

The Vision of Revelation 17 – The Harlot, The Kings of the Earth, The Scarlet Beast, And the Ten Horns

Abstract: Revelation 17 portrays apostate religious powers united together with the civil powers of the earth in conspiracy against the Lamb and His people.

The harlot is a symbol of unfaithfulness to God, trusting in her illicit connections with the kings of the earth for her power and protection. She is deeply entrenched in idolatry and encourages others in this unfaithfulness as well. She is clothed with purple and scarlet, is vastly wealthy and has slaughtered God's faithful people. The Papacy is the singular entity that fits this description.

The ten horns are the daughters of the harlot and represent the churches of Protestantism who have drunk of the wine of the harlot's fornication. They follow in their mother's footsteps in furthering unfaithfulness and persecuting those who want to remain faithful.

The scarlet beast is the kingdom formed by the ten horns (Protestantism) through a union of their ecclesiastical power and the power of the state. This is the "image of the beast" which will be used to deceive and persecute those who oppose them.

The churches of the United States will be foremost in forming this image to the beast who was wounded by the sword and lived" (Rev 13:14). Then Protestantism, having formed a union of religious and civil power, will give their kingdom into the hands of "the beast" – the Papacy.

Then, under this three-fold union, the Papacy (the harlot), Protestantism (the ten horns) and the kings of the earth (the scarlet beast) will unite against the Lamb and His followers. But the Lamb will overcome them and God will reward His faithful servants in His everlasting kingdom.

The Vision of Revelation 17: The Harlot, the Scarlet Beast, the Seven Heads and the Ten Horns

By Edward Nelson

I. A Woman “Seated” on a Scarlet Beast

(Rev 17:1-3) NKJ (unless otherwise noted)
Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters,
² "with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." ³ So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.

The vision of Revelation seventeen is introduced to John by one of the seven angels who had the seven bowls of God's wrath. The angel wants John to understand the identity of the woman, who she reigns over, and the reason God brings final judgment upon her.

The angel tells John in verse 15 that this harlot is seated upon many waters. These waters are "peoples, multitudes, nations and tongues." The Old Testament uses similar imagery, comparing the multitude of the wicked to a tumultuous sea (Ps 65:7; Isa 17:12-13; 57:20). The word 'sit' can refer to the simple act of sitting, however, the context of the rest of this chapter tells us that this woman 'sits' enthroned and reigns over "the kings of the earth" (v. 18). Verse 3 also tells us that this woman is sitting on a scarlet beast, meaning she holds the reins of the beast and the beast does her bidding. A beast used as a symbol in prophetic passages is a symbol for kings and their kingdoms (see Dan 7:17, 23). Already we see that this woman 'sits' or 'reigns' over "the kings of the earth" (v. 18), over their kingdoms (v. 3) and over the "peoples, multitudes,

nations and tongues" (v. 15) within those kingdoms. Thus, we are told that she is "the great city," Babylon who holds universal sway over every king, kingdom and people at the end of time (v. 18, 3, 15).

Babylon: The “Mother” of Harlots

(Rev 17:4-6) ⁴ The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. ⁵ And on her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. ⁶ I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

In verse 4, we are told that she is arrayed in purple and scarlet, adorned with gold and precious stones and pearls. All of this is an indication of her lavish wealth and opulence. In ancient times, purple was only worn by kings because of its cost and rarity. Scarlet has also been a color connected with wealth and power. Scarlet was imported to Rome from Persia and worn by Roman officers and persons of rank who were referred to as the *coccinati*, or the "people of red".

We are also told that in her hand was a golden cup full of abomination and the filthiness of her fornication. The term "abomination" or *bdelugma* in the Greek refers to 1) a foul thing, a detestable thing 1a) of idols and things pertaining to idolatry. The filthiness of her fornication and her harlotry is a reference to her departing from serving the God of heaven through her connection with gentile nations and committing harlotry with their idols and images as a result (See Ex 34:12-17).

We will see clearly that this woman's harlotry and unfaithfulness are intimately connected to

idolatry as we investigate this passage further. She also bears the title on her forehead “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

In Exodus 28:36-38, Moses is commanded to make a golden plate for the forehead of Aaron with the inscription, “HOLINESS TO THE LORD” which indicates that Aaron, as high priest, was sacredly set apart for the Lord and His service. This title indicates faithfulness to God and that Aaron, and by extension all the people of God had been set apart in faithfulness to God. The title on this woman’s forehead seems to be saying the exact opposite.

