

Linking the

7 Trumpets

and

7 Heads

of Revelation

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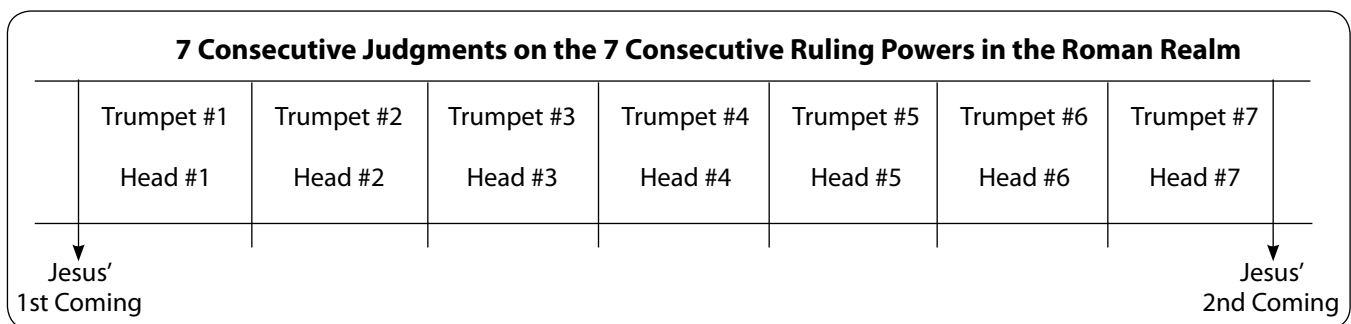
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Chapter 1

THE SHORT VERSION (SUMMARY OF REMAINING CHAPTERS)

The relationship between nations rejecting God and the resulting judgment is not vague or distant, but an intimate connection of guaranteed cause and effect. Because of this inseparable relation in the Bible between nations or powers experiencing a moral fall and the accompanying warning and judgment, this approach links the 7 Trumpets of Revelation 8:2-11:19 (the 7 consecutive judgments on the Roman realm) and the 7 Heads on the scarlet beast of Revelation 17 (the 7 consecutive ruling entities of the Roman realm).



This chapter provides a summary of the remaining chapters in this book, which go into an in-depth historical analysis and Bible study on each Trumpet and Head. Each Trumpets' symbols are examined, along with a careful study of history to identify who experienced and caused the judgment afflictions, which identifies the corresponding dominant political entity (Head). The rise and fall of these powerful entities are also outlined, including substantiating their control over the crown and pinpointing each power transition. Evidence is herein shown that each ruling entity (Head):

- (A) Experiences the afflictions described in the corresponding Trumpet.
- (B) Causes the conditions described in the corresponding Trumpet. Since nations bring judgment upon themselves, the conditions can be linked by cause and effect to their actions.

- (C) Rules the same length of time the corresponding Trumpet sounds. The same event that brings a close to the Trumpet conditions also ends the ruling entity's dominance.
- (D) Exercises dominant multinational political influence in the most powerful nations of the Roman realm. An example of this is the papacy, which the Bible identifies as one of the heads (Rev. 13:3).
- E) Controls the crown during the corresponding time period. Every emperor (or king/ruler) either belongs to the ruling entity's group, is specifically legitimized by the entity, or works within governing parameters established by the entity. For example, only those of senatorial rank were emperors during the first time period when the Roman Senate was dominant.
- F) Overthrows the previous ruling entity. There is an unbroken chain of power as each successive Head overthrows the previous Head to become the next dominant political power within the Roman realm. Revelation's "7s" signify unbroken succession within a complete whole (e.g. 7 days in 1 week).

Remarkable historical events bind these two prophecies, as amazingly, the same event brings about the close of both the Trumpet affliction and the ruling entity's loss of power. By linking these prophecies, each can help to interpret the other, which is one of the ways the Bible interprets itself.

Another way the Bible interprets itself is through precedents, which is heavily relied on in this study. For example, the well-known interpretation of the 4 heads on the leopard in Daniel 7 is applied to the 7 Heads on the beast in Revelation to indicate divisions of power within only a single realm. More in this regard is provided in the chapter on the thought process and guidelines for this study.

Lastly, to correctly identify the Roman Realm's dominant powers and locations of judgments, it is critical to correctly understand its territory as it expands/contracts during each period. Of special note is that after the realm divided in 486 AD, it would grow to encompass the expanded territory of the 10 tribes (Dan. 7). Thus, the United States of America is now part of the Roman Realm.

Goals of this study are to be consistent with symbols and precedents, let the Bible interpret itself, and to always be surrendered to Jesus. It is with prayer and hope in Jesus' soon return, that this paper is written and shared.

Summary of Each Trumpet and Head

Time Period #1 (31 - 217 AD)

TRUMPET #1:

The Jewish nation loses homeland (31 to 217 AD). Judgments of destruction/death ("hail", "fire", "blood") affected the Roman realm. A portion ("third") of the people ("trees" - Is. 61:3, Ez. 17:24, Jer. 17:7-8) of the Jewish nation were destroyed ("burned" as Jesus predicted - Lk. 3:9, 21:20-24, 23:28-31, Ez. 15:6-8, Jer. 11:16-17, Is. 9:18-19, Ez. 20:45-47). The Jewish homeland ("grass," Greek=court/garden, the place where the trees dwell - Is. 44:4) was desolated. Jerusalem was destroyed in 70 AD (est. one million killed) and Judea was desolated. In 116 AD the Jews killed hundreds of thousands of Roman citizens. In an attempt to take back Jerusalem in 132 AD, 580,000 Jews were killed. They became so despised that Roman Emperors vowed to wipe out the Jewish race and religion. Jews continued

revolts for many years while finding refuge in the Parthian Empire, which protected them until its last war with Rome in 217 AD.

HEAD #1:

The Roman Senate was a political institution of great prestige and influence. Every emperor from Augustus until 217 AD, was of senatorial rank and considered an extension or delegate of the Senate. Major military commands and governors were also drawn from the senatorial ranks. As long as the realm wanted to be considered a Republic, the Senate was needed to legitimize the emperor's power. The Senate brought the judgment of the 1st Trumpet upon itself as it fueled Jewish rebellions and was afflicted, along with the inhabitants of the land (which included Jews), by the Jewish-Roman and Parthian wars, in which hundreds of thousands of Roman citizens were killed, and which destroyed many Jews (a third of the "trees") and desolated the Jewish homeland (all of the "grass"). The last Roman-Parthian war ended after the equestrian military coup assassinated emperor Caracalla and set up the first emperor of non-senatorial rank, Macrinus, in 217 AD. Macrinus worked out a peace treaty and the Parthian army withdrew its forces but was so greatly weakened that the Parthian Empire crumbled. Thus, the Jews lost the support they had under the Parthian kings and an era of revolt was brought to an end. The same event, Macrinus' coup, brought both the dominant power of the Senate (Head #1) and the conditions of the 1st Trumpet (the Jewish nation losing its homeland) to an end.

Time Period #2 (217 - 486 AD)

TRUMPET #2:

The Roman empire divides (217 to 486). The second time period encompasses the fall of the military-led imperial Rome ("mountain" - Jer. 51:24-25, Joel 3:17, Dan. 9:16, 2:35-45) as a mass influx of Germanic peoples flooded the realm and central authority divided into various nations (cast into the "sea" - Rev. 17:15, Is. 57:20). This division, into 10 Germanic tribes, was also prophesied in Daniel as 10 toes (Dan. 2) and 10 horns (Dan. 7). The process involved much fighting and death ("blood") under chaotic military dominance. Rome's economy ("ships" - Rev. 18:17-19, Ez. 27:9,29-34) was greatly affected as the increasing number of Germanic people couldn't be absorbed and the army became unsustainable. By 486 AD, the central government was overthrown, and Western Rome's last stand in Gaul was conquered by the Franks and Rome became a divided realm.

HEAD #2:

The Roman Military was a great conquering machine led by powerful generals. It took government into its own hands in 217 AD with Macrinus' equestrian military coup, ushering in an era of revolts, murders, and even puppet emperors. The emperors in the West developed into mere figureheads, while the real rulers were the generals. These military giants, such as Stilicho, Ricimer and others, sometimes appointed to the powerful office of *magister militum*, would set up and depose emperors as they saw fit. The Military brought the judgment of the 2nd Trumpet upon itself as it mismanaged the empire and enabled the mass influx of Germanic peoples and takeover of key military positions. It was afflicted, along with the inhabitants of the land, by the massive upheaval, brutality, chaos, and economic ("ships") ruin of the falling of imperial Rome. This was symbolized by the burning "mountain" (kingdom) thrown into the "sea" (many peoples/nations) in the 2nd Trumpet. The fall of Rome was complete in 486 AD when Clovis led the Franks to defeat Syagrius, the last *magister militum* (senior military officer) of the western Roman empire at imperial Rome's last stand in Gaul, and thus bringing an end to Roman centralized government. The same event, the Battle of Soissons, brought both the dominant power of the Roman Military (Head #2) and the conditions of the 2nd Trumpet (fall/dividing of Rome) to an end.

Time Period #3 (486 to 752 AD)

TRUMPET #3:

The spread of idolatry (486 to 752). The messengers of the church in Rome ("star" that fell - Rev. 1:20) had fallen because of pagan practices, unbiblical teachings and idolatry ("wormwood" - Deut. 29:16-18, Jer. 8:14, 9:13-15, 23:13-16). As the Franks united with the fallen church, its armies ("rivers" - Jer. 46:8, Ez. 29:3, 32:2, Is. 8:7) were corrupted by the false religion and spread it to a portion ("third") of the realm. This was when the use of icons and images was intensely debated and finally accepted as the norm. The western part of Europe became ruled by kings converted to the papal version of Christianity. This coincides with the 3rd Church, Pergamum, that brought in idolatry through the doctrine of Balaam, and the 3rd Seal with its scarcity of God's Word.

HEAD #3:

The Merovingians were a dynasty of the Franks, a Germanic tribe. Clovis, King of the Franks, defeated the last *magister militum* (senior military officer) of the western Roman empire in 486 AD, bringing an end to Roman centralized government and becoming the dominant power of a divided Roman realm. He then united all of Gaul under his rule, and allied his kingdom with the increasingly powerful papacy in Rome. The Franks brought the afflictions of the 3rd Trumpet judgment upon themselves as their armies ("rivers") spread the corrupt papal ("star" that fell) doctrines, image worship and idolatry ("wormwood") through the Frankish lands of the Roman realm ("third"). The spread of Catholicism was so successful that the papacy (Head #4) was finally able to exert itself in 752 AD to crown Pepin in place of the long-ruling Merovingian Franks, thus becoming the new legitimizing factor for rulers in a realm that wanted to be seen as Christian. This event brought about both the end of the Merovingian power (Head #3) and the successful establishment of idolatry in a third of the realm (Trumpet #3).

Time Period #4 (752 to 1299 AD)

TRUMPET #4:

The gospel is obscured (752 to 1299). As the papacy became politically dominant (in addition to already being ecclesiastically dominant since 538 AD), a long period of spiritual darkness afflicted the realm. Christ's righteousness ("sun"), the Scriptures ("moon") and true messengers ("stars") were obscured ("darkened"). The Bible was not made available and true messengers were persecuted. The truth about God, His Word and His sanctuary were suppressed as the papal system pointed people to an earthly system of priests and the church for salvation instead of to Jesus. This coincides with the spiritual darkness of the 4th Church, Thyatira, and the spiritual death of the 4th Seal.

HEAD #4:

The papacy is a system of ecclesiastical government under the pope. In 752, the pope provided Pepin III the moral authority needed to overthrow the last Merovingian king of the Franks. This established the papacy as the power that could legitimize Christian rulers, which came to be seen as necessary for any kingdom to be seen as a Christian kingdom. The papacy brought the spiritual darkness of the 4th Trumpet upon itself and the inhabitants of the land as the papal system obscured ("darkened") Christ's righteousness ("sun"), the Scriptures ("moon") and true messengers ("stars"). When the two electors, Albert and Philip, allied against the pope in 1299, they rejected the papacy's choice of emperor, and the Council of Electors took independent control over the election process.

This event brought an end to both the dominant political power of the papacy (Head #4) and the accompanying obscuring of the gospel (Trumpet #4) as it ushered in the dawn of the Protestant Reformation.

Time Period #5 (1299 to 1449 AD)

TRUMPET #5:

Turks torment the Byzantines (1299 to 1449). Messengers of Islam (fallen "star") obscured the gospel and Christ's character ("sun") with false doctrines ("smoke"). These beliefs originated from the desolate and sparsely inhabited Arabian desert ("bottomless pit" - Lk. 8:30-33, Mk. 5:9-13). Many who accepted these false doctrines eventually emerged as the coordinated fighting force of the Ottoman Turks ("locusts" - Ex. 10:12-15, Joel 2:4-5,25) to conquer and spread their message. They began attacking Byzantine lands in 1299. For the next 150 years ("five months") Ottoman rule extended over the Eastern Mediterranean and Balkans, controlling nearly all former Byzantine lands surrounding the city of, but not overtaking, Constantinople ("should not kill them"). They did not attack within the Roman realm during this time, where God's people ("tree") dwelt ("grass"; court/garden), but inflicted great hurt and terror ("torment") right outside their borders (note the eastern half of the Roman Empire, the Byzantine Empire, had long before ceased to be part of the Roman realm). When the Council of Basel failed in a last effort to form an east-west union (it disbanded in 1449), which could have provided military aid to Byzantium from western princes, all hope ended for the Byzantines. This ended the time of tormenting without killing as the Ottomans were released from the threat of an east-west union and free to pursue conquest of the Byzantine capitol.

HEAD #5:

The Council of Electors was an elite group of princes who elected emperors. When Pope Boniface VIII (1294-1303) pushed rulers too far, electors Albert and King Philip IV of France made a treaty against him in 1299 AD, which resulted in the Council gaining independent control over elections and exercising the real power over the crown. Religious and political councils became popular during this time period (conciliarism), trumping the monarchical power of popes and kings. This spurred on revolts from papal domination, occurring in Germany (Louis the Bavarian), England (Wycliffe) and Bohemia (Huss). The revolts, internal schisms and Ottoman threats were the primary topics of the ecumenical councils during this time. The Ottomans ("locusts") of the 5th Trumpet were taking over Byzantine lands during this period ("five months" - 150 years) but were holding off taking over the Byzantine capital of Constantinople ("torment" but not kill) and not yet touching western lands / the realm of Rome ("grass"), because of fear of an east-west Christian alliance. The Council of Electors brought the afflictions of the 5th Trumpet upon themselves and the inhabitants of the land as they fought against religious freedom movements and wouldn't agree enough amongst themselves or unite with the Byzantines to launch an effective military effort against the Ottomans. The Council of Basel (1431 - 1449), which attempted to reform the church and solve the crises of the realm, was the last and greatest effort to reunite the western and eastern churches. With its disbanding in 1449, the last hope of an east-west union dissolved, and from the Ottoman perspective, the threat of an east-west union dissolved. They were released from the dreaded possibility that the princes of western Europe would band together to defend Constantinople. They were now unleashed to pursue conquest of the capital of Byzantium ("kill them" - v. 5). When the Council of Basel failed (disbanded in 1449), it brought about the victory for pope/monarchy and the House of Habsburg (Head #6) over conciliarism and the Elector princes (Head #5). At the same time, it ended the time of the Ottomans tormenting the Byzantine Empire. Once again, like all the other Heads and Trumpets, the same event brought an end to both the Head and corresponding Trumpet.

Time Period #6 (1449 to 1840 AD)

TRUMPET #6:

The Ottoman's army slay many (1449 to 1840). When the Ottomans ("*horsemen*") were released from fear of a union of Christian powers after the failed Council of Basel in 1449, they were no longer restrained ("*loose*") from ending ("*killing*") the Byzantine empire. Their armies ("*river Euphrates*") made an enormous fighting force during this period ("*two hundred thousand thousand*"). They quickly conquered the capital in Constantinople and extended their land into eastern Europe and to the gates of Vienna, terrifying Europeans. They were known as a "gunpowder empire" ("*mouths issued fire and smoke and brimstone*"). Those in the realm who experienced these judgments did not change ("*neither repented they*") and continued to worship idols and perform treachery ("*murders,*" "*sorceries,*" "*fornication,*" "*thefts*"). In the late 1830s, Egypt attacked the decaying Ottomans, threatening to dominate the empire. European powers offered to help Turkey and on August 11, 1840, the Turkish Mustesbar for Foreign Affairs arrived in Alexandria and placed his nation's fate in the hands of an alliance of European Christian powers to negotiate with Mehemet Ali, Pacha of Egypt. This occurred exactly 391 years and 15 days ("*hour, and a day, and a month, and a year*") after the Ottomans were released to operate without the threat of a Christian alliance in 1449.

HEAD #6:

The House of Habsburg was an influential and wealthy family that ruled throughout Europe and were famous for strategic marriages (*Dan. 2:43*). The defeat of conciliarism and the Council of Electors at the Council of Basel (disbanded in 1449) was largely orchestrated by Frederick III of the House of Habsburg, which had acquired so much property and wealth that they came to exert dominant influence over the other electors. With Frederick's election (1440-93), the imperial crown remained with the Habsburgs for centuries (as Holy Roman Emperors until the abolition of the Empire in 1806 and then as Austrian Emperors). A large part of Habsburg land was in eastern Europe and they were seen as the defenders of Christendom from Ottoman aggression. However, this was also the time of the Protestant Reformation, and the Habsburgs brought the affliction of the 6th Trumpet upon themselves as they fought against religious freedom and the Protestant reforms and revolts. The success of the Ottoman's ("*horsemen*") expansion into Europe can largely be attributed to the religious disunity of Europe as rulers wouldn't support Habsburg efforts, and the Ottoman's attacks capitalized on the emperor's internal distractions. The Ottoman's expansion into Europe / Roman realm caused great fear and death ("*slay*") as many died in battles (on both sides) and millions died fighting against slave raids as hundreds of thousands of European were sold as slaves during this time period ("*an hour, day, month and year*" = 391 years and 15 days). As the Ottoman Empire declined and threatened the balance of power in the region (the "Eastern Question"), the great powers of Europe (Great Britain, France, Austria, Prussia and Russia) allied to save them. When Freemasons (Lord Palmerston, rulers and elite of Great Britain) successfully marginalized Metternich's (Austria/Habsburg) influence and orchestrated the Ottoman solution (July 15, 1840 Convention for the Pacification of the Levant), and at the same time Freemasons (Kossuth, etc.) leading the Hungarian Revolution against Habsburg rule finally gained the upper hand as Metternich gave in to their demands, it marks the transition of power from the conservative reactionary system associated with Metternich and Austria's House of Habsburg, to the liberal movement associated with Palmerston and Freemasonry. The same event (the resolution of the Eastern Question in 1840) that signaled the transition of power from the 6th Head (Habsburgs) to the 7th Head (Freemasonry), also brought the 6th Trumpet time period (Ottomans being loose to slay) to a close.

Time Period #7 (1840 to Second Coming)

TRUMPET #7:

Inhabitants made drunk (1840 to 2nd Coming). This last period of warning and judgment is described in detail in Rev. 14-18 (3 Angels' Messages and fall of Babylon). Intoxicating false doctrines ("wine") are spread to all the nations (Rev. 14:8). The period encompasses the pre-advent judgment (court scene of Dan. 7:13-14,22-27) that enables Jesus to receive the realm ("*kingdoms of this world are become the kingdoms of our Lord*" - Rev. 11:15), the unique end-time display of Christ in His church ("*mystery of God... finished*" - Rev. 10:7, Eph. 5:25-32, Eph. 2:19-3:21, Eph. 1:9-10, Col. 1:24-29), and Jesus' phase of ministry in the Most Holy Place during the heavenly Day of Atonement (Rev. 11:19). It also includes wars and rumors of wars ("*nations were angry*") and the 7 Last Plagues ("*wrath is come*" - Rev. 11:18, 16:1, 17:1), and ushers in the post-advent judgment ("*the dead...judged*").

HEAD #7:

Freemasonry is a fraternal organization with secrets. Freemasonry, and its web of secret societies, working through liberal western powers, gained the upper hand over the Habsburgs (Metternich was virtual ruler for the Habsburgs) when Lord Palmerston successfully orchestrated the treaty to save the Ottoman Empire from Egyptian takeover in 1840. Freemasonry achieved this monumental shift in power through (A) its spreading of new ideas (freedom, liberty and equality) and push for constitutions and nationalism that eroded Habsburg power within its territories, (B) its planning and implementation of revolutions (e.g. American, French) that illustrated governments can be overthrown, (C) its success in leading the Hungarian Revolution (and others), which had the largest effect on the Austrian government, and which brought Metternich (Austria/Habsburgs) to finally give in to their demands, (D) its close integration with the British elites and royal family, and (E) its successful orchestrating of the agreement to save the Ottomans as London became the new center of European affairs instead of Vienna. The history of these movements and revolutions are inextricably interwoven with Freemasonry. They are rooted in Masonic principles and largely initiated and implemented by Freemasons and the many other secret societies patterned after Freemasonry and started by Freemasons. Secret societies have their foundation in Freemasonry, and it has its foundation in Britain. British ideas, such as constitutionalism, spread across Europe and to the new world via Freemasonry. Lord Palmerston, most of the British royal family, key politicians, military leaders, clergy and many others were all Freemasons. Rulers in the Roman realm (now much of Europe, South America, USA, Canada, Australia, etc.) have been either Freemasons or ruling within the framework of a Freemasonry-shaped government. Freemasonry (the beast carrying the woman's daughters, apostate Protestantism) brings the afflictions of the 7th Trumpet judgment upon itself and the inhabitants of the realm as it rejects the 7th period's warning message (Three Angels' Messages) and instead promotes humanism, spiritualism and ecumenism, spreading the intoxicating "wine" of Babylon to all nations. The 7th Trumpet description highlights God's remedies as it encompasses the heavenly Day of Atonement ("*temple...was opened*" and "*ark of his testament*" seen) during which Jesus receives the realm ("*kingdoms of this world are become the kingdoms of our Lord*"), and the unique end-time display of Christ in His church ("*mystery of God... finished*"). The 7th Trumpet culminates in the 7 Last Plagues (similar to the blowing of Trumpets around Jericho once a day, but 7 times on the 7th day) when Freemasonry and the "*angry nations*" will finally be overthrown at Jesus' Second Coming. The same event, the Second Coming of Christ, brings an end to both the drunkenness of the wine of Babylon (7th Trumpet) and the reign of Freemasonry (7th Head) as Christ establishes His everlasting realm.

Timeline: Linking the 7 Trumpets and 7 Heads of Revelation

REVELATION'S 7 SUCCESSIVE TIME PERIODS							FINAL REALM
Covering the Christian Era during the 4th Kingdom of Bible Prophecy, the Roman Realm (168 BC to Second Coming)							
Time Period #1	Time Period #2	Time Period #3	Time Period #4	Time Period #5	Time Period #6	Time Period #7	Eternity →
7 TRUMPETS							Jesus' Realm "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (11:15)
The warnings and judgments afflicting God's rebelling people and those ruling over them.							
1. Trees and grass burned Jewish nation loses its homeland.	2. Mountain cast into sea Roman empire divides into many nations (Fall of Rome).	3. Waters become wormwood The spread of idolatry.	4. Sun, moon & stars are darkened Gospel is obscured.	5. Locusts Torment The Turks torment the Byzantines for 150 years.	6. Horsemen Kill Many The Ottoman's great army slay many for 391 years + 15 days.	7. Inhabitants made drunk False doctrines intoxicate all nations culminating in 7 Last Plagues.	
7 HEADS							
The ruling powers who reject present truth, cause the Trumpet judgments, and experience the afflictions.							
1. Roman Senate A political institution of great prestige and influence.	2. Roman Military A great conquering machine led by powerful generals.	3. Merovingians (Frankish Dynasty) A dynasty of the Franks, a Germanic tribe.	4. Papacy (Religious Organization) A system of ecclesiastical government under the pope.	5. Council of Electors An elite group of princes who elected emperors.	6. House of Habsburg (Royal House) An influential and wealthy family.	7. Freemasonry (Secret Society) A fraternal organization with secrets.	
31 AD	217	486	752	1299	1449	1840	
8. Papacy Image of the Beast							

CAUSE AND EFFECT: The pattern of Biblical judgment means that each Head causes and experiences the afflictions described in the corresponding Trumpet judgment.

Chapter 2

THE LINK BETWEEN JUDGMENTS AND NATIONS

In even a brief perusal of the 7 Trumpets, one quickly recognizes that they involve calamity, affliction and suffering on massive scales. The descriptions are full of unpleasant conditions and destructive forces like fire, violence, darkness and torment. These types of descriptions are not new in Revelation, but are found throughout the Bible, portraying the disasters that result when nations turn away from God's protective ways.

An example is found in Ezekiel 30, which contains a prophecy outlining the calamities Egypt would experience. The calamities are described as judgments of God (v. 14, 19) that occur at the hands of the king of Babylon (v. 10-11). Words like fire and darkness are used to describe the hardship and destruction they would experience through captivity (v. 18), scattering the people among other nations (v. 26), death (v. 5) and the desolation of cities (v. 7). The judgments also resulted in the rulers of Egypt losing power (v. 6, 18, 22, 25).

Bible writers use the trumpet to portray the sounding of a message or a warning of judgment. *"Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law" (Hosea 8:1)*. A voice with a message is also likened to the sound of a trumpet elsewhere in Revelation. *"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Revelation 1:10)*. *"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1)*.

Another example of divine judgment is provided in Jeremiah chapters 6 and 7. This passage provides excellent insight into how God's judgments relate to the sounding of a trumpet. When God sent Jeremiah to warn Judah that Babylon would overtake them, He likened His warning to a trumpet. *"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction" (Jeremiah 6:1)*.

Jeremiah goes on to give the warning, describing that hardships were already occurring and that worse calamity

would ultimately befall them. He points out that these hardships and pending destruction were happening because of their own actions (see also Jer. 4:17-18). Their wickedness and rebellion were causing God to depart from them, along with His protection and guidance, resulting in suffering at the hands of their enemies. *“As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited”* (Jeremiah 6:7-8).

The Trumpet warning spoke to two groups. The first group was God’s faithful people who were told to *“gather yourselves to flee”* (Jer. 6:1). Jeremiah also stated this previously in more detail. *“Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction”* (Jeremiah 4:5-6). The second group was God’s unfaithful people. He does not yet abandon the rebellious. He says to *“be thou instructed,”* or reprovved and corrected. *“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken”* (Jeremiah 6:16-17). Jeremiah’s writings make it clear that if they would turn away from doing harmful things to themselves and others, they could yet escape the disaster: *“At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them”* (Jeremiah 18:7-10).

The people would not change their ways. They would not listen to the trumpet. Because they rejected the trumpet warning and continued to break God’s law, even their offerings and sacrifices became useless. *“To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me”* (Jeremiah 6:20). Their law-breaking and cruelty developed to such a point that prayers offered on their behalf would be of no avail. *“Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee”* (Jeremiah 7:16). There is a point beyond which, judgment cannot be averted.

This story gives us insight into how God’s judgments work. A nation experiences a moral fall by persistently rejecting God and His laws. The judgment begins as this rejection of God causes Him to withdraw His protection in response to their choices, which allows forces to be put in motion that bring afflictions and disaster. Through it all, God sends warning messages to call individuals to repent and provide the faithful with instructions to escape the disasters. Eventually, after all have heard the warning, the nation more fully experiences the results of its choices. God has given mercy bountifully and endured long, but now the entity’s moral fall is completely matured and exposed. There are culminating calamities, such as captivity, violent destruction and loss of knowledge. Ultimately, the ruling entity can lose its privileges and the land be given over to another ruling power (Ezekiel 30:6,18-25. Amos 1:15, 2:2-3, 3:11). Thus, the judgment ends.

With these Old Testament examples in mind, we can apply the same pattern to the Seven Trumpets of Revelation. Since the Trumpets portray judgments, there must be specific nations or entities that rebel against God and receive the judgments. In addition, because nations bring judgments upon themselves when they reject God, and afflictions occur as a result of their own sins (see Hosea 5:8-15, Hosea 8, Jer. 30:15), there will be evidence that the very nations experiencing the Trumpet disasters play a part in causing them. In other words, the ruling entities, by their own action (or inaction), are responsible for the affliction and disasters in the Trumpets.

When a judgment causes the ruling power of a nation/entity to lose its power to rule, and leaves God's people to a new power, it follows that each Trumpet time period is associated with an identifiable ruling power. God's judgments are not random, but specific and just, falling upon a known entity. Thus, we could expect to find time periods in history that are not only characterized by the description in the Trumpet, but also by the length of time a ruling entity has power where the conditions of the Trumpet are manifest. We can also expect a shift in ruling power as each Trumpet transitions, and accordingly, we find this exact correlation in history. The rule of these powerful political entities and power shifts are carefully examined in this study.

The relationship between nations rejecting God and the resulting judgment is not vague or distant, but an intimate connection of guaranteed cause and effect. Because of this inseparable relation in the Bible between nations or powers experiencing a moral fall and the accompanying warning and judgment, this approach links the 7 Heads on the scarlet beast of Revelation 17 (the 7 consecutive ruling entities of the Roman realm) and the 7 Trumpets of Revelation 8-11 (the 7 consecutive judgments on the Roman realm). Each trumpets' symbolism will be examined, letting the Bible be its own interpreter. We will also study history closely to identify the corresponding dominant political influence and its rise and fall from power.

It is comforting that God always sends warnings that inform people of what is about to happen and how to avoid trouble. Trumpet messages are prophetic, signaling what is about to take place. God also gives each individual and nation plenty of time to hear and adhere to the warning. Even though so many earthly powers are allowed to perpetrate a multitude of evils in the land, God is in control, and His followers can have peace and knowledge of the bigger picture and eternal issues at stake. *"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? 7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:6-7).*

This assurance of a clear warning and ample time accompanying a Trumpet blast make it clear that God is reluctant to withdraw His protective power and send judgments upon any nation (*Jeremiah 4:19-22*). Those repentant souls who plead with God in prayer for those still in rebellion, those who understand the solemnity of just one lost soul, and those who *"do unto others as they would have others do unto them"*, gladly take up the role as watchman and help to sound the Trumpet as loudly as possible (*Ezekiel 33:1-11*).

As we study the Trumpet warnings and judgments of God as foretold in prophecy by the apostle John, let us always keep in mind our relationship to the sounding of the Trumpet. Are we (a) helping to sound it, (b) hearing it and repenting, or (c) hearing it and rejecting it?

The 7th Trumpet, being the last, is of special interest to people living today. It heralds the last warning to the inhabitants of earth, the final phase of Christ's intercession, the ultimate destructive encounter and the ushering in of an everlasting ruling entity. Revelation reveals many specifics of this final warning message, which goes out to His faithful and rebelling people. As the pages of history unfold, and Trumpet after Trumpet sounds, we are all wondering when the last warning will end. When will the loud blasts of the 7th Trumpet end as the warning message receives its last rejection, affliction destroys its last friend, and power transitions to its last and everlasting ruler? We will have to wait for the answer to this question, but each of us can answer a most important question...

Will I hearken to the sound of the trumpet?

Chapter 3

FIRE AND INCENSE

Much of prophecy is given in the language of the earthly sanctuary. For example, in Daniel 8, the little horn power casts down the sanctuary. In Revelation 1, Jesus is seen standing in the midst of the seven candlesticks and wearing priest's clothing. In Revelation 11, the temple of God is opened in heaven, and the ark of His testament is seen. The extensive use of sanctuary-related symbols in prophecy necessitates a study of the earthly sanctuary to accurately understand prophecy.

The key to understanding the symbols of the sanctuary is to know that the Israelites built a sanctuary that was patterned after another tabernacle, the great original. *"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it"* (Exodus 25:8-9).

The New Testament clearly defines the location and nature of the original tabernacle after which all others were patterned. *"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building"* (Hebrews 9:11).

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:1-5).

This heavenly tabernacle resides in heaven, with Jesus as its high priest. The earthly tabernacle serves as an illustration or shadow of actual events happening in heaven as Jesus ministers for us in the plan of salvation (Heb. 8:1-5). The way these symbols were used in the earthly sanctuary were designed to help us better understand the reality of Jesus' ministry in the heavenly sanctuary.

Each piece of furniture, vessel, participant, feast and ceremony had a larger meaning. For example:

- The passover lamb that was sacrificed on the 14th day of the first month represents Jesus' death on the cross (John 1:29,36, Rev. 5:12). Just like the lamb, Jesus was an innocent substitute as people would repent of their sins, placing them upon Him.
- The golden lampstand with the seven candelsticks (Ex. 25:31-40) represents God's communication system; how His Word is shared through Christ's church (Rev. 1:20). The oil in the lamps symbolize the work of the Holy Spirit and the light produced represents Christ and His character, which is shown to the world through His followers (Matt. 5:14-16).
- The earthly priest would sprinkle some of the blood from the sacrifice in the Holy Place, symbolizing Jesus sanctifying and enabling His followers to obey Him and have a healthy conscience (1 Peter 1:2, Heb. 9:9-14, Heb. 10:19,22).

The prophecy of the Seven Trumpets begins in Revelation 8:2 with a scene from the sanctuary involving altars, a golden censer, incense and fire. This scene sets the stage for the Trumpets to be sounded, providing important clues as to the nature, timing and purpose of the Trumpets.

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound" (Revelation 8:2-6).

In the earthly sanctuary system, every day, a priest would take coals from the altar of burnt offering (the altar in the courtyard), combine them with incense and place them on the altar of incense (the golden altar in the Holy Place compartment of the sanctuary) (2 Chron. 13:11, Lev. 16:12). The smoke from this incense would ascend and permeate the Holy Place and the Most Holy Place, even going out among the tents surrounding the courtyard. It was a continual burning before the Lord (Ex. 30:7-8). This represents the intercession and prayers of God's people being made acceptable by Christ through His continual intercession for them.

This connection between burning incense, the prayers of God's people and intercession reoccurs throughout the Bible. *"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalms 141:2). "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun" (Numbers 16:46).*

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John (Luke 1:9-13).

There were also examples of abuse of these sanctuary symbols, such as in the case of Nadab and Abihu. They filled

their censers with fire and incense and offered "strange fire" to the Lord. The fire was not from the altar of burnt offering but kindled from another source. This teaches that our prayers must be based in faith in Christ's sacrifice. That faith allows Christ to empower our lives (to live according to what we know is right) and make our prayers effectual (James 5:16).

Furthermore, there are many cases in the Bible where incense was burned to worship false Gods, such as Baal, the moon, stars and sun (2 Kings 23:5, Jer. 11:17, Jer. 18:15-17). There was also incense burnt by those who weren't appointed priests, such as Uzziah the king (2 Chron. 26:18-19), and Ahaz, which resulted in his slaughter (2 Chron. 28:3-5). There were many other cases where the burning of incense was done incorrectly, was an abomination, and God would not hear their prayers, resulting in judgments and destruction (Jer. 1:16, Is. 1:13-15, Is. 65:3-7, Mal. 1:10-11). Insincere prayers, lack of faith in Christ's sacrifice and praying to false gods, are all represented by misuse of the symbols and result in judgment. *"Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched"* (2 Chronicles 34:25).

The introductory scene to the Seven Trumpets, in Revelation 8 verses 2 to 4, presents a beautiful picture of intercession as God's people pray and Christ's righteousness makes the prayers effectual before God. However, in verse 5, the angel again takes the censer and fills it with fire from the altar of burnt offering, but instead of adding prayers and incense to it, he casts it to the earth. This indicates an absence of intercession, or an end of probation, which would result in destruction for those who had not repented. *"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours"* (Leviticus 26:31).

The Bible reveals that in addition to the ultimate end of human probation, that individuals, cities and nations are all given a time of probation, during which the Holy Spirit strives with them and Jesus ministers for them. They are given many chances and warnings to make choices that lead to health, happiness and life. When, after much striving, they prove themselves to be resolutely set in an evil and harmful direction, intercessory prayer becomes of no avail, and God reluctantly leaves them to the results of their decision. Their probationary time is over. They seal their fate by the choices they make.

The Amorite nation provides an example of this process. They were corrupt and practicing idolatry, yet God was willing to bear with them until the fourth generation. When their evil choices had fully matured, His judgments would fully fall on them, as He allowed their freedom of choice and the results of their choices to play out. *"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full"* (Genesis 15:16).

"...The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exodus 34:6-7).

The censer being cast down represents this end of human probation at large, but also the end of intercession during each of 7 time periods for the entity affected in each Trumpet. In the story of the trumpet sounding to Judah, the people's lawbreaking became so great that Jeremiah was instructed not to intercede for them anymore (Jeremiah 7:16). The coals of the fire that are placed in the censer, but not combined with incense, aren't useful in the sanctuary services. In the same way, believing in Christ's sacrifice (at the altar of burnt offering in the courtyard) or claiming the name of Christianity, yet not surrendering to Christ (faith) by continuing on (into the sanctuary) in

obedience with heartfelt prayer, submission and faith in Christ's merits (incense) to forgive and transform you, will not result in salvation through Christ's intercessory ministrations. Instead, the persistent and unrepentant sinner experiences the full result of their sins themselves.

The Trumpets reveal that Christendom has largely and repeatedly rejected Christ's ministrations. Yes, they have claimed His name in large numbers throughout the Christian era, ruling powerful nations and receiving an abundance of opportunity and blessings. Yet, in each phase of history, most of Christendom rejected the warning message of their day and suffered greatly as a result.

The sanctuary symbolism of the 7 Trumpets indicates a timespan that takes us from the time of Christ's ministry on earth, including His sacrifice on the cross and the beginning of His priestly ministry when He ascended to heaven (the priests took the coals into the sanctuary after the evening sacrifice), down to the very close of probationary time for all humanity, when His intercessory ministry finally ends and the last judgment is brought to completion. The completeness represented by the use of the number seven, along with clues provided by other parallel prophecies, also indicate that the succession of the 7 Trumpets covers the entire Christian era, from John's (author of Revelation) day to the Second Coming.

Let us pray for one another fervently and unceasingly, while Jesus yet offers His intercession and the Trumpet still sounds. *"The effectual fervent prayer of a righteous man availeth much" (James 5:16).*

Chapter 4

THE THOUGHT PROCESS

The points below provide an interpretive foundation and set of guiding principles for the following chapters. Many separate prophecies are referenced without going into detailed explanation about each, with the understanding that the reader will pursue further study as needed, allowing the focus of this book to stay on the Trumpets and Heads. The thought process behind linking the 7 Trumpets and 7 Heads of Revelation is here developed step-by-step.

Basic Principles

The thought process behind this study is rooted in three simple principles:

- **Precedents.** One of the main ways the Bible interprets itself is through precedents. For example, in the points below you will see several precedents used to establish guidelines for interpreting the 7 Heads. One of these is the well-known interpretation of the 4 heads on the Leopard in Daniel 7, which meaning is then applied to the 7 Heads on the beast in Revelation.
- **Consistency.** Another solid way to let the Bible interpret itself is to maintain consistency when interpreting prophetic symbols. If a prophecy is given in symbolic language, like the 7 Trumpets are, then symbols should be interpreted consistently across different prophecies as context permits. For example, the 4th Trumpet describes the sun, moon and stars being darkened. In Rev. 1:20, stars are explained to symbolize the messengers of God's churches. So, the beginning of a simple interpretation of the 4th Trumpet would indicate a time period where God's messages are darkened or obscured as God's true messengers are restricted from preaching.
- **Surrender to Jesus.** The unfolding of truth only proceeds as the heart surrenders to it. We are drawn to Jesus as we get to know Him. We get to know Him as the Holy Spirit reveals His qualities to us through Bible teachings, nature and providence. Each prophecy, like all topics and stories in the Bible, reveals something about Him and how His kingdom works. Appreciation and acceptance of Him propels the unfolding of prophetic meanings.

The Beast and Its Heads

1. A BEAST = A REALM

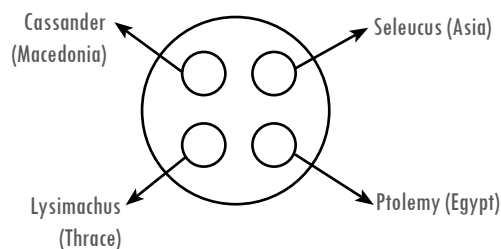
Let's start by looking at the 7-headed beast in Revelation 17. We know from Daniel, and other prophecies in Revelation, that a beast symbolizes a kingdom, or a realm (Dan. 7:23). A consistent application of the symbol of a beast, would mean that this 7-headed beast in Revelation 17 also symbolizes a realm, a single realm. The characteristics of a beast (realm), such as wings, heads and horns, are used to draw attention to a particular phase or aspect of that realm's power (such as papal Rome or divided Rome). Also, Revelation 12 and 13 reveal that Satan is the power behind earthly realms that persecute, and he identifies with his people.

This study uses the word "realm" to refer to the great empires or kingdoms symbolized in prophecy (similarly as done in Daniel 11:2 in reference to the "realm of Grecia"). This avoids confusion with terms historians use to distinguish between different phases of a realm, such as the Roman Kingdom (753-509 BC), the Roman Republic (509-27 BC) and the Roman Empire (27BC-476 AD).

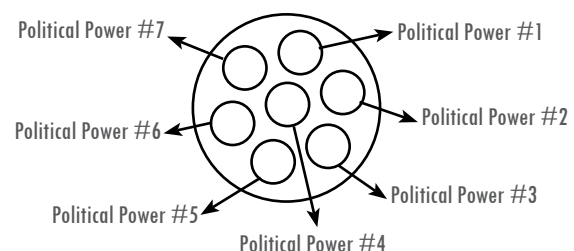
2. HEADS ON A BEAST = DIVISIONS OF POLITICAL POWER WITHIN A SINGLE REALM

Next, let's consider the 7 heads on the beast. Features on a beast, such as wings, horns and heads symbolize characteristics and powers that occur within the realm. The prophecy in Daniel 7 also describes heads on a beast, with its third beast being like a leopard, representing the third of four realms that would rule over God's people from Daniel's day to the second coming of Christ (Babylon, Medo-Persia, Greece, Rome) (these realms are also identified in the parallel visions of Daniel 2, 8-9 and 10-12). The leopard-like beast, representing Greece, has four heads, symbolizing a division of power (this division is also described as a horn breaking and being replaced by four horns in Daniel 8:8 and as a kingdom divided four ways in Daniel 11:4). After his death, Alexander the Great's (horn that was broken) generals fought for political power and finally settled down into four separate Greek jurisdictions (four horns). The Bible prophetically treats these divisions as part of one beast, or one kingdom, the third realm. A consistent application of the symbol of heads on a beast would mean that the 7-headed beast in Revelation 17 also experiences a division of power. This division would also occur within a single realm (one beast), not across multiple realms.

Realm of Greece
4 Heads on Leopard = 4 Divisions of Power
(Daniel 7)



Realm of Rome
7 Heads on Beast = 7 Divisions of Power
(Revelation 17)



Note: Revelation 12:2 describes the 7-headed beast as having some characteristics like the four beasts in Daniel 7. When a beast has characteristics from multiple realms it does not necessarily mean that the beast represents multiple realms. Because these characteristics are conspicuously listed in reverse order in Revelation, it

indicates John is simply looking back in time at the successive realms, whereas Daniel was looking forward in time.

3. THE SCARLET BEAST = THE REALM OF ROME

The realm in power from 168 BC until Christ's Second Coming is revealed in multiple prophecies to be the Roman realm during its various phases (e.g. republic, empire, divided, papal, Protestant). That the Roman realm is the last realm before Christ returns, and that it continues until Christ's return, is seen in several prophecies (Dan. 2, Dan. 7, Rev. 12, Rev. 13).

