 7th king mentioned in verse 10, and it is this interplay that is being proposed as a time where there was a Pope who had no authority or power.

The question arises, could there have been a "Pope" who was not actually a "king" of the Vatican State, though perceived as a Pope in the line up of Popes? And if that were possible, then could the 8th Pope possibly be the seventh king spoken of in verses 10 and 11? History lends to this possible interpretation of these verses.

The 8 Popes since 1939

It will be this second theory that we are exploring in this paper. It is the idea that the 7 kings are actual rulers of the "state" of the Vatican City. What does this look like? Let's go to history and study the Popes from the time that the wound was healed, starting with Pope Pius XII, and see if it fits the prophetic concept outlined within Scripture of the 7 kings, where the eighth is of the seven, and see how this could be possible.

The reason we are starting with counting the Popes from 1939, is because that is when this nation rose from out of the bottomless pit, and the wound is completely healed, as seen by the words of Revelation 17:8.

Revelation 17:10 – the 7 Kings

So if we look at the 7 kings of this nation, starting from when the deadly wound was completely healed, we shall begin counting with Pope Pius XII, and see how they line up with the Bible's description of the 7 Kings, the 7 heads of the beast of Revelation 17. Of these seven kings, Scripture

writes: “Five are fallen, one is, and the other is not yet come, and when he cometh, he must continue a short space.” Revelation 17:10.

Listing of the 7 Kings:

1. Pope Pius XII
2. Pope John XXIII
3. Pope Paul VI
4. Pope John Paul I
5. Pope John Paul II
6. Pope Benedict XVI
7. Pope Francis I
8. Pope Leo XIV

In counting the Popes, we see that there are 8 popes since Pope Pius XII. Does this then point to the idea that the kings are not the Popes of this new beast? Or, could it be that not all 8 popes were actually kings of this nation. When we take a closer look, we find that Scripture reveals an interplay of some sort between the 6th king, and the 7th king— a possible space between the 6th and the 7th King, for it says “and one is (6th king), and the other is not yet come (7th king), but when he cometh, he must continue a short space.” Something is going on between these two final kings of the beast. Let’s go and read the whole interplay of these verses in Revelation:

“And there are seven kings: five are fallen, and one is (6th king— Pope Benedict XVI), and the other is not yet come; (7th king) and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven (kings), and goeth into perdition.” Vs 10-11.

If we take this prophecy in a literal historical sense, it would be saying that the eighth Pope [who we now know to be Pope Leo XIV] is the 7th king, thereby making one of the 7 popes before him not a King of the Vatican State. Since Scripture gives us a clue that there is something going on between the last 3 popes, we will begin our study there, and see what history tells us.

Revelation 17:10 tells us, “And there are seven kings: Five (Kings) are fallen:” In other words, they died before the next pope came along. Then something different happens with the 6th pope, also called the 6th King. Scripture does not say that he “fell” or died. Could it be that something else happens at the end of his reign, which was not death?

Was there something different about Pope Benedict’s reign, where he wasn’t considered “fallen” at the end of his reign? Yes!



Pope Benedict XVI was the 6th Pope after the healing of the wound. In 2013, Pope Benedict was taken to the world court, (according to what I found online), for he was accused of some financial fraudulence. These accusations were reported as false. Nonetheless, Pope Benedict XVI, resigned from his position as Pope, and therefore was not “fallen” as were the five Popes before him. The official reason given for this action was that his health was not doing well.

It is interesting to note that after his resignation, he continued to live in the Vatican City, he continued to give public talks and appearances, continued to wear the official pope’s garment that only the officiating Pope is to wear, and there was a special title designed for this situation — “Pope Emeritus Benedict XVI.” This title had never existed before, and so it was created especially for Pope Benedict and his situation. This happened in 2013.

Several popes had, in the past history of the popes, stepped down from their position. But these were immediately removed from the Vatican, and were stripped of all the traditional accoutrements of the pope, including the fisherman’s ring (a specific sign of the pope’s authority) which was destroyed. Some were killed, some thrown in jail, and some banished, but not one stayed on in the Vatican City. None of those things happened to Pope Benedict. He remained a “pope” in position of honor. Could it be that, even when he stepped down in the eyes of the public, scripture pulls back the curtain and tells us the truth, in that it says of the 6th Pope “one [still] is”? Let us explore this idea.

“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.” Revelation 17:10.

“And one is” is an interesting phrase that has drawn much attention. Many, when discussing this phrase, has added the word “now” to it, thereby stating that it must be applied to John’s day.

In studying this phrase, the word “is” can be used several different ways. The word “is” is a form of the word “be.” One way it could be used is in the present tense, third person singular. It is in this form that it could take on the idea of “one is now,” meaning at present.

Yet, that is not the only way in which “is” could be understood within the context of this verse. It could also be used as an intransitive verb, with the meaning “to have, to maintain, or occupy a place, situation, or position.” (<https://www.merriam-webster.com/dictionary/be.>) In its intransitive form, “is” does not necessarily need to have anything following it to remain in a correct literary form. Then the phrase “and one is” could mean— “to continue or remain in occupying a position.” It is this meaning that seems to fit this verse the best.

The next Pope that stepped into the public arena was Pope Francis I, the 7th Pope. In Scripture it says, “and the other (7th king) is not yet come, but when he cometh...”. This statement implies that there was a gap between the 6th and 7th king, for the 7th king has not yet come. Was there a gap between Benedict and Pope Francis? No. Therefore we must stand back and ask ourselves, is there anything that would make us wonder if there was something that could possibly have happened between Pope Benedict, Pope Francis, and Pope Leo that was not normal? Could they have done something right in front of our eyes that explains this gap between the sixth and seventh king? Do the words, “and he is the eighth, but of the seven,” means that there could have been another between the sixth and seventh king, who was not a pope, because the eighth is of the seven kings? The issue with this scripture is the implied interplay between the seventh and eighth popes, and the thought is that there would be a gap between the sixth and the seventh king. Could it be that Pope Francis was not a true pope or king of the Vatican State, but a filler between the two kings?

It is this idea, that we are going to explore, and see if there is any validity to this possible dynamic between Pope Benedict, Pope Francis, and Pope Leo. Let us explore the idea of Pope Francis possibly being the “face” of the pope between the 6th and 7th King, which would make him the 7th in the line-up, and thereby make Pope Leo XIV the 8th, who is of the 7th of the actual kings /popes. It is this idea that we will study now to see if history fits with this view of prophecy, and see if Pope Francis could have been an interim figure between the two kings, (the gap implied in the verse), and not a king himself— thus making Pope Leo XIV the eighth one in the line up, but the 7th King and pope. Let’s unpack this idea and see what history tells us.

Pope Francis: When Pope Francis was voted in as the next Pope, as the first Jesuit Pope to ever have the title, he immediately broke with the tradition of the Popes, and then continued to do so in many ways throughout his reign as “Pope”. This breaking of tradition was explained away by describing him as a modest and humble Pope. This would seem to appear true, except that when we stop and look at it through the eyes of scripture and history, we see that tradition is of great significance to this Church and the Vatican Nation. Tradition is the foundation of the Catholic Church, and yet, here was Pope Francis, the greatest generally acknowledged spiritual leader of the world, breaking tradition after tradition of the popes that had been in place for hundreds of years. Many of these broken traditions are the very ones that pointed to the authority, power, and sovereignty of the Popes. Would a nation, that fought so hard to regain their status and become a sovereign nation and sit as God on earth, intentionally break these traditions? The light begins to shine as we unravel this mystery.