MYSTERY – possibly a reference to the “mystery of iniquity mentioned in 2 Thess 2:7, referring to the unfaithfulness of the woman to God’s laws. It may also be a reference to the pagan “mystery” religions practiced in ancient Rome whose rites were conducted in secret.

BABYLON THE GREAT – A reference to the ancient city of Babylon, whose origins go back to Nimrod whose name means “rebellion” (against God) and whose kingdom began with Babel (Gen 10:9-10). Babylon was the center of a united rebellion against God at the tower of Babel, and this woman seems to embody the union of kings, kingdoms and people united against God in the end time.

THE MOTHER OF HARLOTS – A reference to Babylon as the “mother” or originator of spiritual apostasy and departure from God. The implications are that Babylon has spawned other unfaithful daughters. Both Jewish and Islamic sources hold Nimrod as an archetype rebel, idolater and tyrannical king.

AND OF THE ABOMINATIONS OF THE EARTH – As was mentioned before, the word “abominations” in the Greek is closely connected with idolatry. The Old Testament usage of *shiqquws* (abomination) is similar. While the word generally means anything that

God finds filthy, disgusting, and repulsive, God uses this word to specifically identify the gods or idols of the nations. Solomon set up places of worship for “Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon (2 Kings 23:13).” Thus, Babylon seems to parade her unfaithfulness unashamed on her forehead saying,

“I am a lawless, iniquitous adulterer and I will join myself to whomever I please, forsaking the Lord my husband and encouraging others to forsake Him, having become the depository of all corruption and idolatry on the earth.”

This power is also described as being “drunk with the blood of the saints and with the blood of the martyrs of Jesus” (v. 6). It’s bad enough that this woman advertises her unfaithfulness to God on her forehead and makes others drunk with the wine of her own unfaithfulness, but she is found murdering those who wish to remain faithful to God in spite of her best efforts to turn them to her harlotry.

In summary, this woman is described as:

1. Ruling over the kings of the earth, their kingdoms and people (v. 18, 3, 15).
2. She is arrayed with purple and scarlet and adorned with gold, precious stones and pearls (v. 4), showing her extreme opulence and wealth.
3. She advertises her lawlessness and harlotry against God and encourages others to do the same, making them drunk by her wine (v. 5, 2).
4. She is drunk with the blood of saints and martyrs who desire to remain faithful to God (v. 6).

There are a few other Scriptural parallels that we must take into account before we can rightly identify this harlot woman. The first, is in the book of Revelation itself. Babylon is juxtaposed with Jerusalem in a very striking way. The second, is from the book of Ezekiel. In chapters 16 and 23, Israel's harlotry with Gentile nations earns them the title of harlot.

First, comparing Revelation chapter 17 with chapter 21 yields a striking contrast.

Rev 17:1-3	Rev 21:9-10
^A [Then one of the seven angels who had the seven bowls came and talked with me], saying to me,	^{9 A} [Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me], saying,
^B “[Come, I will show you the judgment of the great harlot who sits on many waters],	^B “[Come, I will show you the bride],”
^{2 C} [with whom the kings of the earth committed fornication], and the inhabitants of the earth were made drunk with the wine of her fornication.	^C “[the Lamb's wife].”
^{3 D} [So he carried me away in the Spirit into the wilderness].	^{10 D} [And he carried me away in the Spirit to a great and high mountain],
And ^E [I saw a woman sitting on a scarlet beast]* <i>which was full of names of blasphemy, having seven heads and ten horns.</i> (<i>*This woman is the city Babylon (Rev 17:5, 18)</i>)	and ^E [showed me the great city, the holy Jerusalem], descending out of heaven from God.

In both cases, an angel who pours out one of the final judgments shows John the final verdict decreed upon both cities. The harlot Babylon is destroyed with fire by those whom she deceived, while holy Jerusalem is forever established in peace. Babylon comes to her end in the desolate wilderness, while Jerusalem is exalted upon a great and high mountain.