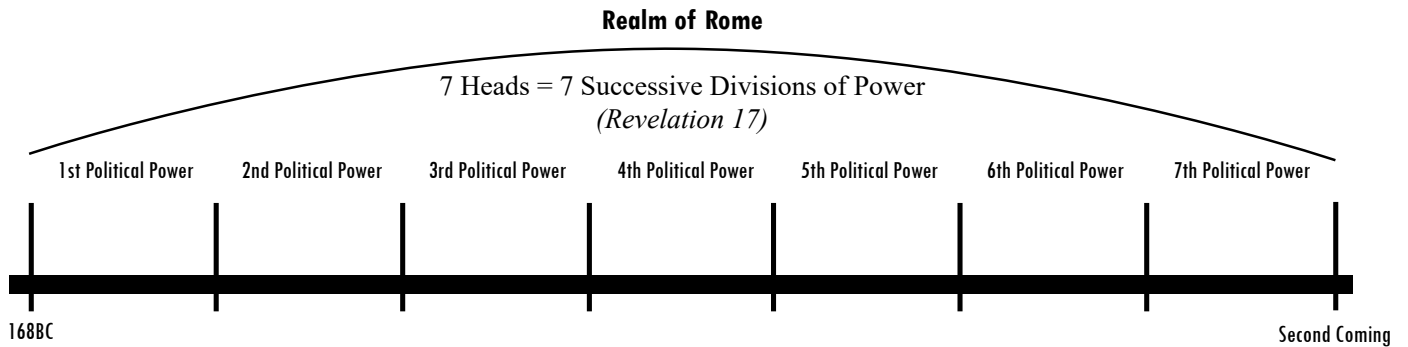
The beasts of Revelation 12, 13 and 17 have many ties and look the same, having 7 heads and 10 horns. The beasts in 12 and 17 are also red colored. In addition, they each are described as persecuting God's people during the Middle Ages (Rev. 12:14-15, 13:5-7, 17:6). The beasts in 13 and 17 are also blasphemous. The time periods and descriptions indicate these beasts represent the same Roman realm, with each prophecy emphasizing a different phase of its power (e.g. pagan, papal, Protestant).

Important: The Roman Empire is historically seen as ending in the late 5th century, but it is only Imperial Rome or central rule that ended. A divided Rome continued, and its territory continued to morph over hundreds of years. When Rome divided in 486 AD, its government decentralized into 10 tribes. These tribes then expanded their territory into the New World. Today, the Roman realm (the 4th realm of prophecy) includes the USA, Canada, Australia and other nations established by the tribes. Bible prophecy treats the Roman realm, though divided, as one prophetic unit, one beast, from before Christ's day until the Second Coming.

4. THE 7 HEADS = 7 SUCCESSIVE DIVISIONS OF POLITICAL POWER WITHIN THE ROMAN REALM

Because the 7-headed beast represents the Roman realm, then its heads would represent divisions of powers only within the Roman realm. This is consistent with the four divisions of power within the Greek realm as symbolized by the leopard with four heads and explained as one kingdom being divided four ways in Daniel. The political powers represented by the 7 Heads, would rise to power from within the Roman realm only.

The prophecy in Revelation 17 presents the 7 Heads as consecutive powers instead of ruling simultaneously, by the phrase "five are fallen, one is, and one is yet to come". Thus, the heads would represent 7 divisions of power that arise successively within the Roman realm.



Seven successive time periods are not unusual in Revelation, for the number 7 is used throughout to indicate successive time periods within a whole unit (7 Churches, 7 Seals, 7 Trumpets, 7 Thunders, 7 Last Plagues). This is similar to the week (whole unit), which contains 7 consecutive days (successive time periods). The use of the number 7 indicates completeness, or 7 periods spanned within a whole unit, so the 7 Heads stretch to cover the entire time period of the Roman realm (68 BC to Second Coming).

In contrast to the successive, conquering realms of Babylon, Medo-Persia, Greece and then Rome, the entities represented by the heads are already a part of a realm. They rise to power from within the Roman realm, and operate to influence and control existing governmental structures, whether it be imperial Rome or the 10 tribes of divided Rome (e.g. French, English, German).

The 7 heads on the scarlet beast represent 7 successive political powers covering the entire time period of the Roman realm.

5. ONE OF THE HEADS = PAPACY

In Revelation 13 the beast with seven heads is described as having one of its heads wounded. *“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Rev. 13:3)*. The characteristics of the beast reveal it represents the Roman realm when the papacy was ecclesiastically dominant from 538 AD to 1798 AD. The papacy received the deadly wound in 1798 but later revived.

Knowing the identity of one of the heads as the papacy gives us clues as to the nature of the heads. They are dominant multinational influences that work across the Roman realm’s territory. For example, after Rome divided, there were separate nations that no longer operated under centralized government rule (France, Spain, Italy, etc.). However, they continued to be classified as a single realm in Bible prophecy (one beast), so they are somehow tied together. The heads provide that ongoing centralized influence that ties the nations together.

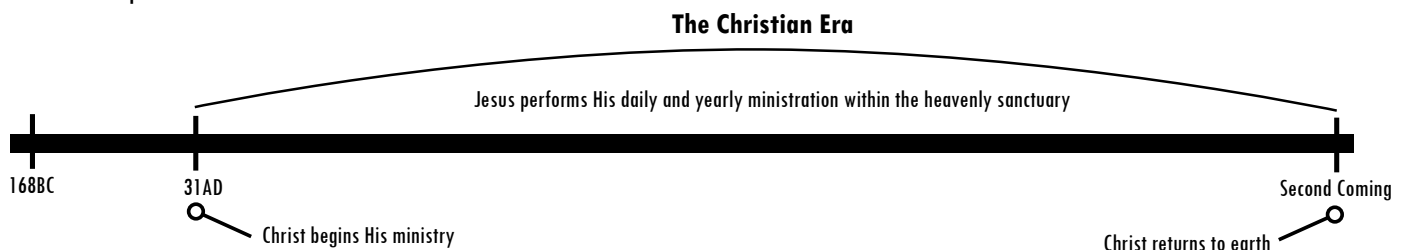
A dominant political power, such as the papacy, is not necessarily directly in charge of the biggest or most powerful nation(s). But it has extensive influence and exerts political control over those nations. In fact, especially as the Roman Empire divided into separate nations, we would expect successful political powers to be unconstricted by borders and active in multiple nations. The papacy was not necessarily a mighty nation in and of itself, but it had power to convince many other nations to obey it. In addition, since these political powers rise from within the same realm (Rome), we wouldn’t necessarily expect to always see violent battles for power, but more of a political positioning or out-maneuvering. Some shifts in power might even be seen

as a welcome and necessary response to a catastrophe or changing world and the needs of the citizens.

The 7 Trumpets

1. THE 7 TRUMPETS COVER THE TIME PERIOD OF THE CHRISTIAN ERA.

Before the Trumpets sound, an overview scene is provided (Rev. 8:2-6), which focuses on intercession. The filling of the censer with incense and prayers indicate a beginning of a time of intercession as Christ begins His ministry after His resurrection and ascension to heaven. The filling of the censer with fire and throwing it down indicate an ending of intercession as Christ closes His ministry and returns to earth at His second coming. This introductory scene sets the stage (intercession and judgment) and time frame (Christian era) of the 7 Trumpets.



The time frame is also supported by studying the parallelism used by Daniel and John in their prophecies. Each of Daniel's prophecies cover the period of time from his day till the second coming. They each parallel the other, repeating the same basic structure, but adding additional detail relating to the prophecy's theme. Revelation uses the same method, developing parallel prophecies and covering the time from John's day (when Christ's ministry begins in 31 AD) till the Second Coming. Note: Additional evidence for this time frame are presented during Trumpet #7.

The 7 Trumpets are presented sequentially, occurring one right after another. The use of the number 7 consistently indicates 7 successive periods within a whole (like 7 days in one complete week); in this case, 7 successive judgments covering the Christian Era with no gaps inbetween.

2. THE 7 TRUMPETS ARE JUDGMENTS ON NATIONS RESULTING FROM A MORAL FALL.

The language and symbols used within the prophecy of the 7 Trumpets, reveal that it is focused on warnings and judgments. Throughout the Bible, it is shown that nations receive God's judgments after experiencing a moral fall (Jer. 48:21-47, Jer. 49:12-16, Is. 47:6, Jer. 8:7-13, Ez. 5:10-11). Only entities and rulers that practice righteousness avoid God's judgment and stay in power, though it can take a long time to reveal the truly rebellious and wicked state they are in. This is the case because "the throne is established by righteousness" (Proverbs 16:12), "righteousness exalteth a nation" (Proverbs 14:34) and "mercy and truth preserve the king" (Proverbs 20:28).

As previously outlined, a nation experiences a moral fall by persistently rejecting God and His laws. This rejection of God causes Him to withdraw His protection and send judgments, which allows disasters to ensue. Through it all, God sends warning messages to call individuals to repent and provide the faithful with instructions to escape the disasters. Eventually, after all have heard the warning, God allows the nation to more fully experience the results of its choices. There can be great hardships and calamities, such as captivity, violent

destruction of cities, loss of knowledge, and ultimately, those ruling the nation can lose their power and another ruling entity takes over.

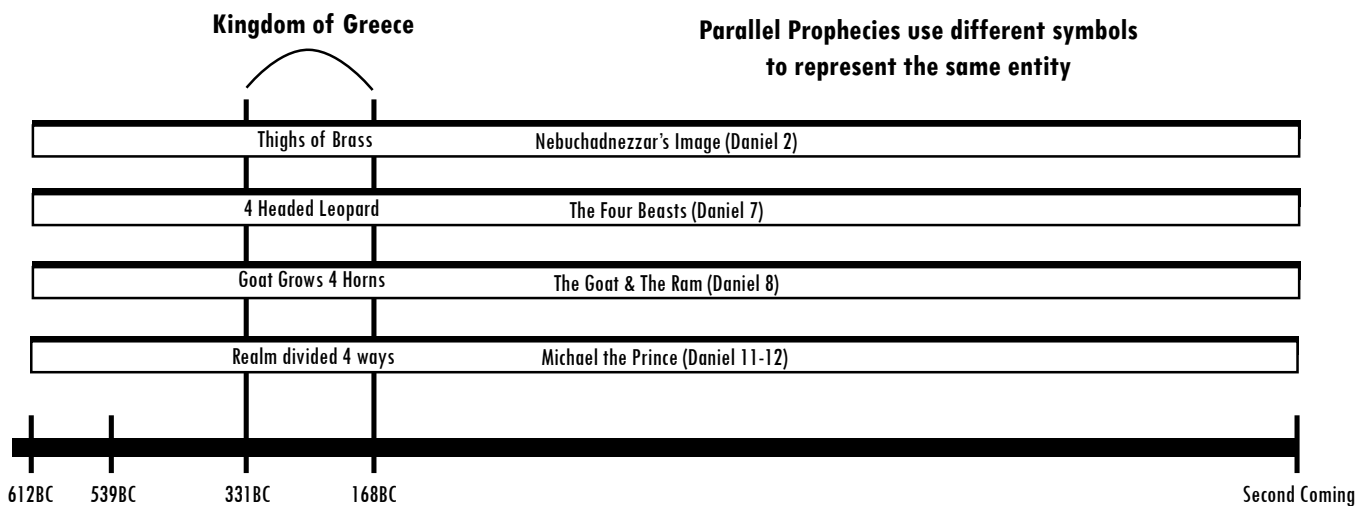
During this time of judgment, the focus is on warning God’s true followers so that they can escape to safety and avoid the destruction (plagues/wrath/vengeance) (Ez. 33:4, Luke 21:20-22, Rev. 18:4). The judgments affect ruling powers and the inhabitants of the land, who all have participated in rejecting the warnings (2 Kings 21:10-18). Eventually, after God has done everything that He can to save as many people as will be saved, and the nation has descended into even worse crimes against God, the nation’s fall is complete. This results in catastrophes and power being taken out of the hands of the ruling entity and given to someone else. God is in control of these events and thus takes responsibility for placing and removing ruling entities from power (Dan. 2:36-38, Is. 14:24-25, Gen. 15:16, Hag. 2:22).

The 7 Trumpets are judgments (plagues, wrath, calamities) on nations (the inhabitants of the land and its ruling entity) that result from a moral fall (persistent rejection of God and His messages).

Linking the 7 Trumpets & 7 Heads

1. THE 7 TRUMPETS AND 7 HEADS ARE PARALLEL PROPHECIES

As mentioned in the previous points, both prophecies cover the same time period and operate as parallel prophecies in revealing additional details about a story. Parallel prophecies are common in the Bible and we should look for the same to occur with the 7 trumpets. Prophecies throughout Daniel and Revelation parallel each other. For example, Daniel symbolizes the realm of Greece in four different parallel prophecies (see chart below), first as the thighs of brass on Nebuchadnezzar’s image, then the 4-headed leopard (leopard-like beast), then the goat with the notable horn that breaks into 4 pieces, and finally the realm of Greece divided toward 4 winds (Daniel 11). Each prophecy provides different details, expanding and clarifying on the theme and entities.



Seeing the same entity represented by different symbols in different prophecies and seeing the same time frame repeated in different prophecies is common. For the 7 Trumpets to be isolated from this parallelism would be unusual. Linking the 7 Trumpets to the same timeframes and entities that occur in other prophecies,

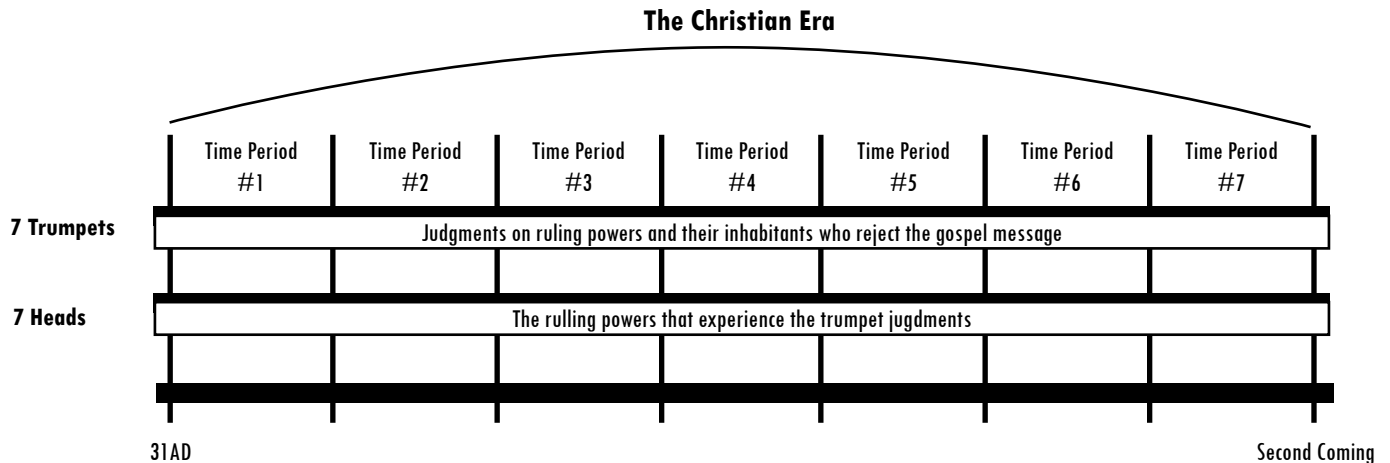
such as the 7 Heads, is a Biblical method, which seems well-designed to help us identify meanings and verify interpretations.

The prophecies in Daniel and Revelation use parallelism to unlock meanings and add detail. From a historicist perspective, Revelation builds a story:

- (A) The 7 Churches represent the spiritual condition of God's church over 7 different periods of the Christian Era. The time periods are sequential with no gaps between the time periods.
- (B) Similarly, the 7 Spirits (Rev. 4:5, 3:1) are not 7 different spirits, but rather represent God's wisdom and power through the work of the Holy Spirit within those 7 Churches during those same 7 time periods. Again, there are no gaps between the periods, which makes sense because there is no time when the Holy Spirit isn't at work in Jesus' church.
- (C) In like manner, the 7 Seals represent the conditions (persecution, leadership compromise, spiritual darkness, signs in nature) developing as God's people spread the gospel message over 7 different periods of the Christian era. The manner in which the 7 Seals are given also confirms its time periods are sequential.
- (D) The 7 Trumpets follow the same pattern of revealing characteristics of the 7 different periods of the Christian Era, occurring one right after another with no gaps in between. In addition, the 5th and 6th Trumpets actually provide specific time frames for their sounding, setting a precedence for the other Trumpets to also describe characteristics of large periods of time and not just singular or short-term events.
- (E) The 7 Heads continue to develop the Revelation story through parallels by revealing those who reject the gospel message and have control over God's people during those same 7 time periods.

2. SINCE THE 7 TRUMPETS OUTLINE SEVEN JUDGMENTS ON THE RULING POWERS AND INHABITANTS OF THE ROMAN REALM, THE TRUMPETS ARE TIED TO THE PROPHECY IN REV. 17 THAT IDENTIFIES THE SEVEN RULING POWERS.

The political powers brought forth in Bible prophecies are those that are most involved with the experiences of God's people. The seven judgments outlined in the 7 Trumpets are upon those responsible for rejecting the gospel message and persecuting God's people, namely those with political power over God's people. Since the seven judgments are tied to seven ruling powers, we are therefore tied to the 7 Heads that represent the seven ruling powers over God's people during the same time period.



The political powers ruling during the Christian Era are the heads on the scarlet beast, which are the political powers who successively rule within the Roman realm. Thus, the 7 Trumpets and 7 Heads would correspond to the same time periods. For example, the 1st Trumpet would be a judgment upon the 1st head of the beast, the 2nd Trumpet upon the 2nd head, etc.

Trumpet #1 = Warning and judgment against the first political power and rebelling inhabitants within the Roman realm.

Trumpet #2 = Warning and judgment against the second political power and rebelling inhabitants within the Roman realm. Etc.

Since the 7 Trumpets outline seven judgments on the ruling powers and inhabitants of the Roman realm, the Trumpets are tied to the prophecy in Rev. 17 that identifies the seven ruling powers.

3. SINCE THE 7 HEADS EXPERIENCE A FALL, WHICH REQUIRES JUDGMENT, THE HEADS ARE TIED TO THE PROPHECY OF THE 7 TRUMPETS WHICH OUTLINE THE 7 JUDGMENTS.

In Revelation 17, five of the heads on the beast are described as “fallen” (Rev. 17:10). Babylon is also described as fallen (Rev. 14), which later culminates in a complete fall (Rev. 18) and its associated culmination of judgment and destruction (7 last plagues). When the Bible tells of judgment being executed, or an entity losing power, it is the result of a moral fall. The fall of the heads would also be the result of moral falls. Here again, the falls and accompanying judgments of the heads, therefore tie the trumpets (judgments) and the heads (the ruling entities that experience the moral falls and resulting loss of power) together. One is needed to interpret the other.

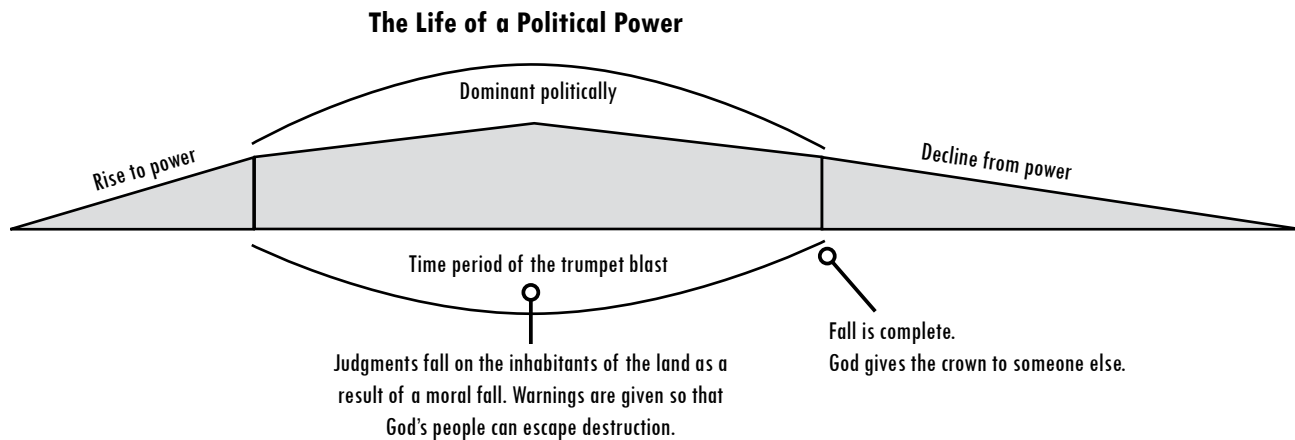
The 7 Heads morally fall, which ties them to the 7 Trumpets that outline their judgment.

Identifying the Heads

1. IS POLITICALLY DOMINANT DURING THE TRUMPET TIME PERIOD.

The time period of an individual head and its corresponding Trumpet represent the time period that the po-

litical power has the dominant political influence over the Roman realm (thus it is responsible for the moral fall and God’s judgment is just). The time period encompasses the peak of the political entity’s power. (Note that the entity may get quite weak by the time God places a new entity in power, but since they are still in power, they are considered the dominant power.) The political power may exist before and after the Trumpet is sounding, because powers take time to rise and decline, but during the trumpet’s blast the entity is the dominant influence. This is because God has given the entity power over His people when He took power from the previous entity. Thus it is responsible for the actions it causes against God’s people and its leadership in rejecting the gospel message.



The Trumpet time of judgment comes in the form of spiritual disasters and/or physical destruction as God withdraws His protection and gives them over to other forces, such as an invading army (e.g. Egypt given over to Babylon, Babylon given over to Cyrus’ army). The decline in an entity’s power begins before they lose dominance, and the entity may or may not still exert some degree of political power after that Trumpet ends. The end of a political power’s dominance marks the point when God gives the crown to someone else. The end of the power altogether, may come about quickly, or not occur for hundreds of years after they lose their dominance.

When identifying dominant powers through the history of the Roman realm, it is critical that we correctly understand the territory of the Roman realm. It is important to note that in our day, Roman land is now the territory of the nations of decentralized Rome (10 tribes), including the expanded territory of those nations (e.g. USA, Canada).

1. Anglo-Saxons (English)
2. Franks (French)
3. Alemanni (Germans)
4. Lombards (Italians)
5. Suevi (Portuguese)
6. Visigoths (Spanish)
7. Burgundians (Swiss)
8. Heruli (conquered in 493 AD and faded out of history)
9. Vandals (conquered in 534 AD and lost distinctive ethnic identity)
10. Ostrogoths (withdrew from Rome in 538 AD, and absorbed into the Lombard Kingdom)

During the time period of a Trumpet, the corresponding Head is the dominant political influence in the realm.

2. OVERTHROWS THE PREVIOUS DOMINANT POWER

A new political entity that rises into power, displaces the previous one, by its force of power or influence (e.g. Medo-Persia is responsible for overthrowing the Babylon realm and becomes the next dominant realm, and then Greece is responsible for overthrowing Medo-Persia and becomes the next dominant realm, etc.). It is common in Bible stories for God to allow one power to displace another power and refer to it as a judgment (Ez. 30:10-19).

When God spoke through Ezekiel, He told of how Israel's crown was given to Babylon and the Israelites were taken captive because of their sins. But He also said that Babylon would eventually be overturned, and so on, until the crown would finally be given to Christ and sin would end.

"The word of the LORD came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city... Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn [Medo-Persia overthrows Babylon], overturn [Greece overthrows Medo-Persia], overturn [Rome overthrows Greece], it: and it [Judah's kingship] shall be no more, until he come whose right it is; and I will give it him [Christ's eternal realm]." (Ezekiel 21:18-19, 24-27 KJV).

There is an unbroken succession of power as the crown is passed from one entity to the next. This is the same with the political entities (7 Heads) within the Roman realm (beast) ("7" indicates 7 successive units within a complete whole). There is an unbroken succession of power, as only one entity can be politically dominant at a time. Thus, if a particular political power is identified, the power before and after it can be identified by determining who it overthrows and who overthrows it. This guideline will be very clearly illustrated as we study the history of these political entities.

A dominant power is responsible for overthrowing the previous dominant power. A dominant power is overthrown by the next dominant power.

3. CONTROLS THE SEATS OF POWER

For a political entity to be considered dominant, it needs to establish control of the crown in the most powerful nation(s) of the Roman realm. This means it would have the power to determine or ruin emperors and government leaders. It would also have a strong cultural and economic influence over the region. The date power shifts from one entity to the next, and therefore the start of a new Trumpet time period, can be identified by determining when the political entity gained the power to establish who sits on the seat(s) of power. This can mean that someone within the entity itself sits on the throne, or that it chooses or legitimizes who does sit on the throne. Note that a political entity can be seen as quite weak by the end of its reign, but it is still in the

power position until the next entity takes over. Identifying the seat(s) of power in the realm is accomplished by determining the location of the mightiest nations within the realm.

Being the dominant political power or “emperor chooser”, doesn’t mean that the political entity is in control of all events. On the contrary, many of these political entities are often suppressed and undermined by the emperors themselves. It appears the struggle for power and in-fighting are constantly manifested throughout the history of the Roman realm. The power that legitimizes the ruler and the ruler himself often have a troubled relationship of constantly attempting to subjugate the other.

Being a dominant political power means sitting on, determining who sits on, or legitimizing who sits on the seat(s) of power.

4. TIME OF DOMINANCE CORRESPONDS TO THE TRUMPET TIME PERIOD

The Trumpets include descriptions of judgments that affect the inhabitants of the land of the ruling political entity. Remember that God’s judgments are not haphazardly given, but fair and affect an identifiable entity or group of people. The time period that one political entity is dominant is characterized by one Trumpet judgment. This includes any time prophecies given in the trumpet. For example, in the 6th Trumpet, a period of time for the judgment to occur is defined. The time period would then also designate the length of time the ruling entity is dominant.

The time period of a political power’s dominance is characterized by the events described in the corresponding trumpet.

5. CAUSES TRUMPET CALAMITIES

The actions of a ruling power in rejecting God’s laws bring about the conditions described in the Trumpet. Since nations bring judgments upon themselves, the conditions of the Trumpet can be linked to the actions (or inaction) of the ruling power. This relationship between nations rejecting God and the resulting judgment is not vague or distant, but an intimate connection of Biblically guaranteed cause and effect. Thus, the descriptions of a Trumpet provide insight into the political environment of the time period and the events with which ruling entities are primarily dealing.

Cause and effect. Since nations bring judgments upon themselves, there will be evidence that the calamities described in the Trumpets will be caused or allowed to occur by the nations themselves.

Summary of Guidelines

The guidelines for linking the 7 Trumpets to the 7 Heads of Revelation are summarized as follows:

- ▷ The beast of Revelation symbolizes the Roman realm, and its 7 heads symbolize 7 successive divisions of political power within the Roman realm (a beast = a single realm). One of the heads is the papacy.
- ▷ The 7 Trumpets are judgments (afflictions, plagues, calamities) on nations (inhabitants of the Roman realm and its ruling political powers) that reject the gospel message and have control over God’s people during 7 successive time periods (with no gaps between) stretching from Christ’s day until the Second

Coming.

- ▷ Judgments occur as a result of a moral fall by a nation and its ruling political powers. The Heads reveal the identity of those political powers. The Heads on the beast are said to have “fallen” (Rev. 17:10), which includes a moral fall and accompanying judgment. The Trumpets reveal those judgments. Thus, the 1st Trumpet coincides with the reign (politically dominant phase) of the 1st head on the beast, the 2nd Trumpet coincides with the reign of the 2nd head on the beast, etc. This places these two prophecies on parallel timelines, a common occurrence in the Bible as later prophecies parallel and expand upon the first.
- ▷ During the time period of a Trumpet, the corresponding political power (Head) has a multinational and dominant influence in the realm. This means sitting on, determining who sits on, or legitimizing who sits on the seat(s) of power. A dominant power is responsible for overthrowing the previous dominant power and a dominant power is overthrown by the next dominant power. We can then expect a shift in dominant power as each Trumpet transitions, and future chapters will demonstrate this exact correlation in history.
- ▷ The time period of a political power’s dominance is characterized by the events described in the corresponding Trumpet. Since nations bring judgments upon themselves, the conditions of the Trumpet can be linked to the actions (or inaction) of the ruling power. This relationship between nations rejecting God and the resulting judgment is not vague or distant, but an intimate connection of Biblically guaranteed cause and effect.
- ▷ The territory of the Roman Realm includes the expanded territory of the 10 tribes (Dan. 7). Thus, the USA is part of the Roman Realm.
- ▷ When unlocking prophetic symbols, they should be interpreted consistently and in line with precedents, to let the Bible interpret itself. As we are drawn to and surrender to Christ, prophecy becomes ever clearer. We can see prophecy unfold as His love and long-suffering are revealed during each stage of history and He is proven right and just in all His judgments.

What to Expect

In this study, each Trumpet and corresponding Head are examined to see how they fit into the guidelines established in the thought process outlined above.

1. First, the symbolism of a Trumpet is examined, which reveals the conditions, characteristics and political environment of the time period.
2. Second, the dominant political power (Head) during the time period is identified in history, ensuring it meets all of the requirements, including bringing the affliction on itself by its own actions, controlling who sits in the seats of power, and being responsible for the overthrow of the previous power.
3. Finally, the transition of power to the next entity (Head) is described and pinpointed in time.

These correlations in history are herein laid out showing how these two prophecies are inextricably linked. Remarkable events bind the prophecies, as amazingly, the same event brings about the close of both the Trumpet affliction and the ruling entity’s loss of power.

Chapter 5

TRUMPET #1: THE JEWISH NATION LOSES ITS HOMELAND

31 AD - 217 AD

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Revelation 8:7).

When looking for meanings of the symbols used in prophecy, the first place to look for answers is within the same book of the Bible, in this case Revelation. Then, the rest of the Bible, especially other prophetic books like Daniel, are examined to find the answers. In the case of this First Trumpet, we can find many references in the Old Testament to the symbols that are used.

THE 1ST ANGEL SOUNDED: God's church (angel/messenger - see Revelation 1:20 and 12:1) sounds the warning message to God's rebelling people to repent, and to God's faithful people to escape the judgment.

HAIL, FIRE AND BLOOD: Hail is used in the Old Testament to represent judgments from God (*Job 38:22-23, Ps. 18:13, Is. 28:2*). Fire also represents God's wrath and symbolizes destruction (*Jer. 21:8-14, Ez. 21:31-32, Job 31:12*). Blood symbolizes death (*Lev. 17:11, Deut. 12:23, Jer. 18:21*). God used these symbols in a prophecy describing judgments on Gog for invading Israel: *"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone"* (*Ezekiel 38:22*). In using the symbols of hail, fire and blood, the first Trumpet immediately establishes the Trumpets as being judgments that result in destruction.

THIRD PART: The First Trumpet, as well as others, affects a third part, which is a significant portion, but not the whole. Similarly, Ezekiel prophesied of the destructive judgments to be brought upon Jerusalem, which were divided into thirds (*Ez. 5:12*).

TREES: Trees are often used in the Bible to symbolize people (*Is. 61:3, Ps. 1:3, Judges 9:8-9, Ez. 17:24, Dan. 4:10,22*).

Jeremiah describes the fruit-bearing and flourishing trees planted near a river as like the righteous who constantly drink the water of life through faith in Jesus and study of His word. *"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit"* (Jeremiah 17:7-8). The Fifth Trumpet also refers to trees and connects them to men. *"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads"* (Rev. 9:4).

BURNT UP: The burning of trees was foretold a number of times in the Old Testament. Though God's people were described as healthy trees, the time came when Ezekiel portrayed Israelites as trees that had become fuel for the fire. He prophesied that the inhabitants of Jerusalem were to be given to the fire. *"Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord GOD"* (Ezekiel 15:6-8).

Other prophets also portrayed the Israelites as trees being burned at different times in their history. *"The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal."* (Jeremiah 11:16-17). *"For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother"* (Isaiah 9:18-19). *"Moreover the word of the LORD came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein"* (Ezekiel 20:45-47).

In the Gospel of Luke, John the Baptist declared that the time had come when the trees (representing the Jewish nation) would be cut down and cast into the fire because they were not bringing forth fruit and would not repent. *"And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire"* (Luke 3:9).

Jesus also foretold of the pending disaster in Judea, the destruction of Jerusalem and the resulting captivity and dispersion of the Israelites. *"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"* (Luke 21:20-24).

These events are not something that God wanted to happen. Nor does He remove His protection easily or quickly. In fact, Jesus agonized and wept over Jerusalem and likened its people to chicks that He wanted to gather under

Him like a mother hen. He knew what was in store for them if they would continue to ignore the warnings, and He did everything possible to help them. *“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate”* (Matthew 23:37-38). *“And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation”* (Luke 19:41-44) (see also Matt. 24:2, Micah 3:12).

Jesus' deep emotion and tender care for Israel was also made apparent when He was on the way to the cross. There were many women following the procession who were moved with pity and were wailing for Him. Jesus, seeing ahead to the time of Jerusalem's destruction, was not thinking of His own sufferings, but was thinking of the women's future and had pity for them. He tried to warn them, likening Himself to a green tree, innocent and righteous and letting them know that what was being done to Him would be an even worse experience for a dry tree. *“But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?”* (Luke 23:28-31).

The prophecy in Daniel 9 foretells the exact date when the nation of Israel sealed its rejection of the gospel, forfeited its position as God's chosen representatives to the world, and unleashed its own disaster. The chapter states that seventy weeks were given to Daniel's people (the Israelites), during which they would rebuild the walls of Jerusalem, and in the last week the Messiah would conduct His ministry, be put to death and the covenant confirmed. After the allotted time was over, if the Jews still rejected Him, then the city and sanctuary would be destroyed and there would be wars and destruction.

The seventy weeks began with the decree to rebuild Jerusalem (Dan. 9:25), which occurred in 457 BC, by King Artaxerxes. When applying the day equals a year principle for prophetic time period interpretation, sixty nine weeks equals 483 years and takes us down to 27 AD. It was that exact year when Jesus Christ began His ministry when baptized by John in the Jordan river and anointed by the Holy Spirit (Messiah means anointed). Three and a half years later Christ was killed on the cross bringing the need for sacrifices to an end as He fulfilled the ceremonial symbolism (Dan. 9:26-27 - Messiah is cut off, but not for Himself, and in the midst of the week He causes sacrifice to cease). Christ and His apostles focused on taking the gospel message to the Jewish nation from 27 AD until the year 34 AD (Dan. 9:27 - He confirmed the covenant for one week). At the end of those seven years, the leaders in Jerusalem rejected the appeal by Stephen and stoned him to death. After this, the gospel went to the Gentiles, and the nation of Israel was no longer a nation given a special status by God. Individual Jews are entitled to salvation just like anyone else who accepts the gospel message, but the Israelites as a nation were no longer the chosen instrument of God to disseminate His truth to the world.

With this background of the Israelites being prophetically portrayed as trees being given to the fire, Luke saying that the time had come when they were to be cut down and given to the fire, Jesus warning of the pending suffering of dry trees, destruction of Jerusalem and resulting captivity, and prophecy pinpointing the date of 34 AD as the sealing of their rejection of the gospel, the situation reveals that the time of the First Trumpet was underway. The trees were now to be burned, meaning that the Jewish nation was to be reluctantly given over into the hands

of their enemies.

Thus, we can expect that during this time period of the First Trumpet, there would be much trial, destruction and death upon the Jews. This situation would also characterize the political environment within the Roman Empire, which was led by the Roman Senate as the dominant political influence during this time (31 to 217 A.D.). The blasphemy and cruelty of the Romans, and the persistent refusal of the Jews (who were part of the Roman Empire), to submit to the authority of the Romans caused revolts and wars. It was a time of turmoil and afflictions, not only for the Jews, but for the Senate, Roman rulers, army and other inhabitants of the land.

The Jews had become inhabitants of the Roman realm in 63 BC when Judaea became a client kingdom of Rome as general Pompey subdued Judaea. In the first century AD, tensions began to escalate. In 40 AD, emperor Caligula proclaimed himself divine, demanding everyone worship him and tried to place a statue of himself in the Jewish temple in Jerusalem. The emperor also stated concerns about the potential threat of the Jews. Other observers commented that the Jew's society seemed to start to unravel causing internal dissensions and terrorism.¹ The Bible also refers to a difficult time for the Jews *"because that [emperor] Claudius had commanded all Jews to depart from Rome"* (Acts 18:2).

By 66 AD, the Jews had in fact become the "most persistent internal source of military challenge" to the Romans.² At that time, during the reign of Nero, a Jewish uprising occurred. Nero wanted to be worshiped as a god. Roman troops killed three thousand six hundred Jews, which launched a cycle of increasing violence. The Jewish army defeated Rome's 12th Legion, killing the entire rear guard. A successful ambush by Jewish rebels at the Battle of Beth Horon shocked the Roman leadership, in which 6000 Roman troops were killed and many more wounded.

These events led to more battles as Roman troops began to gain control of the countryside around Jerusalem. Galilee was subdued in 67 and Transjordanian lands in 68. Titus finally sacked Jerusalem in 70 AD. The Second Temple was completely demolished, after which Titus's soldiers proclaimed him imperator in honor of the victory. Jerusalem was taken and much of the population killed or dispersed. Josephus claims that 1,100,000 people were killed during the siege, of which a majority were Jewish. There were also 97,000 captured and enslaved. Many fled to areas around the Mediterranean. As predicted in Daniel's prophecy, the Jew's sanctuary and city were indeed destroyed.

GRASS: The dwelling place of the trees. In addition to a third of the trees burning in this prophecy, all of the grass burns. The word translated to grass in Revelation 8:7 (Greek=*chortos*) means a court or garden, like a field or pasture with vegetation. Isaiah pictures God's people as trees growing among the grass: *"And they shall spring up as among the grass, as willows by the water courses"* (Isaiah 44:4). Ezekiel also describes people as trees in the field being nourished by the rivers (*Eze. 31:3-4*). The grass would thus symbolize the place where the trees dwell. (Note: Grass is also likened to people, specifically that people can have little power, are vulnerable and can fade quickly off the scene (*Is. 37:27, 40:6-8, Ps. 37:2, 103:15, 2 Ki. 19:26, James 1:10-11, 1 Pet. 1:24*), however, since all of the grass burns but only a third of the trees burn, it indicates a different meaning for the two symbols.)

With the trees representing Jewish people, the grass represents their dwelling place, the homeland of the Jews. Indeed, not only were the sanctuary and Jerusalem completely destroyed, but the surrounding towns were desolated. The Roman generals weren't only after Jerusalem, they determined to overrun the whole area.³ The Jews' homeland was destroyed (all the grass), yet many Jews survived (two thirds of the trees), and found refuge especially in Parthia. Remember that Jesus included not only those in Jerusalem, but also those in Judaea, when he warned them to flee.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24). The destruction of the Jewish homeland was also prophesied long before Christ (Deut. 28:49-52).

The destruction of Jerusalem was a dramatic event for the Jews all over the world. They had depended on it in order to observe the yearly festivals. But this event was by no means the end of the matter. Titus even went on to depict the Jewish religion as "not worthy to exist."⁴ These events inflamed resentment not only throughout the Roman Empire, but in the rest of the diaspora in neighboring countries. Many Jews were forced to become gladiators and slaves, and Vespasian, being credited with building the Colosseum, mostly used Jewish labor to complete the project.⁵ The Romans aimed to subjugate the entire land of Israel. Thus, threats and revolts continued by the Jews, and suppression and harassment continued by the Romans.

In the year 116 AD, the Jews of the eastern Mediterranean revolted and were violently suppressed. Jewish resistance to Roman dominion had become common throughout the various provinces. It was during this time that the Rabbi Akiba sought to inspire the dispersed of Israel throughout all countries to rise up and join together in a holy war.⁶ Revolts broke out throughout Egypt, Palestine, Asia Minor and Mesopotamia. Rebel forces contained Jews as well as malcontents in general and others opposed to the Romans. The threat to Rome was formidable and hundreds of thousands of Roman citizens were slaughtered by the Jewish rebels.

The revolt occurred when emperor Trajan was on an expedition against Parthia. He underestimated the strength of the insurgency as "the new provinces had risen in revolt, and so had the Jews in a vast arc from Cyrene to Mesopotamia, with catastrophic results in Cyrene, Egypt and Cyprus."⁷ The force and extent of the rebellions were instrumental in causing Trajan to withdraw from Parthia. Historians note the possibility that the riots were organized in response to Trajan's invasion.⁸ Cary and Scullard's book, *A History of Rome*, states that the rebellion in Judaea that endangered Trajan's rear, "had no doubt been prearranged with the Parthian king"⁹ and the "insurrections were the result of a concerted plot in which the Jews of the Dispersion co-operated with those of Palestine."¹⁰

Again in 132 AD, the Jews revolted in Palestine under the leadership of Simon Barcochebas, who was acclaimed as a Messiah. The Jews took fifty fortified cities and nine hundred and thirty-five open towns, plus, they took back Jerusalem.¹¹ The Roman army starved out one district after another, finally subduing the country in 135 AD. Though Roman victory was eventually won, Rome experienced considerable losses. The fighting lasted for three years, during which 580,000 Jews were killed.

This further dispersed the Jews throughout the world as they were prohibited from setting foot in Jerusalem under penalty of death. Emperor Hadrian went to great lengths to eliminate the Jewish presence in Judea. Thus, the affliction continued as Judaic scholars were executed, sacred writings burned, and many Jews were forced to become slaves. The name of Jerusalem officially ceased in 130 AD, and later the province was renamed Syria Palaestina as in the eyes of Rome "the Jews had ceased to exist as a nation in their own land."¹² There was never a time prior had "so determined a war of extirpation been waged against the Jewish nation and religion."¹³

"It is indeed almost impossible to realize the desolation of the land. To the Roman legions it had from the

first been a war of extermination against the Jews of Palestine, and all subsequent measures taken by the government were in accordance with this view. Everywhere the country had been laid waste, and with a ruthlessness for which no plea can be assigned but that of exasperation - not only were cities razed, and hamlets burnt down, but even the fruit-trees and vines were destroyed... What of the city of Jerusalem had formerly risen from its ashes was again levelled with the ground."¹⁴

This third major Roman-Jewish war devastated the Jew's homeland, forcing a shift of focus of religious, cultural and political life to the Babylonian community.

"Modern historians have come to view the Bar-Kokhba Revolt as being of decisive historic importance. The massive destruction and loss of life occasioned by the revolt has led some scholars to date the beginning of the Jewish diaspora from this date. They note that, unlike the aftermath of the First Jewish-Roman War chronicled by Josephus, the majority of the Jewish population of Judea was either killed, exiled, or sold into slavery after the Bar-Kokhba Revolt, and Jewish religious and political authority was suppressed far more brutally."¹⁵

End of the 1st Trumpet time period

Throughout this time period of Roman suppression of the Jews, especially after the destruction of Jerusalem, many fled to the Babylonian community and other destinations in the Parthian Empire, which allowed considerable religious freedom and already contained large Jewish communities. Outside of their homeland, the area of Babylon was one of the most important centers of Judaism. The Parthian rulers not only allowed the Jews to worship as they pleased but they were also very protective of the Jews, and the Jews would fight for Parthia.

"Under their [Parthian] government the Jews enjoyed not only liberty and peace, but even a kind of independence. This is the more remarkable, as the same benefits were not extended to their Greek and Syrian subjects... Some towns in Parthia were almost wholly held by Jews. Thus the cities of Nahardea and Nisibis - afterwards so celebrated for their colleges - were fortified and almost exclusively occupied by Jews, who there deposited the annual tribute for the temple, which was sent to Jerusalem under a strong escort."¹⁶

Vast numbers of Israelites lived in Parthian lands, even holding positions of power. Josephus refers to two tribes subject to the Romans, and then the "immense multitude... not to be estimated by numbers" of Israelites beyond the Euphrates who were not subject to the Romans.¹⁷ The Euphrates River was the recognized border between the Roman and Parthian Empires at the time of Josephus.