According to the Jesuit society, all members of this order take 3 vows, along with their sacred vow. Then there is an optional 4th vow that some Jesuits take, and Pope Francis took this one as well. It is these 3 vows, combined with the fourth vow, that shed light upon Pope Francis. It shows us how he became a Pope in the line-up, yet wasn’t in the line-up as a “king” of the Vatican nation. This would explain the space between the sixth king and the seventh king. Again, let’s dig in.

Who are the Jesuits?

“The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. **At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery.** Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. **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.**” GC 234.2

“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. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. **By this code, lying, theft, perjury, assassination,**

were not only pardonable but commendable, when they served the interests of the church.” GC 235.1

One vow of the Jesuit order is that members will not seek a high position in the church. They are to remain humble servants of the church. There is also a special fourth vow, that some Jesuits take, and which Pope Francis did take years before he was named as the next Pope. It is this vow that opened the door for him, as a Jesuit, to take on the role of a Pope. As a Jesuit, under this vow, he could be asked by his superior to take on the role of a pope. Yet, in all of this, we will see that he remained a Jesuit. This means that Pope Francis did not let go of his station as a Jesuit to take on the role of the Pope. The next quote will answer the question as to whether or not Francis could do what was believed, even by other Jesuits, to be “impossible,” — that of becoming a pope.

“Jesuits take a special vow of obedience to the pope regarding mission. Our “Fourth Vow” means we are prepared to go anywhere in the world the pope sends us. We’re servants of the mission; the Pope is the one with the most universal view of the needs of the Church. However, in addition to that fairly famous vow, we also promise not to “ambition” for any higher office, whether inside the Jesuit order or in the Church at large... While the rule says that Jesuits aren’t to become bishops, Ignatius knew that some rules may need to be broken. He was a big fan of the phrase “but if the situation warrants...” At times a pope commands that a Jesuit lay aside his life under the Jesuit rule and take up an entirely different role as a bishop. **And yesterday, for the first time in our history, a conclave told a Jesuit bishop to take up the office of Bishop of Rome. An honest and faithful Jesuit must strive to balance the requirement not to seek honors and the Jesuit obligation to obediently serve the mission of the Church.**” The Jesuit Post, March 14, 2013.

In another paper put out by the Catholic Church, authored by a different Jesuit it says: “Figuring out why Pope Francis has upended so many expectations, how exactly he’s changed the Catholic church in his first year and what he might be contemplating for the future has become a Catholic parlor game that is almost as popular as the pontiff himself. **A single key can best answer all of these questions: Francis’ longstanding identity as a Jesuit priest... Francis is a Jesuit through and through...** Jesuit priests are explicitly discouraged from becoming bishops, much less pope, and that outsider’s sensibility **helps to explain Francis’ almost breezy willingness to dispense with centuries of closely guarded and cherished tradition.** ‘We never imagined that a Jesuit could become pope. It was an impossible thing,’ said Fr. Antonio Spadaro, a Jesuit who conducted a book-length interview with the pope and knows him well. ‘It sent me into a crisis, in a sense, when he was elected. We Jesuits are supposed to be at the service of the pope, not to be a pope.’” National Catholic Reporter, To Understand Pope Francis, Look to the Jesuits. By David Gibson, March 12, 2014.

In other words, these Jesuits are telling us that Pope Francis was operating as a Jesuit rather than a Pope, and this is what explains his “odd behavior” as a Pope, breaking tradition after tradition that had been closely guarded and cherished as those that symbolized the pope’s authority. Even the Jesuits questioned how it was that he could be a pope. They have shared this in their magazines, how is it that he was asked by the conclave (and possibly Pope Benedict himself, for he was still alive) to take the office of “Pope,” while still operating as a Jesuit? Take note of this important statement of theirs quoted above!

Could it be that Pope Francis wasn’t really a Pope, or a “King” of the Vatican State, but ordered to take that position as a front? Could Francis have only been an “interim Pope/face of a pope” to

the world, as Pope Benedict continued to reign behind the scenes, because of what happened in the world court? Could the words, “And one is,” be God, pulling back the curtain of the future and revealing that the 6th king, though it appeared that he had stepped down, still reigned as king, and not Pope Francis?

If so, then the next words would make sense as an interplay between the last three Popes. “And the beast that was, and is not, even he is the eighth, and of the seven (kings),”-- could Pope Leo XIV be the eighth person in the visible line-up, and yet be the 7th King spoken of in the Scriptures? Could Pope Francis be the “space” between the two kings, for there was about 2.5 years between Pope Benedict's death and when Pope Leo began to rule. Could Pope Francis be why scripture wrote, “and one is, and the other is not yet come, but when he cometh...”

If these suppositions are true, then Pope Francis would “count” in the line of Popes, and would make Pope Leo the 8th in the line-up, but the 7th King of the prophecy— one with authority as ruler in the list of the kings of this final beast. We will continue to explore this idea, and see if there is more evidence towards this supposition.

What is amazing is that, if Pope Francis wasn't quite what the Vatican publicly said he was, this scenario fits in the prophetic interplay given in Revelation 17. If it is true, then history fits this description of the kings of this final beast, and we are now in the time of the 7th king. Could such a historical interplay be just a coincidence? If this understanding of the dynamics between the last three popes is plausible, then Scripture has recorded these events in a way that could unveil the truth without being explicit about how these kings are related, and it could not have been understood till after it happened. Let's dig a little deeper and see if this theory could possibly be the interplay described by the scriptures in reference to these three “Popes.”

We must remember who this “beast” is, for it is full of abominations, filthiness, persecutions, lies, a habitation for devils, and filled with deceit, according to what the Scripture says in Revelation 17:5,8; and 18:2-3. This same description is true for Jesuits, whose mission is to fulfill the will of the Popes and Cardinals. It is the Popes that claim to be the Vicar of God on earth, infallible as God, and the continuing the legacy of Peter, who they say held the keys to the kingdom of God, and which keys they now supposedly hold.

Remember what it means for those who have taken the fourth vow of the Jesuit order. This fourth vow that some Jesuits take, specifically pledges them to be a servant to the Pope. Whatever the pope wants or needs, the Jesuit who has taken this vow obeys, and does whatever the Pope asks him to do. A Catholic paper puts it this way: “One such well-known order that takes the fourth vow is the Jesuits, who take a fourth vow of obedience to the Roman Pontiff.” (<https://www.orderofmercy.org/post/the-fourth-vow-going-the-extra-mile#:~:text=The%20fourth%20vow%20of%20the%20Order%20of%20Mercy%20is%20to,know%20as%20the%20blood%20vow>).

BREAKING TRADITIONS - POPE FRANCIS



Pope Francis broke many important traditions that pointed to specific aspects of papal authority and sovereignty. In the Catholic, tradition is everything! Let's start by looking at some of the traditions that Pope Francis broke while being a Pope and head of the Catholic Church. Everything that is written here can be found on the internet.

1. The tradition of wearing the red cape and red shoes when first introduced on the balcony at the beginning of their reign. Pope Francis wore neither the cape nor those shoes when he stepped out on the balcony, and was announced as the new Pope. Instead he wore black shoes. Pope Leo XIV wore both the red cape and red shoes, and then when he came off from the balcony, he removed the shoes and put on a pair of black shoes.

"A **red cape**, known as a "mozetta," which falls at the shoulders, symbolizes the pope's authority and his call to compassion." Catholic News Agency, May 7, 2025. This cape symbolizes their power as Pope.