The Bible compares these two cities, their titles, characters, locations, inhabitants and destinies. Babylon and her inhabitants are destined for destruction (Rev 17:16) and remain under the curse of God. Jerusalem and her inhabitants are destined to dwell with God Himself and He will be their God. He will wipe away their tears and utterly destroy death, sorrow, crying and pain (Rev 21:3, 4). God calls His people to come out of Babylon, lest they should receive of her plagues (Rev 18:4), for He has no pleasure in the death of the wicked (Ezek 33:11). Instead, He and the bride (Jerusalem) invite all who thirst to come and take of the water of life freely (Rev 22:17). Below is a summary of these comparisons:

	Revelation 17	Revelation 21
City	Babylon <i>v. 1, 5</i>	Jerusalem <i>v. 10</i>
Title	The mother of harlots <i>v. 1, 5</i>	The bride, Lamb's wife <i>v. 9</i>
Names	Blasphemous Names <i>v. 3</i>	Names of the apostles <i>v. 14</i>
Place	Wilderness <i>v. 3</i>	Great and high mountain <i>v. 10</i>
Dress	Filthy, fornicating, abominable <i>v. 4, 5</i>	Adorned, holy, precious <i>v. 2, 10, 11</i>
Citizens	The fornicating kings, the waters where she sits <i>v. 2</i>	The nations of those who are saved <i>v. 24</i>
Destiny	Not written in the book of life <i>v. 8</i>	Written in the Lamb's book of life <i>v. 27</i>

Clearly the unfaithful harlotry of Babylon and its citizens is being juxtaposed with the faithful purity of the New Jerusalem and its citizens.

Comparison With God's Ancient People

It also seems clear that the imagery of Revelation 17 comes from Ezekiel chapters 16 and 23. In Ezekiel 23, Oholah and Oholibah are indicted as having committed harlotry in Egypt. God says "They were Mine" but they have apostatized. These women meet the same judgment rendered against the harlot of Revelation 17 for all the same reasons. There are more than 15 parallels between them. Let the reader investigate Ezekiel 23 further.

	Harlot of Rev 17	Harlots of Eze 23
City	Babylon <i>v. 5</i>	Samaria, Jerusalem <i>v. 4</i>
Relation	Mother of harlots <i>v. 5</i>	Daughters of one mother <i>v. 2</i>
Charges	Harlotry, Idolatry (Abominations), Drunk with the blood of saints <i>v. 6</i>	Harlotry, Idolatry, Blood is in their hands, defiled the sanctuary and the Sabbath <i>v. 36-39</i>
Nations	Committed adultery with the kings of the earth <i>v. 2</i>	Committed adultery with Assyria <i>v. 5-9</i> and Babylon <i>v. 14-17</i>
Cup	Drinks the cup of God's wrath <i>Rev 16:19; Rev 18:6</i>	Drink the cup of God's wrath <i>v. 31-33</i>
Judged	The ten horns will hate the harlot, make her naked and burn her with fire <i>v. 16</i>	The nations you have committed adultery with will 'deal hatefully with you', 'leave you naked' and 'your remnant will be devoured by fire' <i>v. 25-29</i>

The parallels between the two passages are unmistakable. Samaria and Jerusalem are

judged for forsaking God, ^A [committing adultery with the Gentiles] and ^B [being defiled with their idols] (v. 30). The very same judgment is brought upon the harlot Babylon for identical reasons. She has ^A [committed adultery with the kings of the earth] (v. 2) and has ^B [become the mother of the abominations of the earth] (v. 5), a term that reveals her idolatry.

In the case of the harlot daughters of Ezekiel 23, they were at one time faithful to God. For God says, "they were Mine" (v. 4). Yet they turned away from Him, apostatized and become disloyal to Him, so He alienated Himself from them (v. 18) and set His jealousy against them (v. 25) and caused them to drink the cup of His wrath (v. 31-32).

God had given specific commands that His people were not to join themselves in covenant relationship with any of the peoples of the land, nor to give their sons or daughters in marriage to them or learn the way these nations served their gods (Deut 7:1-6; Ex 24:12-17). These things would be a stumbling block to them and God promised to punish them if they turned from Him, seeking the aid of the surrounding nations and learning their idolatrous ways instead of remaining faithful to God and seeking their help from the Lord their God.

This passage opens the possibility that the woman of Revelation 17 was at one time in covenant relationship with God and through her illicit affairs with the kings of the earth became a harlot just as God's ancient people Israel and Judah did.

Ezekiel 16 is also a parallel passage that sheds additional light on the problem of God's people playing the harlot with gentile nations, learning to worship their gods and departing from the true God.

In this chapter, God speaks of Israel as a woman that he betrothed to Himself. "I spread my wing over you and covered you" "I

swore an oath to you and entered into a covenant with you, and you became Mine” (Ezek 16:8). “I clothed you in embroidered cloth” (v. 10) “And put a jewel in your nose, earrings in your ears, and a beautiful crown on your head” (v. 11). This is the language of marriage. God entered into a covenant relationship with Israel at Sinai where He gave them His covenant, or His commandments. He clothed them, fed them, provided them shelter and gave them wedding jewels, like any middle-eastern husband would.