The Jews have a long history of being in Persia (Parthia). They were first taken captive to Babylon in 597 BC by Nebuchadnezzar. Daniel and other Israelites were given high positions of authority in the Empire. When Cyrus the Great gave permission to return to Judea, many returned, but even more stayed in Babylon and surrounding areas. The story of Esther also reveals Israelites in positions of leadership, as well as large numbers of Jews living in Persia. The large numbers of Israelites did not just disappear, they remained in the land of Babylon, which eventually became Parthia. Jews flourished and multiplied there.¹⁸

In the book *Parthia: The Forgotten Ancient Superpower and Its Role in Biblical History*, Steven Collins combs through historical evidence, showing that the Parthian Empire was largely made up of Israelite tribes and that the ruling Arsacid dynasty were descendants of Phares and King David.¹⁹ Remarkably, the Arsacids ruled in Parthia for almost five centuries. He outlines cities within Parthia with Hebrew names, including the capital city named after Isaac.

Other links are made by the Hebrew-Semitic words found in the Parthian language, Semitic inscriptions on their coins, historical similarities, clan names, Biblical references, and other sources. He asserts that "the Parthian Empire was dominated by the reunited and revitalized tribes of Israel ruling over native populations who had previously been Israel's captors."²⁰

While Parthia was strong and sympathetic, the Jews had a place to flee, regroup and foment more rebellion. In fact, the Jews in Palestine "turned to Parthia for liberation."²¹ The Jews were "accustomed in Jerusalem from early times to look to the East for help, and aware, as the Roman procurator Petronius was, that the Jews of Babylon could render effectual assistance, [and] Babylonia [in Parthia] became with the fall of Jerusalem the very bulwark of Judaism."²²

Parthia was the second greatest power in the world next to Rome.²³ Along with the internal problem of the Jews, Parthia became a challenging problem to Rome, and even when Rome won battles, "the cost was greater than their winnings."²⁴

The struggle between Rome and Parthia ended in 217 AD when they had their final battle. The Romans, under emperor Caracalla, had won some key victories. However, Caracalla was assassinated and his successor, Macrinus (the first emperor not of senatorial rank), took over the fight with the Parthians at Nisibis and negotiated a peace treaty. In spite of the treaty, the battles had so weakened the Parthian empire that one of their vassals was able to successfully take over.²⁵ The vassal, known as the Sassanids, began to subjugate surrounding territories and by 224 AD defeated the last Parthian king, Artabanus, of the dynasty of the Arsacidae.

With the last Roman-Parthian war that led to the crumbling of the Parthian Empire, the Jews lost the support they had under the Parthian kings, and an era of revolt was brought to an end. This coincides with Macrinus' take-over of the crown and putting an end to the last Roman-Parthian war.

When Macrinus successfully carried out a plot to become the first equestrian emperor and put an end to the last Roman-Parthian war, it brought an end to the era of Senate dominance over the crown and an end to the era of wars with Parthia and the Jewish revolts that plagued the realm. The same event brought both the time period of Head #1 and the 1st Trumpet to a close.

IMPORTANT EVENTS:

- 6 AD - Judaea becomes a Roman province.
- 26 - 37 AD - Tensions increase.
- 39 AD - Herod Antipas plans a rebellion against Roman rule with the help of Parthia. He is caught and exiled.
- 40 AD - Emperor Caligula proclaimed himself divine and demanded worship causing Jewish riots.
- 48 AD - Insurrection in Galilee put down by Romans.
- 66 AD - Rome kills 6,000 Jews and rebellion erupts. Jewish army defeats Rome's 12th Legion. Jews kill 6,000 Roman troops at the Battle of Beth Horon.
- 67 AD - Rome subdues Galilee.
- 68 AD - Rome subdues Transjordanian lands.
- 70 AD - Jerusalem is sacked.
- 73-74 AD - Remaining Jewish strongholds are defeated.
- 115-117 AD - Jewish revolts kill hundreds of thousands of Roman citizens. Revolts occurred throughout Egypt, Palestine, Asia Minor and Mesopotamia alongside the Parthian-Roman war.
- 117-138 AD - Emperor Hadrian determines to stamp Jews out of existence. Jews barred from Jerusalem. Judaea renamed to Syria Palaestina. Judaea's rural countryside is devastated and depopulated. Jewish presence stamped out in Egypt, Libya, Alexandria, and Cyprus. Babylonian Jews are safe as Parthia maintains control of the east.
- 129-130 AD - The pagan city of Aelia Capitolina is established on the Jerusalem ruins.
- 132 AD - The Bar Kokhba Revolt - This Jewish revolt takes back Jerusalem and over 50 fortified cities and 935 open towns. Judean towns utilized a system of underground hiding complexes.
- 135 AD - Roman army retakes the cities and towns. Enormous losses on both sides. Romans kill 580,000 Jews during the three years of war. The largest Jewish populations now shift to Mesopotamia under Parthian rule.
- 161 AD - Roman-Parthian war over Armenia.
- 195-197 AD - Rome invades Mesopotamia.
- 216 AD - Roman Emperor Caracalla attacks the Parthians and sacks Arbela.
- 217 AD - Roman Emperor Macrinus loses to Parthians at Nisibis, but Parthians are so weakened that the Parthian empire crumbles.

SUMMARY

Trumpet #1 = The Jewish nation loses homeland (31 to 217 AD). Judgments of destruction / death ("hail", "fire", "blood") affected the Roman realm. A portion ("third") of the people ("trees" - Is. 61:3, Ez. 17:24, Jer. 17:7-8) of the Jewish nation were destroyed ("burned" as Jesus predicted - Lk. 3:9, 21:20-24, 23:28-31, Ez. 15:6-8, Jer. 11:16-17, Is. 9:18-19, Ez. 20:45-47). The Jewish homeland ("grass," Greek=court/garden, the place where the trees dwell - Is. 44:4) was desolated. Jerusalem was destroyed in 70 AD (est. one million killed) and Judea was desolated. In 116 AD the Jews killed hundreds of thousands of Roman citizens. In an attempt to take back Jerusalem in 132 AD, 580,000 Jews were killed. They became so despised that Roman Emperors vowed to wipe out the Jewish race and religion. Jews continued revolts for many years while finding refuge in the Parthian Empire, which protected them until its last war with Rome in 217 AD.

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Chapter 6

HEAD #1: THE ROMAN SENATE

31 AD - 217 AD

Rise

History and the Bible reveal a multifaceted, multiphase Roman realm, composed of assorted and intricately woven aspects of governance and power. Such complexity has made it an intriguing and important study for scholars and politicians, and even gamers, but especially Bible students. The prophecies in the Bible make the Roman realm a recurring theme, employing various symbols to reveal its characteristics, phases, political powers, religious components and governmental structure.

Rome began, according to legend, in 753 BC by Romulus who became its first king. It developed into a city-state with a monarchical form of government over its expanding territories. The king setup the Senate as an advisory council and he personally selected the most noble and wealthy men to be senators.

The seventh king of Rome, Tarquinius, was so despised that a revolution deposed him and established the Roman Republic in 509 BC. The Romans were determined to never again crown a king or gather too much power into one person's hands. They developed their government into a complex system to separate and balance powers. Various political branches were put in place to put ultimate power in the hands of the people. The Senate would deliberate on proposals made by magistrates, and then make recommendations to committees and councils, which were made up of Roman citizens. These committees would determine legislation and would also elect the magistrates. The Tribunes would approve or veto laws. This form of government generally continued for almost five hundred years.

The Roman Senate, composed of between 100 and 900 men, transitioned from being an advisory council to governing with authority. Gradually increasing in power, it became able to control the executive magistrates. Its members were held to high ethical standards and enjoyed great prestige. It was considered the authority in preserving Roman tradition and was involved in governing a wide variety of areas, including finances, foreign relations and the state religion. It became the real head of the state, generally exercising "strong control over holders of office, tending to use them as its tools."¹

The Republic was very successful; however, its extensive military and diplomatic projects began to place new pressures on the system. As the empire grew in size, the Republic grew more unstable. As a result, a string of dictators was allowed, set up to serve as an extension of the Senate and secure the system. It was determined that an infusion of autocracy was needed to overcome the inefficiencies of the Republic.

The dictators did, in many ways, “fix” Rome. The first emperors, beginning in 27 BC with Octavian, were careful to follow the rules of the Republic and use the institutions and established forms. The new empire was founded on the dignity of the senate, and the emperors cloaked their power behind it, “whose supreme decrees they dictated and obeyed”.² The modern equivalent might be a quasi-head of state. Though they received many titles, such as Augustus, Princeps, Pontifex maximus, Imperator, Censor and Consul, “it must be noted that officially, none of these titles or the Civic Crown, granted Augustus any additional powers or authority; officially he was simply a highly-honored Roman citizen, holding the consulship.”³

Over the next couple of hundred years, although the official role and meaning of emperor basically stayed the same, the various individuals filling the office varied widely. They were heroes and they were villains. Some were loved and worshipped, others were quickly assisted to an early grave. Violent uprisings resulted in whole ruling families being wiped out, along with large numbers of senators, military leaders and other conspirators. Increasingly, emperors dispensed with the idea of the Republic and operated more openly as monarchs. This was naturally accompanied by a process of shifting authority and administrative powers out of the hands of the other various political bodies.

For purposes of this study, we are particularly interested in identifying who had dominant control of the crown(s) within the Roman realm. This could mean either who had the power to appoint emperors, who legitimized them or from where emperors were chosen. The history of the Roman realm (encompassing the Republic and Empire phase) has caused much discussion and intrigue for historians, being difficult to identify specific turning points as changes came about in a gradual way. Even so, there are some points of clarity that stand out amongst the seemingly never-ending history of in-fighting, haphazard violence and glimmers of enduring Roman honor.

First, it should be noted that there were various factors and political bodies during this first time period (Head #1: 31 AD to 217 AD) that were important in order for emperors to ascend and remain in power, each being emphasized more vigorously at different times. The more important of these included a relationship to a preceding ruler, acceptance by the Senate, loyalty by the army, support of personal staff, tranquility of the populace and divine bestowal by the gods.

Of course, the armies were quite capable of forcing their will upon the Empire, although it is interesting that they weren't seen “as much a political instrument - or even an autonomous political force” until after 100 BC.⁴ This changed as they came to be respected as a separate entity and gradually became more aware of their own power during the first century AD. Even so, for this time period, they were generally loyal to the central government, usually accepting a new emperor's “accession donative” (begun by Claudius in 41 AD) with outstretched hands, appropriate acclamations and oaths of allegiance.

Whoever rose as a candidate for emperor, usually through hereditary rule (though the principle of hereditary succession was never formalized), needed the bestowal of the imperium by the Senate on behalf of the state in order to formally take power. During this time period, it was the Senate, initially largely made up of Italian aristocratical families, that could thus legitimize power.⁵ They alone retained the right to confer the title of emperor. This power

over the crown is morbidly elucidated by the fact that “no ruler who lost the support of this [Senate] class, except to some degree Tiberius in his last years, survived to experience a natural death.”⁶

This power was also made clear through an understanding that emperors would be chosen from among those of senatorial rank. “For senators, their status as senators, as the ideological heirs of those senators who had conquered the empire before Augustus, was important, as was the notion that the emperors must be drawn from their ranks.”⁷

Indeed, every emperor from Augustus up through 217 AD, was of senatorial rank. In addition to the emperors themselves, major military commands and major provincial governorships were drawn from the senatorial ranks.⁸

Transition

In the second century BC, two tiers of Roman elite had developed, which were later officially defined under Emperor Augustus. The senatorial rank was the highest tier, dominating the magistrate offices and governing the provinces. The equestrian rank, also known as the Knights, were the second tier, owning the businesses and banking activities. For hundreds of years, these two classes worked together to run the empire.

The practice of using equestrians to serve as heads of ministries with the Roman government began in the year 69 AD. This resource enabled the many aspects of the Roman bureaucracy to succeed. With the equestrians being a step below the senatorial rank, it made them more suitable for certain important offices of state, in order to keep too much power from landing in the hands of senators. This also solved the problem of the elite possibly becoming less powerful than freedmen who might otherwise be enabled to move up in government.

The reliance on the Italian elite ranks changed in the late second and early third centuries as emperors began to rely more heavily on military equestrians. Those of this class were not necessarily of noble birth, or from Italy, and rose to the equestrian rank through a military career. The dynasty of the Severi, from 193 to 235 AD, was instrumental in implementing these changes. When Augustus reigned, ninety eight percent of senators were of Italian origin, but by the reign of Septimius Severus (193-211 A.D.), less than half were of Italian stock.⁹

The high positions in the military, the generals and legion legates were almost always of senatorial rank, but in the third century emperors appointed military equestrians directly to the top military commands instead of the Italian aristocrats. Thus, there was a “progressive takeover of the top positions in the empire’s administration and army by military equestrians and the concomitant exclusion of the Italian aristocracy, both senators and equites.”¹⁰

The reduction in senatorial power is also shown in their decreasing role as jurists. Since Augustus, the leading jurists had been members of the senatorial order, but by the middle of the second century almost all were equestrians.¹¹ By early third century, the jurists and the military men composed the “two sectors of the government that were the most dominant.”¹²

All these changes served to cut away the empire’s links to the Roman Republic and thus the Senate’s role as representatives of that Republic. As a realm that was no longer concerned with maintaining the perception of a Republic, the Senate was no longer needed to legitimize emperors.

The third century also saw imperial chaos and declining loyalty of the military to the emperor. At the same time,

during the reign of the Severi, the military, having acquired a strong sense of its own power, began to take government into its own hands. The emperors, though dependent upon the support of the legions, had previously held them in control. "Now the army assumed control of the emperors, creating and destroying them at will."¹³

The army's step up from proclaiming emperors that were then formalized by the Senate, to forcing its will in regard to imperial succession, became the regular course of politics during the third century. Up until then, the power of the Senate had been delegated to one of its members, the emperor.

It was Macrinus, who ascended to the throne in 217 AD, who became the first equestrian emperor, not a member of the senatorial class and not of the old Italian aristocracy. He didn't even visit Rome during his rule, the first emperor not to do so.¹⁴ "Even more serious was a failure to acknowledge the formula of accession, which placed acclamation by the military ahead of senatorial approval... In form they were asserting their prerogative to have the first say in the succession."¹⁵

Macrinus ascended to the throne while on a campaign with the Emperor Caracalla against the Parthian Empire. Parthia was the powerful realm to the east of the Roman Empire, consisting of a loosely joined monarchy of kings known as the Arsacids. Rome and Parthia had been at war off and on for centuries. In 216 AD, Caracalla won a major victory over the Parthian king Artabanus. But, in 217 Artabanus returned with an army keen to take revenge on the Romans. On his way to meet Artabanus, Caracalla was murdered.¹⁶ His murder appears to have had support of key individuals within the realm and was "clearly a well organized plan."¹⁷

The troops declared Macrinus emperor, and he soon sent an embassy to Artabanus informing him that Caracalla was dead and offering money and to restore prisoners. They worked out a peace treaty, and the greatly weakened Parthian army withdrew its forces. This brought the era of Roman-Parthian wars to an end.

The efforts of Macrinus' predecessors to fill high ranking government positions with equestrians, finally culminated in the successful placement of an equestrian on the throne. Though information about Macrinus is lacking, his brief reign "can be viewed as a pivotal one for the Roman empire."¹⁸ Macrinus' equestrian background set the stage for future emperors to ascend the throne via a military career path. There were some future emperors who also held senatorial rank, but the army clearly controlled succession. The next emperor, Elagabalus (218-222), dated his reign by his victory at Antioch and assumed "the imperial titles without waiting for senatorial approval, which violated tradition but was a common practice among third-century emperors."¹⁹

"The military monarchy of the Severan period stands out clearly defined between the earlier Antonine monarchy of the 'good emperors' and the later period of military anarchy. The emperor was no longer regarded as a servant of the state, but its dominating head. Thus when Macrinus and Elagabalus were accepted by the troops, they merely notified the Senate of their accession and did not allow this body any traditional share in the granting of power... Power had gone, but prestige remained."²⁰

Decline

Macrinus immediately set about securing his power by removing opponents and establishing supporters in key positions. In the article "*Antichthon*", in the Journal of the Australasian Society for Classical Studies, the argument is presented that Macrinus' changes resulted in "an overhaul of government personnel without parallel."²¹ It goes on to say that

“This interventionist approach to provincial administration was a significant departure from the usual practice of emperors retaining their predecessor’s governors. It is argued that Macrinus’ break with tradition was motivated by the fact that he was the first emperor to be elevated from the *ordo equester*, and wanted to consolidate his position by ensuring that the provinces were entrusted to trustworthy legates.”²²

In terms of political power, things went from bad to worse for the Senate. When Maximinus Thrax ascended the throne in 235, it was one of the last attempts by the Senate to influence succession. Later, senators were more or less excluded from the army. Furthermore, after 282 it was not even expected that the Senate would confer official recognition on a new ruler.²³

The imperial image had also progressively deteriorated, which led military strongmen to be more inclined to attempt to seize power. The loss of power by the senatorial aristocracy corresponds to the destabilization of imperial rule. When the Severan dynasty came to an end in 235, there followed 21 emperors in less than 50 years. From Gordian III to Diocletian, the majority of Emperors’ deaths were brought about by their own staff or troops.²⁴

Though the Senate lost almost all military and political authority, it remained influential because of the reputation and wealth of the senators. Although, the extravagance and frivolity of the Italian aristocracy was especially hated by military officers. Some emperors were even openly hostile towards the Senate, which would naturally be accompanied by little or no cooperation in running the empire.

The shifting of power from the Senate to the military coincides with the beginning of the decline of the Roman Empire. During the period of 235 to 270 AD, there was a string of invasions and repeated struggles for internal power. These problems existed because of the army’s prevailing role in politics and the absence of rules for succession. Though some of these problems were solved by Diocletian (reigned 284 to 305), the main issues remained and eventually brought about the collapse of the Empire in 476 AD. The fall of Rome and dividing of the realm are the subject of the 2nd Trumpet.

Summary

Head #1 = Roman Senate (31 - 217 AD): The Roman Senate was a political institution of great prestige and influence. Every emperor from Augustus until 217 AD, was of senatorial rank and considered an extension or delegate of the Senate. Major military commands and governors were also drawn from the senatorial ranks. As long as the realm wanted to be considered a Republic, the Senate was needed to legitimize the emperor’s power. The Senate brought the judgment of the 1st Trumpet upon itself as it fueled Jewish rebellions and was afflicted, along with the inhabitants of the land (which included Jews), by the Jewish-Roman and Parthian wars, in which hundreds of thousands of Roman citizens were killed, and which destroyed many Jews (a third of the “trees”) and desolated the Jewish homeland (all of the “grass”). The last Roman-Parthian war ended after the equestrian military coup assassinated emperor Caracalla and set up the first emperor of non-senatorial rank, Macrinus, in 217 AD. Macrinus worked out a peace treaty and the Parthian army withdrew its forces but was so greatly weakened that the Parthian Empire crumbled. Thus, the Jews lost the support they had under the Parthian kings, and an era of revolt was brought to an end. The same event, Macrinus’ coup, brought both the dominant power of the Senate (Head #1) and the conditions of the 1st Trumpet (the Jewish nation losing its homeland) to an end.

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Chapter 7

TRUMPET #2: THE ROMAN EMPIRE DIVIDES INTO MANY NATIONS

217 AD - 486 AD

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed" (Revelation 8:8-9).

MOUNTAIN = Kingdom. The subject of this Trumpet is "a great mountain." A mountain, in the Bible, is used to symbolize a city or a kingdom. God often refers to Jerusalem as His holy mountain (*Joel 3:17, Dan. 9:16*) (see also *Dan. 2:35,44-45*). Jeremiah uses a mountain to symbolize the realm of Babylon: *"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain" (Jeremiah 51:24-25).*

Later in Revelation, the seven heads on the beast are also said to be seven mountains (*Rev. 17:9*). Since a mountain represents a kingdom, the second head would thus be the second mountain, or the realm of Rome under its second successive political power. As previously discussed, the Roman military took power from the Roman Senate in 217 AD to become head #2. This mountain/kingdom is burned, representing that this second political power is afflicted during this second Trumpet time period, resulting in it losing its position as the dominant political power.

SEA = Masses of people. The great mountain is cast into the sea. The symbol of the sea is used to depict masses of people. *"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (Revelation 17:15).* *"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isaiah 57:20).*

This paints the picture of a great kingdom becoming enveloped by vast amounts of people. This time period is characterized in history by the great influx of germanic tribes. It was more than the empire could sustain alongside the Roman military's mismanagement of the realm. There was much chaos, fighting, killing and suffering.

SHIPS = Economy. In addition, a significant portion (“third part”) of the ships are destroyed. Ships represent the economy or trade. When the ships are destroyed, trading is harmed. The wealth of kings and success of nations were often dependent upon ships.

“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, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate” (Revelation 18:17-19) (see also 2 Chron. 9:21).

“And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly... And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise” (Ezekiel 27:9,29-34).

The economy rapidly declined in the Roman realm after the death of Severus Alexander (235 AD). The effects of the chaos and calamities experienced in the third century were especially shown in declining manufacturing and commerce. Travel and trade diminished. The former economic growth and successes of the realm in the first and second centuries were lost as industries fell apart, money was hoarded and property concentrated into fewer hands. “Every market was dislocated in a greater or lesser degree.”¹

The chaos of this time period culminated in what is referred to as the fall of Rome. In 486 AD, the Germanic king Clovis, overthrew Syagrius, the military ruler of the last stand of centralized Roman rule in the west. This resulted in a decentralized form of government in the Roman realm as it divided into 10 separate tribal kingdoms.

Summary

Trumpet #2 = The Roman empire divides (217 to 486). The second time period encompasses the fall of the military-led imperial Rome (“mountain” - Jer. 51:24-25, Joel 3:17, Dan. 9:16, 2:35-45) as a mass influx of Germanic peoples flooded the realm and central authority divided into various nations (cast into the “sea” - Rev. 17:15, Is. 57:20). This division, into 10 Germanic tribes, was also prophesied in Daniel as 10 toes (Dan. 2) and 10 horns (Dan. 7). The process involved much fighting and death (“blood”) under chaotic military dominance. Rome’s economy (“ships” - Rev. 18:17-19, Ez. 27:9,29-34) was greatly affected as the increasing number of Germanic people couldn’t be absorbed and the army became unsustainable. By 486 AD, the central government was overthrown, and Western Rome’s last stand in Gaul was conquered by the Franks and Rome became a divided realm.

1. Cary, M., and Scullard, H. H. *A History of Rome: Down to the Reign of Constantine*. Third Edition. New York: St. Martin's Press, 1975. Page 536.

Chapter 8

HEAD #2 - ROMAN MILITARY

217 AD - 486 AD

During the instability and wars of the third century, the trend for generals to become emperors intensified (see Head #1 for details on the Military take-over of the realm). They fought each other for control over the empire. The military came to feel free to support its commander over its emperor, and the armies often usurped the throne, murdering the emperor and placing their own choice into power. Military usurpers caused revolts throughout the empire. It was a time of massive upheaval.

Eventually, the emperors in the West developed into mere figureheads, while the real rulers were the generals. These military giants, such as Stilicho, Ricimer and others, sometimes appointed to the powerful office of *magister militum*, would set up and depose emperors as they saw fit. Some could not become emperors themselves due to their Germanic heritage, but they controlled the government through puppet emperors.

This chaotic and bloody time period of military political dominance developed alongside an increase of Germanic peoples in Roman lands. The migration had begun during the second century when the Roman Empire was at the height of its power, during which it ruled over approximately twenty percent of the world's population.

As the number of Germanic peoples in the Roman realm increased, there were major concerns over the large quantities of people and resulting devastation on the countryside. At the same time, these people became indispensable in helping to defend the empire. Their presence in the military became increasingly prevalent.

As an example, in 378 AD, the Visigoths defeated the imperial forces at Adrianople in a decisive battle. This weakened the empire so that it needed more troops, which were recruited from among the barbarians (a term the Romans used for people considered to have a barbaric culture, such as the Germanic tribes, or anything non-Roman). Additionally, in 382, the Goths were made into the first independent barbarian nation within the Empire, and their soldiers were integrated into the Roman army. The Romanized barbarians became extremely valuable in the Roman army.

Helping to defend the empire naturally resulted in Germanic peoples assuming administrative positions and key military offices. Some of them rose high in the command structure. By the early fourth century, the barbarians

in the army began to surpass the Roman, and the officers of the highest rank in the western army were mostly German.¹

Another development during this time period was the dividing of the realm into two sub-empires. In 395 AD, Theodosius divided the Roman empire into East and West and set his two sons as rulers. Though the two new sons were technically joint rulers of one empire, in reality they became independent of each other and separate.² The two empires were never reunited.

Bible prophecy deals primarily with what was the western, or Roman, portion of the empire. The eastern portion was a Hellenistic kingdom and grew into what is called the Byzantine empire. The western portion was a Latin kingdom and the Roman legacy continued in the divided successor states.

Transition

Many contributing reasons are speculated for the decline and fall of the Roman empire. Just a few of these are a lack of a hereditary rule of succession, too much pay demanded by the troops, military defeats, civil wars, inflation, excessive taxes, division of the empire into east and west, over-stretching of resources, mass migration, rise of Christianity, weak administration, opening up of citizenship, corrupt politicians, disruption of trade, ineffective economic policies and a loss of civic virtue. However, the bottom line was that "the Roman army both made and unmade the Roman Empire."³

As problems compounded, imperial authority began to irreversibly decline from about 410 AD. Between the 420s and 450s, the main focus of the imperial court was on deciding which areas of the western Empire were dispensable and which must be defended and kept under imperial rule at any cost. It was decided that Gaul was the primary region, other than Italy, that must be governed directly.⁴

While the imperial government weakened, the Germanic tribes became stronger. They were gradually delegated more and more territory through treaties and recognized as regional rulers within the Empire.⁵ One of these tribes, the Franks, began to distinguish themselves. From the year 260 AD, the Franks had been increasingly promoted in the Roman army. By the mid fourth century, they were filling powerful command positions.

The last Western Emperor, Romulus Augustus, was overthrown in 476 AD, not by foreign armies, but by federated Germanic troops from within the Roman army. This was nothing new, and if the Germanic leader, Odoacer, had so chosen, he could have become emperor and continued the name of the Western Roman Empire. However, he chose to become King of Italy instead of Emperor.

When Odoacer took over Rome, the Domain of Soissons became the last place of Roman rule in the West. This area was in Gaul, which was the very place, other than Italy, that imperial rule and resources had been focused for the previous fifty plus years. It could be described as imperial Rome's last stand. It was ruled by Syagrius, the *magister militum* of the Roman military, who was arguably known to the Germanic people as the King of the Romans. After the Domain of Soissons was cut off from Rome, Syagrius continued to rule it as a Roman domain.

Clovis, King of the Franks, set his sights on Syagrius and finally gained the victory at the Battle of Soissons in 486 AD. This marks the overthrow of the last *magister militum* (senior military officer) in the western Roman empire and the collapse of central authority in the West. Clovis here destroyed the last western stand of the Roman army

and it would never be able to assert itself to the same political dominance again.

Clovis went on to unite the Frankish tribes and all of Gaul under his rule. He was the son of Childeric (whose father was a Salian Frank named Merovech), who founded the Merovingian dynasty. Clovis' achievement of unification is so significant that his kingdom is seen as replacing the Western Roman Empire and laying the foundation for future domination in Europe.

The fall of the Roman military (Head #2) from dominant political power, corresponds with the loss of centralized rule in the Roman realm. Historians describe this as the "Fall of Rome" and is depicted in the 2nd Trumpet of Revelation. The realm became divided, as predicted in Daniel 2 and 7. Though divided, it is still referred to in prophecy as one kingdom (realm) that continues until the Second Coming of Christ. It is a realm lacking central rule, is divided into individual nations, but none-the-less considered as a prophetic unit. As such, there would be elements of cooperation and central influence (7 Heads) through varying entities until the Second Coming.

The Merovingian Franks thus became the next dominant political entity of the Roman realm. Clovis became the ruler of a kingdom with a mixed Roman and Germanic population whose cultures were increasingly being blended together. His power was furthered by becoming a Christian king and his descendants went on to extend their borders and power. The Franks were to be an undeniable force in spreading Nicene Christianity over western Europe during the next time period of the third Trumpet.

Summary

Head #2 = Roman Military (217 - 486 AD): The Roman Military was a great conquering machine led by powerful generals. It took government into its own hands in 217 AD with Macrinus' equestrian military coup, ushering in an era of revolts, murders, and even puppet emperors. The emperors in the West developed into mere figureheads, while the real rulers were the generals. These military giants, such as Stilicho, Ricimer and others, sometimes appointed to the powerful office of magister militum, would set up and depose emperors as they saw fit. The Military brought the judgment of the 2nd Trumpet upon itself as it mismanaged the empire and enabled the mass influx of Germanic peoples and takeover of key military positions. It was afflicted, along with the inhabitants of the land, by the massive upheaval, brutality, chaos, and economic ("ships") ruin of the falling of imperial Rome. This was symbolized by the burning "mountain" (kingdom) thrown into the "sea" (many peoples/nations) in the 2nd Trumpet. The fall of Rome was complete in 486 AD when Clovis led the Franks to defeat Syagrius, the last magister militum (senior military officer) of the western Roman empire at imperial Rome's last stand in Gaul, and thus bringing an end to Roman centralized government. The same event, the Battle of Soissons, brought both the dominant power of the Roman Military (Head #2) and the conditions of the 2nd Trumpet (fall/dividing of Rome) to an end.

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1. Becker, Carl L., and William L. Langer, Editors. *A Survey of European Civilization*. Second Edition. Cambridge: The Riverside Press, 1952. Page 125.
 2. Cary, M., and Scullard, H. H. *A History of Rome: Down to the Reign of Constantine*. Third Edition. New York: St. Martin's Press, 1975. Page 550.
 3. *A History of Rome*. Page 556.
 4. Collins, Roger. *Early Medieval Europe 300-1000*. Third Edition. Palgrave Macmillan, 2010. Page 81.
 5. *Early Medieval Europe*. Page 93.

Chapter 9

TRUMPET #3: THE SPREAD OF IDOLATRY

486 AD - 752 AD

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Revelation 8:10-11).

WORMWOOD: Wormwood is used in the Bible to represent a departure from loyalty to the true God and instead worshipping other gods. The Israelites were warned to stay true to their covenant with God, or else they might produce gall (a poisonous plant) and wormwood (poison) by serving the idols of the surrounding nations (*Deut. 29:16-18*). Later they were fed wormwood and water of gall because they forsook God’s law and followed another god, Baalim (*Jeremiah 9:13-15*). When prophets within Samaria and Jerusalem spoke according to Baal, God fed them wormwood and water of gall (*Jeremiah 23:13-16*). *“For the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD” (Jeremiah 8:14).*

The wormwood and poison in the water resulted when there was a departure from God, which then spread throughout Israel as they copied the idolatrous ways of surrounding nations. We can expect a similar spread of idolatry to occur during this Trumpet time period, as aptly revealed by the same symbols. The idolatry of a departure from God would be incorporated into their religion and the false doctrines spread to a significant portion of the realm.

The symbolism of wormwood representing idolatry in this Trumpet has special significance during this time period, for it was the time when the use of icons and images was largely debated and battled, and largely accepted as the norm in much of the realm. The use of images, as promoted in Rome in worship, was one of the most controversial religious issues of the time. Though the use of images was firmly established in Rome prior to the end of the 6th century,¹ agitation on the issue in the rest of the realm grew, especially during the 6th and 7th centuries.

Those who endorsed the use of images did not necessarily view themselves as worshipping the images or icons. There was reason put forth that they were showing honor or respect for the images, and worshipping the one represented by the image. However, this in no way appeased the critics who accused them of practicing idolatry.

The Bible forbids bowing before an image in the second commandment. There was concern that even the good intentions of a devout Christian could gradually turn into idolatry if one repeatedly prayed before an image. Many Christians, including the churches of the Eastern Roman Empire, along with other religions, such as Islam, were very disturbed over the veneration of images.

The controversy raged for hundreds of years. The Franks, the realms dominant power during this period, ultimately accepted the use of images, along with many polluted doctrines, and successfully spread a paganzed version of Christianity. The use of images was integrated into the churches throughout the land, and it became firmly implanted in the religion and culture of the nations.

RIVERS: Armies. In Ezekiel, Pharaoh is pictured as a dragon lying in the midst of his rivers and he comes forth with his rivers to foul up other rivers (*Ezekiel 29:3, 32:2*). *“Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof”* (*Jeremiah 46:8*). The conquests of Assyria are also likened to a river. *“Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks”* (*Isaiah 8:7*).

Waters represent multitudes of people or nations (*Rev. 17:15*). When people (waters) are organized to support or enforce the will of a political power, they become an army (river). When the army overwhelms their opponents, they conquer them (the river floods/overflows its banks) (*Dan. 9:26, 11:22, Is. 59:19, Nahum 1:8*).

“Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands” (*Jeremiah 47:2-3*).

“Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow” (*Jeremiah 46:7-9*).

The rivers are the masses of people within a realm that take the form of armies that flow out to overwhelm or flood other people groups. They are the tribes and nations that make a realm powerful. There are several examples within Revelation of this usage:

- In the Sixth Trumpet, four angels are loosed in the Euphrates River, which releases a great army of two hundred thousand thousand horsemen (*Rev. 9:14-16*).
- In ancient Babylon, the Euphrates River protected it, until its waters were diverted by the armies of Cyrus. In Revelation, the prophetic Euphrates River dries up as part of the process of overthrowing spiritual Babylon (*Rev. 16:12*). The river is the same as the waters upon which Babylon sits (*Rev. 17:1, 5*), which are also described as mountains/kings (kingdoms/nations/political powers) (*Rev. 17:9-10*) and peoples, multitudes, nations and tongues (*Rev. 17:15*). This support for Babylon “dries up”, or in other words, the armies or political powers that enforce the will of Babylon (the woman and her daughters symbolizing apostate churches) cease to do so during the 6th plague.

- In Revelation 12:15-16, the dragon spews out a flood of water (the same Greek word translated here to “water” is translated to “river” in *Rev. 8:10*) from its mouth in an attempt to overwhelm the woman (God’s faithful church). The woman flees to the wilderness for 1260 years (time, times and 1/2 time) and is helped by the earth (sparsely populated area), which swallows the flood (absorbs or diverts those sent out to kill and overwhelm God’s people). Note: In Revelation 13, the first beast rises out of the sea, but the second beast rises out of the earth; one representing a kingdom/nation that rises out of the masses of people (sea), and the second representing a kingdom/nation that rises from a relatively unpopulated area.

The rivers during this Trumpet time period represent the armies of the Roman realm (primarily the Franks during this Trumpet time period) that were corrupted by a paganized form of Christianity and then spread that false version of Christianity throughout the realm. The rise of the Christian Church in Rome is inseparably linked to the cooperation of state powers to defend and extend the influence of the church. Of special import is the cooperation between the Franks and the papacy, two powerful political entities, that grew into a staunch alliance by the end of this time period.

FALLEN STAR: In Revelation 1:20, stars are explained to symbolize the messengers of God’s churches. The star in this Trumpet has fallen. This symbolizes a messenger (person, angel, church, etc.) that has fallen away from God’s truth and thus the message preached is corrupted. In this third Trumpet, the star that was from heaven, but fell to earth, represents the messenger of a church that fell into apostasy.

In its early years, the church in Rome had been a great messenger for Christ as it helped spread a pure gospel with much success. But it lost its way by compromising with the nations around it, which allowed a paganized form of Christianity to emerge. Then, during this Trumpet time period, the star fell upon the rivers, polluting them. In other words, the church in Rome converted kings (Franks) and their armies to an idolatrous form of religion. The armies then helped to defend and spread that polluted religion throughout the realm.

The corruption of the church in Rome began in large measure with the conversion of emperor Constantine (306 - 337 AD). Perhaps for the sake of unity and political stability, he combined Christianity and paganism in ways that made it more comfortable for pagans to convert. He continued using symbols of sun worship, which had for centuries been used in the worship of the Sol Invictus (“Unconquered Sun”) by the Roman emperors who were also the official high priests of the cult of Sol. Christianity continued to be promoted by subsequent emperors, although not without interruption until 380 AD when it became the state religion. For those rulers not truly converted, there was still good reason to embrace Christianity in order to encourage unity in the empire. Unfortunately, many of the existing pagan rituals and festivals were continued, but in a modified, “Christianized” form. This appealed to more people and brought astounding growth to Christianity during the fourth century, though this was not truly a benefit for the church. Previously associated with earnest believers who would even joyfully give their lives for their religion, it now attracted the indifferent, the self-seeking, those who were just going along with the general trends and many who experienced no change of heart. This latter class “clung stubbornly to ancient superstitions” and the “cult of a host of saints and martyrs sprang up to take the place of the many local gods of pagan mythology”.²

The corruption of the church of Rome (fallen star) and its message, occurred through the integration of pagan rituals and symbols into its beliefs. The corresponding rise of its influence enabled it to powerfully promote this corrupted theology to others as authoritative. Its influence was able to rise because of the support of various state powers, including the Byzantines. But, within the Roman realm (formerly the western portion of the Roman

Empire), the Franks were the primary force that adopted and spread the religion of the Roman Church during this time period.

Britain, which was instrumental in sending missionaries to the continent, joined, along with Germany and others, with the politico-ecclesiastical organization. By the end of this time period, most of the opposition to papal authority in Frankish lands had been overcome and an ecclesiastical system was confirmed that was obedient to the pope and supported by Frankish rulers.³

Linking the 3rd Trumpet and 3rd Head

The spread of Catholicism was so successful that the papacy (Head #4) eventually became the legitimizing factor for rulers. In 752, the pope legitimized the crowning of Pepin in place of the long-ruling Merovingian Franks (Head #3), thus becoming the new dominant political power. This also signaled the end of the 3rd Trumpet process of spreading a corrupted gospel by the state powers in the Roman realm to a third of the realm (Frankish lands) (it fell upon the third part of the rivers - v. 10). By 752, such a successful church-state alliance was established that it would dominate for centuries. In the next period, not only the western, but the central and northern parts of Europe were mostly converted to Roman Catholicism.

Summary

Trumpet #3 = The spread of idolatry (486 to 752). The messengers of the church in Rome ("star" that fell - *Rev. 1:20*) had fallen because of pagan practices, unbiblical teachings and idolatry ("wormwood" - *Deut. 29:16-18, Jer. 8:14, 9:13-15, 23:13-16*). As the Franks united with the fallen church, its armies ("rivers" - *Jer. 46:8, Ez. 29:3, 32:2, Is. 8:7*) were corrupted by the false religion and spread it to a portion ("third") of the realm. This was when the use of icons and images was intensely debated and finally accepted as the norm. The western part of Europe became ruled by kings converted to the papal version of Christianity. This coincides with the 3rd Church, Pergamum, that brought in idolatry through the doctrine of Balaam, and the 3rd Seal with its scarcity of God's Word.

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1. Gibbons, Edward. *The Decline and Fall of the Roman Empire*. New York: The Modern Library, 2003. Page 871.
 2. Becker, Carl L., and William L. Langer, Editors. *A Survey of European Civilization*. Second Edition. Cambridge: The Riverside Press, 1952. Page 112.
 3. Newman, Albert Henry. *A Manual of Church History*. Volume I. Philadelphia: The American Baptist Publication Society, 1899. Page 421.

Chapter 10

HEAD #3 - MEROVINGIAN FRANKS

486 AD - 752 AD

Rise

The Franks were moving into the Roman realm by the 3rd century. They were integrated into the Roman armies early on and rose to prominence. Having a thorough understanding of the Roman military, the Merovingian dynasty of the Salian Franks became the dominant power when they defeated the Roman army under the last *magister militum* (senior military officer) in the western empire in 486 AD (see Head #2 for details on the Merovingian take-over of the realm). This victory enabled them to take over the Kingdom of Syagrius, which was quickly followed by additional conquests. The Frankish kingdom went on to dominate much of central Europe, forcing other Germanic tribes to become tributaries.

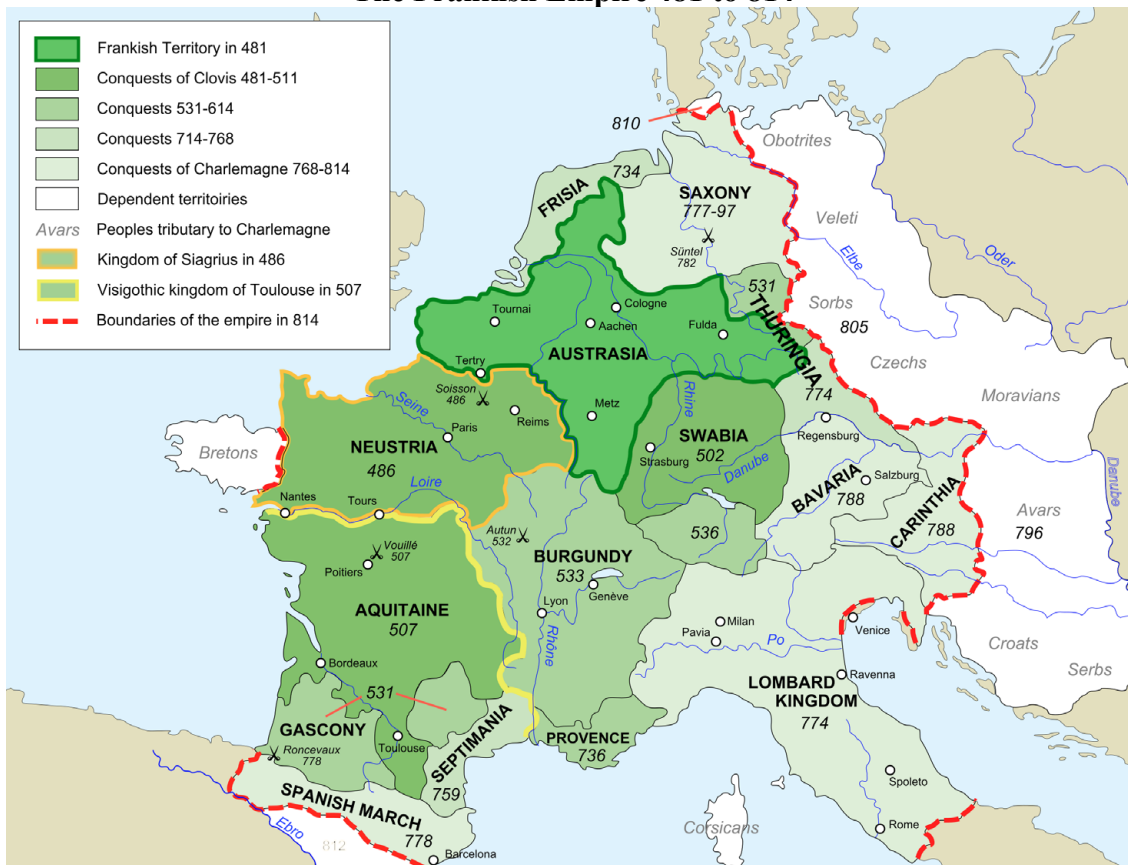
The rule of the Franks, providing equality between Gallo-Roman natives and those of Germanic origin, along with a common religion, allowed the culture of Roman and Germanic peoples to meld together. Historians refer to the Franks as a continuation of the Western Roman Empire, and as providing the link to the future Holy Roman Empire. The Merovingian kings' authority came by right of heredity, and they "had the absolute authority of a late Roman emperor over all subjects".¹

The Franks not only became the dominant political power but allied with the dominant spiritual power. This began taking shape when Clovis, King of the Franks, was converted to Nicene Christianity sometime between 486 and 496. Although most of the population in Gaul were already Nicene Christians, Clovis became the only Catholic prince, helping to distinguish him from other Germanic kings of his time and strengthen the allegiance of his subjects.²

After Clovis defeated the Arian Visigoths in 507-508 AD, the Eastern emperor Anastasius gave Clovis an honorary distinction in 508 AD, and he became the first Christian king (note that this did not imply that Clovis was subject to the eastern emperor). The letter from Anastasius conferred upon Clovis the consular dignity, "from which time he was habitually called consul and Augustus."³ This was the beginning of a partnership between the Franks and the papacy leading to France being called the "eldest daughter of the church."⁴

As the armies of the Franks spread out across Europe, they were the key force in the spread of Nicene Christianity (which later became known as Roman Catholic). The Arian form of Christianity disappeared, for the most part, by the 7th century.⁵

The Frankish Empire 481 to 814



Source: "File:Frankish Empire 481 to 814-en.svg." Wikimedia Commons. 1 Aug 2025, 07:05 UTC.
 <https://commons.wikimedia.org/w/index.php?title=File:Frankish_Empire_481_to_814-en.svg&oldid=1064234902> 8 Oct 2025, 03:52.