"A **pair of red leather shoes** has been used by several popes over the centuries and has its origins in the early Church and the ancient Roman Empire. The color represents the passion of Jesus and the blood of martyrs, according to Liturgical Arts Journal founder Shawn Tribe." Catholic News Agency, May 7, 2025.

2. Pope's Apartment in the Vatican: Pope Francis did not live in the Pope's apartment. Instead, he lived in a guest apartment the whole time he was Pope.
3. Pope Francis would not ride in the regular Popemobile. Instead, he had them remodel a Ford Focus as his "Papal vehicle."
4. Popes wear a gold cross on their chest. Pope Francis chose not to wear the golden cross, but kept his silver cross that he owned as a Jesuit. Pope Leo went back to all the tradition of the Popes and put on the gold cross.
5. Pope Francis was not buried in the traditional triple nested caskets of the popes, with the "lead casket" as the middle casket, as per the tradition of the Popes for hundreds of years. Pope Francis I chose to be buried in a zinc lined wooden casket. "Reardon writes that the tradition of using three coffins dates back to the 14th century, and continued through Pope Emeritus Benedict XVI's funeral in 2023. In 2024, Pope Francis simplified funeral rites in the Ordo Exsequiarum Romani Pontificis, opting for a single zinc-lined wood coffin." National Catholic Register, Apr 24, 2025.

6. “First pope from a religious institute since Gregory XVI (1831–1846); first Jesuit pope. **First pope to use a new and non-composed papal name since Lando (913–914).**” “List of Popes” Wikipedia. He did not even use a name of the Popes, and names are very symbolic. ‘
7. It appears that in his official picture as the “Pope,” Francis chose to sit on a “travel throne” rather than Peter’s throne, as the other Popes.



8. The Pope’s fisherman ring has always been made of pure gold. Pope Francis chose a silver ring, previously owned by a previous secretary to the Pope’s, and had it overlaid with gold. His ring was not pure gold, thereby breaking the picture of the authority of Peter being handed down to him. More about that below.

The Fisherman’s Ring

The fisherman’s ring is one of the greatest and most powerful symbols of the Popes and their Kingship and Sovereignty as the Vicar of Christ. Since as far back as the 13th century, this ring was used as the seal of the Pope, a symbol of their authority, status and power. According to tradition, it is called a fisherman’s ring because Peter, who they claim was their first Pope, was a fisherman. He was given the keys of the kingdom of God, and those keys are supposedly passed down to them as Popes, symbolized by this ring. Francis chose a ring used by a secretary of a pope and overlaid it with gold, using that as his fisherman’s ring, breaking hundreds of years of symbolism and tradition.



Left and middle picture: Pope Leo XIV fisherman’s ring.

Right: Pope Benedict’s Ring

"The **fisherman's ring** is placed on the pope's finger following his election as a sign of his reign as the new pontiff and successor of St. Peter." Catholic News Agency, May 7, 2025.

In the pictures above, we see clearly the Popes fisherman's rings, and the pope's names inscribed upon the ring. Not so with Francis. The author could not find one picture of Pope Francis' fisherman's ring with his name inscribed upon it. This is of no little matter. Not only is this ring the figure of their authority, it is also a symbol of their authority in having the "keys" of the kingdom of God, supposedly passed down from Peter.

The ring grew in significance during the Middle Ages, as it was used to seal important documents, and was a sign of papal authority and rulership. The fisherman's ring is made of pure gold, has a picture of Peter on it, along with the keys to the kingdom, and something to do with fishing, be it a boat, net, fish, etc. Also, their names were always engraved on it. These are all symbols put on this fisherman's ring. When a Pope passes away, the gold ring has historically been crushed, melted, and reused in the next Pope's ring to symbolize the unbroken chain of authority. At Pope Benedict's resignation his ring was not removed from him, nor was it crushed. That tradition was broken, and Benedict remained in possession of the ring, with a supposed cross engraved upon it. Again, this author could not find a picture on the internet of this engraved cross upon Benedicts fisherman's ring.

When picking a fisherman's ring, each Pope looks at approved pictures and styles, and chooses their own ring, which is made especially for them. Above are pictures of both Benedict's ring and Pope Leo XIV fishermen's rings. It is also interesting to note that there was a recent news article where Pope Benedicts and Pope Leo's rings were compared, stating that these rings were wonderful fisherman's rings, both strong symbols of tradition. What of Pope Francis' fisherman's ring?

In an American Jesuit produced magazine, this is said of Pope Francis: "(In terms of church law, when a Jesuit is named bishop he is "released" from his religious vows, but nearly every bishop—or cardinal—in this situation considers himself still to be a Jesuit.)... **A few days later the new pope's papal seal was released with the seal of the Society of Jesus in its center. So it was clear: He's still a Jesuit...** In fact, many of his critics failed to understand just how much of a Jesuit he was..." America, A Jesuit Review, April, 21, 2025. [Parenthesis in the original article.]



Where is a picture of Francis' papal ring that pictures the Jesuit seal, as spoken of in the official Jesuit paper? We have searched the internet, and have not been able to find this "fisherman's ring" with the "seal of the Society of Jesus" in the center, as described in that quote. Above is a

picture of the seal of the Jesuits, and a picture of Pope Francis wearing his seal at a mass about a year after he was elected as the Pope.

Let's see what else we can find out about Pope Francis' "fisherman ring." It is said that Francis chose to have a more humble ring, in keeping with his modest life as a Jesuit. In a CNN news article, we read: "In keeping with the late pope's modest approach, Francis chose not to commission the creation of a new piece, but instead **'used a ring from the secretary of Paul VI,'** said Lamb." CNN Style, April, 22, 2025. (emphasis mine).



What we do know about the secretary's ring was that it was silver, and it was overlaid with gold. This act alone breaks the tradition of the chain of authority passed down from Peter to the officiating Popes. The pure gold was symbolic of the purity of their commission as a the "rock" of the church, its authority and leadership. Why would a Pope who is standing as the highest spiritual authority on earth [the Vicar of God], especially when it is this beast, who fought to be recognized as Sovereign among the nations, break with a tradition that pointed to him being the highest authority? And where is there a picture of this ring with a picture of the seal of the society of Jesus, and Francis' name on his "fisherman's ring?" With Pope Benedict XVI and even Pope Leo XIV, we find pictures of their fisherman's rings with their names on them all over the internet. Why can't we find one with Pope Francis I name on it? Or with the symbol of the society of the Jesuits on it? What we see splashed all over the internet is the silver ring that he wore all the time, with the Jesuit cross on it.

Another interesting thought is this: None of the pope's rings were ever preserved, until Pope Benedict XVI, for they were all crushed and remelted. Also, no other person could have a fisherman's ring besides the Pope, for those were saved for the Pope's only as a symbol of their position as Peter's descendant, in the line of his authority. Therefore, when Pope Francis chose the ring of a secretary of a pope, it could not have been an official "fisherman's ring," with the symbols of Peter, the keys, or the fishing apparatus on it, for these traditions were for the Popes alone, and when the pope died, those rings were destroyed.

It took a lot of searching to find a few pictures of Pope Francis wearing his supposed "fisherman's ring". The one below does not have a picture of Peter, nor the keys, nor anything to do with fishing. Clear pictures of him wearing his ring are almost impossible to find, as compared to pictures of Pope Benedict's or even that of Pope Leo, who has just been voted in as pope. One of the few clear pictures we found has a symbol of three shields on it. He only wore his fisherman's ring when he had to, when official occasions arose. Otherwise, Pope Francis wore his simple silver ring that he wore as a Jesuit, with a cross on it, which is what you see him wearing in pictures all

over the internet. Above is one of the few pictures of him wearing his “fisherman’s ring” at a couple of different events with the 3 shields.