Instead of remaining faithful to God, Israel “committed harlotry with the Egyptians” (v. 26). “You also played the harlot with the Assyrians” (v. 28) and “multiplied your acts of harlotry as far the land of the trader, Chaldea (Babylon).” The result of committing harlotry with these “kings of the earth” was that Israel learned to worship their gods and bow down to their images. This is evident from the following verses. You “made for yourself male images and played the harlot with them.” “You took your embroidered garments and covered them, and you set My oil and My incense before them (*these idols*)” (v. 18). “Also My food which I gave you-- the pastry of fine flour, oil, and honey *which* I fed you-- you set it before them as sweet incense” (v. 19). “Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. *Were* your *acts* of harlotry a small matter” (v. 21). “...you have slain My children and offered them up to them by causing them to pass through *the fire*?” (v. 21) a clear reference to the worship of the god Molech (Jer 32:35).

Now we can better understand what the angel is saying when he says, “Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication” and in whose hand is “a golden cup full of abominations (idolatry) and the filthiness of her fornication” (Rev 17:1). This harlot has also put to death the faithful people of God in that she was “drunk

with the blood of the saints and with the blood of the martyrs of Jesus.” This harlot seems to be the spitting image of unfaithful Samaria and Jerusalem.

Identifying The Harlot

The comparisons between the Harlot (Babylon) in Revelation 17 and Jerusalem in Revelation 21, as well as the Harlot (Rev 17) and Samaria and Jerusalem in Ezekiel 23 point strongly to the conclusion that Babylon must be a corrupt religious power that was at one time faithful to God, but is now steeped in iniquity, idolatry and the bloodshed of those who remain faithful to God.

Having established this, we can now begin to ask the following questions.

1. What apostate religious power has connections with “the kings of the earth” and their kingdoms? Is there a religious power that has connections with the nations of the earth? Does she use these relations to further her own agenda instead of trusting herself and her work to God?
2. What apostate religious power is vastly wealthy, adorned with gold, precious stones and pearls and is arrayed in the colors of purple and scarlet?
3. What apostate religious power has turned away from God’s Word in many particulars and heavily promotes idolatry?
4. What apostate religious power can be said to be “drunk with the blood of the saints and with the blood of the martyrs of Jesus?”

To these questions, there is only one answer: The Roman Catholic Church is the only religious power that fulfills all the specifications of this prophecy.

1. The Roman Catholic Church maintains diplomatic relations with nearly 190 countries as well as intergovernmental organizations and international programs through its nuncios (see holysemission.org).
2. The Roman Catholic Church's wealth is a matter of speculation, but having the contributions of 1.4 billion members, extensive property holdings, their own private bank, various investments, the income from the Vatican Museum, not to mention its priceless artifacts, the silver, gold, pearls and gems that adorn her churches and images, she certainly fits the bill. Her priesthood is also adorned in purple and scarlet.
3. The Vatican is one large museum of all the objects of worship surrounding the Mediterranean and the Middle East. It houses images and idols from Egypt, Persia, Greece, Rome and the other surrounding cultures. The worship of these gods was forbidden by God, yet she has repurposed many of these images to serve as likenesses of the Apostles and saints.
4. Some estimates of the martyrs the Catholic church killed during the dark ages range from 50-100 million souls. The St. Bartholemew's Day Massacre stands as one stark example of the murderous designs of the church, murdering an estimated 10-30,000 protestants in Paris alone, and some 70,000 elsewhere in the nation in the wake of the Paris slaughter. When the news reached Pope Gregory XIII, he received the news with rejoicing.



1. *Apostolic nunciature in Buenos Aires, Argentina
(The church's equivalent of an embassy)*



2. *The church is adorned with gold, silver, precious stones and pearls. (Statue of Ignatius Loyola in the Church of Jesus in Rome)*



2. *The colors of the Papacy – Purple and Scarlet*



2. The colors of the Roman Catholic Clergy



3. The Apollo Belvedere is a marble sculpture of the Greek Sun god Apollo.



3. Marble statue of Mithra (Persian god of light)



4. Medal struck by Pope Gregory XIII showing an angel holding a sword and the slaughter of Huguenots.

We have nothing against the people of the Roman Catholic Church, nor is it our desire to malign their desire to serve God or question their sincerity. This prophecy states that this woman has made “all nations drink of the wine of her fornication.” She has done this through force, threat of death and deception. This is why God calls to His people who may be a part of Babylon without realizing whose side they are on.