Transition

The papacy began to rise to notable prominence during this time period. When the city of Rome fell in 410, during the papacy of Innocent I, the pope moved in to fill the vacuum of leadership. Its power continued to grow in both spiritual and temporal matters, especially when central rule in the western Roman empire crumbled and the people in Rome looked to it for leadership.

The papal power was magnified when the emperor in the east, Justinian, declared the Bishop of Rome the head of all the churches. This occurred in 533 AD as Justinian attempted to eliminate schisms and regain the empire. Recognizing the pope as the highest ecclesiastical authority was important for his plans. The following is an excerpt from the letter from Emperor Justinian to the Archbishop of Rome:

“Therefore, We have exerted Ourselves to unite all the priests of the East and subject them to the See of Your Holiness, and hence the questions which have at present arisen, although they are manifest and free from doubt, and, according to the doctrine of your Apostolic See, are constantly firmly observed and preached by all priests, We have still considered it necessary that they should be brought to the attention

of Your Holiness. For we do not suffer anything which has reference to the state of the Church, even though what causes the difficulty may be clear and free from doubt, to be discussed without being brought to the notice of Your Holiness, because you are the head of all the Holy Churches, for We shall exert Ourselves in every way (as has already been stated), to increase the honor and authority of your See.⁶

Justinian made it his mission to regain the western empire and he eventually overpowered the tribes that dissented from the beliefs of the papacy (Heruli, Vandals, Ostrogoths). The prophecy of Daniel 7 predicts the overthrow of these three tribes as a little horn grows stout and plucks up three other horns by the roots (*Daniel 7:8,20*). The last tribe to be uprooted, the Ostrogoths, occurred in 538 AD, when the siege of Rome, by general Belisarius, ended in victory after a year and nine days. The Ostrogoths, who had the larger army, finally withdrew from Rome on March 12, 538 AD. Though the siege was the first major encounter between the eastern Roman army and the Ostrogoths, it “played a decisive role in the subsequent development of the war.”⁷

This withdrawal of the Ostrogoths from Rome freed the pope to exercise his spiritual power in the realm. This date of 538 marks the beginning of the papacy’s ecclesiastical dominance, predicted in various Bible prophecies as continuing for 1260 years. The popes put forth that emperors should defer to the clergy in all matters that concerned the faith (though not all popes in later centuries agreed to defer to the emperors in secular matters).⁸

The papacy, though theoretically subject to the emperor in the east and involved in various disagreements with the other patriarchs, was given power to exercise authority as the Bible predicted (Rev. 13:2). He began to gain more and more influence in the realm and independent control in Rome.

In practice, the influence of the eastern emperor over western powers was minimal. When Theoderic took the city of Ravenna in 493, his rule was subordinate to the byzantine emperor in outward appearance, but he was in reality an independent monarch.⁹ With the Germanic tribes forming independent Christian kingdoms during the 6th and 7th centuries, the Byzantine authority became practically nonexistent. Pope Agatho, in 678 AD, was the first Pope not to pay tribute to the emperor, which was customary at the time of election.¹⁰ The western and eastern portions of the old Roman Empire had become separate realms.

Though already exercising spiritual dominance (which was definitely accompanied by political influence), the papacy wasn’t in a position to exercise political dominance, until the 8th century. It was then that it began to exert influence in determining who would sit in the seat of power in the empire. In the meantime, the church system was being worked into the fabric of Frankish rule.

“At the same time [592-643 AD] we now find clerics playing a much more important role in Merovingian administration, both in royal chanceries and palatia and on the local secular administrative level, anticipating in some ways later Carolingian practices. Thus, in the nuclear regna clerics and especially bishops became increasingly important as an official class, equal in significance to the dukes and patricians who were chosen from the same upper-class land-owning families.”¹¹

“The higher clergy there modeled themselves on the military landed aristocracy of feudalism and were rewarded with immense political power. The office of bishop became increasingly a matter of title by birth as aristocratic families sought to have relatives elected or appointed to episcopal office.”¹²

The power of the Merovingian dynasty had begun to gradually decline after the Battle of Terty in 687. By the mid-

8th century, the Merovingians had become quite weak in actual power, though the loyalty of the people to the ancient Merovingian house was strong and they were still the legitimate rulers of the empire. At the same time, the mayors of the palace (the managers of the king's household) had risen in power and were posed to take advantage of opportunity to take control of the kingdom.

The opportunity came when Pope Zachary gave Pepin III, the Carolingian mayor of the palace, his blessing to depose Childeric and the Merovingian royal house. Pippen desired to more closely unite the papacy and Frankish kingdom. He had been looking for a way to take over the kingship from the Merovingians, but it was unlawful. The Pope, however, was the one power that could give this move legitimacy. The papacy was seen as a moral authority and interpreter of moral law. When the Pope said it was right for Pepin to take over the kingship, the new ruler could then be accepted as the rightful king.

The papal legate then crowned Pepin as ruler. The Catholic Encyclopedia states that, "apart from Spanish examples, the earliest definite instance of unction of a Christian sovereign seems to be that of Pepin, who was first crowned by St. Boniface, the papal legate at Soissons in 752, and again, together with his sons Charles and Carloman and his wife Bertha, by Pope Stephen at St-Denis, Sunday, 28 July, 754."¹³

"The nature of the authority with which Pepin was invested was emphasized for the first time among the Franks, by the coronation ceremony, which imparted a religious nature to his power and imprinted upon him a sacred character."¹⁴ The consecration of Pepin "was a new departure and a significant one. It was a recognition of papal supremacy over the Catholic Church, it bound church and state closer together, and it placed Pepin in the pope's debt."¹⁵ Pepin paid his debt by subduing the Lombards in 754 and 756 and giving the conquered land to the pope. This gift is known as the Donation of Pepin and formed the core of the Papal States in Italy, which became the Popes' temporal domain. This gave them independence, prestige and influence among the kings of Europe. "It helped to exalt the Pope's spiritual authority over the heads of kings."¹⁶

This new era emphasized a united church and state in order to be a Christian kingdom. The functions of church and state were interwoven into the political and administrative fabric of government. The concept of a Christian kingdom became the driving force of politics. Thus, an emperor or other ruler desired to be crowned by the pope or church representative in order to legitimize their authority. By 823 AD, the precedent set by earlier rulers and popes was firmly established as "no legitimate emperor was to be crowned without papal participation, and this in due course could come to mean without papal approval."¹⁷

By ecclesiastical anointing and ordination, kings were vested with a sacred authority. Even though "men differed about the instruments to be employed, they all agreed that a universal coercive power resided in the church. Whether in the hands of pope, emperor, king, or community, the purpose of human government was to direct men into a single Christian path."¹⁸

The papacy, being small and weak, was in theory only powerful while secular rulers cooperated. These rulers, whether because of their own faith or due to the force of public opinion or threat of excommunication, did cooperate, and this made the papal political entity immensely powerful, especially during the 4th period of Revelation.

Decline

When Pepin usurped the palace with the pope's blessing, the last Merovingian king was deprived of his symbolic

long hair and banished to a monastery. Thus, the political dominance of the Merovingian dynasty came to an end, and the time period of the third Head was brought to a close. At the same time, the conditions of the third Trumpet, the spread of idolatry, came to a close as the new paganized form of Christianity was now cemented into place with the papal success.

Summary

Head #3 = The Merovingians were a dynasty of the Franks, a Germanic tribe. Clovis, King of the Franks, defeated the last magister militum (senior military officer) of the western Roman empire in 486 AD, bringing an end to Roman centralized government and becoming the dominant power of a divided Roman realm. He then united all of Gaul under his rule and allied his kingdom with the increasingly powerful papacy in Rome. The Franks brought the afflictions of the 3rd Trumpet judgment upon themselves as their armies (“rivers”) spread the corrupt papal (“star” that fell) doctrines, image worship and idolatry (“wormwood”) through the Frankish lands of the Roman realm (“third”). The spread of Catholicism was so successful that the papacy (Head #4) was finally able to exert itself in 752 AD to crown Pepin in place of the long-ruling Merovingian Franks, thus becoming the new legitimizing factor for rulers in a realm that wanted to be seen as Christian. This event brought about both the end of the Merovingian power (Head #3) and the successful establishment of idolatry in a third of the realm (Trumpet #3).

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Chapter 11

TRUMPET #4: THE GOSPEL IS SUPPRESSED

(752 AD - 1299 AD)

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:12-13)

SUN = Jesus' Righteousness. The sun, moon and stars affected during this Trumpet time period are also mentioned in the prophecy of Revelation 12, which can help us better understand the meaning of these symbols. That prophecy features a woman, which symbolizes His church (a woman symbolizes God's people in prophecy - Is. 51:16, Jer. 6:2). The woman is described as being clothed with the sun (Rev. 12:1). The sun is linked to Jesus' righteousness (Mal. 4:2) and the Lord's grace and glory (Psalms 84:11) or His character. When Jesus was transfigured, His face shone as the sun, and He was clothed in light (Matt. 17:2). His countenance is described as the sun (Rev. 1:16). Jesus said the righteous will shine like the sun (Matt. 13:43). That the woman is clothed with the sun means that Christ's righteousness takes the place of her own filthy clothes. In other words, God's true people rely on Christ's righteousness to forgive their sins and enable them to overcome sin. Applying the same meaning to the symbol of the sun in the 4th Trumpet indicates that Christ's righteousness and work to minister for our sins is struck ("smitten") to obscure it ("darkened").

MOON = Word of God. The woman in Revelation 12 who is clothed in the sun is also standing on the moon. This gives her stability and illuminates her path. The Bible is a solid foundation and described as a light for our path and lamp for our feet (Psalm 119:105). God's church (the woman) is firmly planted on the principles and instructions of God's word. We also read that the moon is a faithful witness (testimony) in the heavens (Psalm 89:37). Earlier in Revelation, God's two witnesses (olive trees/candle sticks) are suppressed, killed and then resurrected, representing the Word of God and its communication system (Zech. 4:3-6), being suppressed during the Middle Ages, outlawed during the French Revolution and then rising to great heights of distribution in the 1800s (Rev. 11). As symbolized by the moon, the Bible is a faithful witness and trustworthy light for our way. In applying this to the 4th Trumpet time period, we see that the Scriptures were also obscured ("darkened").

STARS = Messengers. As previously mentioned, in Revelation 1:20, stars are said to symbolize messengers or angels (the word translated to angel means messenger). In Revelation 14, three angels symbolize God's church giving important messages to the world. Daniel 12:3 says that those who turn others to righteousness shine as the stars. Stars represent those who give God's messages, such as angels, a church, a ministry, apostles, pastors and evangelists. Thus, the true gospel ministers and the gospel message are also obscured ("darkened") during this 4th Trumpet time period.

Summary

During this Trumpet time period, while the papacy was politically dominant (see Head #4), a long period of spiritual darkness afflicted the Roman realm. Christ's righteousness (sun), the Scriptures (moon) and true messengers (stars) were obscured (darkened). The papacy not only caused much persecution of God's true followers, but kept the truth about God, His Word and His sanctuary suppressed for many centuries. It set up a system to remove the daily sacrifice (Daniel 8-12) by instructing people to look to earthly priests and the church for salvation instead of to Christ's true ministry in the heavenly sanctuary. The Bible was withheld from the people and those with the true message were not allowed to preach.

"The power of the clergy and the authority of the church rested securely on the sacramental system. For, with the exception of a baptism which in an emergency could be administered by any Christian, only a priest, who had himself received the sacrament of ordination from a bishop, could administer the sacraments. The clergy, in other words, held a monopoly that guaranteed their position. They alone could purvey to the people the precious gift of salvation."¹

The darkness would finally begin to lift after 1299 AD, which is when this 4th period ended. The 14th century has been called the dawn of the Protestant Reformation. Glimmers of light began to be seen as the voice of John Wycliffe (1331 - 1384), Jan Hus (1369 - 1415) and others started to sound. Wycliffe and his associates translated the Bible into the native tongue of the people and spoke out about the truth found therein. Many of Wycliffe's theories, of which he relied on the authority of the Bible, were ahead of the times, but they laid a foundation for future reformers. It became more and more apparent in the 1500s and 1600s, that the "Catholic Church had rightly regarded the translation of the Bible into English, and the reading of the English Bible by the people, as the greatest threat to its authority."² The darkness of the 4th Trumpet was to be broken and eventually completely illuminated.

Linking the 4th Trumpet and 4th Head

When the king of France and the emperor of the Holy Roman Empire entered into agreement against the papacy in 1299, it not only served to take away the papal power over the crown (Head #4), but it broke the heaviest spiritual darkness that held sway to suppress the gospel message (4th Trumpet).

Summary

Trumpet #4 = The gospel is obscured (752 to 1299). As the papacy became politically dominant (in addition to already being ecclesiastically dominant since 538 AD), a long period of spiritual darkness afflicted the realm. Christ's righteousness ("sun"), the Scriptures ("moon") and true messengers ("stars") were obscured ("darkened"). The Bible was not made available and true messengers were persecuted. The truth about God, His Word and His sanctuary were suppressed as the papal system pointed people to an earthly system of priests and the church for salvation

instead of to Jesus. This coincides with the spiritual darkness of the 4th Church, Thyatira, and the spiritual death of the 4th Seal.

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Chapter 12

HEAD #4 - THE PAPACY

752 AD - 1299 AD

Rise

When the papacy became the dominant political power in 752 AD, the power of the Frankish Merovingian dynasty came to an end. However, the Franks continued as the major state power in the realm, but now gaining power and legitimacy as Christian rulers because of papal endorsement and the uniting of church and state in government (see Head #3 for details on the papal take-over of the realm).

As previously discussed, the papacy was a small state, only made powerful as rulers of other kingdoms cooperated with it. Emperors, especially during the first half of this period, viewed themselves as protectors and overseers of the papacy. As the papal power grew, the papacy started asserting itself as overseer of the emperor. But, whether kings or pope had the upper hand, the papacy was still the power that could legitimize the ruler.

Especially with the crowning of Charlemagne by Pope Leo III in 800 AD, the church came to be recognized as in power to control the imperial dignity, going on to achieve near total religious dominance and established the precedent that "no man would be emperor without anointment by a pope."¹

Charlemagne became a champion of Christianity, making it his mission to make all come under the authority of the pope. Indeed, the empire was strengthened because of the common bonds of membership in the Roman Church. The title of Emperor came to be accompanied with the role of protector of the Church. Charlemagne adopted the title "Charles, most serene Augustus, crowned by God, great and pacific emperor, governing the Roman empire."

The three main developments that culminated in the reign of Charlemagne and laid the foundations for the development of the Holy Roman Empire were "the expansion of the Frankish Kingdom, the conversion of the Germans to Catholic Christianity, [and] the rise of the papacy to a position of unprecedented secular and spiritual authority in alliance with the Frankish rulers."²

Through Charlemagne and then his successors, the papacy exercised political dominance for hundreds of years.

This authority extended out across Europe, way beyond the small territory of the Papal States and “in fact many kingdoms were vassals of the Holy See and the Popes were directly involved in the choosing of many rulers, especially the Holy Roman Emperors. Usually the Popes were also involved as primary judges and counselors in all the questions of marriage and succession regarding many kings.”³

During this time, feudalism developed as the Carolingian dynasty expanded its territory, and the relationship between lord and vassal evolved. This type of system forms a pyramid of power, where loyalty at each level ensures its strength. At the top of the pyramid would sit the ultimate ruler of all levels. The church became “enmeshed, as an institution and as individual clergymen, in the feudal structure of political-economic power.”⁴ It is very revealing of the political situation during the Middle Ages that “by the end of the 12th century the papacy has more feudal vassals than any temporal ruler.”⁵

The foundation for the Holy Roman Empire as laid by the Carolingians, was later established by Otto the Great. He launched the Ottonian dynasty of German kings (936 to 1024 AD) and earned a reputation as the savior of Christendom after defeating the pagan Magyars in 955.

The Salian dynasty followed the Ottonians, ruling the Holy Roman Empire from 1027 to 1125 AD. Their rule coincided with the great Investiture Controversy, a conflict between church and state over who would name church officials. These local officials, bishops and abbots, controlled significant amounts of wealth and land. The nobility, who owned the land, would sell these offices (a practice known as simony) or appoint a trusted person to these positions.

The extent of the Church’s power over temporal matters has been a point of controversy, even among those within the Catholic Church. There are two theories put forth by theologians in the Catholic Encyclopedia. The first is that of Direct Power, which maintains “that the pope had direct power over temporal as over spiritual matters... Consequently the popes are the supreme rulers of the world in both spiritual and temporal matters, they keep the spiritual power in their own hands, while they delegate the temporal to emperors and kings.”⁶ The second theory is that of Indirect Power, in which the Church has supreme power in spiritual matters, but only in temporal matters in that which relates to the salvation of souls or the worship of God:

“Christian emperors and kings were supreme within the limits of their temporal authority. However, in as much as all must give way when there is question of the salvation of souls... so all impediments to salvation must be removed. He, therefore, who has the care of the salvation of soul should have the power to remove any impediment to salvation, even if it be caused by a Christian emperor or kings. Besides, Christian emperors and kings are children of the Church, and as such subject to the supreme rulers of the Church.”⁷

A Christian kingdom, such as the Holy Roman Empire of the Middle Ages, ruled by Catholic kings and emperor, would therefore be ultimately subject to the papacy. As this period progressed towards its end, the idea of indirect control simply meant that the pope had delegated power to the ruler.”⁸

By the 11th century, though the West continued to affirm that Christendom was subject to the pope in Rome, the papal secular power came under increasing power struggles. There was a cooperation between church and state, yet the question of supremacy would inevitably come to the forefront with varying intensity.

The church in Rome won a major victory in the pope-king power struggle when, in 1059, it declared that popes

would be selected by a College of Cardinals instead of the nobility. It went further, in 1075, by officially pronouncing that only the pope could depose emperors.⁹ A series of reforms initiated by Pope Gregory VII (1073-85) followed by the resolution of the controversy was an overwhelming papal victory that by implication “acknowledged papal superiority over secular rulers.”¹⁰

This power struggle was epitomized by Pope Gregory and emperor Henry III, as they battled for supremacy in 1077 AD. Gregory asserted that “as the soul is more important than the body, so the spiritual is higher than the secular authority.”¹¹ Henry deposed Gregory, and Gregory excommunicated the emperor. Henry ended up standing barefoot in the snow for three days before the pope’s castle at Canossa, pleading for absolution. He received it, the ban of excommunication was dropped and his nobles returned to their allegiance. The struggle continued, but this precedent of recognizing the pope’s spiritual authority had a great influence in later generations.

In 1157 AD, a new turn was encountered as Frederick I, Holy Roman Emperor, rejected any implication of papal overlordship, claiming that he held the empire from God alone by the election of the princes. In 1198, Pope Innocent III (r.1198-1216) pushed back in a letter written to the prefect Acerbius and nobles of Tuscany, comparing the papal authority to the sun and the royal power to the moon, the latter only reflecting the splendor of the former. He claimed authority over the empire because (a) authority over the empire was originally transferred to the papacy from Greece and (b) the emperor is raised to his position and invested with authority by the pope.¹²

Amidst all these power struggles, the papacy held sway over the realm, reaching a height of secular power during Innocent’s reign (1198-1216). As stated in John Earle’s *Manual of the Lives of the Popes*, during Innocent’s reign, “almost all the States of Europe were then subject to the Holy See, and there was not one who had not reason to rejoice in the influence that See exerted; while it hesitated not to depose any monarch who opposed with violence its rights and authority.”¹³

To further extend their authority, the popes, who had called themselves the “Vicar of St. Peter,” began using the title of “Vicar of Christ” by the mid-12th century.¹⁴ There was astounding self-aggrandizement by the papacy.

One of the papal triumphs can be seen in England during the early 13th century. John, King of England, had serious disputes with Pope Innocent III, who eventually issued a bull of excommunication and a sentence of deposition in 1209 AD, absolving John’s subjects from their oath of allegiance. After threat of invasion, John yielded, taking an oath of fealty to the Pope on May 15, 1213, resigning his dominions to the Holy See and become its vassal.¹⁵

As the struggle for power continued, the Hohenstaufen kings and emperors (1138 to 1254) introduced another point of contention with the church:

“Unlike earlier emperors, who had based their position on their special relation with the church, the Hohenstaufen emperors emphasized its secular foundations. Against Pope Innocent III’s claims to confer the imperial crown, imperial lawyers asserted that ‘he who is chosen by the election of the princes alone is the true emperor, even before he has been confirmed by the pope.’”¹⁶

In spite of those efforts, the papacy went on to subdue the Hohenstaufen emperors during the 13th century, and the imperial rule collapsed to the point of being without an emperor from 1254 to 1273. Meanwhile the kings of France and England were steadily increasing their power, leaving behind the feudal chaos of the high Middle Ages, and the German princes were taking advantage of the opportunity to establish their own independence.¹⁷

The papacy's foremost concern was with the setting up and enforcement of laws. In fact, most of the popes from the mid-12th century to the beginning of the 14th century were lawyers. The papal organization became massive. It was

“constantly engaged in war or the preparation of war, in diplomacy, in the management of estates, in the assessment and collection of taxes; but by far the most highly developed part of the organization was that which dealt with the various stages of legal processes... Every important ecclesiastical and secular person or corporation in Europe had to be familiar with the procedure of the papal curia, and the most important had proctors permanently retained to look after their interests in the labyrinth of papal government.”¹⁸

This time period also encompasses the age of the Crusades. From 1095 to 1291, nine major crusades were organized for the sake of Christendom. Thousands eagerly joined the ranks as they were promised freedom from all moral obligations, forgiveness of past sins, forgiveness of future sins while crusading, and release from pain in purgatory.

Transition

Ironically, the papacy's success in decreasing the power of the emperors also served to diminish their own prestige and their hold over the minds of the people. Historians date the major decline of the papacy's secular power as beginning during the time of Pope Boniface VIII (1294-1303), whose activities made enemies of many kings and greatly damaged the reputation of the papacy.

“Boniface insisted upon ridiculous claims over all temporal rulers and said, ‘We declare, state, define and pronounce that for every human creature to be subject to the Roman pope is altogether necessary for salvation.’ The very arrogance of these papal claims, however, irritated many rulers and provoked violent reactions. Boniface was captured by Philip the Fair of France, and he was so badly treated that he died within a month. Many in the secular and religious world were fed up with papal pride and church corruption. There was stirring for either the reform of the Roman Church, or the complete overthrow of it.”¹⁹

The Catholic Encyclopedia refers to Boniface's pontificate as marking in history “the decline of the medieval power and glory of the papacy.”²⁰ It describes that “he failed either to recognize the altered temper of the times, or to gauge accurately the strength of the forces arrayed against him; and when he attempted to exercise his supreme authority in temporal affairs as in spiritual, over princes and people, he met almost everywhere with a determined resistance.”²¹

The 13th century saw more and more kings and princes attempting to “put their foot down” in certain temporal matters. In addition, the character of the Holy Roman Empire changed as the emperor's power gradually weakened in favor of the princes. By the beginning of the 14th century, the elite group of princes who elected emperors exerted their growing power to not just be electors in name only, but to be the real power in determining who would receive the crown.

“The power of the electors as well as the weakness of the crown after 1273 are shown by the fact that the electors compelled the king to secure their express and written consent before taking any important action. By this means the electors hoped to control the policy of the king and to make their own positions se-

cure. If what the king proposed to do was not to their interest, they made him pay well for their consent."²²

This transition in power revolves around the dramatic conflict between Pope Boniface VIII, Albert I and King Philip IV of France. Philip, needing funding for his war with England, had levied a tax on church properties in 1296. This challenge to the power of the church resulted in a string of retaliations between pope and king. This altercation is notable, because it was the first time the temporal power of the papacy was attacked by France.²³

Albert, the son of Rudolph I (King of the Romans), was passed over by the electors in favor of Adolph of Nassau. Adolph was part of a league formed by Edward, King of England, against Philip, so in revenge Philip offered to help Albert gain the throne. Three electors decided to join the cause and authorized Albert to go and ask the Pope to crown him the King of the Romans. This right of the Pope to confirm the position had been acknowledged for hundreds of years.

"For the Roman Pontiffs claimed as theirs the right to examine the chosen king of the Romans, to anoint him, to consecrate him, and to declare his fitness for ruling. Nor was this an assumption of rights. The Electors themselves acknowledged it; for they found no other legal argument for substituting Albert in place of Adolph than that of obtaining Papal letters, which would appoint the Hapsburg Prince to the royal dignity."²⁴

Albert sent his ambassador to Pope Boniface, who didn't see the Pope but returned with forged letters of confirmation. Adolph hurried to Rome and obtained word that Boniface did not hear from or confirm Albert. This news was given to the electors, however, they went ahead anyway and announced Albert as King of the Romans in 1298. War followed, in which Albert killed Adolph in 1299. Albert sent another message to Boniface asking him to confirm him as King of the Romans. But, the Pope saw Albert as a violent usurper and refused to recognize Albert as king and thus future emperor.

The two kings (Albert and Philip) therefore had a common opponent and concluded an alliance in 1299 against Pope Boniface. "Philip was by this time bent upon the ruin of pope Boniface and the overthrow of the papal influence in France: Albert had no immediate objects in view other than to obtain the imperial crown, and to establish his power in Germany - if need were - in spite of the Pope."²⁵ The elector's choice would be enforced, in spite of the papacy's commands. The forces arrayed against him were too powerful for the Pope, yet he still would not yield or give in to the Franco-German alliance. Instead he attempted to puff up his own power, even claiming to be emperor himself.²⁶

From then on, the Council of Electors exercised the real power over the crown and controlled who would become emperor.

Decline

The political power of the papacy never fully recovered. "The Pontificate of Boniface VIII is the beginning of a transition period; it exhibits the sinking of the papal power and the rising of the secular state-idea hostile to the Church. The subordination of the secular under the spiritual order was denied. The See of Peter was shaken but not destroyed."²⁷

When Pope Boniface published his bull, *Unam sanctam*, in 1302 AD, defining the spiritual as superior to the tem-

poral power, he was met with captivity, mistreatment and defamation at the hands of temporal rulers.²⁸ The papacy's authority and prestige declined further, especially during the so-called "Babylonian Captivity," when Philip of France and his successors exerted control over the papacy. This exile began in 1309 when the papacy was moved to Avignon, France, and lasted until 1377 when Pope Gregory XI moved the office back to Rome.

During those years in Avignon, the major beginnings of anti-papal movements arose. The French government and the University of Paris became "utterly disgusted" with the "shameless immorality" of the papal court.²⁹ This developed into revolts from papal domination, which occurred in Germany (Louis the Bavarian), England (Wycliffe) and Bohemia (Huss), and many considered the pope as antichrist.³⁰

The political power of the papacy continued to decline following its move back to Rome. Even the tradition of emperors being coronated by the pope was set aside by Maximilian I (ruled 1493-1519). Charles V was the last Emperor to receive a papal coronation, when Pope Clement VII crowned him in 1530.

"Martin V and Eugenius IV had done much to restore the papal authority, but the popes were still far from possessing the powers they had had before the fall of Boniface VIII. Never again could they exercise effective supremacy over secular rulers... The century and a half between the bull Unam sanctam and the dissolution of the Council of Basle [1449 AD] had, indeed, witnessed a terrible decline in papal prestige, even though some considerable recovery of papal power had been made after the Council of Constance. The financial exactions of the popes at Avignon and the scandal of the Great Schism, the political theories of Occam and the Defensor pacis, the sweeping criticisms of the church launched by Wyclif and Huss, the conciliar movement and the growing power of the national monarchies had all contributed to the destruction of papal authority."³¹

THE 1260 YEARS VERSES THE 4TH TRUMPET TIME PERIOD

It is important to clarify the difference between the 1260 year time period (538 - 1798 AD) in prophecy and the 4th Trumpet time period (752 - 1299 AD) as it applies to the papacy.

When the eastern Emperor declared the Pope to be head over all the churches (533 AD), and his general Belisarius overthrew three tribes that did not fall in line with the beliefs of the papacy (Heruli, Vandals and finally the Ostrogoths in 538 AD - see Daniel 7:8, 20), the papacy was freed to rule in Rome and became the most powerful ecclesiastical influence in the Roman realm. Prophecy predicted this power would extend for 1260 years until 1798 AD, at which time Napoleon's general captured the Pope and the papacy was considered at an end. The pope died a prisoner in 1800 and it looked as though "the papacy had reached the nadir of its modern existence" with no possibility of it being strengthened.³²

This is the time period the papacy was allowed, as the Bible puts it, to "trample on the sanctuary" and "overcome the saints," among other things. It was allowed to control and corrupt the Christian church from within, and influence state powers to persecute God's people. This was the time of its ecclesiastical dominance.

The 1260-year period is described in the Bible as a time that the papal power would have a large degree of control over God's people. Look at the descriptions for the time period given in each Bible passage that mention the time period specifically. The descriptions of the 1260 years are clearly related to spiritual matters.

Bible verse	Description/Activities	Time period	Calculation	Prophetic Time (1 day = 1 yr)
Daniel 7:25	- wear out the saints - saints given into his hand - change times and laws	time and times and the dividing of time	(A Time = 1 Year) 1 year + 2 years + 1/2 year = 3-1/2 years = 1260 days	1260 years
Daniel 12:7	- scatter the power of the holy people	a time, times and an half	1 year + 2 years + 1/2 year = 3-1/2 years = 1260 days	1260 years
Rev. 11:2	- tread upon the holy city	forty and two months	42 months x 30 days = 1260 days	1260 years
Rev. 11:3	- witnesses (Bible) prophesy in sackcloth and are finally killed	a thousand two hundred and threescore days	1000 + 200 + 60 = 1260 days	1260 years
Rev. 12:14	- the woman (church) hides from persecution in wilderness	a time, and times, and half a time	1 year + 2 years + 1/2 year = 3-1/2 years = 1260 days	1260 years
Rev. 12:6	- the woman (church) is fed in wilderness	a thousand two hundred and threescore days	1000 + 200 + 60 = 1260 days	1260 years
Rev. 13:5	- speaks great things and blasphemes God, his tabernacle and them that dwell in heaven - makes war with the saints, overcomes them	forty and two months	42 X 30 = 1260 days	1260 years

It was a time period when God's Word was suppressed, His ministry in the tabernacle was supplanted, and His true followers were persecuted. The papacy had the dominant power in religious matters for this time period.

On the other hand, the time period of the 4th Trumpet/Head (752 AD to 1299 AD) marks the papacy's political dominance in the realm, when it was the legitimizing factor for the rulers of a Christian Empire. They were still able to convince emperors, kings and princes to do much of their bidding related to spiritual matters (executing heretics, banning certain books, etc.) during the 1260 years, but they were only politically dominant and had a hand in controlling who was crowned emperor from 752 AD to 1299 AD. It is important to keep these time periods distinguished.

Ecclesiastical Dominance: 538 to 1798 (control of the Christian church - time of the 1260 years)

VS.

Political Dominance: 752 to 1299 (control of the seats of power - 4th Trumpet time period)

Summary

Head #4 = Papacy (752 to 1299 AD): The papacy is a system of ecclesiastical government under the pope. In 752, the pope provided Pepin III the moral authority needed to overthrow the last Merovingian king of the Franks. This

established the papacy as the power that could legitimize Christian rulers, which came to be seen as necessary for any kingdom to be seen as a Christian kingdom. The papacy brought the spiritual darkness of the 4th Trumpet upon itself and the inhabitants of the land as the papal system obscured (“darkened”) Christ’s righteousness (“sun”), the Scriptures (“moon”) and true messengers (“stars”). When the two electors, Albert and Philip, allied against the pope in 1299, they rejected the papacy’s choice of emperor, and the Council of Electors took independent control over the election process. This event brought an end to both the dominant political power of the papacy (Head #4) and the accompanying obscuring of the gospel (Trumpet #4) as it ushered in the dawn of the Protestant Reformation.

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Chapter 13

TRUMPET #5: THE TURKS TORMENT THE BYZANTINES

1299 AD - 1449 AD

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. 12 One woe is past; and, behold, there come two woes more hereafter" (Revelation 9:1-12).

SUN = Jesus' righteousness. The sun is obscured in this prophecy. As seen in the previous Trumpet, the sun represents Christ's righteousness. The power from the bottomless pit obscures Christ and the truth of His character.

SMOKE = False beliefs. This prophecy depicts a place that contains a great furnace that issues smoke, which darkens, or obscures, the sun. Smoke, in this context, specifically obscures the sun. So the smoke here, represents something that is obscuring Jesus' character. That which obscures Christ's character and righteousness are false beliefs. Erroneous doctrines cloud up or hide the truth about Christ. So, the furnace represents that which produces the false beliefs. During this time period, a set of ideas or belief system (furnace) was unleashed that spread

beliefs (smoke) that obscured the knowledge of Christ's character (sun).

LOCUSTS = Army. Locusts are known to do their devouring work quickly and arrive in large quantities (*Nahum 3:15*). During the plagues in Egypt, the locusts are described as "very grievous", covering the face of the whole earth and eating everything (*Ex. 10:12-15*). In the Old Testament, similar imagery to this Trumpet prophecy is used by Joel, who uses locusts to symbolize a great army. He writes that the army's appearance is like horses and horsemen, and they sound like chariots, just like in this Trumpet description. "*The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ... And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you*" (*Joel 2:4-5, 25*). The army (locusts) that rises during this Trumpet time period, is ready for battle and moves fast to cover vast territory.

BOTTOMLESS PIT = A place of the earth that is lacking life, sparsely populated and/or undeveloped. Other Bible passages reveal the meaning of this term. Here are some examples: (A) The place of the dead, the lifeless grave (*Romans 10:6-9*). (B) An empty or lifeless country (*Luke 8:30-33, Mark 5:9-13*). (C) The uninhabited earth during the desolate 1000 years (*Revelation 20:2-3*). (D) The kingdom that is "dead" before it rises again (*Revelation 17:8*).

Thus, we would look in history for an army (locusts) to rise around 1299 AD, with beliefs that developed from a relatively isolated, undeveloped or sparsely populated area ("*bottomless pit*" - *Lk. 8:30-33, Mk. 5:9-13*). The army would arise based on a belief system (furnace) that obscured (smoke) the truth about Christ's character (sun).

This symbolism, time frame and characteristics are fulfilled in the rise of the Ottomans, who first established the Ottoman State in 1299. The beliefs of Islam originated in the desolate and sparsely inhabited Arabian desert, and those beliefs greatly obscure the gospel and Christ's character ("sun") with false doctrines ("smoke"). After 1071 AD, as a result of the Seljuk conquest, the predominantly Christian area of Anatolia gradually transitioned to become predominantly Muslim. The Ottoman Empire grew out of this area.

FALLEN STAR = Fallen messenger, Islam. As we saw in the 3rd Trumpet, stars represent the messengers (angels) of the churches (*Rev. 1:20*). Just like the star (Roman church) in the 3rd Trumpet, the star in this Trumpet has fallen. This symbolizes a church that is not faithful to God and is preaching a corrupted message. The Ottomans became known as the protectors of the Islamic faith. Their embrace and promotion of the teachings (smoke) of Islam (star) greatly obscured the message of Jesus' righteousness (sun).

SEAL OF GOD = God's mark of ownership. Those with the seal of God were not to be hurt during this Trumpet time period.

TREES & GRASS = People in the Roman realm and their homeland. In the 1st Trumpet, a third of the trees were burned and all of the grass was burned up, representing the many Jews (trees) within the Roman realm killed during the Roman-Jewish wars and the desolation of and complete loss of their homeland (grass - the place where the trees dwell) (see the 1st Trumpet for more on the symbolism of trees and grass). In the 5th Trumpet, the trees and grass are not hurt at all. The trees represent the people in the Roman realm, who were not meant to be hurt in this Trumpet, though those who didn't have the seal of God could be. The grass, representing the place where the trees dwelt, the Roman homeland, was also not to be hurt. This time period describes a growing threat to the Roman homeland, but their dwelling place would not be directly harmed by it. However, others would be harmed,

and the neighboring Byzantines were in fact tortured and vexed grievously (“tormented”) by the locusts.

Hungary was seen as a gateway to Europe from Asia. It was considered as part of the western Christian nations by the 13th century and was well integrated into the realm by the 14th century. The eastern frontiers of Poland and Hungary “marked the frontiers of Europe.”¹ It was only after this trumpet time period ended, that the Ottomans were able to conquer land within the Roman realm homeland. Finally, in 1526, a large portion of Hungary became ruled by the Ottomans.

“And it was commanded them that they should not hurt the grass of the earth [Roman homeland], neither any green thing, neither any tree [people in the Roman homeland]; but only those men which have not the seal of God in their foreheads [people who have rejected God]. 5 And to them [Ottoman army] it was given that they should not kill them [Byzantines], but that they should be tormented five months...”

5 MONTHS = 150 years. When using the day for a year principle in interpreting Bible prophecy, the five months are calculated as follows:

1 month = 30 days
5 months = 150 days
150 days = 150 years

The Ottoman State began in Anatolia (in present day Turkey) when Osman I declared himself Sultan and announced the independence of his own small kingdom from the Seljuk Turks. He first invaded the territory of Nicomedia on the 27th of July, 1299.² For the next 150 years (5 months) the Ottoman rule began to extend over the Eastern Mediterranean and the Balkans, controlling nearly all former Byzantine lands surrounding the city of, but not overtaking, Constantinople (the Byzantine capitol).

During this time period, the Ottomans did not take over areas within the Roman realm (“commanded them that they should not hurt the grass”). But they were a cause of great hurt and terror (“torment”) to the neighboring Byzantine Empire. Note that the same entity cannot be “not hurt” (v. 4) and “hurt” (v. 10) at the same time, so there are different entities being affected by this Trumpet. The Roman realm was not yet directly hurt, but were perplexed and afflicted in dealing with and fighting against this increasing power.

Western Europeans (the Roman realm) were fearful. They periodically sent armies to attack the Ottomans (including crusades in 1366, 1396 and 1444), but they seemed incapable of coming to agreements among themselves that would unite Europe enough to launch the type of offensive needed. Some blamed the West for the Ottoman threat because of its unpreparedness and seeming indifference.³ Though capable, the West was not successful in saving the east, and the Ottomans continued to expand their territory, greatly tormenting the Byzantine Empire. The last major military effort to free the Balkans and Constantinople failed at the Battle of Kosovo in 1448 as a Hungarian-Wallachian coalition was decisively defeated by the Ottomans.

KILL THEM = Put an end to the Byzantine Empire. Even though attacking Byzantium with great success, the Ottomans were restricted from completely conquering it (“they should not kill them” - v. 5), not being released to overcome its powerbase, the capital of Constantinople, until the end of the 150 years of the Trumpet time period (5 months).

The Turks had been assaulting Byzantine lands throughout the 14th and 15th centuries, and it was well-known, especially to the Byzantine Emperor, that the rising tide of militant Islam threatened the very existence of the Byzantine empire. The Byzantine Empire came to be on the brink of ruin. The Turks had taken most of the land, leaving only a few small ruins along with Constantinople. Even then, the Byzantine Emperor was nearly powerless within his own domains. Without a united Christendom, they were too weak against such a rising force. And without the Byzantine Empire, the West would have no buffer, leaving Hungary and the Holy Roman Empire exposed. Thus, there was a great push for reunion within Christian nations. When the Turks took Thessalonica in 1430, the emperor, John Palaeologus, turned to the West for assistance with renewed vigor.

The key to obtaining help from the western rulers, depended on reuniting the eastern and western churches, which had been separated by a schism for hundreds of years. This union was hoped to be achieved by means of an Ecumenical Council, which would solve the points of differences and bring East and West together again. In proposing a union of the churches to the pope, the real purpose of the Byzantine Emperor was not a secret. Even the Turks knew that the real motive was to obtain military assistance from the West against the Turks. The Turks dreaded the alliance.⁴

This threat of a united Christendom (East and West) had been lurking for centuries. In the 13th century, Pope Clement IV wrote to emperor Michael Palaeologus: "The Turks will fear to attack you if they know you are united to the rest of Christendom, and Christians will come to your help with more eagerness if they know that you are in full agreement with them."⁵ Pope Martin V wrote similar words to the Emperor in 1422, saying in essence: "These were the terms: submit or be destroyed."⁶

The Council of Basel was called to address these and other issues. The Council of Ferrara/Florence, which developed later as a rival council against Basel, was also focused on achieving the reunion. It was apparent to many that Orthodoxy and the Latin doctrine could not be reconciled. But, due to the desperate situation of the Byzantines, more and more concessions were achieved from them. Months passed in futile disputes. In spite of this, an agreement of union was signed on 6 July 1439.

The union, however, was not accepted or fully enacted when taken back to the Byzantine Empire. There was much displeasure at the union by clergy and the public, and even the emperor himself seemed to only reluctantly give his approval. An agreement signed by the Patriarch was not binding over the whole church, and it was never accepted by the Eastern Churches. Nonetheless, the Emperor did implement some of the popes wishes and there was finally some hope of military aid, as the King of Hungary and the pope worked out a joint force against the Ottomans. Ominously, the joint force was defeated, in 1444, at Varna. Emperor John died on October 31, 1448, never seeing his hopes of western aid realized. The next emperor, Constantine, was also unable to implement the union.

The Council of Basel, which continued its attempts to reform the church and solve the crises of the realm, was the last and greatest effort to reunite the western and eastern churches. With its disbanding in 1449, the last hope of an east-west union dissolved. From the Ottoman perspective, the threat of an east-west union dissolved. They were released from the dreaded possibility that the princes of western Europe would band together to defend Constantinople. They were now unleashed to pursue conquest of the capital of Byzantium ("*kill them*" - v. 5).

Linking the 5th Trumpet and 5th Head

The failure of the council of Basel (disbanded in 1449), brought about the victory for pope/monarchy and the

House of Habsburg (see the 6th Head) over conciliarism and the Elector princes (5th Head). At the same time, it signaled the last effort at an east-west union with military aid from western princes for the Byzantine Empire, thus ending the time of tormenting without killing by the Ottomans over the Byzantine Empire (5th Trumpet).

Summary:

Trumpet #5 = Turks torment the Byzantines (1299 to 1449). Messengers of Islam (fallen "star") obscured the gospel and Christ's character ("sun") with false doctrines ("smoke"). These beliefs originated from the desolate and sparsely inhabited Arabian desert ("bottomless pit" - Lk. 8:30-33, Mk. 5:9-13). Many who accepted these false doctrines eventually emerged as the coordinated fighting force of the Ottoman Turks ("locusts" - Ex. 10:12-15, Joel 2:4-5,25) to conquer and spread their message. They began attacking Byzantine lands in 1299. For the next 150 years ("five months") Ottoman rule extended over the Eastern Mediterranean and Balkans, controlling nearly all former Byzantine lands surrounding the city of, but not overtaking, Constantinople ("should not kill them"). They did not attack within the Roman realm during this time, where God's people ("tree") dwelt ("grass"; court/garden), but inflicted great hurt and terror ("torment") right outside their borders (note the eastern half of the Roman Empire, the Byzantine Empire, had long before ceased to be part of the Roman realm). When the Council of Basel failed in a last effort to form an east-west union (it disbanded in 1449), which could have provided military aid to Byzantium from western princes, all hope ended for the Byzantines. This ended the time of tormenting without killing as the Ottomans were released from the threat of an east-west union and free to pursue conquest of the Byzantine capitol.