Looking closely, we see that this ring design has no reference to Peter, the keys or fisherman apparatus, but is an engraving of three shields.

Again, if Pope Francis chose a ring that was not from a predecessor, but from a secretary of a previous Pope, then there would be no keys, or a fishing apparatus of some sort on it. This creates a mystery around pope Francis’ ring, one that even the media has not expounded upon. But this isn’t all. There is another part, which causes this mystery to grow into even more of a puzzle.

Another interesting fact about Pope Francis’ supposed fisherman’s ring, is that there are actually a few other pictures with him wearing his “fisherman’s ring” when officiating at ceremonial events, yet this fisherman’s ring, when zoomed in on, is actually several different rings with different designs upon them. Above we see one of them that has three shields on it, and that one is clear. Popes do not have multiple designs as their “fisherman’s ring,” the ring that signifies their authority.

No Pope has had several designs as his official “fisherman’s” ring. Yet below, though the pictures are not clear and a little blurry, we can still see him wearing a few other different designs as his “official fisherman’s ring” while performing official services. We have found what appears to be different designs, but again, the pictures are not all clear. (Compare ring above with rings below).





If you look closely at the rings and compare them to the supposed “Pope Francis’ fisherman’s ring, you will notice several things that are different on them. Take a close look at the position of the man on the ring, they are not all the same. Also, compare the placement of the keys as well as the shape of them. And lastly, look at the background of the face of the rings. In some, the backgrounds are smooth, and in others it is textured. The supposed official ring is shown with a smooth background. Yet there are no pictures that the author could find with Pope Francis’ name on the ring.



You will see very quickly that there are different rings than just the one than what we've been told is Pope Francis fisherman's ring (above). These are different than the one we saw him wearing in the picture with the 3 shields. In total, we have at least three different accounts of him wearing the official ring, with three different pictures of this supposed official fisherman's ring. Again, look closely at the backgrounds, and the position of the keys, the sidebands of the rings, and you will find that they are slightly different from each other.

There are no pictures of his official ring on the internet, with his name on it, as there is with Pope Benedict and Pope Leo. Why are there no pictures of Francis' official ring with his name on it? And why are there several different rings that he is wearing when performing official events, when he is supposed to be wearing his fisherman's ring? View all the pictures above and compare them to the supposed official ring. To date, the author of this study has not found one that shows the official ring with the name “Francis I” on it. Neither has the author found a picture of the ring with the Jesuit society symbol upon it, which was stated in one of Jesuit sources as being his official fisherman's ring.



THE TWO POPES: Benedict and Francis

Never in the history of the Popes, have there been two Popes, living together in harmony. In the Catholic newspapers, many cardinals and other Jesuits could not understand why Pope Emeritus Benedict XVI was able to continue wearing the clothes that only the officiating Pope was to wear, and why he remained in the Vatican City, spoke at engagements, and continued to own his fisherman's ring, though we are told it had a cross chiseled on it, defacing the ring. Why would Benedict still be wearing the Pope's garb and showing up to official meetings, if he was no longer the Pope? And where are the pictures of the ring when it was defaced? We could find none.

When Pope Benedict XVI resigned, he continued to live within Vatican City, in the house of the nuns. Before him, whenever a pope resigned, they were forced out of the city, put in prison, and one was even killed. Pope Benedict set a new precedent by keeping his title as Pope. They even, for the first time in the history of the Popes, had to come up with a special title for him. He was renamed Pope Emeritus Benedict XVI. He also continued to wear the Pope's official white outfit, and his fisherman's ring. To not crush and destroy this ring was the first break in a tradition dating back to the 1500's. He also continued to hold engagements, and speak at programs with Pope Francis. It is interesting to note that when Pope Francis sat beside him, (two pictures below being an examples), Pope Francis' chair was set slightly behind Pope E. Benedict's chair. Why would that be, if Pope Francis were the highest authority on earth, representing the Vicar of Christ? Was he in submission to Pope E. Benedict XVI as a Jesuit? It appears that Pope Benedict was fulfilling the words— "and one is."



Also, it is interesting to note that while Pope Francis did not allow others to kiss hand or his ring as a sign of submission to him as the Pope, (it was stated that he didn't want people kissing it because he was concerned about germs), we have a picture of Pope Francis kissing the hand of Pope E. Benedict while Francis was the "Pope." This is a sign of submission.



"Benedict's secretary, Archbishop Georg Gänswein, revealed in 2014 that Pope Francis would always visit Benedict before taking an international trip. In a book of published interviews in 2016, Benedict said he saw "a new joy" in Pope Francis' pontificate, a papal reign that has "no contradictions" with his own. Pope Francis described the pope emeritus as a grandfatherly figure and "the contemplative of the Vatican;" he said their relationship gave him strength." Catholic News Agency, 1-2-2023.

Even the Catholic's own papers referred to them as — two Popes, at the same time, and Pope Francis, during his first balcony prayer, prayed for blessings upon Pope Benedict.

"Leading the crowds in praying.... Our Father, Hail Mary, and Glory Be— for his predecessor [Benedict XVI], Pope Francis marked the beginning of what would become almost 10 years of a fraternal relationship between 'the two popes.'" Catholic News Agency, 1-2-2023.

A newspaper article in the UK, wrote this about the two Popes: "That he [Pope Benedict] did not wish to go has been evident all through the reign of Francis, where Benedict has tried to control events from the background, and unfortunately **has been all too effective** in his opposition to any, much needed, reforms. He's been as obstructive as possible ever since his retirement from ill health **yet here he still is, still** interfering." (<https://www.express.co.uk/news/world/1399623/pope-benedict-news-vatican-pope-francis-resignation-catholicism-religion-next-pope-spt>).

Are these not also the words of Scripture, when it says, "and one is" ... still. We could chalk all these incidents up as coincidence. Or could these be signs that Pope Francis, though named in the line-up as a Pope, was not actually in authority, and therefore was not counted as one of the "kings" of this final beast? Is there anything that the Catholic Church does by accident? Do the ecclesiastical traditions of the popes mean so little to them that it didn't matter that Francis broke them, denying his succession in the lineage of Peter? It seems clear that tradition is everything in the Catholic Church, especially when it comes to those that center around the Popes!

Revelation 17:10-1

“And there are seven kings: five are fallen, and one is, **and the other is not yet come; and when he cometh, he must continue a short space.** And the beast that was, and is not, even he is the eighth [Pope], and is of the seven [kings], and goeth into perdition.” Revelation 17:11.

In the verse, there is a “space” between the sixth king and the seventh king. This can be explained if we understand that Pope Francis was not a real pope. From the time that Benedict died, till Pope Leo was inaugurated, there was a space of aprox. 2.5 years. In the space was Pope Francis, until he died. Therefore there was a space between the end of the Sixth king and the time when the 7th King comes, who appears as the 8th in the line- up.

In the simplest way possible, the angel shared with John that when these final kings would show up, that the 6th one would remain as the Pope, even after his public resignation. We see this fulfilled in the prophetic words about the 6th king, for “and one is,” though supposedly retired. This then would create a time gap between the 6th and 7th king of the prophecy, for Pope Francis would have been in that gap which kept the 7th king from showing up right away when Pope Benedict died. This is why Scripture said of the 7th king, “and the other [king] is not yet come. **But when he cometh...**” In the public eye, Pope Francis was still considered a Pope in the line-up, yet creating a gap between the 6th and 7th actual Kings. Pope Francis died 2.5 years after Benedict passed away, and could that be why scripture says, referring to the 7th King, “**and the other [king] is not yet come; and when he cometh,** he must continue a short space.” Revelation 17:10.