“Come out of her [Babylon], my people, lest you share in her sins, and lest you receive of her plagues.”

This is a call to come out of a system that has illicit connections with the kings of the earth, that promotes idolatry and has persecuted those who have wanted to remain faithful to God and His commandments. God does not want people to be ignorant of the true nature of Babylon or to be destroyed in her coming judgment (Rev 18:1-5).

II. The Mystery of the Scarlet Beast

Before we begin to identify the scarlet beast, having seven heads and ten horns that is full of names of blasphemy we need to examine previous passages in the book of Revelation that have beasts with seven heads and ten horns.

The Seven-Headed Dragon (Rev 12)

The first entity we are introduced to with a similar description in the book of Revelation is a “great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads” whose “tail drew a third of the stars of heaven and threw them to the earth” (Rev 12:3-4). Thankfully we are explicitly told in Revelation 12:9 that this “great dragon... [is] that serpent of old, called the Devil and Satan, who deceives the whole world” and that “he was cast to the earth, and his angels were cast out with him.”

The vision of Revelation 12 also states that He has seven heads and that these heads have diadems or crowns upon them. This implies that these heads must in some way be connected with kings or dominions. Heads in the Bible symbolize leaders, commanders or kings (Num 25:15; Josh 11:10; Dan 2:28). Isaiah 7:8 states “For the head of Syria is Damascus, and the head of Damascus is Rezin.” Rezin was king of Syria (2 Kgs 15:37) and the head of his kingdom or his capital was Damascus.

The fact that the dragon is wearing seven crowns indicates rulership. Satan is the ruler of this world (Jn 12:31). The seven heads may symbolize seven kingdoms through which he executes his will. But someday soon, Christ will begin to reign, and “the kingdoms of this world” will “become the kingdoms of our Lord and of His Christ” (Rev 11:15). But until then, Satan is the ruler of this world and he reigns through deception (Rev 12:9), force and threat of death (Heb 2:14-15).

“The Beast” (Rev 13:1-10)

The next entity we are introduced to with a similar description is “the beast” of Revelation 13:1-10. It is a beast, or kingdom (Dan 7:17, 23) that rises out of the sea, or out of the midst of many nations (Ezek 26:3; Rev 17:15). This beast or kingdom has “seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name” (Rev 13:1). And the “beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion” and “The dragon gave him his power, his throne, and great authority” (Rev 13:2).

We can clearly see that this beast resembles the dragon in key ways, but there are some differences. In general, it has seven heads and ten horns like the dragon, although it has 10 crowns and they aren’t on the heads, but on the horns. “The beast” here spoken of seems to be the spitting image of the dragon. While the dragon represents Satan, “the beast” seems to represent a phase of Satan’s earthly kingdom through which he executes His will. To understand what kingdom “the beast” represents we need to go back to Daniel 7.

In Daniel 7, Daniel receives a vision of four beasts or kingdoms that will reign before God brings in His everlasting kingdom. These kingdoms are there depicted as ravenous beasts. Each of these kingdoms posed a serious threat to the people of God.

The first, is a lion with wings (Babylon), the second, is a bear raised up on one side (Medo-Persia), the third, is a leopard with four heads and four wings (Greece). Finally, a fourth beast which was mighty and terrible with huge iron teeth, bronze nails and ten horns (Imperial Rome) that sprouts a little horn that blasphemes God, makes war with the saints and rules for 1,260 years (Papal Rome).

“The Beast” of Revelation 13 seems to be an amalgamation of all the previous beasts that

have come before it. Just as a conquering kingdom will no doubt incorporate some of the attributes of the kingdom it has conquered, so “the beast” seems to be a kingdom that has some of the attributes of the leopard (Greece), the bear (Medo-Persia), the Lion (Babylon) and has received its power, throne and great authority from the dragon.

But which kingdom is being highlighted in Revelation 13? Comparing the chronological progression of Daniel 7 with “the beast” of Revelation 13 reveals the answer. While the first few verses quickly mention the lion, bear and leopard, it is the fourth beast in its second phase that is most like “the beast” of Revelation 13.

The following table compared the text of Daniel 7 with the text of Revelation 13:1-10. It shows by comparison that this sea beast must be speaking of the second phase of the fourth beast of Daniel’s vision. This beast must be post-Babylon, Persia, Greece and must be in its second phase of Roman rule by the description.