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Chapter 14

HEAD #5 - COUNCIL OF ELECTORS

1299 AD - 1449 AD

Rise

The eastern portion of the Kingdom of the Franks developed into the Kingdom of the Germans, along with a corresponding shift from Frankish to German dominance in the Roman realm. As feudalism had become more widespread, the local rulers became more powerful. The most powerful became known as princes and they would confirm the succession of kings. This confirmation, which began as a mere formality, developed into a college of electors (first mentioned in the twelfth century) and by around 1273, became a small, yet powerful, political body comprised of seven electors. The Electors (from the 13th to 17th centuries) included:

- The Archbishop of Mainz (Ecclesiastic)
- The Archbishop of Trier (Ecclesiastic)
- The Archbishop of Cologne (Ecclesiastic)
- The King of Bohemia
- The Count Palatine of the Rhine (Elector Palatine)
- The Duke of Saxony (Elector of Saxony)
- The Margrave of Brandenburg (Elector of Brandenburg)

As the papal power over secular matters made a sharp decline during the reign of Pope Boniface VIII (1294-1303) and King Philip and Albert made a treaty against him in 1299, these electors defied the pope and gained authority and independent control over the election of the emperors (see Head #4 for details on the Electors' take-over of the realm). The monarchy became truly elective, with the electoral council exercising the real power over the crown.

When Albert showed himself too eager for power, the electors refused to elect a Habsburg again for over a century. The electors were successful in controlling the crown because they prevented it from being passed along hereditary lines, which prevented the emperors from strengthening their authority beyond their family domains. The electors were strongly opposed to the taxes and forced military service that would inevitably follow an emperor's increased power.

famous Bohemian reformer, Jan Hus, led out in protesting papal errors, and was sentenced to death by the Roman church in 1415. This launched intense rebellions against the Roman church known as the Hussite wars. The Hussites, with much smaller numbers, defeated papal crusaders five consecutive times between 1420 and 1431.

Transition:

The dispute between Philip the Fair and pope Boniface at the end of the 13th century resulted in the Avignon Schism (1309 - 1377). The papacy was moved to France and Philip endeavored to reverse the pope's grand scheme of temporal dominance. During this time, the theological faculty of the University of Paris came to be recognized as an "authentic authority on the meaning of doctrine."² The schoolmen questioned the claims of the popes, and the idea was developed that a pope could indeed be heretical. This necessitated the need for some entity to determine judgment, and that body was a general council.

The significance of a Council of Electors having power over an emperor, was reflected in the church as ecumenical councils tried to gain power over the pope. This movement, called the Conciliar Movement, arose during the fourteenth century. It put forth that supreme authority in the church did not belong to the pope but rather to an ecumenical council. The movement grew rapidly during the Western Schism of 1378 to 1417 when multiple men claimed to be pope simultaneously. This problem was accompanied by corruption and abuses in the church including simony and punishments. "The complaints about these matters had swelled since 1300 into an irrepressible torrent."³ Various Councils tried to reform the church and assert their superiority over the Popes, including the Council of Pisa (1409), the Council of Constance (1414 - 1418), the Council of Siena (1423 - 1424) and the Council of Basel (1431 - 1449).

Conciliarists put forth arguments that councils should give final authority to actions of the church and that the pope and other officials simply implement the conciliar will. They asserted that "the Church must be able to deal with situations in which the papacy is vacant or uncertain or corrupt; otherwise its existence would be more precarious than the existence of a secular body politic, which can replace its head if necessary. The analogy between the Church and a secular body politic ran through much conciliarist thinking."⁴

The success of the Council of Electors' dominance over the crown became wrapped up with the success of the Conciliar Movement. The concept of monarchy and pope came to be seen as closely intertwined and a threat to one equaled a threat to the other. Princes not only stood to benefit from power over royalty, but also from power over church money. Some princes wanted Conciliarism to succeed, not because they cared for church reform, but "it merely served as a cry under cover of which the Electors sought to promote their own power and their own interests."⁵

Popes, on the other hand, "warned secular rulers that conciliarist ideas also threatened the power of kings—they were aware of the analogy between conciliarist views of church government and anti-monarchical views of secular government."⁶ "The fifteenth century was a time when central monarchical power was again on the rise and was suppressing late medieval constitutionalism. Here we can see a striking parallel between ecclesiastical constitutional development and contemporary political developments."⁷

It was during the Council of Basel (1431 - 1449) that Conciliarism reached its apex. The rector of the University of Paris, Gerson, was its leader. At the council's beginning (1431), the German princes, France, and Holy Roman Emperor Sigismund all backed the council with their authority.⁸ It decisively stood up to the pope and set about

the business of correcting the problems in church and empire. The pope tried to close the Council, but eventually gave in and sent his plenipotentiaries to sit at the Council in December of 1433.

Yet, the pope continued to try to break up the council, and in January of 1438 was finally able to convene a separate council at Ferrara (later moved to Florence). He declared the Council of Basel dissolved, and later excommunicated all those present at the Council of Basel. In response, the Council of Basel declared the Council of Ferrara illegal and continued its work.

The representatives from Byzantine, hoping for a union of the Eastern and Western churches, having been in negotiations with both Councils, eventually joined the pope in Ferrara. This gave the Council in Ferrara increased credibility and the pope gradually gained more adherents to his cause. After Emperor Sigismund's death in 1437, the imperial court and the Western monarchs appeared more or less neutral in the contest.

In 1438, France declared in favor of the Council of Basel. The German Electors had an official policy of neutrality, which meant they rejected the pope's authority in the matter. Even so, there was growing division between Frederick, King of the Romans, and the Electors. While the Electors hardened in their backing of the Council of Basel, Frederick increasingly became more favorable to the pope and finally declared strongly for the pope in February of 1446.⁹ The pope thus gained a critical ally to counter the conciliar movement.

With many powerful German princes and the king of France still refusing to submit to the pope, it became clear that the emperor and the pope had good reason to work together:

“The anarchical doctrines maintained by the council [of Basel] did not threaten the Church alone. In fact, if twenty or thirty prelates, in opposition to the Holy See, are entitled to set themselves up as the representatives of the Catholic world, and as such to control the Pope, to dictate new laws to him, to suspend or depose him at will; with stronger reason, may twenty or thirty deputies style themselves the States-General, the Parliament or national representation of a whole people, and, as such, control, depose, suspend, banish, or put to death kings and emperors. It is evident, then, that these principles threatened the civil governments as well as the spiritual power.”¹⁰

Emperor Frederick, of the House of Habsburg, was successful in introducing divisions among the Electors.¹¹ He worked with the pope to undermine the Council of Basel. Frederick agreed to the Pope's terms, seeing their alliance “as the only means of checking the electoral oligarchy, and preventing their further connexion with France.”¹²

Thus, the Conciliar Movement was losing its momentum, and its pending demise threatened the power of the Elector Princes over the monarchy. The princes seemed to lose interest as the bickering went on and on, and they accepted the deals from Rome to get what they wanted.

Pope Eugene IV issued four bulls in 1447 to put an end to the conflict. He died shortly after without seeing the successful end, but his reign is known for “the check it gave to the Conciliar Movement which had reached its climax with regard to theory, determination and action in the Council of Basel.”¹³

In 1448, some princes still resolutely resisted, so Frederick intervened, and the Concordat of Vienna was agreed upon by the emperor and the new pope Nicholas V. The agreement's later implementation in Germany, brought about many concessions by territorial princes.

In 1449, the stubborn Council of Basel was in its last moments. The rival pope, Amadeus, appointed by the Council of Basel, abdicated 7 April 1449. Its members voted the dissolution of the Council on 25 April, 1449. After Emperor Frederick forbade the city of Basel to allow the Council within its walls, "the citizens found it necessary at last to yield, and on July 7 five hundred of them honourably escorted the remnants of the Council on their way to Lausanne, wither they transferred themselves under the protection of the French King [Charles VII, who] undertook the task of bringing the schism to an end, and played the same part in ecclesiastical affairs as Sigismund had done in the previous generation."¹⁴

The Council of Florence "counterbalanced and finally outweighed the Council of Basel, and in so doing checked the development of the Conciliar Movement that threatened to change the very constitution of the Church."¹⁵

The success of Emperor Frederick in joining the pope to dissolve the Council of Basel and defeat Conciliarism, was realized in 1449. He outmaneuvered the Council of Electors and can take credit for bringing the conciliarist momentum to an end in Germany. Because of his achievements, his family, the House of Habsburg, was then able to hold the crown for hundreds of years. They used strategic marriages to build up their own family domain, which would eventually cover half of Europe.

In the process of allying with Pope, the Emperor brought about a relationship between throne and altar that would launch a new era of absolute monarchy.

Decline

The political influence exerted by the Council of Electors lost its dominant position and the role of the electors became mostly ceremonial. The Holy Roman Empire was an elective monarchy in theory, but the electors went on to basically just formalize the succession of heirs within the Habsburg dynasty. Though the Electors lost control over the seat of power, thus ending the time of Head #5, they still had power and influence in the realm. An example of that influence can be seen during the next century as the elector of Saxony was able to provide protection for the Protestant reformation.

Summary

Head #5 = Council of Electors (1299 to 1449 AD): The Council of Electors was an elite group of princes who elected emperors. When Pope Boniface VIII (1294-1303) pushed rulers too far, electors Albert and King Philip IV of France made a treaty against him in 1299 AD, which resulted in the Council gaining independent control over elections and exercising the real power over the crown. Religious and political councils became popular during this time period (conciliarism), trumping the monarchical power of popes and kings. This spurred on revolts from papal domination, occurring in Germany (Louis the Bavarian), England (Wycliffe) and Bohemia (Huss). The revolts, internal schisms and Ottoman threats were the primary topics of the ecumenical councils during this time. The Ottomans ("locusts") of the 5th Trumpet were taking over Byzantine lands during this period ("five months" - 150 years), but were holding off taking over the Byzantine capital of Constantinople ("torment" but not kill) and not yet touching western lands / the realm of Rome ("grass"), because of fear of an east-west Christian alliance. The Council of Electors brought the afflictions of the 5th Trumpet upon themselves and the inhabitants of the land as they fought against religious freedom movements and wouldn't agree enough amongst themselves or unite with the Byzantines to launch an effective military effort against the Ottomans. The Council of Basel (1431 - 1449),

which attempted to reform the church and solve the crises of the realm, was the last and greatest effort to reunite the western and eastern churches. With its disbanding in 1449, the last hope of an east-west union dissolved, and from the Ottoman perspective, the threat of an east-west union dissolved. They were released from the dreaded possibility that the princes of western Europe would band together to defend Constantinople. They were now unleashed to pursue conquest of the capital of Byzantium (*"kill them"* - v. 5). When the Council of Basel failed (disbanded in 1449), it brought about the victory for pope/monarchy and the House of Habsburg (Head #6) over counciliarism and the Elector princes (Head #5). At the same time, it ended the time of the Ottomans tormenting the Byzantine Empire. Once again, like all the other Heads and Trumpets, the same event brought an end to both the Head and corresponding Trumpet.

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Chapter 15

TRUMPET #6: THE OTTOMAN'S GREAT ARMY SLAY MANY

1449 AD - 1840 AD

"13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Revelation 9:13-21).

GOLDEN ALTAR: The mention of the "four horns of the golden altar" to begin this Trumpet, indicates that probation is still open and Jesus is still ministering.

RIVER: The symbolism of rivers and floods was already discussed during the Third Trumpet. Recall that a river represents an army (an organized flow of people/waters). The Euphrates River is located in western Asia, originating in eastern Turkey and flowing through Syria and Iraq before emptying into the Persian Gulf. A great army would be unleashed from this area during the 6th Trumpet. The Ottomans ruled the area during this time period.

HORSEMEN: The army that issued from the Ottoman empire was unequalled in their time. It was the largest army in Europe. They used standing and calvary forces brilliantly. When gunpowder became available, they integrated it quickly and effectively (fire and smoke "issued out of their mouths"). When the Ottomans took Constantinople in 1453, it "was the first event of cardinal historical importance to be wrought by the primary weapon of modern

warfare, gunpowder”¹

The Turks defined the landscape of Europe for centuries, instilling fear throughout Europe. The House of Habsburg “saw themselves as Christian Europe’s first line of defense against Islam, a role they were to play for more than three centuries”²

After being “loosed” to “kill them” (Rev. 9:5,14) in 1449, the Ottomans captured the Greek capital of Constantinople in 1453, and continued to extend their land, ever threatening and pushing at the borders of the Roman realm. They took Greece, Bosnia, Romania, Serbia, Ukraine, Albania, and a large part of Hungary. They controlled trade routes and received large payments from European powers to access the routes. “By 1529, they were hammering at the gates of Vienna and the whole of Europe had been made acutely conscious of the Turkish peril”³



Source: "File:Empèri Otoman - Expansion territoriala de 1307 a 1490.png." Wikimedia Commons. 30 Oct 2020, 13:13 UTC.

<https://commons.wikimedia.org/w/index.php?title=File:Emp%C3%A8ri_Otoman_-_Expansion_territ%C3%B2ria_de_1307_a_1490.png&oldid=507535343> 8 Oct 2025, 04:03.

AN HOUR, DAY, MONTH AND YEAR = 391 years and 15 days. When the Ottomans were released from the threat of an east-west alliance and free to take over the Byzantine empire, the time period of the 6th Trumpet began. This occurred 150 years after the Ottomans first invaded Nicomedia (July 27, 1299), when the Byzantine emperor,

pope, western Christian princes and church scholars failed in their last major attempt to bring about unity between east and west at the Councils of Florence and Basel (disbanded in 1449). The Ottomans were thus released from the threat of a united Christendom and freed to take the Byzantine capital and continue into Europe with their conquests. Remember in the 5th trumpet that the Ottomans were allowed to torment for 5 months (150 years), but not to kill them (Byzantine Empire). Then, in the 6th Trumpet they are "loosed", or no longer restrained from putting an end to the Byzantine Empire. They were released to slay men and rule for 391 years and 15 days (hour, day, month and year). The time period is calculated, using the year for a day principle, as follows:

1 Hour	=	15 Days
1 Day	=	1 Year
1 Month	=	30 Years
1 Year	=	360 Years
		391 Years + 15 Days

Many died fighting in battles with the Ottomans or those in its territories, on both sides. In addition, millions died fighting against slave raids and hundreds of thousands of European were sold as slaves during this time period.

The majority of Ottoman-European wars occurred between 1449 and 1700 AD. As the Ottoman's internal struggles increased, the overwhelming military strength of the Ottoman Empire began to decline. It eventually deteriorated to the point of being referred to as the "sick man of Europe." The decline came on gradually, and "By the middle of the nineteenth century, the collapse of the Ottoman Empire was imminent, and European powers started positioning themselves to claim the spoils".⁴

This time period of 391 years and 15 days defines the length of the 6th trumpet, or the time period that the Ottomans would be loosed to slay, which began on July 27, 1449, and thus would end on August 11, 1840. As will be discussed in more detail later, this date marked the delivery of the Convention of the Pacification of the Levent into the hands of the Egyptian ruler. When the offer was given to the Egyptian ruler, the Ottoman Empire became dependent upon the powers of Europe for protection. The time frame of the 6th Trumpet had come to a close. Note: Over the next 80 years (since 1840), the Ottoman Empire had increasing struggles, eventually losing its independence and the sultanate was abolished in 1922.

In exploring the cause-and-effect factor in this Trumpet judgment, the Roman realm's attempted suppression of the Protestant Reformation looms large. It is interesting that history records how the Ottomans played a role in the success of the Protestant Reformation. The Ottomans and Protestants were both fighting against the Catholic House of Habsburg, and the Ottomans aided Protestantism in a number of European countries, including France and Germany. They offered military aid and sought alliances in Europe to undermine the Habsburg rule.

Jack Goody, in his book, *Islam and Europe*, asserts that "the consolidation, expansion and legitimization of Lutheranism in Germany by 1555 should be attributed to Ottoman imperialism more than to any other single factor."⁵ In addition, author A.J. Carlson argues that it was probably "the pressure of the Ottoman Turks on the Habsburgs from 1529 to 1550 that permitted Lutheranism to become sufficiently entrenched in north Germany, so that the Habsburg emperor...was forced to acquiesce to Lutheranism's survival in the Peace of Augsburg in September 1555."⁶

The German princes used the Ottoman threat to gain political advantages and concessions from the emperors.

Charles V (reigned 1519 - 1556) was distracted from dealing with Protestantism in order to focus on the Turks. European rulers were not unified religiously, and this resulted in not only a lack of support for the Habsburg efforts in some cases, but, in the case of France, there was actual support of the Ottomans. The success of the Ottoman's expansion into Europe can largely be attributed to the religious disunity of Europe.

Linking the 6th Trumpet and 6th Head

The same event (the resolution of the Eastern Question in 1840) that signaled the transition of power from the 6th Head (Habsburgs) to the 7th Head (Freemasonry - see the next section), also brought the 6th Trumpet time period (Ottomans being loosed to slay) to a close.

Summary

Trumpet #6 = The Ottoman's army slay many (1449 to 1840). When the Ottomans ("horsemen") were released from fear of a union of Christian powers after the failed Council of Basel in 1449, they were no longer restrained ("loose") from ending ("killing") the Byzantine empire. Their armies ("river Euphrates") made an enormous fighting force during this period ("two hundred thousand thousand"). They quickly conquered the capital in Constantinople and extended their land into eastern Europe and to the gates of Vienna, terrifying Europeans. They were known as a "gunpowder empire" ("mouths issued fire and smoke and brimstone"). Those in the realm who experienced these judgments did not change ("neither repented they") and continued to worship idols and perform treachery ("murders," "sorceries," "fornication," "thefts"). In the late 1830s, Egypt attacked the decaying Ottomans, threatening to dominate the empire. European powers offered to help Turkey and on August 11, 1840, the Turkish Mustesbar for Foreign Affairs arrived in Alexandria and placed his nation's fate in the hands of an alliance of European Christian powers to negotiate with Mehemet Ali, Pacha of Egypt. This occurred exactly 391 years and 15 days ("hour, and a day, and a month, and a year") after the Ottomans were released to operate without the threat of a Christian alliance in 1449.

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Chapter 16

HEAD #6 - HOUSE OF HABSBURG

1449 AD - 1840 AD

Rise

The fifteenth to sixteenth centuries saw a gradual switch from medieval to modern characteristics. The territories that developed by 1660 generally correspond to the European states we see today. As the political landscape shifted, a new power rose to prominence. "The most striking development in German political history during this period, and one that was to have a tremendous influence on the whole history of Europe, was the phenomenal rise of the Austrian house of Hapsburg."¹ This family, best known as the ruling house of Austria, was originally seated in what is now Switzerland. It extended its influence and accumulated vast territory, eventually ruling approximately half of Europe for over six centuries.

The prince-electors had made the office of Holy Roman Emperor truly elective, and as kings of Bohemia, the Habsburgs held only one electoral vote. However, the Habsburgs aggregated enough land and riches to "enable the dynasty to impose its candidate on the other German electors."² With the election of Frederick III (1440-93) the imperial crown remained with the Habsburgs for centuries (as Holy Roman Emperors until the abolition of the Empire in 1806 and then as Austrian Emperors). Only one emperor, Charles VII (1742 to 1745), was not born into the House of Habsburg, but married into it.

As previously discussed, the emperor Frederick was instrumental in defeating conciliarism and the Council of Electors in 1449, which brought power to the monarchy and thus his family's position (see Head #5 for details on the House of Habsburg transition into power in the realm). In addition, it was increasingly useful to have a Habsburg continue as emperor because a large part of their land was in the East, and the Turks were invading eastern Europe (see the 6th Trumpet).

The House of Habsburg's continued success was due in large part to its ability to marry strategically. Frederick III, elected in 1440, began a series of strategic marriages, in which his son, Maximilian I (1459-1519) and grandson, Philip, gained extensive land possessions.

"The Habsburg marriages of 1477 and 1496 give rise to a much quoted line of Latin poetry: Bella gerant alii,

tu felix Austria nube (Let others make war; you, fortunate Austria, marry). The first marriage is the achievement of Frederick III, elected Holy Roman emperor in 1440. His long reign, to 1493, is a troubled one for Austria and the Habsburgs. But the turning point is his perception that the wealth of Burgundy (whose ruler Charles the Bold has no male heir) could be linked to the imperial dignity (held by the Habsburgs) to the mutual advantage of both houses - a perception so sound that the imperial crown becomes, in succeeding generations, a Habsburg inheritance."³

This time period, after the dividing of the Roman Empire, of intermarrying for political reasons was predicted by the prophet Daniel. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seeds of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Daniel 2:43). A centralized power in the realm like imperial Rome would not return, even though many attempts were made to unite Europe through strategic marriages. However, centralized influences would exist, such as the House of Habsburg (and the other Heads), that provided the strength of iron (Dan. 2:41-42) that would keep the realm strong even though it would remain divided in government form.

The holdings of the House of Habsburg reached its greatest extent in the 16th century, and included central Europe, Spain, Naples, parts of Netherlands, parts of Italy, and many colonial possessions overseas.



Source: "File:Growth of Habsburg dominions.jpg." Wikimedia Commons. 2 Mar 2025, 13:17 UTC.

<https://commons.wikimedia.org/w/index.php?title=File:Growth_of_Habsburg_dominions.jpg&oldid=1004457100> 8 Oct 2025, 04:14.

Transition:

Historians observe that the decline of Habsburg power resulted from nationalistic and reform movements within its territories, the rise of liberal western ideas and revolutions that eroded its power. All of these factors will be examined and are historically woven into the framework of the next political entity, Freemasonry.

As we've seen during the time period of the 6th Head, the Habsburgs dominated the political landscape of Europe for centuries and were closely identified with the Holy Roman Empire. From the early 1800s, however, Habsburg history is inseparable from that of the Austrian Empire (founded in 1804 to protect the dynasty's imperial status and its land holdings from Napoleon). It also became inseparable from what has been termed the Metternich System or Age of Metternich, so called because of the dominant position of Austria and influence of the rigidly conservative politics of Klemens von Metternich. He virtually ruled Austria through a regent's council for the feeble-minded Habsburg emperor Ferdinand I. Other monarchs in Europe were joined together in this Metternich System with Austria as they tried to restore Europe to a stable condition after the upheavals of the French Revolution.

The transition of power from the 6th to 7th head revolves around attempts to resolve the "Eastern Question". This is a term used to describe the challenges the powers of Europe faced as related to the decline of the Ottoman Empire. The decline, generally dated as beginning in 1774 when the Ottomans were defeated in the Russo-Turkish War, threatened to unsettle the balance of power in the region. This issue played a major role in shaping the politics and policies of all the major powers of Europe. The question involved not only the problems of the Ottoman Empire, but also the rivalries and power struggles between the great powers of Europe, identified as Great Britain, France, Austria, Prussia and Russia.

During the 1830s, resolving the Eastern Question became even more critical as the Ottoman Empire was on the verge of collapse at the hands of one of the Sultan's vassals, Muhammad Ali, Pasha and Wali (Governor) of Egypt. Ali had gradually built up his power and desired to build an empire to replace the Ottomans. In the 1830s he stepped out more boldly and successfully launched the First Turko-Egyptian War (1831-1832), the Battle of Konya (21 December 1832) and the Battle of Nezib (24 June 1839).

Metternich had been seen as the "coachman of Europe," successfully dominating the politically scene for many years and capably orchestrating plans and treaties to protect European interests. When war broke out between Egypt and Turkey, Metternich again took the lead in shaping a diplomatic intervention by European powers to save the Ottoman Empire. Yet during the 1830s he grew less able to bring about the same successes. He greatly wanted to crown his career by bringing about an alliance between the great powers of Europe to save the Ottoman Empire.

In 1833, he attempted to solve the question through establishing a conference in Vienna. The location of the meeting in Austria (Vienna), the mediator being an Austrian diplomat (Metternich), and an actual successful signing of an agreement, were important to the prestige and ongoing leadership of Austria in Europe.

Lord Palmerston, the prime minister of Great Britain, wished for the talks to be held in London. London was the largest city in the world at that time and the British Empire had emerged as the world's dominant trade and naval power. As Britain was rising in power and prestige, Palmerston was the "most serious impediment to his [Metternich's] ambitions."⁴ Metternich feared that London "might become a permanent centre of European affairs, which is what Palmerston actually desired."⁵ These two leaders were in a contest for power and prestige, all the while holding the fate of other nations in their hands.

Despite Palmerston's stance, in June of 1839, he finally seemed to accept the location of the meeting in Vienna. Metternich worked long and hard to bring all parties together to the meeting in Vienna to settle the question.

Metternich felt sure of success because he was sure of Russia's support and proceeded with all confidence to bring about his plan.

Russia and Austria's close relations were not in doubt by Metternich who had repeatedly given assurance to all participants of Russia's support. Nevertheless, in the summer of 1839, Metternich was shocked and humiliated when Russia refused to support the negotiations in Vienna. This action by the Russian tsar, Nicholas I (Emperor of Russia from 1825 until 1855), not only caused Metternich's plans to fail, but "pushed him aside in solving the Near Eastern crisis" and by the end of the year London became the center of negotiations for the eastern question.⁶ Thus it was Palmerston who would now steer the great powers toward a resolution.

The importance of this leadership position and impact on the future direction of Europe is a milestone event with far-reaching influence:

"One must understand that the struggle between Palmerston and Metternich for leadership over diplomatic affairs was not only a contest between these two ambitious men but also a conflict between two different ways of thinking... for Palmerston a conference was a tool to separate Austria and Russia and to obtain the latter's submission to the will of the liberal Powers."⁷

An agreement was finally reached and on 15 July 1840 the Convention for the Pacification of the Levant was concluded by Great Britain, Austria, Prussia, Russia and the Ottoman Empire. It granted Mohammed Ali hereditary claim to Egypt, along with other provisions, on the "condition that he would accept this offer within the space of ten days from the moment it was presented to him by the sultan's agent."⁸

The offer was delivered to Egypt, by the Turkish Mustesbar for Foreign Affairs, on 11 August 1840. The details of the delivery were reported by The London Morning Chronicle on September 18, 1840. However, Ali did not agree to the terms of the Convention and the signers proceeded to implement the terms by force. By 13 July 1841, the crisis was formally declared as over.

The success of the Convention in 1840 marks a transition from the conservative reactionary system associated with Metternich and Austria's House of Habsburg, to the liberal movement associated with Palmerston.

This battle of ideas was not only fought between leaders of countries, but also among educators, entertainers, politicians, and everyday citizens. It was fought on many fronts, and one in particular spread the ideas and shaped the realm more than any other, repeatedly manifesting in chaos, intrigue and bloodshed. In other words, revolution! Let's turn now to examine this major aspect of the transition of power.

Between 1765 and 1783, the American Revolution occurred, during which the colonists overthrew the authority of Great Britain and went on to create their own constitution. This had a profound effect on Europeans. It provided a real-life prototype demonstrating that it was possible for the people to overthrow a government. The ideas of freedom, liberty and equality took firm root in the realm and soon came to fruition in France in 1789.

The French Revolution began with great optimism but quickly lost international support as it descended into chaos, violence and terror. It was carried out much differently than the American revolution. Nonetheless, people were again provided with an illustration that governments can be overthrown. For better or worse, this revolution is regarded as one of the most influential in history.

Next came the many revolutions of the 1800s.

- 1817 Serbia revolted against the Turks
- 1820-21 Revolts in Piedmont, Naples, Portugal and Spain
- 1821-29 Greek War of Independence
- 1825 Decembrist revolt in Russia
- 1830 Belgians revolted against the Dutch and the Poles against the Russians, Revolts occurred in France, Germany and Italy
- 1831 The revolutionary secret society, Young Italy, was formed
- 1834 Young Europe is formed
- 1846 Polish uprising
- 1847 Civil war in Switzerland
- 1848 Year of many revolutions

With the success of Palmerston and the liberal movement in 1840, and as France further agitated the continent after being left out of the Convention, the revolutionary movements grew in fervor until erupting into the famous year of revolutions, known as “Springtime of the Peoples” in 1848, affecting over 50 countries.

These movements and revolutions throughout Europe and beyond are historically linked to secret societies, and specifically to Freemasonry, a fraternal organization. They are rooted in Masonic principles and largely initiated and implemented by Freemasons. The liberty and democratic principles experienced by so many in the world today can often be credited to the work of this fraternal organization.

In writing about the struggle between Catholic Europe and Freemasonry during the 1700s, Freemason Jon V. Shelton wrote in *The Virginia Masonic Herald* that “this view of Masons as revolutionaries in European history persists to this day, and little wonder why. As it turns out, many of the leading revolutionaries in Europe, and later South America, who sought to reduce the influence of the Church in secular affairs and overturn rigid monarchies, were Freemasons.”⁹

Sven G. Lunden, a Freemason writing for the *American Mercury Newspaper* in 1941, wrote that “practically everywhere, individual Masons have thus been in the forefront in movements of liberation” and “during the whole of the Nineteenth Century, to be a Freemason was tantamount to being a champion of democracy”.¹⁰ He goes on to list Masons who led democratic movements and worked for liberation throughout Europe and North America, including Hungary, Italy, Turkey and Latin America.

The extent of Masonic involvement in revolutions throughout the world was researched by a Mason and Past Master, Alex Davidson. He shared his findings on the Masonic *Pietre-Stones* website, pointing out a “glaring contradiction in the history of Freemasonry”. He traces the involvement of Freemasons in the American Revolution, the French Revolution and proceeds to the revolutions of the 1800s, which were led by Freemasons (including South America, Mexico, Philippines, Italy and Texas). He says that the “great paradox of Freemasonry is that its history is inextricably interwoven with the history of 18th and 19th century revolutions, at the same time as its writings firmly reject political disobedience and condemn subversion and revolt against the government of any land.”¹¹ He concludes that Masons are peaceable subjects when their freedoms are protected by the civil powers and that Freemasonry may have been officially neutral in politics, but its members were not.

Freemason's involvement in revolutions is indeed extensive and well documented in history. Another Masonic historian, Francis J. Bell, also traced the involvement of Freemasons in revolutions, exploring the "factors that make this call for revolution against 'unjust governments' not the aberration of Freemasonry, in the time period, but the norm". He does not write that Freemasons were the direct reason for the Enlightenment and revolutions, but that it "allowed for both the nurturing of these revolutionary ideas as well as supplying an outlet for them", and in the case of the rebellion in South America, Freemasonry supplied "the doctrine of revolution" and "also the men of action as well as the support network."¹²

The push for self-determination and nationalism were main components of the revolutionary activity in the countries in which the Habsburgs ruled. These new ideas gradually eroded Habsburg power. The Hungarian Revolution, which had the largest effect on the Austrian government, was led by Freemason Louis Kossuth. He, along with many of the noblemen and leaders in Austria and its territories, were Freemasons. They gained the upper hand over Metternich in Hungary in 1840 as he began to give in to their demands (more on the timing and details on this in the upcoming section on the 7th Head).

Metternich was well aware of Freemasonry and made extensive attempts to suppress its activities. His concerns were shared by wide sections of society. Metternich believed that

"several factors linked them [revolts] all: the spread of new ideas, the resentment of unemployed, former bureaucrats and army officers of Napoleonic regimes, the role of the press and universities in spreading new ideas of nationalism, liberalism and democracy. But what concerned him most was the role of secret societies, explicitly dedicated to revolution and insurrection, sects which from time to time attempted to carry out such plans or to assassinate rulers."¹³

One such plan, well known to be used by the Hungarian Jacobins of 1794 and the Decembrists in 1825, was to organize into two groups, one with a fairly liberal program, and the other, which directed the first, with an outright revolutionary program.¹⁴ The potential for recruitment was extraordinary, as seen in the Carbonari, a revolutionary secret society patterned after Freemasonry, which was able to recruit an estimated 400,000 to 600,000 members for the revolution in Italy in 1820.

Secret societies have their foundation in Freemasonry, and Freemasonry has its foundation in Britain. British ideas, such as constitutionalism, spread across Europe via Freemasonry, and this process had already been in motion during the previous century. "By the 1730s masonic lodges were popping up all over western Europe, often sponsored by official representatives of the British government or by their Jacobite opponents."¹⁵

Lord Palmerston, most of the British royal family, key politicians, military leaders, clergy, professionals and many others were all Freemasons. It was fashionable to be a Mason. At times, the "summonses of the Lodge read like a Who's Who of the aristocracy and social elites."¹⁶

To put all of this together, it can be seen that Freemasonry was the political entity serving as the driving force behind the many events that brought about the end of the House of Habsburg's dominant position in the realm (more details in an upcoming chapter). The success of Freemasons in shifting power out of Metternich's/Habsburg's Austria to Britain/Western European powers can be attributed to:

- (A) spreading new ideas (freedom, liberty and equality) and pushing for nationalism that eroded Habsburg power within its territories,
- (B) planning and implementing revolutions (e.g. American, French) that illustrated governments can be overthrown,
- (C) successfully leading the Hungarian Revolution, which had the largest effect on the Austrian government, and which brought Metternich to finally give in to their demands,
- (D) close integration with the British royal family, and
- (E) successfully orchestrating of the agreement to save the Ottomans as London became the new center of European affairs instead of Vienna.

The 7th Head is not a movement, liberalism, or other idea, but an actual political entity (head on a beast in prophecy) exerting its influence to promote these and other ideas to play the dominant political role in the realm. In the upcoming section on the 7th Head, the beliefs and actions of Freemasonry will be examined in more detail, consulting historical sources as well as the growing plentitude of masonic sources. We will also look at more specific details of the power transition to Freemasonry in 1840 through the Hungarian Revolution.

Decline

During the 1840s and second half of the 19th century, Austria's and the Habsburg's position and prestige greatly diminished. From the major political events related to the Eastern Question, to the political rivalries of the great powers, to the internal chaos of revolution, to the private discussions and public writings that undermined the old way, Freemasonry was at work, operating as the most powerful political influence in the Roman realm.

The role of the Habsburgs, gradually diminishing since 1715, was irreparably altered during the 1840s. They continued to play an important role in politics, even after losing dominant power in 1840, but neither they nor Austria, ever had the same level of control and influence over European affairs. Their leadership eroded even further during the late 1800s and into the 1900s, until they were eventually banned from Austria unless they became private citizens. It was World War I that finally led to the dismemberment of the Habsburg Empire.

Summary

Head #6 = House of Habsburg (1449 to 1840 AD): The House of Habsburg was an influential and wealthy family that ruled throughout Europe and were famous for strategic marriages (Dan. 2:43). The defeat of conciliarism and the Council of Electors at the Council of Basel (disbanded in 1449) was largely orchestrated by Frederick III of the House of Habsburg, which had acquired so much property and wealth that they came to exert dominant influence over the other electors. With Frederick's election (1440-93), the imperial crown remained with the Habsburgs for centuries (as Holy Roman Emperors until the abolition of the Empire in 1806 and then as Austrian Emperors). A large part of Habsburg land was in eastern Europe, and they were seen as the defenders of Christendom from Ottoman aggression. However, this was also the time of the Protestant Reformation, and the Habsburgs brought the affliction of the 6th Trumpet upon themselves as they fought against religious freedom and the Protestant reforms and revolts. The success of the Ottoman's ("horsemen") expansion into Europe can largely be attributed to the religious disunity of Europe as rulers wouldn't support Habsburg efforts, and the Ottoman's attacks capitalized on the emperor's internal distractions. The Ottoman's expansion into Europe / Roman realm caused great fear and death ("slay") as many died in battles (on both sides) and millions died fighting against slave raids as hundreds of thousands of European were sold as slaves during this time period ("an hour, day, month and year"

= 391 years and 15 days). As the Ottoman Empire declined and threatened the balance of power in the region (the “Eastern Question”), the great powers of Europe (Great Britain, France, Austria, Prussia and Russia) allied to save them. When Freemasons (Lord Palmerston, rulers and elite of Great Britain) successfully marginalized Metternich’s (Austria/Habsburg) influence and orchestrated the Ottoman solution (July 15, 1840 Convention for the Pacification of the Levant), and at the same time Freemasons (Kossuth) leading the Hungarian Revolution against Habsburg rule finally gained the upper hand as Metternich gave in to their demands, it marks the transition of power from the conservative reactionary system associated with Metternich and Austria’s House of Habsburg, to the liberal movement associated with Palmerston and Freemasonry. The same event (the resolution of the Eastern Question in 1840) that signaled the transition of power from the 6th Head (Habsburgs) to the 7th Head (Freemasonry), also brought the 6th Trumpet time period (Ottomans being loose to slay) to a close.

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Chapter 17

TRUMPET #7: INHABITANTS MADE DRUNK

1840 AD - Christ's Second Coming

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Revelation 10:7).

"15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.⁴ 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Revelation 11:15-19).

SEVENTH ANGEL SOUNDED = The start date. As we've seen throughout the Trumpets, each time period encompasses the warning about how to escape the affliction as well as the affliction itself. Remember that God always sends warnings and gives people plenty of time to learn, choose and escape before totally giving a nation or entity over to destruction. Each Trumpet time period has emphasized this point. When a Trumpet warning begins sounding, calamities begin occurring, but it sounds long before the full force of destruction is unleashed. The start date for the 7th Trumpet must be long before the full destruction in the 7 Last Plagues ("*thy wrath is come*").

The date of 1840 fits as a start date for a number of reasons:

1. The parallel prophecy of the 7 Heads pinpoints the corresponding 7th head as beginning in 1840 (see sections on the 6th and 7th Head for details).
2. The 7th Trumpet follows the 6th Trumpet without delay. The 6th Trumpet included a specific time period of 391 years plus 15 days, which started in 1449 and ended in 1840. Thus, in following the pattern of each Trumpet following one right after another, the 7th Trumpet would immediately begin in 1840.

There is evidence of this seamless transition in the words used to announce the 7th Trumpet: *"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded..."* (Rev. 11:14-15). The Greek word translated to "quickly" is "tachu" and indicates a prompt action, one that is done suddenly, shortly or without delay. The same word is used when Mary heard that Jesus had arrived after the death of Lazarus (John 11:29). As soon as she heard Jesus was asking for her, she arose quickly (tachu) and went to Him. As soon as the 6th Trumpet is over, the 7th Trumpet sounds. There is no gap between the seven consecutive time periods, as also indicated by use of the number seven (7 consecutive days = 1 week) (7 consecutive last plagues = God's wrath) (7 consecutive time periods in church history = The 7 Churches).

3. The Ark of the Covenant is seen. The 7th Trumpet includes a description of the second veil of the sanctuary being opened, which provides a view of the ark of the covenant in the Most Holy Place (Rev. 11:19) (note: the Most Holy Place is also seen when Jesus' ministry there ends just prior to the plagues - Rev. 15:5). The earthly sanctuary is an illustration or symbol of the heavenly sanctuary where the actual ministry of Christ is occurring in the plan of salvation (Heb. 8:1-5). When Jesus was resurrected and ascended to heaven, He began His ministry in the first compartment, the Holy Place, of the heavenly sanctuary. This is why in John's first prophetic vision, we see Jesus standing among the seven golden lampstands (Rev. 1:12), an article of furniture in the Holy Place. Now, we see the ark of the covenant, an article of furniture in the Most Holy Place, which was only seen in the earthly sanctuary once a year on the Day of Atonement. The heavenly Day of Atonement, a time of judgment (Daniel 7, Rev. 14) or the cleansing of the sanctuary (Dan. 8:14), began in 1844 (2300 years after the decree to restore Jerusalem - Dan. 8:14, 9:23-25). In order to include the opening of the door to the Most Holy Place so the Ark of the Covenant could be seen, the 7th Trumpet would need to start in 1844 or earlier. Ellen G. White wrote about this time period in conjunction with Revelation 11:19 and the 7th Trumpet (see also 17LtMs, Lt 123, 1902, par. 12, 15LtMs, Lt 20, 1900, par. 17 and GC 433.1):

"As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the Revelator, 'The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.' [Revelation 11:19] (4SP 273.2).

4. Jesus receives the kingdom during the 7th Trumpet. The judgment that takes place during the heavenly Day of Atonement (1844 to Close of Probation), results in the verdict in favor of the saints and the proclamation that Jesus has been given the kingdom. This was revealed in Daniel 7:10-14, as the court scene results in the beast's dominion being taken away and the Son of man being given dominion and an eternal kingdom (though the verdict is issued, Christ's kingdom is not actually put into place until a short time later). This judgment, in which Jesus receives the kingdom (also referred to as the marriage of the bridegroom), is inseparably linked to the events that occur within the Most Holy Place, which began in 1844 when the bridegroom went in to the wedding. Since the declaration that Jesus receives the kingdom is made during the 7th Trumpet (Rev. 11:15), the start date for the 7th Trumpet would need to start at least prior to the close of probation when the verdict is announced that Jesus receives the kingdom (marriage announced), but more likely by 1844 when the deliberations (wedding ceremony) began and when the bridegroom went in to the wedding to receive the kingdom (Rev. 19:7-9).
5. The 7th Trumpet warning parallels the Three Angels' Messages warning. When reading of trumpet soundings that are related to judgments/calamities in the Old Testament, there is an inclusion of warning messages to the righteous to escape the calamity and pending destruction (Jeremiah 6:1, 4:5-6, 6:16-17) and what will

happen if the warning is ignored. In the same way, the 7 Trumpet judgments, being consistent with God's character, would each encompass a warning message. The last warning message is given during the last Trumpet time period. The Bible describes this last warning message in detail as the three angels' messages (Rev. 14, 18). It includes the warning to escape calamity ("Come out of her, my people... that ye receive not of her plagues" - Rev. 18:4). These two symbols (7th Trumpet and 3 Angels' Messages) are linked together, representing the same final warning message. The sounding of the 7th Trumpet would then encompass the last warning message to God's people, the three angels' messages, which began to be preached in the 1840s.

The angel of the Little Book (Rev. 10), when introducing the days of the 7th angel (v. 7), also ties these two symbols together. He reminds us that his authority is from the creator ("*who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein*" - Rev. 10:6), in conjunction with the announcement of the end of prophetic time (no more time prophecies reaching after 1844) and no more delay in finishing the mystery of God. Similar wording ("*worship him that made heaven, and earth, and the sea, and the fountains of waters*") is used during the 1st Angel's Message (Rev. 14:7) in conjunction with the proclamation that "judgment is come" also beginning in 1844.

6. There are two prophecies given between the descriptions of the 6th and 7th Trumpet that revolve around events occurring between 1789 and 1844. These two prophecies introduce the prominent players, the 7th church and the 7th Head, that operate during the 7th and last time period:

(A) 7th Church: God's end-time church, identified as those who "prophecy again" after experiencing the sweet book turned bitter (Revelation 10), and

(B) 7th Head: Satan's end-time political power, identified as the power behind the French Revolution (Revelation 11) (more on this in an upcoming section).

7. The "*days of the voice of the seventh angel*" are tied to events surrounding 1844. The descriptions in Revelation 10 (7 thunders, eating the book, time no longer) revolve around events beginning in the 1840s, and are linked to the sounding of the 7th Trumpet in verse 7. The angel of the Little Book prophecy was speaking during the days of the opening of the book (Rev. 10:2), which sets the time frame for this vision and when the angel is speaking, as sometime after 1798 and prior to the finishing of the eating of the book in 1844. The angel makes several announcements from that perspective in time, which reveal a specific time frame for when the seventh Trumpet "*shall begin to sound*" (Rev. 10:7).