There is no simpler way that Scripture could have worded this odd succession! So what is the importance of this interplay within prophecy? God hid truth within this as a mystery until it was time for it to be understood. God has often hidden truth in parables, so that only the wise would understand. Note the scripture verse below.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: **Which none of the princes of this world knew:** for had they known it, they would not have crucified the Lord of glory.” 1 Corinthians 2:7-8. Scripture tells us here that if the princes of this world had known the truth about the cross, they would have tried to stop it.

“And he [Jesus] said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:” Mark 4:11.

Could it be that God hid this truth about final events also in a prophetic mystery, for if the parties involved had known, they would have tried to do things differently? If this prophetic interpretation is true, then Pope Leo XIV is the 7th king, and we are about to watch prophecy fulfill in bringing in the end times. And as we stated earlier, it is in the midst of this prophecy God’s warning call comes to the world, as found in Revelation 18:1-7.

God’s Loud Cry and the Midnight cry to come out of Babylon, are calls for His people all over the world to get ready, for the Bridegroom is about to come. God’s call to embrace both the spirit and truth of righteousness by faith (Revelation 18:1-5), and to give the second call to come out of Babylon (Revelation 17 and 18), is at hand. God is warning His people to not partake of Babylon’s sins, nor receive the mark of the beast, and receive her plagues. “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues. For her sins have reached unto heaven, and God hath remembered her

iniquities.” Revelation 18:4-5. God’s call is to come into His spirit, and to drink of the living water of life (Revelation 22:17).

It is the opinion and belief of this author that this study of the second theory of the Popes being the heads of this last beast, fit our criteria for understanding prophecy and that we are seeing a fulfillment of the prophetic description of the kings in Revelation 17. And with that being so, the 8th Pope has just recently been voted into power, yet is really the 7th King, as foretold in Revelation 17:10-11. The next events foretold is that this pope will rule for a little space, and then he will take the world into perdition.

Yet, before this king takes the world into perdition, there is a call, actually a second call, to come out of Babylon. This is the mercy and love of God, longing to warn the world of the coming perdition, and to open the way out of Babylon. This call began in 1888, but it did not complete its work at that time. Therefore, we see its fulfillment now coming during the final hours of the 7th king of the beast in Revelation 17. The Loud Cry and the midnight watch are upon us, for the prophetic call is pointing mankind to the end of the judgment hour.

We are standing on the brink of our bridegroom’s coming, and are like the sleeping virgins, needing to awaken and trim our lamps, (open up the word and study the prophecies like never before) and replenish the lamps with the extra oil, (the righteousness of Christ and having His spirit and character in the life!) The call is here — prepare for the closing of the judgment hour and the second coming of Christ— the call is now going forward for the bride to be made ready! That call is to become one in heart and spirit with God, that we might be like Him. And what is the spirit of righteousness that will make us like Him? “And be ye kind one to another, tenderhearted, [merciful] forgiving one another, as God for Christ sake hath forgiven you.” Eph. 4:32. This is the divine nature of Christ, of which we are to partake, that we might reflect His love to the world. (For more information on this topic, contact the author for access to 2 books on this subject)

Going into Perdition:

Perdition is defined as “utter destruction or ruin,” “a state of final spiritual ruin; loss of soul; damnation.” It is the concept of “a state of final spiritual ruin” that will come when this beast, in its final phase, takes the world into perdition, that is, completely rejecting the God of heaven. In His place, they are accepting the lies of Satan so completely, that the world will worship him as a god, thereby receiving the Mark of the beast, and will be eternally lost. This is the perdition that is spoken of in Revelation 17. We know that utter destruction of sin doesn’t happen until the end of the 1000 years so that’s not what this is referring to. So let’s continue to study what this phrase means within the prophecy of Revelation 17.

Since perdition is spiritual ruin, could it be that the beginning of perdition will be when a National Sunday Law is instituted, thus spreading over the world a global cloak of deception and the beginning steps into perdition, for the purpose of bringing mankind into utter ruin and damnation?

“And the beast that was, and is not, even he is the eighth [Pope], and is of the seven [kings], **and goeth into perdition.**” Revelation 17:11. After the last king, the 7th head of the beast, the world goes into perdition.

Revelation 17:12 to the end of the chapter explains what happens when the world enters perdition with the beast. When chapter 17 begins, the angel says something that gives us a clue that Revelation 17:12-18, is further expanded upon in Revelation 18: 5-24.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; **I will shew unto thee the judgement of the great whore** that sitteth upon many waters: With whom the kings of the earth have committed fornication...”. Revelation 17:1-2.

All through chapter 17, the angel is explaining who the whore and beast are, and who this transformed beast is that the whore is riding on. It is only as we get to 17:16 that we begin to see any of her “judgments” that the angel told John he was going to show him. It is in chapter 18 that the judgments of the whore and beast are made known. It stands to reason that in chapter 18:5-25, the angel is expounding upon the judgments that are going to come upon this nation and church, and how it is going to be exposed. Note a few verses in Revelation 18 in reference to the woman and beast called “Babylon the Great.” (17:5). Revelation 18 describes what the fall of Babylon is going to look like, and when it will happen.

“...strong is the Lord God who judgeth her... that great city Babylon, that mighty city! For in one hour is thy judgment come... for in one hour is she made desolate... And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying “Thus with the violence shall that great city Babylon be thrown down, and shall be found no more at all.” Revelation 18: 8, 10, 19, 21. These are the judgments of the whore and beast of revelation 17. So let’s flesh this out a little bit.

Revelation 17:12-19

When the 7th king has ruled “a short space,” he will take the world into perdition. It appears that the rest of Revelation 17, starting a verse 12, opens to the bible student what will happen during the time of “perdition.”

The angel now turns his attention to the horns on the heads of the beast. He explains to John who and what the horns are, and their relationship to the beast. These horns are also kings, but not ones that come from the beast, or the Vatican. The Vatican gives power to these kings in the final moments of earth’s history. These “kings” are yet to receive power as kings, and are **yet to be given territories to rule over** —“for one hour” with the beast. These kings and kingdoms appear to come into existence during the reign of the 7th king. It is the author’s belief that this is when Satan is given his chance to reveal to the world how he would run the universe.

“And the 10 horns which thou sawest are ten kings, which have received no kingdom as yet; **but receive power as kings for one hour with the beast**; and these have one mind, and shall give their power and strength unto the beast.” Revelation 17:12-13.

The “one hour” in prophetic time is 15 days. It is the author’s understanding that this prophecy is still future.

The 10 Horns:

It appears that these 10 horns, or those that will receive power as kings, are all on the last head of the beast, for it is the 7th king that leads the world into perdition. These 10 horns, are entities that are yet to become kings, and are yet to be given kingdoms. Since the world has not yet gone into perdition, then we can safely say that this is still future. When it does happen, we are told that they will all reign one hour (15 prophetic days) with the beast.

It is possible that the clues to who these kings will be are found in Revelation 18: 3-5, 8-24. In Revelation 18:3, God is warning the world to come out of Babylon. But notice who it says has drunk of the “wine” —that is in the cup of abominations— that this “beast” is offering.