Little Horn <i>Dan 7</i>	“The Beast” <i>Rev 13</i>
“And four great beasts came up from the sea” (v. 3) “ The first was like a lion... ” (v. 4) “ a second, like a bear ” (v. 5) “and there was another like a leopard ” (v. 6)	“Now the beast which I saw was like a leopard , his feet were like the feet of a bear , and his mouth like the mouth of a lion ” (v. 2)
“It was different from all the beasts that were before it, and it had ten horns ” (v. 7)	“And I saw a beast rising up out of the sea, having seven heads and ten horns ” (v. 1)

“In this horn, were eyes like the eyes of a man, and a mouth speaking pompous words ” (v. 8) “He shall speak pompous words against the Most High ” (v. 25)	A “ mouth speaking great things and blasphemes ” (v. 5) “ against God, to blaspheme His name , His tabernacle, and those who dwell in heaven” (v. 6)
“ For a time and times and half a time ” (v. 25) Time = 1 year Times = 2 years ½ Time = 6 months = 3.5 x 360 = 1,260 prophetic years	“He was given authority to continue for forty-two months ” (v. 5). 42 x 30 days = 1,260 prophetic years
“the same horn was making war against the saints, and prevailing against them ” (v. 21) “He shall... persecute the saints of the Most High ” (v. 25)	“It was granted to him to make war with the saints and to overcome them . And authority was given him over every tribe, tongue, and nation” (v. 7).

“The beast” that comes up from the sea in Revelation 13 therefore must be a symbol for Papal Rome during its 1,260-year reign (from 538AD – 1798AD) when it blasphemed God through its religious claims and persecuted His saints through the civil power. The fact that this beast looks identical to the dragon of Revelation 12 is an indication that this is a kingdom built on the principles of its father Satan – for it bears his image.

(Rev 13:3-4, 8 NKJ) ³ And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. ⁴ So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who *is* like the beast? Who is able to make war with him?" ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

This prophecy seems to indicate that this beast (the Papacy) would receive a deadly wound that would later be healed and then the whole world whose names have not been written in the Book of Life will “marvel,” “follow,” and “worship” the beast.

The Image of the Beast

Before we can continue to examine the scarlet beast, we must first examine the prophecy of the lamb-like beast who creates an “image to the beast.”

The second half of the prophecy of Revelation 13 has some interesting things for us to consider. First, another beast rises from the earth (v. 11). This beast “exercises all the authority of the first beast in his presence” (v. 12) which tells us he acts independently of the sea beast but with the same spiritual and civil authority. He will cause the earth “to worship the first beast, whose deadly wound was healed” (v. 14). Clearly, this second beast is the catalyst for restoring the worship of the first beast (the Papacy) after its wounding. But he does something very interesting – he tells “those who dwell on the earth to make an “image to the beast” who was wounded by the sword and lived” (v. 14).

Later the prophecy tells us he will “give breath to the image of the beast” (v. 15). This implies that there will be another beast or kingdom, made in the image of the first beast (the

Papacy) that now has breath or life and exists contemporaneously alongside the earth beast and the sea beast. It would stand to reason that any image of a seven-headed beast with ten horns would also have seven heads and ten horns – and yet not be the sea beast itself.

This opens up the possibility that the scarlet beast of Revelation 17 could be a different kingdom or “beast” than the sea beast, and could yet appear nearly identical to it. The prophecy of Revelation 13:11-18 implies that a new kingdom (or beast) will be formed in the image of “the beast” – the name given to the sea beast of Revelation 13. This kingdom will run upon the same principles “the beast” used during its 1,260-year reign – deception, force and coercion – only it will be a distinct kingdom from the sea beast of Revelation 13. The scarlet-colored beast of Revelation 17 may be this “image of the beast” and yet not the Papacy itself, but a kingdom patterned after the government of the Papacy.

A Kingdom in the “Image of the Beast”

In order to understand what the “image of the beast” is, we first need to understand the nature of the sea beast and how it was formed.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of “heresy.” (*Great Controversy p. 443*)

This tells us that the Papacy of the Middle-Ages was a kingdom in which the church controlled the civil powers of Europe. The prophecy of Revelation 13 tells us that another power (the lamb-like beast) is going to setup a kingdom in the “image of the beast” – a

kingdom in which the church will once again control the state. A kingdom or beast formed in the “image of the beast” will exercise the same authority as “the beast” – both religious and civil authority, yet this kingdom will be distinct from “the beast” of the Middle Ages.