One of the announcements the angel makes is that there would be "*time no longer*". The time that was to end was not referring to the end of probationary time or earth's history, but the end of prophetic time, or prophetic time periods. The longest time prophecy, the one that reached the farthest into the future, the 2300 days of Daniel 8:14, ended in 1844 AD when the cleansing of the sanctuary would begin. Thus, the angel ties the events surrounding 1844 to the "*days of the voice of the seventh angel*".

8. The finishing of the "*mystery of God*" occurs during the heavenly Day of Atonement. In John's vision of the Little Book, the angel told John that the mystery of God would be finished during the sounding of the 7th Trumpet (Rev. 10:7). "*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets*" (Revelation 10:7). Understanding the meaning of the "*mystery of God*" helps to identify the timeframe of the 7th Trumpet as it is the same work completed during the Pre-Advent Judgement (1844 to the close of probation).

In some Bible versions, Revelation 10:7 can seem to contradict itself by referring to the days during the sounding of the trumpet in the first phrase, but the time prior to the sounding of the trumpet in the second phrase. This can make a person question if the mystery of God is finished during the sounding of the trumpet or before the trumpet sounds. But, look at how the King James Version translates the verse. The first part is rendered as “in the days of the voice of the seventh angel”, and the second part as “when he shall begin to sound” (Rev. 10:7). These are the same time periods. Let’s look at the second phrase in more detail.

The phrase “when he shall begin to sound” is translated in various ways in different Bible versions. The word translated to “shall begin” is “mello” and gives the idea of expectation. In other places in the Bible, this same word is usually translated as shall or should. It means when he is expected, or intends, to sound. Thus, the phrase could simply be translated as “when he shall sound”. A similar meaning is given in many other bible translations (e.g. NLT, CEB, ESV and RSV). The second phrase is simply clarifying the first phrase. It is saying that during the days of the seventh trumpet, when he will sound, the mystery of God will be finished. Another way to say it is that “in the days of the trumpet sound, to be blown by the seventh angel, the mystery of God should be accomplished”.

The mystery of God is finished during the sounding of the 7th Trumpet. This isn’t referring to just the last minute or millisecond of time when the mystery is finished, it is referring to the completion of the last phase of the mystery. The last phase is the cleansing of the sanctuary. The angel who holds the open Little Book after 1798 is saying that the seventh angel is about to blow the trumpet.

TAKEN TO THEE THY GREAT POWER AND REIGNED = The final transition of power to the final (5th) realm (see Dan. 2). Notice that while the courtroom was still in session (Daniel 7:9-14, 27), prior to the 7 Last Plagues, the declaration was made that the realm has been given to Christ (*v. 15-17 “the kingdoms of this world are become the kingdoms of our Lord”*). Then, when Jesus returns to earth and gathers the saints to meet Him, the saints are rewarded the realm as heirs with Christ. Jesus and the saints form the final political entity that rules the earth for eternity, starting at the second coming. *“When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory: and before Him shall be gathered all nations.” Matthew 25:31, 32.*

Once Jesus receives His kingdom (*“taken to thee thy great power”*), at the end of the wedding (1844 to close of probation), probation closes and the events in verse 18 commence.

TIME OF HIS WRATH = 7 Last Plagues. At the end of Christ’s ministry, it is announced that the time of His wrath has come (11:18). This coincides with Babylon and the angry nations being destroyed during the 7 last plagues, which are also described as the wrath of God (16:1) and as judgments poured out on Babylon (17.1). This also coincides with when Michael stands up and the time of trouble begins (Daniel 12). It is at the end of the 7th plague that Christ battles all earthly kingdoms and delivers His people.

The 7 last plagues (thy wrath is come) begin to fall as the restraint of the Holy Spirit on the minds of the wicked is now totally withdrawn from the earth. The serious and irreversible decline of all earthly powers is put in motion at this point. Note: None of God’s people will be harmed after probation closes. The plagues destroy the very ones who were destroying the earth (*v. 18*). The 7th plague includes the appearance of Christ and the destruction of any remaining wicked on the earth. The righteous are raised to life and given immortal bodies (reward given to servants). The 7th Trumpet culminates in and encompasses the time period of the 7 Last Plagues.

THE TIME TO JUDGE THE DEAD = Millennium. Verse 18 refers to the “time of the dead” when they will be judged. When Christ’s return slays all of the wicked who remain, every wicked person through all time are then dead. This ushers in the time to judge the dead, which occurs during the 1000 years after Christ’s return, when the righteous reign with Christ in heaven (Rev. 20:4-6) (see Revelation 20). The sounding of the 7th trumpet ushers in the beginning of the millennium and new reigning power, but doesn’t include the millennium, because the time of warning and judgment disaster is over.

FALL OF BABYLON: This last Trumpet (7th) is the last warning message and last judgment time period for the last ruling power of the last realm before Christ returns to establish His everlasting kingdom. The last warning message and accompanying judgment found in the Bible are described in great detail in Revelation 14-18. There, the name of Babylon is used to symbolize end-time religious organizations that become too intimate with the political powers of state. This system is said to have fallen, indicating a moral fall that would then be followed by judgments and eventually a complete fall.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (Revelation 14:8). “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 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” (Revelation 17:1-2).

The judgment on Babylon occurs because rulers (kings of the earth) have entered into inappropriate relations (fornication) with apostate religious organizations (whore). As a result, people are intoxicated (drunk) by false doctrines (wine). The situation gets worse and worse as time proceeds:

“And he cried mightily with a strong voice, saying, 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. For 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 the abundance of her delicacies” (Revelation 18:2-3 KJV).

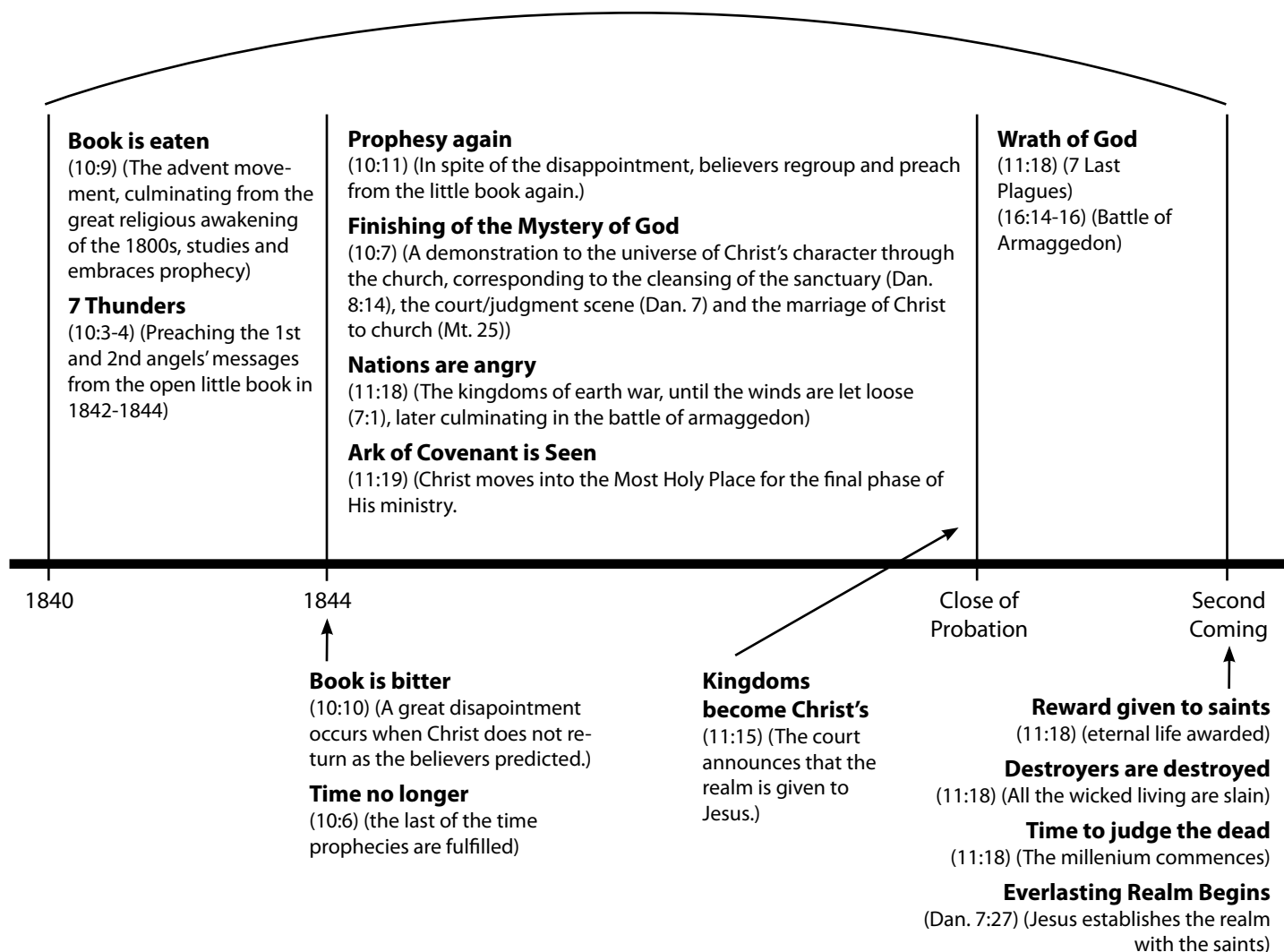
The false doctrines become saturated with spiritualism (devils, foul spirit, unclean bird). The world’s economy is also affected by the actions of this last political power. Businesses (merchants) become rich because of the advantages provided by the union between the church and the state. As the evil matures, the judgment that has been occurring, but restrained, is finally fully unleashed culminating in the seven last plagues.

Babylon is a symbol used in Revelation 17 to describe the confusion and unfaithfulness of fallen Christian Churches. Babylon was first announced as fallen just prior to 1844 when the three angels’ messages began to be given (Rev. 14:6-12). Yet its fall is not completed until its true condition is fully exposed and the final warning announcement is made just prior to the second coming (Rev. 18:2-3).

Babylon’s fall occurs just like each of the 7 Heads; an entity’s moral fall occurs, but people are given time to repent and escape out of it as they experience warning judgments. As the warnings are rejected, eventually the entity’s fall is complete and destruction results. The fall of Babylon, from 1840 to the Second Coming coincides exactly with the 7th head. Freemasonry, the 7th political entity (Head) ruling the Roman realm, has its roots in Protestantism, is ecumenically minded and influenced by a confusion of religions. This is symbolized by Babylon

in Revelation 17, where churches (largely those Protestant churches who, as daughters, have fallen to follow their Catholic mother) ride the state powers (Freemasonry) of the realm. Revelation 13 predicts that this church and state union will eventually replicate (make an image of - Rev. 13:14) the structure of the Middle Ages when the Catholic church persecuted through state powers.

The unbiblical beliefs that are promoted by Babylon intoxicate the whole world during this time period, except for the Remnant of God described in Revelation. The problem with being drunk is that a person may not realize how bad off they are, or even care. There is still time to turn to God and He will lead the repentant mind into all truth, but it must be done with the whole heart and now, before Babylon's judgment is complete.



Linking the 7th Trumpet and 7th Head

The fall of Babylon (7th Trumpet) is brought about because the churches (harlots) spread the wine of Babylon to all the nations (Rev. 14:8), with the support of the state powers (riding the beast). The state powers during the 7th period are the divided nations of the Roman realm (10 horns) led by Freemasonry (Head #7). Just like the entities in all the other time periods, the apostate churches and Freemasonry experienced a moral fall near the beginning of their Trumpet time period (1840) as they rejected truth. Because they spread false doctrines to all the nations,

they experience increasing troubles, their fall is eventually complete, and their power is brought to an end during the 7 Last Plagues. The same event (the second coming of Jesus during the 7th Plague) brings about the end of the 7th Trumpet judgment and it signals the final transition of power from the 7th Head to the everlasting realm of Jesus.

7th Trumpet Summary

Trumpet #7 = F Inhabitants made drunk (1840 to 2nd Coming). This last period of warning and judgment is described in great detail in Rev. 14-18 (3 Angels' Messages and fall of Babylon). Intoxicating false doctrines ("wine") are spread to all the nations (Rev. 14:8). The period encompasses the pre-advent judgment (court scene of Dan. 7:13-14,22-27) that enables Jesus to receive the realm ("kingdoms of this world are become the kingdoms of our Lord" - Rev. 11:15), the unique end-time display of Christ in His church ("mystery of God... finished" - Rev. 10:7, Eph. 5:25-32, Eph. 2:19-3:21, Eph. 1:9-10, Col. 1:24-29), and Jesus' phase of ministry in the Most Holy Place during the heavenly Day of Atonement (Rev. 11:19). It also includes wars and rumors of wars ("nations were angry") and the 7 Last Plagues ("wrath is come" - Rev. 11:18, 16:1, 17:1), and ushers in the post-advent judgment ("the dead... judged").

Chapter 18

HEAD #7 - FREEMASONRY (PART I)

As seen through every time period, the political power responsible for overthrowing the current dominant power becomes the next dominant power. Thus, the 7th Head is the one responsible for overpowering the House of Habsburg (6th head). As already noted in the study of the 6th Head, the power of the Habsburgs was broken by the spread of new ideas, liberal western powers, revolutions and reform movements. In fact, the rising sense of self-determination and nationalism throughout the Roman realm left no monarch untouched by the new ideas sweeping through the populace. These ideas moved through Habsburg Europe from roughly west to east and north to south, supported by the progressive opinions from enlightened nations of the west, especially France, Great Britain and the United States.¹

In order to correctly identify this 7th political entity, we've looked for a power that meets the following criteria:

- a) Is an identifiable entity with a name, just like the previous political entities (head on a beast), rising in power prior to 1840.
- b) Was directly involved in the overthrow of the Habsburgs (Head #6).
- c) Is the most active and influential where the strongest nations within the Roman realm are located (Britain and USA).
- d) Determines or legitimizes who sits in the seat(s) of power.
- e) Has enough political power to be considered the most dominant central influence in the divided Roman realm.
- f) Rules in the location where the God's current church movement is largely active or headquartered.
- g) Is the power behind revolutions, including the French Revolution (Rev. 11:7, 17:8) (more details later).

Freemasonry and its web of secret societies meet all the criteria, as we shall explore, and its members have been shown in history to be successful and prolific planners and organizers of revolutions, and strong influences behind political affairs and international events. Like all the other political entities that have risen to power, they have experienced various struggles, successes and failures, even being persecuted. But their influence has been strongly exerted, through the spreading of Masonic principles and ideas, as well as through their direct participation in forming new governments, shaping policy and overthrowing monarchies throughout the Roman realm.

There is no need to look to conspiracy theories or controversial sources for evidence on this subject, although there is a plentitude of both. The history of events can readily be traced through reliable historical sources and from Freemasons themselves. Indeed, much of the following information was gleaned from masonic sources, including 33-degree masons, past masters, masonic historians and other Freemasons.

The organization has, in more recent times, been able to put forth their ideas and promote Freemasonry on a much larger scale, through the Internet and an increasing base of researchers. This appears to be helping to clear up many of the questions and misunderstandings that have existed over the years. And there are plenty of misunderstandings and fear, which, according to Mark Tabbert, a 33rd degree Mason, are “largely due to a lack of response from the fraternity in the face of the overactive imagination of conspiracy theorists, the sensationalism of modern journalists and the rigid views of certain well-meaning, but ill-informed, religiously minded individuals.”²

Beginnings

Like in the case of all the other heads, the 7th power should be readily recognizable and documented in historical sources. They should be established and show a rise in power prior to 1840. Let’s look at some of the history and basic principles of the organization.

As far as an exact beginning date, no one seems to know exactly when it originated. Its symbols and rituals use the customs and tools of stonemasons of the Middle Ages and it is widely accepted by Masonic scholars that it arose from these stonemasons’ guilds. The term “Freemason” is a shortened version of “free-stone mason”, which was a name given to highly skilled masons who worked with a softer stone called “free-stone”. This softer stone was used in the fine carvings on the face of cathedrals.³

The stonemasons of the Middle Ages were regulated by trade guilds. They were required to believe in the doctrines of the Catholic Church, obey the laws of the king and be loyal to their master. There were many regulations related to moral behavior.⁴ There were times when stonemasons felt unjustly treated, typically in matters related to wages and work hours, and they formed secret trade unions. This enabled them to negotiate secret deals for better pay. These unions were illegal, so their discussions and meetings were kept hidden.⁵

The uniting of stonemasons and carpenters in these guilds is termed “operative masonry”, which refers to those who actually worked in stone, while “speculative masonry” (a term used after 1757) refers to the later development of societies that use the physical tools of masonry as symbols and admit members that have no connection to the stonemason trade. It is unknown exactly how this transition, between about 1550 and 1700, occurred. There are likely many developments that contributed. Historian Jasper Ridley states that “by the sixteenth and seventeenth centuries, it was reading the Bible which made so many gentlemen wish to join the masonic lodges.”⁶ The Bible naturally awakened thoughts of resisting the authority of the Catholic church. The illegal trade unions gradually became organizations composed of intellectuals with members being referred to as “admitted masons” or “gentlemen masons”. They believed in religious toleration and that those of differing beliefs could be friends.⁷ Masonic lodges began to spread all over England.

It was during the Age of Enlightenment (1685-1815), which emphasized reason, intellectual achievements, scientific thought and individual rights, that Freemasonry gained popularity. The new ideas promoted a different way of thinking. There was a flowering of thought in art, literature and philosophy, and people increasingly ques-

tioned authority.⁸ Supporters of Enlightenment were fighting against oppression and religious dogmatism, which often involved opposing the government-entwined church. "Just as the Jesuits had been in the vanguard of Catholic Reformation so the nascent Freemasonry became the champion of Enlightenment."⁹

The first recorded man to join a speculative Masonic lodge was Elias Ashmole in 1646 in England. Later, the Premier Grand Lodge was announced in London in 1717, which became the standard, in Anglo-American style Freemasonry, for determining whether other Lodges were "regular" or "irregular". In fact, all regular Grand Lodges throughout the world trace their origins back to the British Isles.¹⁰

Within thirty years of the Premier Grand Lodge, the fraternity had spread across Europe and the American Colonies. As further organizational efforts proceeded, a position paper was put forth by Thomas Dunkerley in 1757, which enabled much of the expansion of Freemasonry into other parts of the Roman realm. The concepts of Freemasonry were spread rapidly, and the organization grew dramatically during the 1800s and early 1900s.¹¹

Beliefs

Freemasons are generally proud of what they stand for and who they are. There are definitely secrets, but the organization has also been quite open about its achievements, members, activities and controversies.

Freemasonry is concerned with moral and spiritual values. Members are taught these values through symbolism and ritual dramas. Masons build an invisible temple made up of perfected human souls, which is metaphorically explained by Solomon's Temple. They are educated to look within themselves to regain the high and holy human experience from which mankind has fallen away. They believe that a way back to unity with Deity is provided through men who are enlightened and serve as stewards of the mysteries, such as prophets, philosophers and sages throughout time. The mysteries, or secret instructions, are closely guarded, handed down through the generations.

The Anglo-American branch of Freemasonry refers to Deity as the "Great Architect of the Universe", generalizing the craft so members can come from any denomination or religion. The idea is to follow rules of which all men agree and not to exclude anyone based on religion. The belief in a supreme being and the immortality of the soul are the general requirements for membership.

"Beyond the medievalism of Giordano Bruno, and the occultism of John Dee, the origin of Masonic ideas can be traced to Deism--the quintessential philosophy of Freemasonry, and of our own Founding Fathers. No element is as crystalline clear in Masonic ritual as this one-- conspicuously God as the Great Architect of the Universe: a God who does not interfere in human affairs, but whose very nature orders and structures all of creation... Because Deism was--in effect--the 'religion' of the Founding Fathers, we are accustomed to thinking of it as a backdrop for both the American Revolution of 1776, and the French, 1789."¹²

"Freemasonry does not assert nor does it teach that one religion is as good as another. Freemasonry admits men of all religions. Freemasons believe in religious freedom and that the relationship between the individual and his God is personal, private and sacred. We do not apply a theological test to a candidate. We do ask a man if he believes in God and that is the only religious test. Belief in God is faith; belief about God is theology. As freemasons we are interested in faith only and not in theology. Religion is not permitted to be discussed at masonic meetings. Freemasonry is a completely tolerant organization. When Freemasonry

accepts a Christian, or a Jew, or a Buddhist, or a Mohammedan, it does not accept him as such, but accepts him as a man, worthy to be received into the masonic fraternity."¹³

Alternatively, and importantly for this discussion as Freemasonry acts as the atheistical beast that ascends from the bottomless pit (see next chapter), the Continental branch of Freemasonry (France) did not require a belief in deity until 1849. This continued until 1877, at which time they changed back, admitting atheists into membership. Freemasonry has been influenced by many varied sources of enlightened ideas and religious views, including mysticism, pantheism, mesmerism, atheism and deism.

Some highlights of Masonic beliefs and ideals include an appreciation of order, rules and discipline, admiration of architecture and geometry, promotion of the value of science, reason and intellect, adherence to moral law, quest for virtue, and the search for progress and the ideal society. These ideas were integrated into their rules and elaborate rituals, which have an emotional effect. Their goal was to build a perfect society within the lodge and were extremely careful about who was admitted into membership.

Involvement in politics

Freemasonry, at least in its Anglo-American branch, currently goes to great lengths to ensure that it does not become a political organization. It forbids discussion of politics and takes care to ensure Freemasonry doesn't become involved in affairs of state. In an article for *Pietre-Stones Review of Freemasonry*, Freemason Bruno Gazzo repeats the United Grand Lodge of England's (UGLE) statement that the "basic principles and the statement of Freemasonry's aims show that the rule that forbids Masonic discussion of politics is designed to prevent regular Freemasonry becoming involved in any way in affairs of State, whether they are domestic or external." The author goes on to say that the UGLE "statement is very clear, while regular Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs" and that regular Freemasonry won't allow its name to be associated with any action "which infringes its unalterable policy of standing aloof from every question affecting the relations between political parties."¹⁴

In spite of these efforts, it is difficult to see Freemasonry's history, even in the regular branch of Freemasonry, as nonpolitical. One can hardly miss seeing the alignment of Freemasonry with specific government regimes, in particular Great Britain. As put forth by Jon V. Shelton in *The Virginia Masonic Herald*, "Freemasonry was born in England and Scotland, moving from our early operative history to a speculative or philosophical nature, beginning in the 1600s. Masonry, like other guilds and crafts, was regulated and approved by the Crown going during the Middle Ages. However, as it progressed into speculative Masonry, it maintained this conservative character, and enjoyed royal patronage in England. Therefore, we may say that Anglo (and American) Freemasonry could be seen from the beginning as part of the "establishment."¹⁵

On the other hand, political involvement is encouraged in the Continental branch of Freemasonry, prevalent in France and South America. These members do discuss politics at meetings and work to implement their ideas into government. We also see that the lodges in Croatia that served to spread the ideas of the Enlightenment "acquired a distinctly political character."¹⁶

There are also many irregular, fringe and clandestine masonic groups that do not adhere to the same policies as the Anglo-American branch. Even though these irregular Lodges differ in some of their opinions and interpreta-

tions of Freemasonry, many of their men are still recognized as Freemasons.¹⁷ There have also been clubs set up by Freemasons that have political involvement as the primary purpose. Numerous secret societies have come and gone that were inspired and patterned after Freemasonry and recruited members from Freemasonry.

Though Anglo-American Freemasonry's official policies do not allow a political agenda or the discussion of politics at its meetings, it does allow that the ideals and principles it holds dear, attract members who excel in leadership positions and who take active roles in politics as individuals. It is well aware that as its members assimilate its beliefs on liberty and incorporate the ideas of Masonry as their own, they will want to fight against dictators and oppression.

The author of "Freemasonry and Patriotism", an article on the Grand Lodge of Virginia's website, highlights the integral part Freemasonry played in American history, and describes the Declaration of Independence, Bill of Rights and Constitution as Masonic documents, finally concluding that "our Beloved Order has been and must continue to [be] the greatest force of all time on the side of individual liberty and the dignity of man, and fighting against tyranny and usurpation."¹⁸

According to an article written in *The Builder Magazine*, a Masonic publication, Freemasonry does not wish to control the affairs of the nation, however, "it is a proper function of Masonry to fight against other organizations doing this very thing."¹⁹ When the government respects individual liberty and rights, Freemasonry is a loyal supporter of that government. Said another way, by Freemason Brent Morris, the spirit of freedom has "infused all of the craft and has spread around the world, making Freemasonry feared by tyrants, dictators, and those who would deny people their basic rights."²⁰

Clearly, European monarchs of the eighteenth and nineteenth centuries (as we saw with Metternich of Austria - Head #6) believed that Freemasonry threatened their state and fomented revolution. This continued in the twentieth century as seen in the actions and statements of many rulers, including the Horthy regime in Hungary as it raided Masonic lodges (1919), Adolph Hitler in Germany as it suppressed Masonry as a political power that motivated wars and revolutions (1920), in Benito Mussolini's Italy where Masons were seen as a political organization opposed to fascism (1923), and in Spain where Masons were seen as plotting against the government and were killed by the hundreds (1935).

In Japan, Freemasons had many troubles, being arrested and tortured during World War II. Opposition and suspicion had existed for many years, especially towards Jewish Freemasons. As author Jasper Ridley describes, in 1931 the League of Nations condemned the Japanese attack on Manchuria, and "an official Japanese government spokesman declared that 'the anti-Japanese activities in England are all instigated by Jewish Freemasons.' The naval cadets were informed that 'a gang of Masonic Jews have incessantly been masterminding international intrigues against Japan behind the scenes in Britain, the United States, China and Russia.' The *Japanese Chronicle* in April 1938 denounced 'the secret league of Freemasons... engaged in the struggle behind the World Revolution.'²¹

As Robert H. Jackson, chief prosecutor and U.S. Supreme Court justice, said during the Nuremberg war crimes trials, "It is not generally understood that among the earliest and most savage of the many persecutions undertaken by every modern dictatorship are those directed against the Free Masons. [The] dictators realize that its [Freemasonry's] membership are not likely to support the police state, which lays so heavy a hand on the freedom of the individual."²²

In 1942, Hitler saw Freemasonry as the originator of the war. The government seized Masonic lodges, displaying their materials in anti-Masonic exhibits in museums. One of the displays stated that “the entire Freemasonry is an organization created and expanded deliberately by England fostering the ultimate aim of promoting and strengthening British world power.”²³

These shared ideas, whether accurate in every specific situation or not, can be seen in the statements and actions of various countries and leaders who believed that Masonic organizations were planners and implementers of revolutions and the tool of western powers to overthrow governments.

The papal perception of Freemasonry as “despoiling the nations of Christendom” is revealed in an encyclical of Pope Leo XIII in 1884. It states that

“the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour... Ingratiating themselves with rulers under a pretense of friendship, the Freemasons have endeavoured to make them their allies and powerful helpers for the destruction of the Christian name; and that they might more strongly urge them on, they have, with determined calumny, accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power. Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished. In like manner, they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people, and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power.”²⁴

Masonic theorists and leaders agree that “Freemasonry means the equal right of all people to use their mind, abilities, and liberty and to govern themselves, even if they sometimes make mistakes.”²⁵ A Freemason’s involvement in politics will reflect this belief, resulting in a push for constitutions, whether in constitutional monarchies or democracies and governments represented by the people. It is easy to understand then, how in most countries in the world outside of England, the Freemasons were drawn into radical political activity.²⁶

Constitutionalism was at the heart of masonic lodges. The governance of a lodge was organized around British constitutional principles, involving elections, majority rule and representative government. Historian Margaret C. Jacob shares that “the lodges became microscopic civil polities, new public spaces, in effect schools for constitutional government.”²⁷ They became a place to act out, perfect and experience governance based on a constitution and society based on fraternity and equality. Because monarchical absolutism was common in most of Continental Europe, republicanism was seen as “the ultimate form of subversion.”²⁸ The lodges, by the very way they were privately organized, were seen as a threat to the state.

These private lodges began to see the application of their perfect society in the lodge to the greater public society of their nation. The idea that the lodge’s system of governance should be a model for the nation gained

momentum. The Grand Lodge in France began to make this analogy explicit in the 1780s.²⁹ “The form of the lodge became one of the many channels that transmitted a new political culture, based upon constitutionalism, which gradually turned against traditional privileges and established, hierarchical authority. That culture was in turn bequeathed to the modern era by the Continental revolutions of the 1780s and 1790s.”³⁰

A new political culture is gained by time and effort. When addressing the question of whether the French Revolution was the result of coordinated ideas or a mere accident, author Una Birch states that “many significant facts witness to the hitherto unestimated work of the secret societies in furthering the cause of popular emancipation. Ideas are not suddenly converted into swords. Men must have hammered patiently and hard upon the anvil of the national soul to produce the keen-edged, swift-striking blade of revolution.”³¹

Freemasonry, in terms of political conspiracy, is not that different from any other political power (Head) we have been studying. All have believed their way should be implemented and worked to push their agenda onto a government, whether it be the Roman Senate, Roman military, Franks, Papacy, Council of Electors, House of Habsburg or Freemasonry. Take the Roman Senate, for example. Several powerful senators would often conspire together and plan secretly to enact some plan, while other senators had no interest in making any changes and were loyal to the current leader and laws. They would fight among themselves, but the Senate nonetheless was the most powerful political entity. Freemasonry has had revolutionaries and loyalists among its ranks, but it nonetheless enacted profound political changes. It could at various times and by various sources accurately claim to be non-political or political, revolutionary or loyal, atheistic or deistic.

Unlike the previous political entities, Freemasonry maintains an ongoing aura of mystery and secrecy. This has brought about great suspicion and fear. However, fear of Freemasonry or an unwillingness to talk about it for fear of being labeled a conspiracist, should be diminishing in today’s world of readily available historical information. Just as we cannot separate the Roman Senate of the first century from the Roman Empire’s government, it is impossible to separate Freemasonry from political developments and governments of the last few centuries.

Revolutions in Habsburg Territories

The Austrian Empire, ruled by the Habsburgs, was substantial, crossing many nationalities. In 1804, it was made up of Germans, Czechs, Poles, Romanians, Hungarians, Italians, Ukrainians, Croats, Slovaks, Serbs, Slovenes and numerous smaller nationalities. In addition to ruling Austria, the emperor also held the title of King of Hungary, Bohemia, Croatia, Slavonia and Dalmatia and led the Empire’s multi-national army.

AUSTRIAN EMPIRE 1861



Source: "File:Austrian Empire 1861.svg." Wikimedia Commons. 27 Nov 2023, 20:37 UTC.
<https://commons.wikimedia.org/w/index.php?title=File:Austrian_Empire_1861.svg&oldid=825648511> 8 Oct 2025, 04:22.

Like other countries, the reform movements and increase of revolutionary fervor in Austria (where the House of Habsburg was based after 1815) and its territories, during the 1830s and 1840s, have their roots in Masonic influences. Many of the nobles and leaders in Austria and its territories became Freemasons in the late 1700s and early 1800s. They and their children were the leaders in the reform movement and played prominent roles in government.

The first Masonic lodge in Habsburg territory appeared in Bohemia in 1769. Freemasonry grew rapidly into surrounding areas, and some lodges became distinctly political in character.³² It became quite popular, and during the reign of Joseph II (1765 to 1790), he was surrounded by Freemasons, and Freemasonry disseminated philosophical ideas among the elites of the Habsburg monarchy.³³

Nicholas Parsons, a freelance writer in Vienna, writes that

"it is clear that the influence of speculative freemasonry, which had spread from England to the continent in the early and mid-18th century, had provided the impetus for the reconsideration of some of the most treasured assumptions about the Hungarian constitution and about governance in general. A large number of intellectual Hungarian aristocrats had become adherents of freemasonry, including such leading figures as Draskovich, Erdoydy, Festetics, Batthyany, Podmaniczky, Csaky and even Szechenyi's ultra-loyal father as a young man."³⁴

In his book *Beethoven, Freemasonry, and the Tagebuch of 1812-1818*, Maynard Solomon lists the names of well-known aristocrats and leaders in Habsburg lands who were also Freemasons and states that

“as is well known, many of the leading Habsburg supporters and patrons of music in the 1780s and 1790s were Freemasons or sympathetic to Masonic ideals. Among the aristocratic patrons of Mozart, Haydn, and Beethoven in Vienna were Masons like Prince Nikolaus I Esterhazy (1741-1809), Count Johann Nepomuk Esterhazy, Count (later Prince) Johann Baptist Dietrichstein-Proskau, Count Anton Georg Apponyi, and Prince Karl Lichnowsky. Members of the Thun-Hohenstein, Palffy, and Erdody families were active in Masonic circles.”³⁵

Freemason Martin McGregor writes that “among the members are no less than four Counts Esterhazy, as well as several others of the highest nobility, and no less than 49 Officials of the Imperial Court as well as officers of provincial and noble courts throughout the Empire.”³⁶

With so many of the leading aristocrats, nobility and officials in the imperial court becoming Freemasons, even during times when Freemasonry was suppressed by the government, not only speaks to its popularity and influence, but also to its effectiveness and ingenuity in achieving reforms and spreading revolutionary ideas. These ideas caused the gradual erosion of Habsburg power, with a marked decline seen after 1840 when the power of Metternich and Austria began to fade.

As we look further at the revolutions in Habsburg lands, keep in mind that for hundreds of years during the Middle Ages, inequalities and injustice prevailed. Innocent victims, philosophers and reformers were put to death. Countless were tortured and subject to cruel suppression. It is no wonder that those desiring change from the current government and dominant church were drawn to the Masonic lodges where proceedings were hidden. Secrecy was perceived as necessary in order to enact changes in such a political and social environment.

HUNGARIAN REVOLUTION

Hungary, along with East Central Europe, was profoundly affected by the Enlightenment coming out of the western nations. These ideas were propagated by the Freemasons and Rosicrucians.³⁷ The accompanying revolutionary thought developed, and Freemasons led the way in its spread and eventual implementation in Hungary.

Perhaps the greatest hero of the Hungarian revolution and the one most responsible for putting political pressure on the Austrian government and inspiring the revolts of the populace, was the famous Louis Kossuth, a Freemason, lawyer, journalist, politician, and for a time regent.

Lajos Batthyany, son of Count Jozsef Sandor Batthyany, was a Freemason who also played a major role in the reform movement, leading the liberal party in the Upper House, and even dying for the cause in 1849.

Another main player in the revolutions, was Istvan Szechenyi (Hungarian Grof Szechenyi Istvan). His father was a Freemason, but it isn't clear whether or not Istvan was a member, though he worked closely with Batthyany in politics as well as on economic and agriculture projects. They were more moderate than Kossuth, but worked for reform in line with Masonic constitutional principles. Istvan was very influenced by Britain. He dedicated his life to the progress of his country and “made common cause with the revolutionary government, in order to temper the ardour of innovators by the sagacity of his counsel.”³⁸

The emperor of Austria during this time was Ferdinand I (1835 - 1848), who was born epileptic and mentally challenged. By the will of his father, he was directed by a State Conference, composed of five members. One of the members was the famous and powerful Prince Clemens Metternich, who we've already seen was solidly opposed to revolution and Masonic ideas. He came to be seen as a reactionary protector of the rights of the monarchy. For many years, he was very powerful and seen as the virtual ruler in Austria.

Metternich was alarmed by the growing national sentiment in Hungary. He believed that God had chosen him to secure the Habsburg empire.³⁹ He believed that if nationalism and liberalism were kept out of Austria, it was capable of remaining a great power. The Metternich System attempted to "unite all the monarchs of Europe in a common resistance to revolutionary changes."⁴⁰ This did work for a time, as the monarchs of Europe were well-aware of the American and French revolutions and saw that the spread of Masonic ideas would threaten their own positions. It was quite true that "Freemasonry provided a channel and an organizational form for the dissemination of the new ideas in Hungary."⁴¹

Metternich's fear of secret societies appeared in many of his writings.⁴² He saw the idea of liberty and equality, as preached by the Jacobins, as subversive and undermining the ideals of the empire.⁴³ He believed secret societies and the ideas of Freemasonry were dangerous, and thus enforced censorship of universities, suppressed newspapers and persecuted Freemasons.⁴⁴ As cited in Alan Sked's book *Metternich and Austria*, Metternich told the following to his agent in Lombardy, in 1833:

"For many years all those who had pointed to the existence of a comite directeur working secretly for universal revolution were met everywhere only by incredulity; today it has been shown that this infernal propaganda exists, that it has its centre in Paris, and that it is divided into as many sections as there are nations to regenerate... Everything that refers to this great and dangerous plot cannot, therefore, be observed and surveyed with too much attention."⁴⁵

According to H. L. Haywood, a Freemason who wrote comprehensively on how Freemasonry works, Metternich "sent out word that Freemasonry must be destroyed-it is for this reason that he may be adjudged the most powerful and the most successful Anti-Mason in history; and if his system had survived (it broke down in the 1840's) not one Lodge in Europe would have survived with it."⁴⁶

To further the agitation and fear of Freemasonry, other secret societies sprang up in various areas of Europe, full of disgruntled citizens, who were caught planning conspiracies. In the 1820s, "no less than nine major conspiracies were detected in seven months."⁴⁷

It was in this environment, in 1825-1827 and in 1832-1836, that Louis Kossuth, appointed as deputy to Count Hunyady at the National Diet, reported on the Diet's proceedings in writing, as the Austrian government, fearing popular dissent, had banned published reports. During this time, there was a struggle to reassert a Hungarian national identity by several leaders, and the high quality of Kossuth's letters led them to be widely circulated, and his name and influence grew. The government forbade the manuscripts to be printed and circulated, but Kossuth continued to report, even after the Diet dissolved, covering the debates of the county assemblies, and the documents were circulated by hand. He was finally arrested, along with several others, in 1837 on a charge of high treason. He remained in prison for several years.

People were so agitated by the imprisonment that the liberals were able to rise in power and carried the elections for the next Diet.⁴⁸ When the Diet reconvened in 1839, the reforming majority of the Lower Chamber was even larger, and now a liberal party was also formed in the Upper House that was led by Freemasons Count Louis Batthyany and Baron Joseph Eotvos.⁴⁹ The Diet refused to pass any government measures until the political prisoners were released. Metternich was unmoved and remained unyielding until 1840 when the danger of war obliged him to give in to their demands.⁵⁰

The war in 1840 refers to the Egyptian threat on the Ottoman Empire, "The Eastern Question", in which, as we've seen, Metternich was deeply involved. When the Convention of the Pacification of the Levant was delivered into the hands of the Egyptian ruler, the Ottomans came under the protection of the Allied nations of Europe (Britain, Russia, Prussia and Austria), and it brought the time period of the 6th Trumpet/6th Head to an end. Following this, Egypt refused the terms, and it instigated the war. The danger of that war coincides with the time Metternich conceded to the demands of the reformers. So, not only did Lord Palmerston gain the upper hand over Metternich in 1840, but the reformers also gained the upper hand over Metternich, both signaling a power shift to the 7th head (see the previous section about the transition of Head #6).

After Metternich gave in and agreed to let Kossuth out of prison, a turning point can be seen in the struggle between the reformers and the Habsburgs. Not only did the Diet pass notable reforms in 1840, but Metternich's influence was significantly reduced in the Austrian government and throughout Europe.⁵¹ By 1841, the government allowed a liberal newspaper to circulate, and Freemasonry was restored in the Austrian-ruled areas of Italy where it had been formerly persecuted.

As Metternich declined in power, his principle opponent in the five-member State Conference, Reform-minded Franz Anton von Kolowrat-Liebsteinsky, began to gain the upper hand. Kolowrat, though not a liberal, was more liberally-minded and encouraged national movements. It is not clear whether or not Kolowrat himself was a Freemason, but his father (Franz Joseph von Kolowrat-Liebsteinsky) was a very active Freemason⁵² and he did have various relatives who were Freemasons and members of the Illuminati (a secret society patterned after Freemasonry).

Kossuth continued to battle for reform through the 1840s. He was elected to the new Diet in 1847, due to the support of Freemason Batthyany, and immediately became chief leader of the Extreme Liberals. In 1848, he made a powerful speech, demanding parliamentary government for Hungary and constitutional government for the rest of Austria, which at once launched him into the role of leader of the European revolution. The year of 1848 was the year of many revolutions across Europe. When Metternich was put out of office on March 13, Kossuth's speech was read aloud in the streets to the mob. Habsburg authority seemed to be disintegrating all over the empire.⁵³ When Batthyany then formed a new government, Kossuth became Minister of Finance and heavily influenced the direction of the government.

Kossuth, who became a national icon, widely circulated papers that insisted on the superiority of the Magyars in Hungary and promoted separation from Austria. Kossuth's views represented the "French Jacobin approach to nationhood at its clearest."⁵⁴ Szechenyi, the more moderate reformer, warned that Kossuth was going too far and would lead the nation to revolution. Indeed, he was correct. Kossuth's extreme demands brought the country into revolution, resulting in his army being defeated by Russian and Austrian armies. The many more moderate reformers in the government were often perplexed with Kossuth's actions, but he had such popularity, that he was able to run things his way until his army's defeat in 1849. The Diet and new government then fled and Kos-

suth hid the Crown of St. Stephen, the sacred emblem of the Hungarian nation in a meadow.⁵⁵

Some of the reformers had to leave the country for years before returning to continue their work, some were killed, and some simply continued on with their position in government. Other Freemasons that continued to work for reforms include Francis Deak (considered the hero of 1867 when Hungary finally won her right to separate administration), Count Gyorgy Apponyi de Nagyappony (appointed Speaker of the House of Magnates in 1861 and an influential leader of the national party), George Klapka (an organizer of the Hungarian legion in Italy in 1859 and member of the Hungarian parliament in 1867), Franz Pulszky (writer and influential politician and member of the reformed Diet of Hungary in 1867-76 and again in 1884), Prince Paul III Anton Esterhazy (an exceedingly wealthy and famous politician) and Count Andrassy (Vice-President of the Diet in 1865 and President of the sub-committee appointment to draw up the Composition between Austria and Hungary, Hungarian Premier in 1867, Chancellor in 1871). Masons also led out in uprisings and reform movements throughout other Austrian and surrounding territories.

In Hungary, and throughout Europe, the demonstrations and rioting had to end. Stability had to be brought to the country. There were many, including Freemasons, who supported a return to dynastic authority just to eliminate the chaos. After Franz Joseph became emperor of Austria in 1848, he tried to re-establish an absolute government, but within a decade had to adjust to rapid changes and was finally convinced to initiate internal reforms and liberal adaptations. Austria suffered defeats in Italy in 1859 and the "Seven Weeks' War" of 1866 ended Austrian interference in Germany. Hungary obtained a semi-independent kingdom in 1867 with a separate constitution and parliament.⁵⁶ Franz Joseph remained popular and respected, though Austria's political difficulties continued to increase into the 20th century.

Freemasonry also underwent organizational changes through the revolutions. It had gone through suppression, upheavals, factional fighting, and the death and exile of many of its members. Yet, as the revolutions did their work in various countries, Freemasonry would become linked with the new ruling powers.

Controlling the Seat of Power

This dominant political entity, Freemasonry, like all the proceeding entities, would sit or determine who sits in the seat(s) of power. However, in the case of Freemasonry, it would be just as concerned with who does not sit in the seat(s) of power, or in other words, it doesn't matter so much who rules if the appropriate rules are in place to control the ruler. Establishing a government so that it does not have an emperor or ruler, such as in the United States, is the same as controlling the seat of power.

Beyond the general beliefs and teachings of Freemasonry, there have historically been major political differences between lodges and plenty of individual Freemasons being on opposite extremes. "Being a Freemason did not determine a man's political beliefs; but the political beliefs of the members of a lodge determined whether it was a body of loyal monarchists or an organization of Red revolutionaries."⁵⁷ In order to establish a Freemasonry-controlled government, a Revolution was often needed first.