“For all nations have drunk of the wine of the wrath of her fornications, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” Rev. 18:3.

We find that the kings and merchants have become “one” with her, (symbolized by drinking of her marriage cup of abominations) and have become rich because of her. Of the horns, it says that the horns, “have one mind [with her], and shall give their power and strength unto the beast.” Rev. 17:13.

To drink of the marriage cup spiritually is to become one with the mind of Christ or one in mind” with Babylon. It appears that it will be the nations and kings of this world, along with the merchants that have made themselves rich by her, that will become part of these 10 horns, and will be given power as rulers, with territories that will belong to them.

It is these kings and merchants that are mentioned later in Revelation 18, as those who mourn for the Papacy when she is destroyed. We have already learned from other prophecies in Revelation 13 that the United States will be one of these kings. It appears as though it will not only be nations, but wealthy merchants that will be crowned as “kings” and be given kingdoms. Since this is yet future, time will tell us who these 10 kings will be.

In prophetic time, one hour is 15 days. During this “hour” we find that they are going to “make war” with the Lamb, and his people. (17:14) It is at the end of the hour that Scripture says that they will mourn for her when her judgment comes “in one hour.” (Rev 18:10) It is these same kings that will turn on the beast, and bring her to utter destruction. (Rev. 17: 16-19). And that destruction is described in the last half of Revelation chapter 18.

Yet, during those 15 days when the kings of the earth are” one” in mind and spirit with the beast, (Rev. 17:12-13– married to her) God shares with us her internal thoughts at that time when she is ruling. “...For she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow...” (Rev. 18:7).

“The Lord is giving Satan his last chance to develop his satanic principles before the heavenly principalities and powers, before the worlds in which God has made. But his power is soon to be taken away. The Lord permits persecutions to arise in order to purge all dross away from his people, but to those who persecute his children, he will render double for their cruelty and violence. “For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her work. In her cup which she hath filled full to her double. How much she hath glorified herself and lived deliciously, so much sorrow and torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” [Revelation 18:5-8.] 8LtMs, Ms 104, 1893, par. 18.

The next quotes clarifies the connection between this section of Rev. 18 and the “image to the beast” described in Rev. 13. This image combines the power of church and state and will be erected when Sunday worship is enforced through legislation.

“The world and the church are married. The ruling powers of earth have taken it upon themselves to compel the conscience of God's people who keep the commandments of God and have the faith of Jesus. They will seek by force to make them yield obedience to and worship the image of the beast, in keeping the spurious Sabbath, the child of papacy. But this final act of apostasy will bring upon the world and the church of doom of which

the prophet writes, **“In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”** [(Revelation 18:19, 20.] 8LtMs, Ms 104, 1893, par. 1.

Note that Scripture says that in “one hour” she is made desolate. (Rev. 18:19). Could this be the same “one hour” in Rev. 17:12, when the beast is given full reign over the world, and the kings give their power and strength to the beast? The author suggests that it is. When we look closely at these quotes and verses, we see that Revelation 18:5 and onward is the expounding and expanding upon the verses in that last half of Chapter 17. Going from Revelation 18:12-18, Scripture is describing in great detail the judgment of the City of Babylon. This is exactly what the angel in Revelation 17:1-3 told John that he was going to show him.

The “one hour” is mentioned several times in Revelation 18. Each time it mentions that hour, it gives the impression that after the “one hour,” has happened, destruction and devastation will come upon the beast, and the kings of the earth, and the merchants of the earth will mourn for her. Revelation 18 opens to the door as to who these final kings could possibly be, who will give their power to the beast. We already know that the United States is one of them, because of Revelation 13.

“And the kings of the earth... standing afar off for the fear of her torment, saying Alas, alas, that Great city Babylon (referring to the beast in Revelation 17), **for in one hour** is thy judgment come. And the merchants of the earth shall weep and mourn over her... **The merchants of these things**, which were made rich by her, **shall stand afar off for the fear of her torment, weeping and waiting, and saying, Alas, alas, that great city... for in one hour** so great riches is come to nought...”. Revelation 18:9-17.

Both the kings and the merchants are standing back because of the fear of her torment, and both are saying the same thing! Could these 10 horns, and kings, who receive kingdoms and who give their power to the beast, not only be nations, but include some of the wealthy merchants of the last days?

We are standing on the borders of the heavenly Canaan, and God is sending out a call for His followers to wake up out of their sleep, that they might trim their lamps and partake of the oil of righteousness, and be ready for the close of probation. If we are ready for that event, we will also be ready for the second coming.

“These have one mind.’ [Rev. 17:13]. There will be a universal bond, one great harmony, a confederacy of Satan’s forces. ‘And they 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.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.” 7LtMs, Ms 24, 1891, par. 16- 17.

Could this time of going into perdition also be when Satan appears as an “angel of light,” impersonating Christ, and causing all the world to worship him? As the false Christ, will he attempt to deliver a final blow to those who keep the Lord’s Sabbath?

“The Lord is giving Satan his last chance to develop his satanic principles before the heavenly principalities and powers, before the worlds [in] which God has made. But his power is soon to be taken away. The Lord permits persecutions to arise in order to purge all dross away from his people, but to those who persecute his children, he will render double for their cruelty and violence. “For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her work. In her cup which she hath filled full to her double. How much she hath glorified herself and lived deliciously, so much sorrow and torment give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” [Revelation 18:5-8.] 8LtMs, Ms 104, 1893, par. 18.

Perdition: Repeating and Expanding

We see a Biblical pattern in Revelation chapter 17 and 18. That is the pattern of repeat and expand. At the end of Revelation 17, the topics of perdition and judgment are introduced, yet it is not till Revelation 18, starting at verse 8, that the judgment of the whore and beast are repeated and expanded upon, as more details are given.

As we ponder this final phase of the beast whose wound was healed, we have watched it grow through its three major transitions. We must recognize that we are following — not the Roman Empire of old, but following the “son of perdition,” who is the Papacy in all of its phases, till it comes to its final phase, and is building up to its judgment hour.

In Revelation 17:8, God is revealing the big picture of the workings of the son of perdition! In other words, the “son of perdition” is the “son” of Satan, who does his biddings, and gives his power to Satan. This “son” is the Papacy!

“The apostle Paul, in his second letter to the Thessalonians, **foretold the great apostasy which would result in the establishment of the papal power.** He declared that the day of Christ should not come, “except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” And furthermore, the apostle warns his brethren that “the mystery of iniquity doth already work.” 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.” GC 49.1

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit [come with its hellish doctrines and lies], **and go into perdition:** and they that dwell on the earth shall wonder... when they behold the beast that was, and is not, and yet is.” (Vs 8)

God reveals that perdition will come upon the world during this final phase of the beast, after the 7th king shows up. It will be when this last king of the Papacy comes into existence and reigns for a short space, that this nation will lead men into perdition. There are no more kings mentioned in the prophecy. The reign of sin ends with the 7th king, as he brings perdition, destruction upon the world as he has led them away from God, and therefore judgment will come upon the Vatican City, as shown John in chapter 18.

It is the Papacy, who is the “son of perdition,” that leads the world into earth’s final events, along with the United States giving him help, and this will end in perdition. The “son of perdition,” will lead the world into a total abandonment of God, by putting himself in the place of God, to rule

the world and to be worshipped as God. It will be towards the end of this process of going into perdition, when Satan will come and give the final thrust, exalting himself in the place of God.

“Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from heaven. **Through the papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says, “Let no man deceive you by any means, for that day shall not come, except there come a falling away first ...** That Wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” [2 Thessalonians 2:3, 4, 7-12.] 9LtMs, Ms 92, 1894, par. 12-13.