Additional Questions

There are some lingering questions that could be asked about some of the prophecies we have been examining regarding seven-headed beasts. It seems strange that the sea beast, or “the beast” described in Revelation 13:1-10 could be mortally wounded when only one of its heads was struck with a sword. Why couldn’t it live on, being controlled by the remaining six heads? Why does it perish when “one of his heads” was mortally wounded? If the whole kingdom or beast perishes when one particular head is stuck, perhaps that particular head represents the whole kingdom by itself, and each of the other heads represent previous or successive kingdom. Perhaps the head that receives the deadly wound is the head with ten horns and ten crowns which pinpoints the Papacy as the kingdom that is wounded.

The Scarlet Beast

Having examined the dragon and the other beasts in Revelation that have seven heads and ten horns as well as the image of the beast, we now have a background that will aid us in examining the scarlet beast.

One question we have not yet considered is what is the chronology of this passage? What time in earth’s history does John see the vision of the woman riding the beast? The chapter is introduced with these words.

(Rev 17:1 NKJ) Then one of the seven angels who had the seven bowls came and talked with me, saying to me¹, "Come, I will show you the judgment of the great harlot who sits on many waters... ³ So he carried me away in the Spirit into the wilderness. And I saw a

woman sitting on a scarlet beast *which was* full of names of blasphemy, having seven heads and ten horns.

First, we notice that it is one of the angels who had one of the bowls of judgment who came to John, which may imply we are dealing with the very last moments of earth’s history. Next, we notice that John is carried away in the Spirit into the wilderness to be shown the judgment of the great harlot, again implying that John is viewing BABYLON’s final moments. In fact, the angel is most likely the one who poured the seventh bowl upon BABYLON executing final judgment upon it.

When the seventh angel poured out his bowl into the air, there was a great earthquake and “the great city was divided into three parts... and great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath” (Rev 16:17-19). There must still be something God wants us to understand about what comprises Babylon. Why does it divide into three parts? What are the three parts? For what sins is it judged? The answers to these questions seem to be addressed by the angel in Revelation 17.

We have already identified the harlot as the Papacy – and from the vision, it appears that the Papacy has regained world-wide supremacy, riding and controlling the scarlet beast. We know that once “the beast” of Revelation 13 is wounded, that the “lamb-like beast” sometime later will exercise all the authority of the first beast “in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed” (Rev 13:12). This implies that it is the lamb-like beast that restores the power and authority of the “the beast,” hence, the vision must be after the first beast’s power has been restored and “all who dwell on the earth” are once again “worship[ing] him” (Rev 13:3). All of this points us to the conclusion that when John sees the scarlet beast with the harlot riding atop, he is viewing the final moments of

human history, when the Papacy's deadly wound has been healed and all the world is wondering after "the beast" (Rev 13:3). But even as John marvels at the vision he just beheld, the angel promises to explain it to him.

(Rev 17:7-11 NKJ) ⁷ But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. ⁸ "The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is¹.

In verse 8, the angel begins to unravel the mystery of the scarlet beast. First, he says "The beast that you saw (an obvious reference to the scarlet beast that John just saw in the last moments of human history) was (existed in the past), and is not (does not currently exist), and will ascend out of the bottomless pit (i.e. it will resurrect in the future from the grave (Rom 10:7 relates the word *abussos* or bottomless pit to the grave) be healed of its deadly wound) and go to perdition (future)."

The angel seems to imply that this end-time scarlet beast that John saw existed in the past. This scarlet beast most closely resembles the sea beast of Revelation 13. But if the scarlet beast is a symbol of the Papacy, then why is the harlot introduced in Revelation 17 as symbolizing the Papacy? This would mean that the harlot (the Papacy) rides and reigns over the scarlet beast (the Papacy) which makes no sense. But what if the angel is speaking more generally and not specifically?

What if the angel is not saying that the scarlet beast is the sea beast (the Papacy) – but instead saying that the scarlet beast is the "image" of a beast that existed before, being a union of church and state? This end-time kingdom you

beheld (the scarlet beast, a union of church and state) existed in the past as the Papacy, also a union of church and state. That beast currently "is not", but "will ascend out of the bottomless pit and go to perdition." If that is the case, then comparing Revelation 13:3, 8 the revival of the sea beast to the description we find in Revelation 17:8 – we find a perfect match.