As we've traced the political powers in the Roman realm since the first century, we've seen the seat of power, initially based in the city of Rome, move to Ravenna, France, Germany, Bohemia and Austria, with varying powers frequently banding together to shift the balance of power. With the shift in dominant political power, from the House of Habsburg to Freemasonry, we also see a shift in the location of the seat of power. The base of the

seventh political power would be most firmly established where the mightiest nations within the Roman realm were now located; namely Great Britain and the United States of America. These, along with the other English-speaking countries (Canada, South Africa, Australia and New Zealand), are exactly where Freemasonry was most firmly established and reached its highest point of power and membership.⁵⁸

The Roman realm had lost a lot of territory since the time of the Caesars, including the Middle East and much of eastern Europe to Islamic powers. However, after Christopher Columbus discovered America in 1492, the Roman realm began expanding westward and gained large pieces of new territory. European colonists, Spanish, Dutch, English, French, Swedish and Portuguese, began settling in the United States of America in the 1600s, with the largest settlements by the English. Approximately 70 million people left Europe during the 19th century.

By the 1770s, the Thirteen Colonies contained two and half million people. They declared independence from the mighty and extensive British Empire in 1776. During the 19th century, they expanded west, pushing native tribes onto reservations, quadrupling the territorial size of the United States and experiencing a dramatic expansion of wealth and prosperity. By 1890, the USA was clearly established as a world economic and military power.

The extent of the British Empire reached its peak by 1921, when it ruled approximately one quarter of the world's population and total land area. After World War II, the British Empire transformed into the Commonwealth as its territories became independent.

The United States was established on the principle that sovereignty rests with the people and not with the government. It was a place where Freemasonry could flourish, because Freemasonry had formed it to be an environment where the Fraternity had freedom to exist. As Freemason H. L. Hayword puts it, Freemasonry would not "interfere with or embarrass any government which gave it the freedom to exist" and "the same Fraternity which will not tolerate interference by churches, governments, or their agencies will not tolerate interference with churches or governments by its own members."⁵⁹

BRITAIN, AMERICA, AND HUNGARY SYMPATHIES

In the 1600s, England became the first major power to feature a representative government. Later, the United States developed into a republic through constitutionally limited government after 1776. With the United States' successful revolution, France was soon also inspired to revolution. These three countries came to be seen as the main sources of Enlightenment, and the spirit of revolution spread to many other countries across Europe and beyond. British, American and French influences played a major role in the development of revolutionary thought, as well as being instrumental to the success of independence in Hungary and other countries. The reform movements in these countries were closely connected in policy and sympathies.

In outlining the extensive historical links between Hungary and Britain/USA, author Stephen Gal points out that "the elite of Hungarian intellectual life has known for generations that the future history of mankind will in a great measure be shaped by the English-speaking nations."⁶⁰

Freemasons across the continent identified with the traditions of the British nation. They understood that the principles of the government of the lodges came from England and considered England a country to emulate.⁶¹

"The constitutional practices employed by the freemasons were derived from seventeenth-century Eng-

land. English Whigs (as well as a few Jacobites) transmitted those practices onto the Continent. The lodges thus became one link in the chain that connects English political culture, and in particular its revolutions, to the late eighteenth-century democratic revolutions on the Continent."⁶²

As an example, one of the main reasons the French Revolution broke out in 1789 was their desire to reshape their French monarchy so it resembled the English model.⁶³ In addition, Britain's refusal to always co-operate in suppressing revolutionary activity contributed to the defeat of the Metternich System.⁶⁴ The allied monarchs could blame Britain for some major setbacks, for "the British government had thrown its influence on the side of the rebels, just as it had been the first to recognize Louis Philippe's usurpation of the French throne."⁶⁵

Another example is provided by the Polish independence movement. Polish Freemasons who had taken refuge in France and England, organized a revolution against Russia, using their Masonic connections. The organization was formed by Knez Czartoriski who directed a large network operating in Central Europe from his Hotel in Paris.⁶⁶ Research by Freemason Celil Layiktez shows that Czartoriski used Masonic channels to help establish Western political views in the Balkan countries. Since the politics of England and France were then focused on Austria and Russia, and the activities of Czartoriski's organization "coincided with the ideologies and objectives of England and France, these two countries sponsored Knez Czartoriski. All the members of Knez Czartoriski's organisation were freemasons; freemasons were in power in the governments of England and France."⁶⁷

Hungary's reform movements, both in 1790 and 1848, were patterned after British constitutionalism. Not only in politics and industry, but the ways of the English had permeated Hungarian cultural life.⁶⁸ Some even date the beginning of Hungary's reform from the time of Szechenyi's first trip to England. In speaking of Szechenyi, Stephen Gal writes that

"there is no domain of public life which he did not in some measure modify on the English pattern... Szechenyi knew the leaders of English political, social and intellectual life; he was on a footing of intimacy with all the Secretaries for Foreign Affairs - Castlereagh [Robert Stewart], Canning, Lord Aberdeen, Lord Palmerston, as well as with every British Ambassador in Vienna. From his numerous journeys to England he always brought back something useful for his own country."⁶⁹

In addition, "the principles of the American Declaration of Independence, said Francis Pulszky [Freemason], 'were the guiding principles also in the Hungarian war of liberation.'⁷⁰ The American Revolution set the example for those Hungarians struggling for liberty and there developed a kindred tie between the two nations. After the revolution ended, America was instrumental in aiding the Hungarian refugees and freeing Kossuth from internment in Turkey. When Kossuth visited the United States in 1851, he was treated as a hero all over the country. The Freemason's Lodge of Chicago gave him a flag which showed Asia represented by Moses, America by George Washington and Europe by Kossuth.⁷¹

In Emil Cic's *Summary of A History of Croatian Enemies*, he describes the strong Masonic influence that worked in favor of British interests in Croatia's parliament in 1861. He states that

"the importance of Neustadter's memoirs lie in the fact that he discovered a very important unspoken truth. He quotes, for the first time ever, sources and persons who reveal that the main enemies of the Habsburg Monarchy were not in fact revolutionary Hungarians or Italians, but the Freemasonic British who had organized the revolutions against the Catholic (and later orthodox) monarchies."⁷²

INFLUENCE IN ENGLISH-SPEAKING COUNTRIES

The English-speaking countries, beginning with Great Britain, are the very countries where Freemasonry flourished and became most firmly established by 1840. Thus, we would expect to find Freemasons filling the prominent positions in the British government, as well as the governments in countries that it purchased or organized, such as the USA, Australia and Canada. Note that controlling the seat of power includes power to control that no one sits in power, or that the king, queen or emperor is a figurehead, as in the case of democracies where control is placed in the hands of parliaments or branches of government. In addition to keeping the throne “empty”, Masons occupy powerful positions within those governments, such as prime ministers, presidents, governors, judges, members of parliament, senators, etc. As we examine the kings, rulers, officers and influential entities of various countries leading up to, and since, 1840, Masonic dominance is apparent.

Freemasonry in Great Britain:

From Winston Churchill to Captain A B Cook, it was fashionable to be a Mason. This was true for kings, dukes, archbishops, military leaders, clergy, lawyers, business owners, medical professionals and a host of others. When power shifted from the House of Habsburg (Head #6) to Freemasonry (Head #7), the center of power in the realm also shifted from Austria to Great Britain. Thus, we are especially interested in who ruled in Great Britain during this 7th time period. The kings and queens were not officially called emperors, but they ruled over the many British dominions, the largest empire in history.

Freemasonry in Great Britain became aligned with and inseparable from the ruling powers. The links between British royalty and Freemasonry began in the 1700s. From 1721 through 1999, only noblemen or members of the royal family were Grand Masters of the Grand Lodge.⁷³ The following outline of the British royal family from 1700 to 1978, shows that nearly all have been known Freemasons. Keep in mind that not all Freemasons reveal that they are a member until later, which indicates that some may never reveal it. Some may show as not being a Freemason below, however, that could mean it is actually just unknown at this time. Some of the information in the outline is gleaned from an interesting article by David Barrett, a 32nd degree Mason, on the Pietre-Stones website.⁷⁴

British Royalty Family	Freemason?
King George I (1714-1727)	No
King George II (1727-1760)	No
- Prince William Augustus, Duke of Cumberland, 1743 (third son of King George II)	Yes
- Frederick Lewis, 15th Prince of Wales, 1707-1751, heir to the throne (son of George II) (the first Royal Freemason)	Yes
- Edward Augustus, Duke of York (son of Frederick Lewis)	Yes
- Prince William Henry, Duke of Gloucester (son of Frederick Lewis)	Yes
- Prince Henry Frederick, Duke of Cumberland (son of Frederick Lewis)	Yes
- King George III (1760-1820) (Henry, Duke of Cumberland (1745-1790) (son Frederick Lewis)) All of the six sons of King George III (1738-1820) (son of Frederick Lewis) became Freemasons, which established a royal base for future Freemasonry.	No

King George IV (1820-1830) Augustus Frederick, Prince of Wales 1762-1830 (son of George III) - The first monarch on the British throne to be a Mason and the first monarch to be a Grand Master.	Yes
Frederick Augustus (son of George III), Duke of York 1763-1827	Yes
King William IV (1830-1837) William Henry (son of George III), Duke of Clarence 1765-1837	Yes
Ernest Augustus (son of George III), Duke of Cumberland 1771 - 1851	Yes
Augustus Frederick (son of George III), Duke of Sussex 1773-1843	Yes
William Frederick, Duke of Gloucester (son-in-law of King George III)	Yes
Edward Augustus (son of George III), Duke of Kent 1767-1820	Yes
Queen Victoria (succeeded to the throne in 1837) (she was the daughter of Edward Augustus) was reportedly well disposed toward Freemasonry	NA
Prince Arthur, Duke of Connaught (third son of Queen Victoria)	Yes
Prince Arthur of Connaught (son of Duke of Connaught)	Yes
Prince Leopold, Duke of Albany (4th son of Queen Victoria)	Yes
King Edward VII (1901-1910) (Albert Edward, Prince of Wales (son Queen Victoria)	Yes
Albert Victor, Duke of Clarence (eldest son of King Edward VII)	Yes
King George V (1910-1936) Prince George (second son of King Edward VII)	No
King Edward VIII, Prince of Wales, Duke of Windsor (eldest son of King George V)	Yes
Prince George, Duke of Kent (4th son of King George V)	Yes
Prince Edward, Duke of Kent (elder son of Prince George)	Yes
Prince Michael of Kent (younger son of Prince George, Duke of Kent)	Yes
Prince Henry, Duke of Gloucester (third son of King George V)	No
King George VI (1936-1952) - Prince Albert, Duke of York (2nd son of King George V)	Yes
Queen Elizabeth succeeded to the throne in 1952 - first child of George VI	NA
Prince Phillip, Duke of Edinburgh (Queen Elizabeth's husband)	Yes
King Charles III, Prince of Wales (reign began Sept. 8, 2022)	No

Freemasonry in the United States of America:

The history of the United States is also intricately linked with Freemasonry. The English Grand Lodge exported Freemasonry to North America, as well as the European Continent, after 1717.⁷⁵ Freemasonry was formally established in the USA in 1730, and it went on to become wildly popular. Many of the founding fathers, heroes of the revolution, generals, military officers, supreme court justices and other freedom fighters were Freemasons. Even though there were Freemasons loyal to the king and revolutionaries who were not Freemasons, the Freemasons came to be regarded as "the men who had made the Revolution."⁷⁶ The lodges in America were very involved in politics then, for the "rule that a lodge does not become involved in politics did not apply in revolutionary America."⁷⁷

Freemason Jon V. Shelton writes about the rapid spread of Freemasonry "from England all over the world, to include America, where many of the Founding Fathers were Freemasons. Masonic ritual and symbolism were built into the founding of the new Republic from the beginning, with Brother Washington presiding over the laying of the cornerstone of the Capitol building. In many ways, the Masons of this time acted as the 'Priests of the Republic,' ensuring that Masonic ideals were embedded in government and society."⁷⁸

Some of the more prominent known Freemasons include Paul Revere, Benjamin Franklin, General Douglas MacArthur, General George C. Marshall, Admiral Erleigh A. Burke, astronaut Edwin E. "Buzz" Aldrin, Jr., astronaut John H. Glenn, aviator Charles A. Lindbergh, and fourteen US Presidents.⁷⁹ There have been 18 Vice Presidents who were known Freemasons⁸⁰ and about 1/3 of the Justices of the United States Supreme Court have been Freemasons.⁸¹ More than 1/8th of the soldiers taken prisoner during the Civil War were Freemasons.⁸² Thirty one percent of Abraham Lincoln's cabinet (president from 1861 to 1865) were Freemasons. Ninety-two (16%) of the approximately 578 Civil War Union Generals and sixty-four (15%) of the approximately 422 Civil War Confederate Generals were known Freemasons.

Many unfamous citizens were also Freemasons. The years from 1870 to 1920 became known as the "Golden Age of Fraternalism" in the United States. This was driven mainly by Freemasonry, and it is estimated that at the peak, 40% of men belonged to a fraternal order.⁸³

Anti-Masonic Party

Freemasonry faced some political pressure during the 1830s as the Anti-Masonic Party was formed in 1828. It grew after the alleged murder of William Morgan, a Mason who was attempting to publish a book revealing the secrets of the Order. The politicians who helped form it were opposed to the popularity of Andrew Jackson, a Freemason and president from 1829 - 1837.⁸⁴ The party was short-lived, and during the 1830s its members gradually joined with other opponents of Jacksonian democracy to form the Whig Party.

The history of the Anti-Mason party reveals some confusing facts. For example, the Anti-Masonic Party's first presidential candidate was William Wirt. He was a former Mason, yet defended Freemasonry in a speech before the convention that nominated him. In 1836, they nominated William Henry Harrison, but they withdrew the nomination when Harrison wouldn't confirm or deny he was a Freemason.⁸⁵ This divided the party enough that they were not able to sponsor a candidate for the presidential election of 1836. Nevertheless, Harrison was nominated in 1838 and became president in 1841. He ran against Martin Van Buren, who was Jackson's longtime confidant, chief political strategist, vice president from 1833 to 1837 and president from 1837-1841. Harrison's vice president, John Tyler, became president later in 1841 when Harrison died. Tyler has been viewed as "no real Whig" and his views were closer to Jackson's, which eventually got him expelled from the Whig party. In time, Tyler, Calhoun and other Whig members "would not only return to the party of Jackson, but they would take it over."⁸⁶

The Anti-Masonic Party was very short-lived. All these intrigues leave us wondering just who were Masons and who were Anti-Masons. The actions of the two main political parties that would develop, and that currently dominate in the USA, at times leave us similarly in a state of bewilderment.

Freemasonry in Canada:

Freemasonry has also been powerful in Canada. Thirteen of the thirty-four premiers of British Columbia have been known Freemasons.⁸⁷ Six of the twenty-two prime ministers of Canada have been Freemasons.⁸⁸ Eighteen of the thirty-seven mayors of Vancouver have been Freemasons.⁸⁹

Freemasonry in Australia:

Freemasonry's first civilian lodge in Australia formed in 1820. It grew steadily in membership and acceptance and

“by the 1840’s Freemasonry no longer met with disapproval from the local authorities. Rather it was seen as an institution tending to promote good order in society. In South Australia several early Governors were members while in Western Australia the Governor had a leading role in the establishment of the first lodge in Perth.”⁹⁰

Freemasons through Australia’s history include governors, prime ministers (10 out of 27 since 1901), premiers, chief justices, mayors, government officials, generals and many military officers, among others.

INFLUENCE THROUGHOUT THE ROMAN REALM AND BEYOND

We’ve seen how Freemasons have implemented revolutions, spread enlightened ideas, shaped politics, and controlled key government positions in some of the mightiest nations on earth. In addition to Freemasons themselves becoming presidents, prime ministers, judges, and other leaders, the extent of their influence over non-masonic rulers and leaders cannot be measured. It is also noteworthy that prominent Masons have significantly influenced art, music, science, entertainment and culture.

We’ve also examined the Freemasons’ involvement in specifically English-speaking countries. We’ll briefly look next at their involvement in non-English countries within the Roman Realm and beyond. The activities of English Freemasons quickly spread, and lodges formed throughout Europe by the 1730s. “Many of them were formed directly by representatives of English Grand Lodge who travelled to the foreign country for this purpose; others were formed independently of Grand Lodge by local residents, but under the inspiration of the English example.”⁹¹

France:

The French Revolution, occurring in the late 1700s, is inseparable from Freemasonry. When the constitutional National Assembly was formed, at least 320 of the 1336 (24%) delegates to the Estates-General were Freemasons.⁹²

When Napoleon formed his government in the early 1800s, the number of lodges grew from 300 to 1,220 in only ten years.⁹³ Nearly all who were appointed to high positions were Freemasons. This included five or six out of the six who formed the Grand Council, six out of the nine lesser Imperial officers of state and twenty-two of the first thirty marshals. All of Napoleon’s brothers were Masons with some ruling as kings of Spain, Holland and Westphalia. His step-son, brother-in-law and nephew were also Freemasons.⁹⁴ According to Jack Buta, a Freemason writing for the Pietre-Stones website, “it became the fashion for everyone who wished to please the emperor to become a Mason.”⁹⁵

The Duke of Orleans, who’s cousin was the King of France during the French Revolution, was an active Freemason and Grand Master of the Grand Orient. As seen in Metternich’s memoirs, the Duke was later considered by Metternich as also being at the head of the 1830 revolt in France.⁹⁶

In 1901, French Freemasonry developed the Radical Party, which implemented a new political order in France, bringing about a modern political party system.⁹⁷ This launched what is known as the second golden age of Freemasonry in France.

Freemasonry continues to play an important political role in France to this day. In an article by Joshua Levine, he shares the comments of Pierre Mollier, director of archives at the Grand Orient de France. The article reads that “from 1880 to 1905, the Grand Orient battled the Catholic Church for the soul of France, and still considers the

Third Republic its stepchild. 'The Republican party took its support from the Freemasons-a third of the deputies were Masons,' says Mollier. 'All of the Third Republic's progressive legislation comes from here,' he says, pointing around him at the Grand Orient's headquarters on the Rue Cadet. 'The current presidential candidates all knocked on our door this year. For an English or an American Freemason, that's just horrible!'"⁹⁸

Spain:

The modern history of Spain is also intricately linked with Freemasonry. There, "more than in any other country in the world, Freemasonry really was the revolutionary conspiracy which the anti-masonic writers and the propagandists of the Catholic Church described... [The] illegal lodges became a very well-organized secret revolutionary society."⁹⁹

Martin I. McGregor, Mason and Grand Lecturer, wrote an extensive article about Freemasonry in Spain, detailing the history of the Order there. He describes events in which Freemasons have been prominent, including the Mutiny of Aranjuez in 1808 and the uprising in Cadiz and Revolution of 1868. He goes on to write that Freemason Praxedes Mateo Sagasta was Prime Minister eight times, and that during the period of 1875 to 1900, "numerous individual Freemasons achieved notability and were active in positions of power and influence in central government."¹⁰⁰

The Second Republic, in 1931, was led by Manuel Azana Diaz who became a Freemason in 1932. In addition:

"Freemasonry accounted for 17 Ministers, 5 Deputy Secretaries, 15 Directors General, 183 out of 470 Deputies to Parliament, 5 Ambassadors, 9 Generals of Division and 12 generals of Brigade. Amongst those who were to play leading roles in the future of Spain were Snr. Alejandro Lerrox y Gracia, Minister of State; Snr. Diego Martinez Barrio, Minister of War and Snr. Jose Giral, Minister of the Navy. Not to mention Snr. Jose Salmeron, Director General of Public Works and Mountains. The Mayor of Madrid, Snr. Pedro Rico Lopez was a Freemason, as was Snr. Jaime Ayguade, Mayor of Barcelona. The former Grand Master, Snr. Demofilo de Buen was Counselor of State. Indeed, a sizeable proportion of the membership of Spanish Freemasonry were in a position of power and influence during the Second Republic."¹⁰¹

Mexico:

Freemason Miguel Hidalgo y Castilla began the fight for separation of Mexico from Spain in 1810, and by 1814 the ideals of Freemasonry were firmly established. In 1823, Augustin de Iturbide, a Freemason, became emperor, and most of the presidents, since 1831, have been Freemasons.¹⁰²

One of the most famous of Mexican leaders in the 1800s was Benito Juarez, a Freemason. He served as president for five terms, between 1858 and 1872, and is credited with overthrowing the Second Mexican Empire, restoring the Republic and modernizing the country using liberal measures. When the Austrian Archduke Maximilian, a Habsburg, was thrust upon Mexico by Napoleon III in 1862, Benito Juarez and his Liberals led out in the fight against the French. The emperor Maximilian ended up before a firing squad in 1867. Most of the prominent actors during this time period were Freemasons.¹⁰³

After Benito Juarez died, Freemason Porfirio Diaz served seven terms as President, between 1876 and 1911. Following his defeat, there were a succession of Presidents who were Freemasons. In more recent times, a number of

Lodges and the Supreme Council of the Scottish Rite are closely identified with PRI, the ruling party.”¹⁰⁴

Netherlands:

Orangism, a movement within the Dutch republic to restore the princes of Oranges as Stadtholders, led to the Orangist revolution in 1747. A prominent leader of the revolution was Rousset de Missy, who also founded Freemasonry in Amsterdam in 1735. The revolution directly involved his lodge. Rousset worked with another Freemason, William Bentinck, who was a key advisor to the new stadtholder, William IV. ¹⁰⁵

Greece:

Freemasonry is also closely linked with the history of Greek independence. “The Greek revolution in 1821 was an event being sought by generation upon a generation of Greeks, and the role of secret societies was fundamental to its success.”¹⁰⁶ In his paper “Freemasonry in Greece”, Bob Nairn provides historical details of Freemason’s involvement in the modern political struggles in Greece. He notes that “Freemasons have been in the forefront of these struggles”¹⁰⁷ and that the Greek Masonic movement “was the main procreator of the revolutionary organizations of the early 19th century.”¹⁰⁸

The secret society, Filiki Eteria, was formed in 1814 with the purpose of overthrowing Ottoman rule in Greece. The society was patterned after Freemasonry, with its goal being an independent Greek state. Their rebellion was planned with the support of Greek communities in Britain and United States and other sympathizers in Western Europe. A Freemason military lodge was founded in France specifically to participate in the war and travel to Greece to fight for independence. Of the Europeans who went to fight for the Greek cause, a large number were Freemasons.¹⁰⁹ In an article about the Filiki Eteria by the Research Institute for Europe and American Studies, Michaletos Ioannis asserts that

“virtually the revolution was staged by members of the Philiki Etaireia... Needless to say that numerous historical incidents and developments have been either shaped or influenced by societies in Greece; resembling the original Philiki Etaireia one. The expulsion of King Otto in 1862, the Greek-Turkish war in 1897, the revolution in 1909 and the installation of Venizelos, and many other. There is a strong linkage between the formation of secret societies in Greece and the expectation of either peripheral or worldwide events of national interest.”¹¹⁰

The first governor of independent Greece was Freemason Ioannis Capodistria. The first head of state and recognized as the founder of the modern Greek state, was Freemason Ioannis Antonios Kapodistrias. He served as Foreign Minister of Russia and was a very influential statesman in Europe. His liberal ideas counterbalanced Metternich’s vision for Europe and the two were opponents for many years.

Notably, George I, who was King of Greece from 1863 to 1913, was a Freemason.¹¹¹

Italy:

Freemasons Giuseppe Mazzini and Giuseppe Garibaldi led out in the Unification of Italy, completed in 1861. These events included the loss of the Papal States by the Vatican and brought on “the particular animosity of the Catholic Church towards all Freemasons, not just the Italians.”¹¹²

Romania:

The work of Freemasons in Romania seems particularly clear and extensive. In an article on the Phoenix Lodge's website, the author states that "Modern Romania, contemporary Romania, has been created by Freemasons. The union of Romanian Principalities have been conceived by masons, realized by brothers and proclaimed on January 24th, 1859 through the election of Ruler Alexandru Ioan Cuza, ruler over Moldavia and Muntenia."¹¹³

As shown on the website of the Regular Grand Lodge Phoenix in Romania, the list of famous and influential Freemasons in Romania is extensive.¹¹⁴ It includes Carol II (King of Romania in 1930-40), Alexandru Ioan Cuza (the first Prince of the United Principalities of Wallachia and Moldavia - 1859-66), Nicolae Titulescu (Finance and Foreign Minister, President of the General Assembly of the League of Nations - 1930-32) and other politicians. It also shows the preponderance of Freemasons as Prime Ministers of Romania:

- Mihail Kogalniceanu (Prime Minister - 1863-65)
- Ion Ghica (Prime Minister - 1866)
- Alexandru G. Golescu (Prime Minister - 1870)
- Ion C. Bratianu (twice Prime Minister 1876-1881, 1881-1888)
- Dimitrie Bratianu (Prime Minister - 1881)
- Dimitrie Sturdza (Four-time Prime Minister, 1899 - 1907)
- Titu Maiorescu (Prime Minister - 1912-13)
- Alexandru Vaida-Voevod (Three-time Prime Minister - 1919, 1932, 1933)
- Miron Cristea (Patriarch of the Romanian Orthodox Church - 1925-39, Prime Minister of Romania - 1938-39)
- Octavian Goga (Prime Minister - 1937-38)
- Constantin Argetoianu (Prime Minister -1939)
- Gheorghe Grigore Cantacuzino (twice Prime Minister 1899-1900, 1906-1907)

Poland:

Knez Adam Czartoriski, a Polish noble, leading and failing in the 1830 Polish revolution, took refuge in Paris along with many other Polish refugees. From there, he conducted a secret organization for more than thirty years, being very active in the Balkans. All of the members of his organization were Freemasons. As researched by Freemason Celil Layikteş, the "freemasons were in power in the governments of England and France" and these two countries sponsored Knez Czartoriski and supported the independence movements in the Balkans.¹¹⁵

Argentina:

The revolution of 1810 in Buenos Aires led to the independence of Argentina from Spain. Most of the leaders were Freemasons. The revolutionary army from Buenos Aires liberated other parts of South America from Spain, including Chile and Venezuela. Major players who were Freemasons included General Jose de San Martin, Simon Bolivar and Bernardo O'higgins.¹¹⁶

In addition to these countries, Freemasons have played key roles in many others, including Turkey, Israel, Russia, Sweden, India, China, Philippines and Cuba.

Summary

Head #7 = Freemasonry (1840 to 2nd Coming): Freemasonry is a fraternal organization with secrets. Freemasonry, and its web of secret societies, working through liberal western powers, gained the upper hand over the Habsburgs (Metternich was virtual ruler for the Habsburgs) when Lord Palmerston successfully orchestrated the treaty to save the Ottoman Empire from Egyptian takeover in 1840. Freemasonry achieved this monumental shift in power through (A) its spreading of new ideas (freedom, liberty and equality) and push for constitutions and nationalism that eroded Habsburg power within its territories, (B) its planning and implementation of revolutions (e.g. American, French) that illustrated governments can be overthrown, (C) its success in leading the Hungarian Revolution (and others), which had the largest effect on the Austrian government, and which brought Metternich (Austria/Habsburgs) to finally give in to their demands, (D) its close integration with the British elites and royal family, and (E) its successful orchestrating of the agreement to save the Ottomans as London became the new center of European affairs instead of Vienna. The history of these movements and revolutions are inextricably interwoven with Freemasonry. They are rooted in Masonic principles and largely initiated and implemented by Freemasons and the many other secret societies patterned after Freemasonry and started by Freemasons. Secret societies have their foundation in Freemasonry, and it has its foundation in Britain. British ideas, such as constitutionalism, spread across Europe and to the new world via Freemasonry. Lord Palmerston, most of the British royal family, key politicians, military leaders, clergy and many others were all Freemasons. Rulers in the Roman realm (now much of Europe, South America, USA, Canada, Australia, etc.) have been either Freemasons or ruling within the framework of a Freemasonry-shaped government. Freemasonry (the beast carrying the woman's daughters, apostate Protestantism) brings the afflictions of the 7th Trumpet judgment upon itself and the inhabitants of the realm as it rejects the 7th period's warning message (Three Angels' Messages) and instead promotes humanism, spiritualism and ecumenism, spreading the intoxicating "wine" of Babylon to all nations. The 7th Trumpet description highlights God's remedies as it encompasses the heavenly Day of Atonement ("temple...was opened" and "ark of his testament" seen) during which Jesus receives the realm ("kingdoms of this world are become the kingdoms of our Lord"), and the unique end-time display of Christ in His church ("mystery of God... finished"). The 7th Trumpet culminates in the 7 Last Plagues (similar to the blowing of Trumpets around Jericho once a day, but 7 times on the 7th day) when Freemasonry and the "angry nations" will finally be overthrown at Jesus' Second Coming. The same event, the Second Coming of Christ, brings an end to both the drunkenness of the wine of Babylon (7th Trumpet) and the reign of Freemasonry (7th Head) as Christ establishes His everlasting realm.

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Chapter 19

HEAD #7: FREEMASONRY (PART II) - THE BEAST THAT ASCENDS FROM THE BOTTOMLESS PIT

In Revelation 12, 13 and 17, the scarlet beast with 7 heads and 10 horns represents the Roman realm in its various phases. This same beast is also described in Revelation 11. Notice the following comparison:

- a) The beast in Revelation 17 would ascend from the bottomless pit and was seen at the end of the papal power's 1260-year ecclesiastical reign (538-1798 AD) (Rev. 17:1-6). The beast is directed by a woman (church) that is a spiritual kingdom called the "great city" (Rev. 17:5,18).
- b) The beast in Revelation 11 would ascend from the bottomless pit and was seen when the two witnesses (God's word) were ending their 1260 years of being suppressed (538-1798 AD). The beast wars against God's people and His Word from within a spiritual "great city" (Rev. 11:8).

This beast that ascends out of the bottomless pit symbolizes the same entity in both Revelation 11 and 17. This provides another key to understanding the identity of the 7th Head, because it is the same power that is identified in the prophecy of Revelation 11.

Let's examine this interesting prophecy in Revelation 11. It is provided in the Bible after the description of the 6th Trumpet and before the 7th. This prophecy, along with the other interlude prophecies, reveals events leading up to and during the transition into the 7th Trumpet. It specifically predicts the major events and characteristics of the French Revolution.

THE PROPHETIC SYMBOLS

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth... And when they shall have finished their testimony, the beast that ascendeth out of

the bottomless pit shall make war against them, and shall overcome them, and kill them” (Revelation 11:3,7).

The beast in Revelation 11 is a realm (kingdom), just like beasts in all other prophecies. The beast cannot just symbolize an idea, doctrine, or theory of social organization, but must represent a realm/kingdom/political entity with an identifiable ruling power, such as Babylon, Medo-Persia, Greece or Rome (a beast symbolizes a realm/kingdom - Daniel 7:23). Horns and heads on a beast can further identify phases, political powers or divisions within a single realm (such as the papacy, Habsburgs, Franks, Ostrogoths, etc., within the Roman realm).

This beast that ascends from the bottomless pit in Revelation 11 has several characteristics:

- It rises at the end of the 1260 years (538-1798 AD) of papal ecclesiastical supremacy (they shall prophesy a thousand two hundred and threescore days).
- It would seek to eliminate the Word of God (killed the two witnesses) for 3-1/2 years (3-1/2 prophetic days) around 1798 (the end of the 1260 years of witnessing in sackcloth or being suppressed).
- It would exhibit the characteristics of Sodom (licentiousness).
- It would respond to God like Egypt (daring rebellion).
- It would behave like those who crucified Jesus (persecute and kill).

All of these specifications occurred as predicted during the French Revolution (1789-1799). This was a period of massive changes in France as it transformed from an absolute monarchy into forms based on ideas from the Enlightenment and citizen rights. It caused upheavals throughout Europe as every other major European power became involved in the resulting wars and additional revolutions.

France had long been united with the papacy in suppressing the Word of God and persecuting those of non-Catholic beliefs, being responsible for conducting some of the cruelest slaughters in the Roman realm. They were instrumental in enforcing the papacy's demands for the 1260-year time period. But, during the revolution, there was rebellion and over-reaction to their former religious zealotry. They threw religious constraints completely off.

When fifty thousand French priests and one hundred and thirty-two French bishops refused to accept the Constitution of 1791, which Louis XVI. had felt constrained to approve, the pope issued a Bull denouncing the Constitution and prohibiting its acceptance by the French clergy. The French National Assembly retaliated by confiscating Avignon and Venaissin, papal possessions in France, and the pope was helpless. Excommunication and interdict had lost their force, for the people no longer believed that their temporal or spiritual well-being was in the hands of pope or priest, and they could smile at papal and prelatical anathemas. The confiscation of the estates of the church, the complete abrogation of ecclesiastical privileges, the proscription and persecution of the clergy because of their opposition to the revolution, and finally the legislative annihilation of the Christian religion with the attempt to obliterate all Christian institutions by changing the calendar, etc., grew out of the widespread popular conviction that the dominant form of Christianity, with which Christianity itself was identified, was the arch-enemy of human rights and the enslaver of men's bodies, minds, and consciences.¹

France's war on God's word culminated in 1793, for the time period defined in the prophecy as 3-1/2 years (3-1/2

prophetic days), when religion was officially outlawed in France. A heaven-daring, rebellious and atheistical attitude was displayed as efforts to de-Christianize the nation commenced. The worship of the Deity was abolished by the National Assembly. It was declared that they had no god but Reason and devoted themselves to the homage of liberty, equality, virtue, and morality.

A definite licentiousness was displayed as the population unleashed its restraints. The ruling government that took over in 1794, called the Directory, was particularly known for its corruption and politicians who enjoyed living luxuriously and beautiful mistresses.²

Persecution, which had often been centered in France during the previous centuries, came forth in unprecedented fury during the revolution. It is estimated that up to 250,000 lives were taken during the revolt in 1793.

“The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. 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 and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.³

THE POWER THAT RULED FRANCE DURING THE REVOLUTION

In the quote above, Ellen G. White provides insight by equating the “beast from the bottomless pit” to the “atheistical power that ruled in France during the Revolution and the Reign of Terror”. Identifying the beast as France is accurate, but to understand the symbols more fully and to understand how the beast reappears in Revelation 17, we have to identify the specific entity ruling in France during the Revolution.

We’ve previously examined historical details and sources revealing that the ideas of Freemasonry were at the heart of the French Revolution. It is clear that key leaders in the revolution were Freemasons, including many of the army, La Fayette (commander of the National Guard) and approximately 40% of his officers, election committee members, 247 of the 749 members elected during the third parliament, and at least 320 of the 1,336 delegates to the Estates-General, and others. Also, the resulting leadership under Napoleon was predominantly made up of Freemasons.

Freemasons were involved throughout the political spectrum, from radicals to royalists. What started out as a noble fight for freedom, however, descended into chaotic, bloody anarchy. Freemason author Christopher Ho-dapp writes that “at first, the public admired the Freemasons and their motto of ‘Libertie! Egalitie! Fraternitie!’ (Liberty, Equality, Brotherhood!) But the Revolution quickly degenerated into years of murder and terror, and many people began to identify the Masons with those years of madness.”⁴ Though initiated by Freemasons, the Revolution turned out in ways they hadn’t planned. The moralless and cruel events that followed were shocking. In fact, many Freemasons perished during those years, some as they fought for higher ideals and some as they defied God and persecuted others.

The chaotic Revolution in France reflects the confused state of French Freemasonry at the time. Before and after

that time, dozens of Masonic groups and orders formed, developing almost 1,400 different degree rituals.⁵ There were various ideas on how best to go about achieving revolution and reform, which was apparent in the chaos of the revolutionary years.

Jacobins, Illuminati and Freemasonry

The popularity of Freemasonry gave rise to various organizations that copied its structure and policies. These secret clubs and societies recruited from the ranks of Freemasonry membership and patterned their formation after Freemasonry with the various system of degrees, secrecy, instruction and organization. Some of these many organizations were legitimately linked to Freemasonry and some were not. In a 1984 speech by Jeremy Pemberton, President of the Board of General Purposes of the United Grand Lodge of England, he overviewed the history of Freemasonry and explained that "Europe was to be a fertile ground for the development not only of the Craft but of many additional degrees. It was, unfortunately, also to be a fertile ground for the perversion of genuine Freemasonry for political ends, and many pseudo-Masonic organisations grew up which were in fact political clubs." He goes on to say that "it was for this reason, as well as on account of the taking of oaths and our Masonic secrets, that the Vatican issued the first papal bull against Freemasonry in 1738, a Bull which was to be reinforced on a number of occasions in the following hundred and fifty years." He asserts that "these continental pseudo-Masonic political and anti-clerical societies also inspired the great conspiracy theory of Freemasonry; the theory of its being an international organisation working for world domination in a political sense; and this led to the many attacks on the integrity of Freemasonry in the 19th and 20th centuries, many of them deliberately fabricated by their authors to achieve political ends."⁶

Historian Una Birch writes about the large number of lodges and rites and non-Masonic secret societies leading up to the French Revolution. She states that the Masonic "social system was riddled with mystical societies which gathered their initiates from among the adepts of Masonic grades, and owned allegiance to no supreme council."⁷

The Jacobins and the controversial Illuminati are both organizations that gained momentum during this same time. There has been much effort by conspiracy theorists to link the Jacobins and Illuminati to Freemasonry. Even if the clubs were not officially linked, their formation was patterned after Freemasonry, with the various system of degrees, secrecy, instruction and organization, which certainly reveals the strong influence and prominent position of Freemasonry. In any case, according to Freemasons themselves, there do appear to be certain links. We will briefly look at some evidence in this regard, beginning with the Jacobins.

Jacobins

The Jacobin Club, named after the location where they met in the Rue St. Jacques (Latin: Jacobus), grew quickly, gaining an estimated membership of 420,000 throughout France. A good number of French Freemasons became Jacobins.⁸

Contacts and co-operation between French freemasonry and the Club of Jacobins are mostly accepted by historians. The club when transformed according with the revolutionary strategy defined by Robespierre or Mirabeau, acted according to freemasonry rites, rules of secrecy and organization [which] helps to understand its expansion to all French territory.⁹

It was the Jacobins, who are credited with bringing about the worst aspects of the revolution. After gaining mo-

mentum and being able to sway the opinions of leaders early on, they took the next step of directly taking power in 1792.¹⁰ There were many other opposing groups, such as the Cordeliers, the Society of 1789, the Feuillants, and the powerful Girondins. The Girondins, made up largely of Freemasons, disagreed with the methods used by the Jacobins, but were eventually killed as so many others. As an example, followers of Robespierre (leader of the Jacobins) guillotined the Duke of Orleans, who was the Grand Master of the Freemason lodge the Grand Orient of France.¹¹

The reign of the Jacobins is termed the "Reign of Terror" in France, during which persecutions and abuses of power flourished. Freemasonry denounces the excesses of the French Revolution under the Jacobins and understandably would try to distance itself from such actions. Yet, though there are differences in opinion regarding the extent of the connection, the evidence indicates that there was, at least for a time, a degree of cooperation.

Historian Una Birch researched the planning of the revolution and coordination among secret societies and describes how at the beginning of the Revolution most of the Masonic and illuminist lodges shrank esoterically but expanded exoterically as clubs and popular societies. She states that "the old theoretical discussions within the lodges as to how the Revolution should be conducted, produced in action the widest divergences, and Jacobins, Girondins, Hébertists, Dantonists, Robespierrists, in consequence destroyed each other."¹²

Illuminati

The Illuminati was founded on May 1, 1776 by Adam Weishaupt. It was modeled after Freemasonry lodges.¹³ It had a slow start until a prominent diplomat joined them in 1780 by the name of Baron Adolf Franz Friederich Knigge. According to historian Vernon L. Stauffer, Knigge effected an alliance between the Illuminati and Freemasonry, and the Order grew rapidly. Furthermore, recruits were gained from the lodges of Freemasonry.¹⁴ Weishaupt also "caused all his own disciples to become masons."¹⁵ By 1784 there were between two and three thousand members, spread across multiple countries. Una Birch describes the integration of these two societies:

At the great Convention of Masonry held at Wilhelmsbad in 1782, the Order of the Strict Observance was suspended, and Von Knigge disclosed the scheme of Weishaupt to the assembled representatives of the Masonic and mystical fraternities. Then and there, disciples of Saint-Martin and of Willermooz, as well as statesmen, scientists, magicians, and magistrates from all countries, were converted to Illuminism. Illuminati doctrines percolated everywhere through the lodges of Europe... So well did the Illuminati missionaries work that by 1788 every lodge under the Grand Orient - and they numbered in that year 629 - is said to have been indoctrinated with the system of Weishaupt.¹⁶

But, despite Weishaupt's "great scheme for the amalgamation of secret societies,"¹⁷ the success of the Illuminati was not to last long. Over the next several years, the growingly suspicious and alarmed government issued edicts against the Order. One of the leader's houses was searched and the secrets of the order were exposed. Thus, it became known, by the admission of its own leaders, that the Order was apparently devoted to the overthrow of religion and state. The organization was impressive.

Being an ex-Jesuit and acquainted with the organization of that order, he [Weishaupt] determined to adapt its system to his own scheme, to make as it were a counter-society of Jesus. All the maxims and rules of Jesuit administration were to be pushed further and applied more rigorously than had been contemplated by their inventors. Passive obedience, universal espionage, and all the dialectic of casuistry were his chosen

tools; and so successful was the undertaking that in four years a system of communication and information with every part of Europe had been established. The unseen hands of the society were in all affairs, its ears in the cabinets of princes and cardinals.¹⁸

When the documents found by the police were published, it created a huge sensation. The rapid events caused many of the Order's enemies to doubt that it had really come to an end. Vernon Stauffer, author of the book *New England and the Bavarian Illuminati*, who does not support the plot theory of history, writes that popular belief in the survival of the defunct Order of the Illuminati was kept alive and further fed by conspiracy theorists. He also asserts that the "supposed points of connection between the Order of the Illuminati and the French Revolution were partly tangible, though decidedly elusive."¹⁹

Despite the varying opinions on the extent of Illuminati influence, and though it started as a separate organization, the links and cooperation between the Illuminati and Freemasonry do appear quite extensive.

Although its main base in Bavaria, the Order of Illuminati established lodges in several countries and tended to infiltrate Masonic lodges. Certainly many Freemasons were also members of the Illuminati and it became very difficult for non-masons to distinguish between the two societies... The list of Illuminati, containing 65 names, shows that the sect included some of the highest born nobles of Europe, several of them holding high office, several high ranking clergy, government ministers and diplomats from various countries and a large international selection of university professors. The Bavarian Illuminati were suppressed in 1785 by the Elector of Bavaria, who was himself a Freemason.²⁰

Since 1989 it is possible to search for and look at freemason documents in the Special Archive in Moscow... Also among those is volume X of the so-called Swedish Box, which played an important role in the history of the freemasons. This is mainly a collection of files, letters and documents of the Order of the Illuminati, founded by Adam Weishaupt during the second half of the 18th century, which systematically infiltrated the lodges of those days. For this reason and because quite a number of distinguished freemasons were - at least for some time - members of this order, the Illuminati have become an essential part of the history of the freemasons.²¹

SPIRITUALLY CALLED "EGYPT"

Since one of the characteristics of the beast during the French Revolution was being spiritually like Egypt, let's take some time to explore Masonic beliefs regarding Deity. But first, let's look at what it means to be spiritually like Egypt.

The Israelites, during the time of Moses, had become captives in Egypt and God determined the time had come to free them. The Pharaoh, however, would not let them go, and said "*Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go*" (Ex. 5:2). God then sent plagues on the Egyptians.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said" (Exodus 8:15). Pharaoh's magicians tried to duplicate the plagues. They had some success at first, but as the plagues got worse, they could not reproduce them. "Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said (Exodus 8:19).