The Connection between Perdition and Close of Probation

Before the world is led into final perdition, Revelation 18:1-7 streams a light into the darkness of this world, sending a message of God’s true character, that His people might become “one” with Christ, just as the world will become “one in mind” (Rev. 17:13) with the beast. God placed a message of mercy, a light to shine upon the path of the righteous, right in the middle of this prophecy about the final beast and its judgment, that His people might escape the mark and plagues of the beast. God’s people will hear His voice, and come out of the overwhelming delusions that will come upon the world through this beast and those that are joining it, hurling the world towards its perdition. Therefore, before everyone is sealed with either the seal of God or the “mark of the beast/nation,” God will send these messages and warnings, so that His people might be prepared for the seal of God when probation closes.

Revelation 18:1-5 speaks of a power from on high, that will sound its voice, to call any who will listen, to come out from this beast. These cries will awaken the virgins, the men of valour, the mighty men, the watchmen on the walls of Zion, and the bride of Christ. All who so choose, can get ready for the events foretold, the events that will bring in the utter destruction and perdition of men— “the mark of the beast.” These messages will warn the world of the abominations of this final beast, and will come in strong trumpet tones, so that God’s people throughout the world can escape “the mark and the plagues.”

The warning messages of the Loud Cry and the Midnight Cry are calling out to all who will, to come out of Babylon (and her spirit) and partake of God’s spirit. Elijah’s cry will once again ring out— If God be God, then partake of His mind and spirit, but if Baal be your god, then partake of his mind and spirit. These are the choices presented to the world by Elijah’s final cry.

The war between God and Satan in these final hours is about which “mind and spirit” we are “becoming one” with in the heart and life. It is each person’s choice as to which mind they are accepting that will seal them during the soon coming final moments — just as the last king will take the world into perdition. The spirit of each kingdom is contrasted in Ephesians 4:30-32.

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with

all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:30-32.

God is giving the final call, the Loud Cry and the Midnight Cry, to "come out" of the spirit and mind of this world, and "come into" His mind and spirit (Romans 15: 5-7). This call will be going forward at the same time that Satan is rallying his forces, wanting all the world to become one with his mind and spirit. The battle is heating up, and we are standing at the edge of the shaking that will hit the church with such force, that all will be shaken to their core. Yet, the way of escape has been made. The ark of safety has been prepared, and is now available. This time of perdition in the last days is when all will be sealed or marked with one mind and spirit—that of God or that of Satan. The Midnight Cry describes the mind of Babylon in Revelation 18:2-4, and calls each person to come out of developing that mind, and instead "come into" the mind and oneness of the spirit of forgiving merciful love. This is the living water that we are to drink of freely: "And the Spirit and the bride say Come. And let him that hearth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

And What Comes After the 7th King?

Then the question comes to mind, what happens during, or when the 7th king leads the world into perdition? Scripture mentions no more kings after the 7th, only that condition of perdition. Could this be when Satan shows up as "Christ" and promotes Sunday as the day of rest (for by this time the Sunday laws are already in existence), and this puts teeth into those laws? Note how this event is described in the Spirit of Prophecy.

"The conflict is to wax fiercer and fiercer. **Satan will take the field and personate Christ. He will misinterpret, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect...** Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves...". 12LtMs, Ms 92, 1897, par. 23.

I at scripture to see how Jesus shared this event in Matthew, to see where this concept fit within the timeline of end time events. It appears that it can. In Matthew, we read: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew get signs and wonders; **insomuch that, if it were possible, they shall deceive the very elect.** Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." Matthew 24:23-26.

"Satan will work with all deceivableness of unrighteousness **to personate Jesus Christ. If it were possible, he would deceive the very elect.** Now if the counterfeit bears so close a resemblance to the genuine, is it not essential to be on your guard, that no man deceive you? Christ enforces His warnings, saying, "Behold, I have told you before." [Verse 25.]. 9LtMs, Lt 103, 1894, par. 25.

We have heard these quotes before, but the next quote puts a focus upon this event, that signals something specific for the people of God. Scripture tells us to run to the mountains when the abomination of desolation shows up. In the following verses and quotes, we will find a very specific event that marks of time this abomination that makes desolate (towards the end of being led into perdition):

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whosoever readeth, let him understand:) Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes.” Matthew 24:15-17.

Let’s now read some quotes that gives us a bird’s eye view of that abomination which will signal the time for God’s people to run to the mountains.

“One effort more, and then Satan’s last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ and make them [God’s people who are unceasingly crying for Jesus to come] think their prayers are answered. **But this answers to the last closing work, the abomination of desolation standing in the holy place.**” 4LtMs, Ms 16, 1884, par. 11.

Did you read that— Satan’s last closing work? This is the pinnacle of perdition, which happens just before the close of probation. Again we read more...

“He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. **We shall be commanded to worship this being, whom the world will glorify as Christ.**” Mar 207.4

As Adventists we have heard that when the abomination that makes desolate comes, then we are to run to the mountains. We have also heard that when the Sunday laws first come, we are to use Sunday as a day to go door to door, sharing the truth with those around us. So then, my question has always been in the past, at what point during the Sunday laws, do we run?

The quote above answers this. When Satan comes impersonating Christ, the overwhelming deception will be so cleverly done, that Scripture tells us not to even go and look. It is then that we are to run to the mountains and flee this world. With such easy access to the internet, it would be almost impossible to “not see” this deception, unless this is the time to get rid of all such devices, and run to the mountains.

“If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false christs? **“Go not after them”** (Luke 17:23) ([Selected Messages 2:394, 395](#))

“As the crowning act in the great drama of deception, Satan himself will personate Christ. **The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come.** In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: “Christ has come! Christ has come!” The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth...

“His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, **and then, in his assumed character of Christ, he claims to have changed the**

Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is “the great power of God.” [Acts 8:10](#). ...

“...As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for “the munitions of rocks.” Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage.” GC, 624-626.

God is mercifully warning His people what is the final deception will be designed to try and deceive the elect of God. Satan will try to make the people of God think that he has come as an answer to their prayers. It is when he comes impersonating Christ that the deception will be so overwhelming to the senses, and God is warning us that this is the abomination that makes the world desolate, that perdition is almost completed. The world, and all those who are not listening to God, will be taken in by the deception. The only safety we have is to follow God’s command—do not go and even look!

Malachy’s Prophecy of the Popes

Until I studied the prophecy of Revelation 17 and 18, I paid no attention to a prophetic idea that has been around since the 15th century. I had heard of it several years ago, but as I said, it didn’t carry any weight at that time. It is called “the Prophecy of the Popes.” In Wikipedia, we read: “It was first published in 1595 by Benedictine monk Arnold Wion, who attributed the **prophecy to Saint Malachy**, a 12th-century Archbishop of Armagh.”

“While in Rome, Malachy purportedly experienced a vision of future popes, which he recorded as a sequence of cryptic phrases. This manuscript was then allegedly deposited in the Vatican Secret Archives, and forgotten about until its rediscovery in 1590, supposedly just in time for a papal conclave occurring at the time.” Wikipedia, Prophecy of the Popes.

Archbishop Malachy was reportedly shown in vision that there would be 112 popes from Pope Celestine II till the end of the Popes, and the end of time. Following this prediction down through time, we have come to the 112th pope, with that pope supposedly being Pope Francis I. Yet, if Pope Francis wasn’t a pope, then the 112th Pope would actually be Pope Leo XIV, just as we have studied that he is the 7th King of the beast of Revelation 17. As we read in the Biblical prophecy, it points to the idea that Pope Leo XIV will take the world into perdition, and that Babylon, the Vatican City, will be destroyed, and her smoke shall rise up, and this is the judgment of the Great City. (Rev. 18:9-10, 18-19.).

The similarities of Malachy’s prophecy of the 112th Pope, the last one to exist according to his prophecy, and the last Pope of Revelation as we have seen in this study is definitely interesting. Both point to the same last pope in earthly history—Pope Leo. Comparing it with the prophetic account recorded in Revelation 17 and 18 and what it says about final the Pope, and the judgment

of the Vatican City, both Revelation and Malachy's prophecy also say that the final "king and/or pope" will come to an end, the great City will be destroyed, and the judge will have judged. This points to the close of probation and the end of the world. It goes along with Revelation 18, when it says that the whore and beast will be destroyed, and God tells us that it will be burned with fire.

Read this final section of the prophecy of Malachy, and compare it to the judgment of Babylon as found in Revelation 18:7-end.

"Peter the Roman, who will pasture his sheep in many tribulations, and when these things are finished, the city of seven hills will be destroyed, and the dreadful judge will judge his people. The End." Malachy's Prophecy of the 112th Pope.

The Prophecy of Malachy also predicted that when this 112th Pope comes into being, then it will be the end. I would not even mention this prophecy, except it matches what the scripture says will happen to the beast, during the reign of the final king of the prophecy in Revelation 17. The nation is the Vatican City nation, which prophecy said sits on 7 mountains or hills. Could this be just a coincidence?

One final thought about Malachy's prophecy. Between the 111th pope (Benedict) and the 112th pope, there is a sentence, which no one really knows how to interpret. It is its own paragraph, with its own saying, and then has a complete stop, as do the rest of the sayings. Yet there was no number assigned to the saying.

Some attribute it to the 112th pope, and some say that its possible meaning indicates that there will be one or more "popes" that come between the 111th and the 112th Pope. This wouldn't make sense, for then the 112th Pope wouldn't be the 112th Pope if other Popes came between them. Let's see what is written in Wikipedia about both the phrase, and the possible interpretations.

"In the final persecution of the Roman Holy Church, there will sit." That is the phrase that comes between the 111th and the 112th Popes. "In the *Lignum Vitae*, the line *In persecutione extrema S.R.E. sedebit.* forms a separate sentence and paragraph of its own. While often read as part of the "Peter the Roman" entry, other interpreters view it as a separate, incomplete sentence explicitly referring to one or more popes between "the glory of the olive" and "Peter the Roman"." Wikipedia, Prophecy of the Popes.

Could it be that this "one" between Benedict and Leo in the prophecy, is "Pope Francis I," who was not a Pope, and that's why there is no # assigned? Was Francis the "additional one" between the 111th and the 112th popes? Is it a coincidence that both the scriptural prophecy and the Malachy prophecy suggest an interim between the last two popes, Benedict and Leo? I am not a proponent for or against this prophecy of Malachy. We are just noting the interesting parts that seem to go along with Scripture.



Know Which Watch We Are In!

In the parables told by Jesus, when asked by the disciples how the end of the world was going to happen, Jesus shared with them the importance of watching and knowing the signs of the times in several ways. Once with the parable of Noah and the flood, and the second time in the parable of the 10 virgins, we are told to watch. It is also interesting to note that both of these illustrations are actually connected to the close of the investigative judgment, which comes shortly before the second coming. Both of those parables have doors that close, and once closed, no one who was outside could enter. These parables are picturing the judgment hour, and the close of man's probation. If we are ready for the closing of the judgment hour, then we will be ready for the second coming! It is His character, His spirit, that He is longing for us to know, that we might be ready!

The Two Calls to Come out of Babylon

"When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. **So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel's message, and the voice heard in heaven, "Come out of her, my people.... For her sins have reached unto heaven, and God hath remembered her iniquities"** (Revelation 18:4, 5). 3SM 405.

"In the last work for the warning of the world, **two distinct calls are made to the churches.** (1) The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' (2) And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Mar 171.

The call to come out of Babylon includes the call to come out of the spirit of Babylon, the spirit and mind of the heart of self. This is also the call to "come into" the spirit and character of Christ. That character and spirit is the compassionate, merciful, humble, and forgiving love of God! Colossians 3:3-4, 8-14.

Fulfillment of the angels of Revelation 18:1-7

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." **The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.** The work of this angel comes in at the right time **to join in the last great work of the third angel's message as it swells to a loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

“Angels were sent [Rev. 18:2-7] to aid the mighty angel from heaven [Rev. 18:1], and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” **This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints,** and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” HB 353:3

“The Lord is proving and testing His people. Angels of God are watching the development of character and weighing moral worth. **Probation is almost ended, and you are unready.** Oh, that the word of warning might burn into your souls! **Get ready! get ready! Work while the day lasts, for the night cometh when no man can work.** The mandate will go forth: He that is holy, let him be holy still; and he that is filthy, let him be filthy still. The destiny of all will be decided. A few, yes, only a few, of the vast number who people the earth will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth will be appointed to the second death. O Saviour, save the purchase of Thy blood! is the cry of my anguished heart.” 2T 401.1

We are standing on the brink of Eternity, in the last minutes before the midnight hour! Let us awake, embrace our mission to give both aspects of the Loud Cry, (the messages of Righteousness by faith and a clearer understanding of the beast of Babylon, that we might make the call to come out of her) and help it to swell into the midnight cry! God’s plea is for us to know what watch we are in, and that the judgment hour is about to close!

Revelation 18:8-24

In these final verses of Revelation 18, the angel is now revealing to John the judgments that will come upon the beast- the Vatican City, for her sins have reached up to heaven. (Rev. 18:5).

It is interesting to note that several times in these verses describing her destruction, the “one hour” is mentioned. Each time it is mentioned, it appears to be in conjunction with the idea that these judgments are coming after the “one hour.” Let’s read each of these verses that refer to the “one hour.”

“Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come.” (Vs 10)

“For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,” (vs 17)

“And they cast dust off their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, where in were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate.” (Vs 19)

Since it is all one prophecy, this one hour must be taken in context with the “one hour” found in Revelation 17:12. In context, these kings and great merchants who have given their power to the beast, are only given “one hour” to reign with the beast. Therefore the destruction in Revelation 18 must come after the “one hour” or 15 days prophetically.

Bringing this full circle, this author believes that the prophetic call of Revelation 17 and 18 is the Midnight Cry of our day, thus pointing us to what watch we are living in, and though we do not know the day nor the hour, we are being warned that all things are now ready.

It is the Midnight Cry that points us to the messages of righteousness by faith in order for us to be ready for the close of probation and to not partake of the mark of the beast. Only in Christ can we be prepared as His bride. These prophecies are crying out “Behold, our Bridegroom cometh! Prepare ye to meet Him!”

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:.. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money... How beautiful upon the mountains are the feet of him that bringeth good tidings, that publish peace; that bright good tiding of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” Isaiah 52: 1-8.

“Let us have faith, living faith in God, and love one another as God has loved us.... Let us set our hearts in order that the truth of God may live in us; that it may purify us, ready to receive the latter rain. The voice of the angel seems to ring in my ears tonight so loud and clear, **Get ready, get ready, get ready**, lest ye be weighed in the balance and found wanting.” 1LtMs, Lt 9, 1851, par. 6- 7.