This story illustrates the character of Egypt that would be shared by the beast that would arise from the bottomless pit. It would deny the claims of God and manifest a spirit of unbelief and defiance. Even when God sends evidence after evidence and repeated warnings, these atheistical powers continue to defy heaven and deny truth.

The Anglo-American branch of Freemasonry goes to great lengths to affirm that it is not atheistic. In fact, believing in Deity or a supreme being is a requirement for becoming a member, although there is some debate as to exactly when this requirement started. On the other hand, the Continental branch of Freemasonry does not adhere to this standard. At the time of the revolution (and most of its history), the Grand Orient de France (GODF) did not require a belief in Deity.

It is important to note that the Egyptians had gods (*Ex. 12:12, Jer. 43:13, Numbers 33:4*). So, the kind of atheism symbolized by Egypt is not necessarily the kind that simply doesn't believe in the existence of a supreme being, but rather, in the face of massive evidence, it doesn't acknowledge the God who is the true Supreme Being or obey His specific laws. French Freemasonry at the time of the Revolution certainly displayed defiant rebellion against the Creator God of the universe. It strikingly fulfills the prophecy's description as Freemasonry was spiritually like Egypt.

ASCENDING FROM THE BOTTOMLESS PIT

The Beast that ascends from the bottomless pit, symbolizes the Roman realm in a new phase of its power. That power is Freemasonry, which was rising to power during the French Revolution (Rev. 11) and became the dominant power in the realm in 1840 (7th head) (Rev. 17).

The descriptions of the beast in Revelation 11 and 17, bring our attention to the time when it was ascending out of the "bottomless pit", which is an uninhabited/lifeless place. The only head on the beast that rises after being lifeless is Head #4, the papacy, which was wounded as if to death in 1798 AD (see Rev. 13). It was in the "bottomless pit" (dead/in an uninhabited place) but would ascend out of it (come alive/become an influential political entity again). (See chapter on the Fifth Trumpet for information on the meaning of the bottomless pit.)

Freemasonry-led Rome is described as the Beast that ascends from the bottomless pit because it rules while the papacy's wound is being healed. The papacy ascends back to power after being "dead", and while it does so, the realm is ruled by Freemasonry.

Towards the end of the French Revolution when the 4th Head (papacy) was wounded (1798), the 6th head, the House of Habsburg, was the dominant political power within the Roman realm. As its power was declining, the 7th political power was gaining influence and this prophecy in Revelation 11 reveals its identity by pointing us to the power behind the French Revolution. The 7th Head, Freemasonry, is the last head of the Roman realm that rules while the beast ascends for its final display of power during the 8th head (revived papacy).

Freemasonry is identified as the beast from the bottomless pit in Revelation 11, because it was the power ruling during the French Revolution. The political power is identified more than just "France." It is the power that ruled in France, Freemasonry, which would also rule in other nations throughout the realm.

Freemasonry is identified as the beast from the bottomless pit under its 7th head in Revelation 17, because it is

the power that rules while Babylon (apostate churches) ride it. We'll look at this in more detail next.

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Chapter 20

HEAD #8: THE PAPACY REVIVED

? - Christ's Second Coming

The Beast that was, is not and yet is

Revelation 17 starts out with John being shown a woman on a beast. The description symbolizes, in detail, the papacy at the end of the Middle Ages (17:3-6). The angel then says that the beast John saw *"was, and is not; and shall ascend out of the bottomless pit"*. Since we know from other prophecies that the papacy would have some degree of control over God's people and exercise ecclesiastical dominance from 538 until 1798 (when it received a deadly wound), then we know that up to 1798 the beast "was" (previously was alive), and then "is not" (is not currently alive in 1798), and "shall ascend" (will rise to life and ascend to power again).

The angel goes on to say that those whose names aren't written in the book of life will "wonder" (Rev. 17:8) when they see the beast. This is the same language used in Revelation 13 when the sea beast receives a deadly wound on one of its heads, but afterwards it is healed and all the world "wondered" after it (Rev. 13:3). The phase of the scarlet beast when it "is not", coincides with the deadly wound on the sea beast's head.

To add another element, the angel describes the time phases of the beast again, but this time says, "the beast that was, and is not, and yet is." The word "yet" in the Greek means "nevertheless, indeed, notwithstanding, yet, although". Because of this, we now also know that the beast "was" (previously was alive), "is not" (is not currently alive), and "yet is" (and nevertheless is alive). We start to see that the beast dies and may seem to continue in that state but really is alive. This is also apparent in Revelation 13:3 where it says he saw one of its heads "as it were" wounded to death, and in Revelation 13:14, where the beast "had the wound by a sword, and did live." The beast comes back to life, but might appear to still be considered dead, perhaps not being readily apparent that it is very much alive.

The Healing of the Wound

During the 1800s, the "secular world proved extremely hostile to the Catholic Church."¹ Influences during the Age of Enlightenment and revolutions were largely concerned with ending the religious persecution and oppression

by church and king. The famous intellectual, Voltaire, after learning of the persecution of an innocent family in France in the 1760s, was one of many who believed that even though the

“worst days of religious persecution were over... it was clear that the evil had only been lying dormant, and was still there, ready to be revived at any moment. The time for writing witty books had passed, and the time for a crusade had come. It was now that he launched his famous slogan ‘Ecrasez l’infame’ - crush the shameful thing. Voltaire always denied that by ‘l’infame’ he meant Christianity, the Catholic religion, or even the Catholic Church; he meant ‘persecuting and privileged orthodoxy’. But everyone knew what was the ‘persecuting and privileged orthodoxy’ which was dominating Europe in the 1760s. The ‘infame’ which must be crushed was the Catholic Church.”²

When the French Revolution gave rise to Napoleon, his army captured Rome in 1798 and took Pope Pius VI prisoner. Rome was proclaimed a republic, and the pope died the next year in exile. The papacy’s power was considered at an end. This event is referred to, in Bible prophecy, as the time when one of the sea beast’s heads was wounded (Revelation 13:3). The same prophecy also predicts that the “deadly wound” would be healed, so we can expect the papacy to regain its influence in the world.

Though a new pope, Pius VII, was elected and Napoleon reintroduced the Catholic church in France, Napoleon dominated the papacy and made the pope subservient. When the new pope refused to cooperate, Napoleon took him prisoner and annexed the Papal States to the French Empire.

“Though aspiration had lured France toward the future, custom had enchained her to the past, and the time of her complete emancipation was distantly postponed by Napoleon’s pact with the Pope. The Liberals who attended the Feast of the Concordat feared that they were assisting at the rehabilitation of the evils of intolerance and tyranny. To their descendants, who have lived to see that the empire of the Church over France was by the Revolution mortally enfeebled, it must remain an open question whether the great gains of religious liberty and tolerance have ever yet been won.”³

After the downfall of Napoleon, the pope was able to regain some control and reinstated the Society of Jesus. The allied powers also restored the Papal States. Pope Pius VIII (1829 to 1830) continued to work to rebuild papal authority and “began his reign with a public denunciation of liberty of conscience, Bible societies, Freemasonry, and the Carbonari.”⁴ Despite these efforts, strong resistance to the papacy continued and more revolutions that included anti-papal expressions occurred throughout Europe.

The papal difficulties continued, and in 1870, the Papal States came to an end when French troops withdrew their protection, Italian troops took Rome, and the pope lost all temporal power. The pope refused to recognize the new situation, and he and his successors henceforth described themselves as “prisoners in the Vatican.”

Since then, the papacy seemed to start regaining its hold. By the early 1900s, it had diplomatic relations with most Protestant governments and was again exerting political influence. A very significant turn occurred in 1929, when a treaty between the Vatican State and Italy restored its temporal power and Vatican City became an independent state. This was a major step in the papacy’s healing. This enabled it to get involved in politics again as an independent country, becoming extremely influential before the end of the century.

The Beast with 7 Heads

While all this is happening to the papal head, the other heads on the beast are still playing their roles, including rising to dominance when it is their turn and then declining in power. At the point of time to which the angel took John in vision in Revelation 17 (1798 AD - the end of the 1260 years), the 6th head of the beast, the House of Habsburg, is dominant (during the 6th trumpet). Thus, five are fallen (1st - 5th heads), one is currently falling (Habsburgs - 1449 to 1840), and one is yet to become dominant and fall (Freemasonry, the 7th head beginning in 1840).

Status of the Heads in 1798:

Five have fallen: (1) Roman Senate (2) Roman Military (3) Merovingian Franks
 (4) Papacy (5) Council of Electors
One is: (6) House of Habsburg
One is yet to come: (7) Freemasonry

As the consecutive nature of the heads is brought to light (Rev. 17:10), the angel brings our view to the end of the 7 Heads and says that there is also an eighth. The eighth head is "the beast that was and is not" (papal-led Roman realm), and it is "of the seven" (proceeds out from among the seven heads, or it is also one of the seven heads -- the papacy was also the 4th head), and "goeth into perdition" (will be destroyed). This eighth head, the papacy, will rule again, when the 7th Head imitates it ("image of the beast") as the 10 Horns give it their support by enacting papal-inspired laws. The Bible refers to this as a short time period during the very end (Rev. 17:12) of the 7th time period.

Since the 7th head rules while the Papacy is healing/ascending, it is thus referred to as the beast that ascends from the bottomless pit (lifeless place). In other words, the beast that ascends from the bottomless pit symbolizes the Freemasonry-led Roman realm, because Freemasonry rules the Roman realm while the Papacy ascends back into power.

Though the 8th head is not yet ruling politically (by being imitated), its wound appears healed and the world is mostly wondering after it. Though Protestantism is the dominant type of religion in the Roman realm, it has retained beliefs modeled after its mother, the Papacy. Protestant churches are wondering after the beast by following, more and more, the teachings of the Catholic church and therefore tradition over the Bible. Some of these teachings are readily apparent when contrasting the 10 commandments in the Bible (primarily the 2nd and 4th) with the 10 commandments as taught in the catechism of the Catholic church.

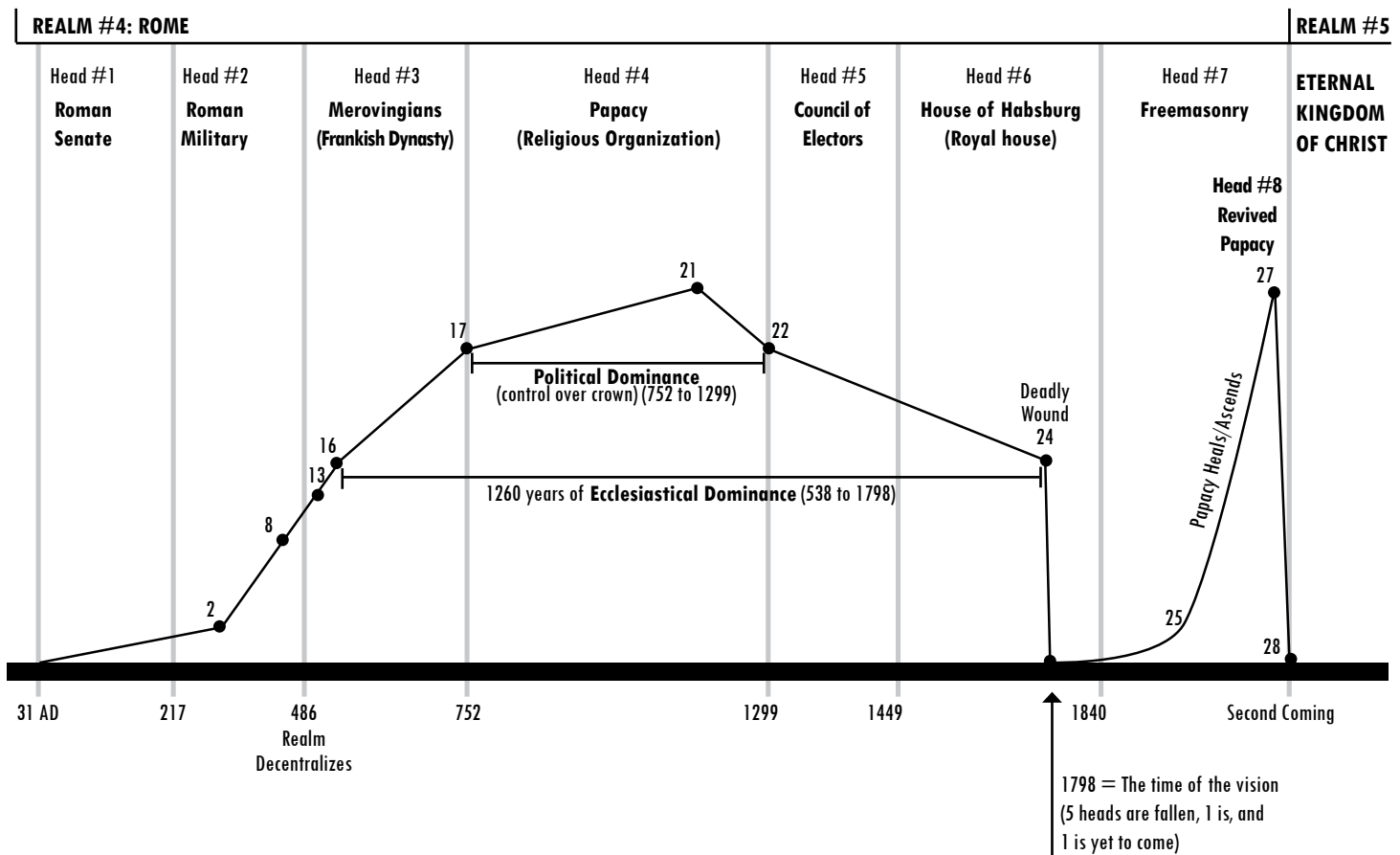
SUMMARY:

- The angel is explaining the meaning to John from the point in time to which John was carried "away in the spirit into the wilderness" (Rev. 17:3). Revelation 17:3-6 describes the scarlet beast at the end of its papal-led Catholic phase (1798). This is when the papal head "was, and is not", or in other words when it received its deadly wound (1798).
- The scarlet beast of Revelation 17 represents the Roman realm, primarily during its Freemasonry-led Protestant phase (1798 to Second Coming).
- Each of its 7 heads represents a political power within the Roman realm (just like the 4 heads on the leopard in Daniel represent 4 political powers with the single realm of Greece). Each head rises and falls from dominant

political power, yet even before and after losing dominance, they still play roles that affect the nations of the realm (10 horns).

- At the time of the beast's wound (1798), five of the beast's heads had already completed their fall, one was in the process of falling (Habsburgs - the 6th head), and one was yet to come into dominance and fall (Freemasonry - the 7th head).
- The eighth head is the papacy, which is the healed 4th head, and it heals and ascends back to power ("image of the beast" is formed) while the 7th Head is dominant.
- The 7th Head is Freemasonry, which rules while the papal head is healing/ascending, and thus it is referred to as the beast that ascends from the bottomless pit (lifeless place). In other words, the beast that ascends from the bottomless pit symbolizes the Freemasonry-led Roman realm, because Freemasonry rules the Roman realm while the Papacy ascends back into power.
- When the 7th Head morphs into a power that mimics the 4th Head, it is referred to as the 8th Head.

The Papacy Power Curve



Ref	Date	Event
1	195 AD	Victor I, the Bishop of Rome, attempted to exercise Roman authority over other churches.
2	312 AD	Emperor Constantine was converted to Christianity at the Battle of Milvian Bridge and became a great promotor of Christianity, which became more and more popular in the Roman Empire during his reign (306-337 AD).
3	313 AD	The Edict of Milan granted religious liberty to Christians. The emperors Constantine and Licinius met in Milan and agreed to treat Christians benevolently, resulting in the restoration of confiscated property and letting up of persecution.

4	325 AD	The Council of Nicaea confirmed and clarified key church doctrines, especially differentiating Nicene Christianity from other forms of Christianity, such as Arian.
5	366 - 384 AD	Roman church leader, Damasus, made the first clear claim to Peter as being the foundation of his office. ⁵
6	380 AD	Emperor Theodosius declared Nicene Christianity as the official state religion.
7	410 AD	The city of Rome was sacked by the Arian Visigoths, led by Alaric I, leaving the bishop of Rome to fill the vacuum of leadership.
8	455 AD	The Vandals attacked Rome, but Leo, the Bishop of Rome, persuaded their leader, Gaiseric, not to burn the city or murder the citizens, and these negotiations gave the pope power and prestige to grow into a leadership role.
8B	476 AD	The Arian German commander, Odoacer, deposed the last Roman Emperor, Romulus Augustus, further benefitting the papacy's position of leadership.
9	486 AD	Clovis, King of the Franks, defeated the last Roman military commander in the west (the real power behind emperors), leaving the Roman Empire as a divided realm without central rule.
10	493 AD	The Heruli, an Arian Christian kingdom, were defeated by the armies of Ostrogoth king Theodoric, whose campaign was funded by the eastern emperor Justinian.
11	496 AD	Clovis, King of the Franks, was converted to Nicene Christianity.
12	507-508 AD	The Franks defeated the Arian Visigoths.
13	508 AD	Clovis was recognized as the first Christian (Nicene) King, receiving legal sanction from eastern Emperor Anastasius, and began to integrate the church into the hierarchical administration of his government.
14	533 AD	The Eastern emperor declared the Pope in Rome spiritual head of all the churches.
15	534 AD	The Arian Vandals were defeated by the armies of the eastern emperor Justinian.
16	538 AD	The Arian Ostrogoths, attacked by the armies of eastern emperor Justinian, finally withdrew from Rome, freeing the papacy to rule themselves and exercise ecclesiastical supremacy over others according to the decree of 533 AD.
16B	554	The eastern empire defeated the Ostrogoths and Franks and emperor Justinian issued the Pragmatic Sanction, which enabled his edicts to be enforced in Italy and incorporated the papacy into the framework of government.
17	752	The Pope crowned the King of France, providing legitimacy to a political ruler of a Christian kingdom and setting a precedent to continue for hundreds of years of political dominance of the papacy.
18	1076	Pope Gregory VII humiliated Holy Roman emperor Henry IV and demonstrated the supremacy of the church.
19	1095	Pope Urban II launched the Crusades.
20	1199	Pope Innocent III (1198 - 1216) claimed to be the sole "vicar of Christ."
21	1213	Height of papal power under Innocent III.
22	1299	The papacy pushed princes and kings too far under Boniface VIII and lost political dominance as the Council of Electors and conciliarism arose.
23	1309	The papacy was moved to France until 1377.
23B	1449	The end of the unsuccessful Council of Basel increased the power of the popes over church councils, and the power of kings over princes and government councils.
24	1798	During the French Revolution, Napoleon's armies took the pope prisoner, and the papacy was considered at an end (deadly wound), ending its 1260 years of ecclesiastical dominance in the realm.
25	1929	The Lateran Treaty recognized the Vatican as an independent state.
26	?	The papacy's wound is healed as the papacy becomes ecclesiastically dominant again (Protestant churches give homage to the papacy by honoring the institutions that rest solely on the authority of the Roman Church and contradict the Bible).

27	?	The divided nations of the Roman realm (10 horns) give power to the papacy as it becomes politically dominant again (8th Head).
28	?	The papacy, along with all earthly powers, encounter disaster during the 7 Last Plagues.

The Image of the Beast - The Papacy's Promoter

The role of Freemasonry and its web of secret societies in bringing about end-time conditions was documented in Ellen G. White's writings.

"There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power. John writes: [Revelation 18:1-8, quoted]. This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments" (White, E. G. Manuscript Releases, vol. 14 [Nos. 1081-1135]. Silver Spring, MD: Ellen G. White Estate. Page 152.1-152.2. Retrieved from <https://egwwritings.org/book/b58>).

"The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise" (White, E. G. Testimonies for the Church, vol. 8. Mountain View, CA: Pacific Press Publishing Association. Page 27.4-28.1. Retrieved from <https://egwwritings.org/book/b112>).

As Freemasonry operates to bring about the end-time prophetic conditions, the question arises if Freemasonry will decline in power just like all of the previous heads and be taken over by the 8th Head. If we just look at Freemasonry membership statistics, a decrease can be seen since the 1960s. In the USA, there were 4,103,161 members at its peak in 1959, which decreased to its lowest point of 869,429 members in 2023.⁶ Another indicator of a possible decline of the political power of Freemasonry can be seen in the U.S. Supreme Court. From the time of the first appointment to the Court, there was almost always at least one Freemason, and from 1949 to 1954, 8 of the 9 members were Freemasons. However, in 1992, for the first time, there is not a single Freemason member of the Supreme Court.⁷ This decline is accompanied by a corresponding rise of Catholic power. Since its founding in 1789, the Supreme Court members were almost always Protestant. However, in 2010, there were no Protestant members for the first time in history. Currently, there are 6, and possibly 7, Catholics making up the majority of the Court. If indeed Freemasonry is in decline and if the 7th Head must weaken in order for the 8th Head to take

power, then the time period of the 8th Head is imminent.

However, prophecies depict an unusual situation during this time period where there are two powers that work together (Revelation 13). This transition then, would not be a result of political takeover and conflict between the two powers, but more of an alliance, a willing handing over of power or a setting up of the power of one by the other. The 8th Head is depicted as ruling again because the 10 Horns give it their power, and because the 7th Head mimics it, enacting its laws and promoting it to the world. The 8th Head then becomes part of the 7th time period as it is propped up by the still-powerful 7th Head.

For example, the Earth Beast of Revelation 13 (representing Freemasonry at work in the Protestant USA - 7th Head) ends up promoting the Sea Beast (the papacy - 4th and 8th Head). It does miracles (Rev. 13:13), causing people to worship the Sea Beast (papacy), and it creates an image of the beast (a similar system of a church-state union). Elsewhere depicted as the False Prophet, this same entity (Freemasonry at work primarily in the Protestant USA) works miracles (Rev. 19:20) through spiritualism (Rev. 16:13-14). A prophet is someone who speaks for God. A false prophet is someone who falsely claims to be speaking for God. The Earth Beast is described as having two horns like a lamb (appearing Christlike) but speaking like a dragon (Satan) (Rev. 13:11). The USA claims to be speaking for God but ends up really promoting the law of the papacy, and prepares the way for the papacy's methods to become politically dominant again. Note that the entity with the power to create the image of the beast is the earth beast, the USA, powerful to the very end. There are a number of other indicators in prophecy that the USA is in power until the Second Coming.

Another example of this cooperation can be seen in the prophecy of the woman riding the beast in Revelation 17. The woman, a harlot (apostatized Christian churches, initially the Catholic mother and later her Protestant daughters), is riding the beast (Roman realm, initially led by the first 6 consecutive Heads and later by the 7th, Freemasonry). This symbolizes religious powers uniting inappropriately with state powers. The papacy set up this type of system during the Middle Ages, and the Protestant-led USA sets up this type of system during the end of time, which is called the *"image of the beast"* (Rev. 13:14). When this image of the beast is setup, the USA legislates religious laws, thus forming a persecuting union of church and state (8th Head). This situation may seem unlikely in a freedom-loving republic, but as nineteenth century liberals had observed through the mistakes of the revolution, "the will of the majority can be as wrong and oppressive as that of a despot."⁸

Yet another example is seen in Revelation 17. *"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast"* (Rev. 17:12-13,17). The divided nations of decentralized Rome (10 horns) give their power to the Papacy (beast / 8th Head). Note the word "give". This seems like a willing cooperation, not a takeover by someone more powerful.

Thus, we have now explored three prophecies in Revelation that all point to Freemasonry for their fulfillment. Though each prophecy highlights events that occur in different countries, they are parallel prophecies in that they each identify the same political power of Freemasonry. Notice how each prophecy brings this new political power to light by events occurring around 1798.

A) Revelation 11: The Beast from the Bottomless Pit

As studied in a previous chapter, this beast represents the power that ruled in France during the French revo-

lution of the 1790s, which was Freemasonry. It appears in France at the end of the 1260 years of papal persecution of the two witnesses.

B) Revelation 17: The Beast from the Bottomless Pit

This beast represents the power that rules the Roman realm while the papacy's wound is being healed, which is Freemasonry. It rises after the 1260 years (538 to 1798 AD) when the woman is drunk with the blood of martyrs in the wilderness (Rev. 17:3-6). The 7th head on the beast from the bottomless pit is the one being brought to light in Revelation 17 as the final end-time persecutor of God's people. The 7th head represents the 7th political power in the Roman realm, which is Freemasonry. As shown in previous chapters, Freemasonry was the entity that replaced the 6th head (House of Hapsburg), controlled the seats of power in the leading nations of the realm (e.g. the succession of British rulers who are Freemasons, and the establishment of constitutions and laws governing other rulers) and exerted tremendous political and cultural influence throughout the realm.

C) Revelation 13: The Beast from the Earth

This beast represents the power that ruled in the USA as it rose from a relatively unpopulated area of the world, which is Freemasonry. It appears on the scene after one of the heads on the beast from the sea is wounded (1798).

Ellen G. White wrote that Babylon (the woman who rides the beast, representing apostate churches that persecute through state powers - Revelation 17) is the same power as the earth beast (the persecuting power in Revelation 13).

“The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon.—Testimonies to Ministers and Gospel Workers, 117 (1896). {Ev 197.2}”

How can those two symbols represent the same power? And furthermore, how can they also be the same power as the beast from the bottomless pit in Revelation 11? Freemasonry, at work in all these places and times, provides the link that ties these symbols together.

History shows that it was Freemasonry and its web of secret societies that inspired and implemented the French revolution which resulted in taking the pope prisoner and declaring the papacy at an end in 1798. Thus, Freemasonry inflicted the deadly wound on the sea beast (papacy) as predicted in Revelation 13. It is strange then how these two powers eventually grow to work together in later years. No one would predict such an event. Only the Bible provides such accuracy so far ahead of time.

Indeed, the voluntary cooperation between Protestants and Catholics indicated in the prophecies is an interesting development, given the long history of conflict and animosity between the papacy and Freemasonry. The founder of Freemasonry in Amsterdam in the mid-18th century, Rousset de Missy, wrote in a letter to a friend, “we are friends to all the world... except to the Jesuits, whom not one master of a lodge would receive in our order.”⁹

Freemason Michael L. Brodsky calls the situation in European countries as the “long feud between freemasonry and the Catholic Church.”¹⁰ Another Freemason author states that “there is no question that the overwhelming majority of Freemasons over the centuries have been Protestants, especially in English-speaking countries.”¹¹ Historian Diarmaid MacCulloch describes that Freemasonry’s secrecy was “calculated to put them beyond the reach of the Church authorities” and that “part of Freemasonry’s continuing Reformed inheritance was a general hostility to the institution of the Catholic Church.”¹²

“A number of Christian denominations have taken positions opposing Freemasonry. The Roman Catholic Church has been one of the most vigorous in its opposition. Pope Clement XII issued the first bull against Freemasonry on April 27, 1738. Different Popes issued six additional bulls before April 20, 1884, when Pope Leo XIII issued the encyclical *Humanum Genus*, the strongest and most comprehensive papal condemnation of Freemasonry. In it, the Pope attacked Freemasonry as a ‘wicked force’ and a ‘contagious disease’ because Freemasons (1) call for religious liberty, (2) call for separation of [the Roman Catholic] Church and state, (3) call for the education of children by laymen rather than the Church, and (4) believe people have the right to make their own laws and elect their own government.”¹³

In the 1830s in Hungary, most members were either Lutheran or Calvinist, and “Protestantism actually came to be identified with the very notion of reform, insofar as Catholic conservatives were to refer to the “Reform Party” and the “Protestant Party” interchangeably.”¹⁴ In many countries, especially southern Europe, Central America and South America, “in the absence of any popular Protestant alternative to the Catholic Church, the Masonic Lodge became a rallying point for all who loathed ecclesiastical power.”¹⁵

In spite of its history of animosity, prophecy indicates Freemasonry and the papacy will end up cooperating towards the same goals. There is some evidence that events able to make this possible have begun. For example, in the 1940s, the French resistance movement against the Nazi German occupation of France included both Freemasons and Catholics. In finding common ground, the possibility was raised of “at last putting an end to the 200 years of conflict between the Continental Freemasons and the Catholic Church.”¹⁶

More notably, following the Second Vatican Council in 1962-1965, a more tolerant Catholic attitude has caused relations between the papacy and Freemasonry to greatly improve.¹⁷ Though the Congregation for the Doctrine of the Faith, issued in 1983, still prohibits Catholics from becoming Freemasons, there have been voices in favor of lifting the ban, especially as it applies to the American version of Freemasonry. There was speculation and hope among Freemasons that Pope Francis, with his seeming relaxation of the rules, would make reconciliation between the two groups possible.¹⁸

Today’s American Freemasonry strongly promotes tolerance and religious ecumenism. In addition, it promotes a mystic experience with God, revealing methods to transform oneself into a higher state.¹⁹ These characteristics match the Bible predictions of an end-time power consisting of many religions cooperating together that are saturated with humanism and spiritualism.

Since Freemasonry is a political entity leading the Roman realm (head on the beast), controlled primarily by Protestants (the daughters of the woman - Babylon), it fulfills the specifications of the scarlet beast of Revelation 17. Both Protestantism and Freemasonry start out with noble and God-given ideas, creating a lamb-like nation in the United States of America. But, the U.S.A., along with the entire Roman realm, goes on to reject God’s laws and brings the judgment of the 7th Trumpet upon itself. Eventually, it speaks like a dragon (Rev. 13). Thus, the woman,

Babylon (initially composed of the apostatized Catholic churches of the Middle Ages), is joined by her daughters (those Protestant churches that apostatized after the reformation), and as the Second Coming draws closer, they ride together on the beast (the Roman realm) as the 7th head (Freemasonry) cooperates to lift up, and form an image of, the 8th head (papacy).

The rulers of nations (10 Horns) and central political influences (7 Heads), during the 1260 years of papal ecclesiastical supremacy, were generally doing what the papacy instructed them to do in spiritual matters (time of the papacy's ecclesiastical dominance - 538 to 1798 AD). Though there were many struggles for dominance, arguments and rebellions, the Franks, the Holy Roman Empire and the House of Habsburg often persecuted and controlled people as the papacy directed. Also, it was the state power of the Eastern Roman Emperor (Byzantine) who declared the Bishop of Rome as supreme and overcame the dissenting tribes, which launched the 1260 years.

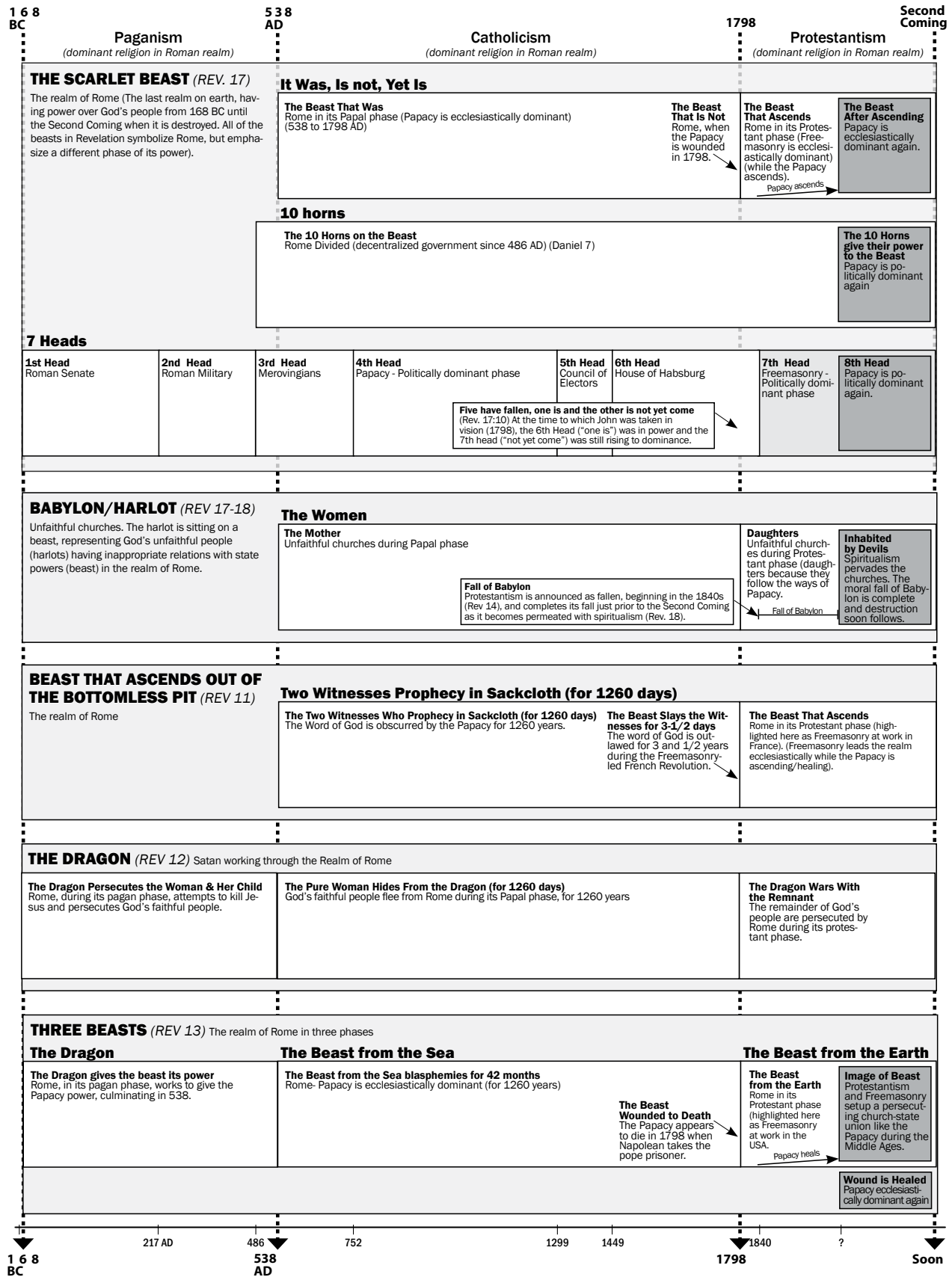
Though the Roman church, mainstream Protestantism and Freemasonry, all fall from their initial high calling and reject the everlasting gospel, not all individuals within those organizations have fallen. God calls His people out of these corrupted organizations. *"And I heard another voice from heaven, saying, Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues"* (Revelation 18:4).

God calls individual Catholics, Protestants and Freemasons who hear His voice, "My people". He loves them and invites them to leave those organizations that have apostatized and to embrace truth, freedom and life with Him. Those who accept become heirs with Him of the final realm. This offer represents true brotherhood.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Peter 2:13-17).

The following chart compares the symbolism of the various beasts in Revelation and reveals the repeating patterns. It shows how Revelation repeatedly reveals three main phases of religion during the Roman realm: Paganism, Catholicism and Protestantism. As Catholicism became synonymous with the papacy in the Middle Ages, Protestantism becomes synonymous with Freemasonry, though a bit more secretively, during end times.

The Beast of Revelation Comparison Chart



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Chapter 20

THE SEVEN LAST PLAGUES

The 7 Last Plagues are judgments (15:1, 16:1, 17:1, 18:8) that fulfill the judgment of Babylon. In Revelation, chapters 15-16, the “seven last plagues” (Rev. 15:1) are described as “vials full of the wrath of God” (Rev. 15:7). Then, in chapter 17, one of the seven angels with the seven vials shows John the “judgment of the great whore” (Rev. 17:1), which occurs when the ten horns “shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Rev. 17:16). In chapter 18, this event of judgment and destruction is announced by the voice from heaven: “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” (Rev. 18:8).

God’s people are not harmed by the plagues (Ps. 91:10). The plagues are the judgment of Babylon, out of which God’s people have left (Rev. 18:4). However, God’s people live through the plagues. They must rely on God’s power and protection as they are in the midst of the catastrophes.

The plagues do not last long: “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” (Rev. 18:8).

The 7 Last Plagues are linked to the 7 Trumpets

The consecutive falls of Babylon, Medo-Persia, Greece and Rome in prophecy, followed by the final everlasting realm of Christ and His saints, show that Rome is the final realm to fall before God’s people receive their inheritance and dwell in the promised new earth. The 7 Trumpets detail this process of the fall and overthrow of the last earthly realm. Revelation also prophecies about the 7 Last Plagues, which occur during a short time between the close of probation and the return of Christ and provide the final step that brings disaster on those opposed to God. The 7 Trumpets and the 7 Last Plagues are both part of the process of overthrowing those opposed to God in order to usher in Christ’s everlasting realm. Christ has promised to share that realm with His people.

There is another place in the Bible where 7 trumpets are used to overthrow a city so that God’s people can move into the promised land and receive their inheritance (Joshua 6). In the battle of Jericho, God told Joshua and the children of Israel exactly what to do in order to overthrow Jericho. For 6 days they marched around the city, once

per day, and the priests blew the trumpets each time. Then on the seventh day, they marched around the city 7 times, and the priests blew the trumpets each round. On the seventh round, the people also shouted along with the trumpets, and the city's walls crumbled to the ground. The Israelites destroyed the city and all that was in it (except Rahab, her family and her goods), burned it and no one was allowed to rebuild the city.

Notice that there are 7 days of blowing the trumpet. On the 7th day, the blowing encompasses 7 separate blowings. In the same way, there are 7 periods of time of blowing the trumpet in Revelation (7 judgments). Then, during the 7th time period, there are 7 last plagues (7 judgments), at which time the cities of earth crumble.

The fall of Jericho was a type of the fall of end-time Babylon/Rome:

THE FALLING OF JERICO	THE FALLING OF THE ROMAN REALM / BABYLON
Day 1 - March around once	Time Period 1 (1st Trumpet)
Day 2 - March around once	Time Period 2 (2nd Trumpet)
Day 3 - March around once	Time Period 3 (3rd Trumpet)
Day 4 - March around once	Time Period 4 (4th Trumpet)
Day 5 - March around once	Time Period 5 (5th Trumpet)
Day 6 - March around once	Time Period 6 (6th Trumpet)
Day 7 — Round 1 — The trumpet is blown during each round. Round 2 Round 3 Round 4 Round 5 Round 6 Round 7 — The Walls Crumble and Israel receives inheritance	Time Period 7 (7th Trumpet) — Plague 1 — The trumpet of judgment is blown during each plague. Plague 2 Plague 3 Plague 4 Plague 5 Plague 6 Plague 7 — Earthly Kingdoms Crumble and God's people receive inheritance

The Plagues and the Trumpets are all judgments and are tied together. Notice in the chart below how they even use similar language. However, they differ in that the 7 Trumpets are partial (affecting a third part of the realm), but by the time the Plagues are done, the entire realm is subdued (*"poured out without mixture"* - Rev. 14:10 - released without mercy mixed in).

7 Trumpets	Affects	7 Last Plagues	Affects
Trumpet #1	Earth	Plague #1	Earth - Sores
Trumpet #2	Sea	Plague #2	Sea - Death
Trumpet #3	Waters	Plague #3	Waters - Blood
Trumpet #4	Sun, Moon, Stars	Plague #4	Sun - Fire/heat
Trumpet #5	Bottomless Pit, Smoke	Plague #5	Seat of Beast (Rome) - Darkness
Trumpet #6	Euphrates	Plague #6	Euphrates (armies supporting Rome) - All nations gather
Trumpet #7	Heaven	Plague #7	Air - Earthquake, Hail, Nations crumble

With the many similarities, one could reasonably assume that the 7 Trumpets and 7 Last Plagues are parallel prophecies that occur over the same period of time. However, further study of the 7 Plagues shows them to be future events while the 7 Trumpets cover the Christian era. Instead of their similarities proving that they are parallel prophecies, they simply show that the work of the 7 Trumpets culminates during the 7th time period in the 7 Last Plagues. The 7 Trumpets prepared the way for the final overthrow of earthly powers during the 7 Last Plagues. The 7 Trumpets and the 7 Last Plagues are a joint operation, as shown by the typology of Jericho's 7 trumpets. All are judgments and all can be called plagues and trumpet blasts.

The chiastic structure (abc - cba) of the book of Revelation supports this view, with the 7 Trumpets in the 1st half of the book (the historical half) and the 7 Last Plagues in the 2nd half (the eschatological half). The double list of related items that the chiasm forms, reveals that the Trumpets and Plagues are not only related to each other, but like the other related items in the structure, the Plagues conclude the Trumpet story.

In summary, the plagues are the culmination of the judgments initiated during the 7 Trumpets. Similar language is used in each Trumpet and corresponding Plague (e.g. Trumpet 2 and Plague 2 both affect the sea, etc.). The 7 Trumpets (also called plagues - Rev. 9:20) detail the process of the fall of Rome, the final earthly realm. The 7 Last Plagues, which occur during the 7th Trumpet for a short time between the close of probation and the return of Christ, are the final step in that fall (see table).

Chapter 21

THE FINAL REALM

Jesus' Second Coming to Eternity

The final transition of power occurs at Jesus' Second Coming and lasts for eternity!

We have looked back in history and seen how the time periods described in the 7 Trumpets coincide with the time periods of seven dominant political powers (7 Heads) in the Roman realm (the beast). We've seen these powerful entities control the seats of power for centuries. We've seen how the same event that brought about the end of a political power also brought about the end of the conditions described in the corresponding Trumpet. We've seen how the political powers, by their own action or inaction, brought about the judgments on themselves. The judgments, which might have served to wake up the rulers and the inhabitants of the land, were largely rejected. It becomes clear that God permits everyone to make their own decisions, even if those decisions bring pain, failure and death. Freedom of choice is very precious. He has also allowed others to establish their own methods of governance and reveal how their systems operate over the long run. These have all been failures, bringing chaos and death.

God's realm is different. It is based on the concepts of truthfulness and willing service. This means that each person gains an understanding of things that are true through Bible study and guidance by the Holy Spirit. Each person accepts the solution offered by Christ, which provides escape from pain and death as the sure result of their wrong doings. They also accept Christ's complete solution, which includes the benefit of His power to transform the life so that they cease to want to do the things that are harmful. They are enabled to look out for the good of others as a priority, because they want to. Goodness becomes a natural part of them, and they are part of a circle of life sustained by a system of selflessness. It is a demonstrated system, with Jesus as the epitome of selflessness, giving His life for others. He offers His power to change the character of humanity so that each person is also capable of this type of selflessness. Selflessness verses selfishness. Selflessness is the only way to ensure long-lasting success and happiness for all. By the time His realm of glory is established on earth, humanity will no doubt have seen enough of other governments to acknowledge this truth.

The alternate government that Satan is presenting in this world is being watched by all. He doesn't care if people hear or understand his teachings, just as long as they comply. He feels free to lie whenever it suits his purposes. It is based on the concept of "self," where each person is encouraged to focus on uplifting themselves. The solution

to human problems is presented as being found within instead of being provided for us by Christ. The elevation of humanity is said to be gained through mystic experiences. All are encouraged to let go of anything that divides, and the spirit of ecumenism is pressed forward at the expense of Biblical faithfulness. Human ability is elevated, and the sovereignty, sacrifice and goodness of God is brought down. These types of attempts are aimed at dethroning Jesus and continue to gain momentum during the earth's last days as all powers strive for supremacy.

Revelation 21 describes the final realm as a place where there are no tears, no pain and no death. God Himself dwells with humanity in a newly created earth and heaven. It is a truly magnificent government that can achieve and maintain this state for eternity.

The unbroken process of "passing the crown" will then be concluded. The final ruling entity, made up of the people of the most high God, will be fully in support of and submitted to the everlasting reign of Jesus Christ. Never again will the crown be handed to another. Never again will the trumpet blast of judgment be heard.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27).

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:5).

The people of God are adopted into His family when they choose to place their faith (believe and surrender) in Jesus as the Son of God who died for them and rose to life to save them to the uttermost (*Rom. 8:17, Heb. 7:25, Eph. 3:6*). Thus, they are heirs (*James 2:5*) and brothers (*Heb. 2:11*). What a privilege to be included in His royal, ruling family, forever.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:3-5)."