The Sea Beast	The Beast that was
"I saw one of his heads as if it had been mortally wounded... " (v. 3)	"The beast that you saw was and is not... " (v. 8)
"and his deadly wound was healed... " (v. 3)	"and will ascend out of the bottomless pit and go to perdition" (v. 8)
"And all the world marveled and followed the beast... (v. 3)	" And those who dwell on the earth will marvel " (v. 8)
" All who dwell on the earth will worship him, whose names have not been written in the Book of Life (v. 8)	" And those who dwell on the earth will marvel, whose names are not written in the Book of Life (v. 8).

The parallels are very clear and striking. Both of these passages seem to describe the same future event. The prophecy of Revelation 13 indicates that the Papacy will receive a deadly wound and recover from it in the future, upon which it will hold universal sway and all whose names are not written in the Book of Life will marvel, follow and worship the beast. Revelation 17 seems to be telling the exact

same story. “The beast that you saw (the scarlet beast – a union of church and state), was (existed in the past as the Papacy – which was also a union of church and state) and is not (currently does not exist) ...” but in the future it “will ascend from the bottomless pit (or the grave)”, healing the deadly wound. Then “those who dwell on the earth will marvel... when they see the beast that was, and is not, yet is.”

III. The Seven Heads

Examining the seven heads, we find more chronological language to unpack.

⁹ "Here *is* the mind which has wisdom: The seven heads are seven mountains on which the woman sits. ¹⁰ "There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must continue a short time. ¹¹ "And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

The angel tells us the seven heads are seven mountains on which the woman sits or rules. As we have seen previously, the Bible uses heads to describe kings and kingdoms (Isa 7:8-9). The bible also describes nations symbolically as mountains.

(Dan 2:35, 44 NKJ) And the stone that struck the image became a great mountain and filled the whole earth... ⁴⁴ "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed...

(Jer 51:24-25) ²⁴ "And I will repay Babylon And all the inhabitants of Chaldea For all the evil they have done In Zion in your sight," says the LORD. ²⁵ "Behold, I *am* against you, O destroying mountain, Who destroys all the earth," says the LORD. "And I will stretch out My hand against you, Roll you down from the rocks, And make you a burnt mountain.

The angel goes about to explain the meaning of these symbols to us.

(Rev 17:9, 10 NAS) ^a"Here is the mind which has wisdom. The ^bseven heads are seven mountains on which the woman sits, ¹⁰ and they are seven ^akings..."

Seven heads = seven mountains = seven kings

The angel is telling us that there are seven kingdoms represented by seven heads or seven mountains which represent seven kings or kingdoms.

(Rev 17:10) ¹⁰ Five have fallen, one is, *and* the other has not yet come. And when he comes, he must continue a short time. ¹¹ "And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

The angel intends us to understand a succession of kingdoms. At present (whenever that is), five kingdoms have fallen, one is (is currently reigning), and the other has not yet come (but will in the future, but only for a short time). This makes a total of seven kingdoms. And the beast that was, and is not, is himself also the eighth, and is (one) of the seven, and is going to perdition.

If we gather all the temporal language of the angel from verse 8-11 a very revealing chart emerges (read across) that unfolds the mystery of the seven kingdoms (heads) and their succession. (See the following page.)

Past	Present	Future	Details
v. 8 “The beast that you saw was”	“and is not ”	“and will ascend out of the bottomless pit ”	“and go to perdition. ” [And the world will marvel...]
“when they see the beast that was”	“and is not, ”	“and yet is ”	
v. 10 “Five have fallen”	“one is ”	“the other has not yet come ”	“he must continue a short time ”
v. 11 “And the beast that was”	“and is not ”	“ is himself also the eighth, and is of the seven ”	“and is going to perdition ”

What we learn from the angel follows:

1. Five heads or kingdoms have fallen
2. One head is currently reigning (the 6th)
3. The other (the 7th head) has not come yet, but only reigns a short time
4. The beast that “was”, and currently “is not” is himself the eighth in the succession and is going to perdition.

This passage presents us with a succession of eight total kingdoms, of which the eighth is a resurrected form of one of the previous kingdoms. The first instance of nations being spoken of as beasts in prophecy is in Daniel 7, with the first beast representing Babylon. This is followed by three other kingdoms – Persia, Greece and Rome (in two phases), then the

judgment. But the book of Revelation seems to add to this picture by introducing several other beasts. First, the sea beast is introduced as having absorbed the lion (Babylon), the bear (Persia) and the leopard (Greece). Also, the dragon has given it its power, seat and authority and it does all that the little horn of Daniel 7 does (see the table on page 10.) Therefore, the sea beast must be the fifth in the succession beginning with 1. Babylon 2. Persia 3. Greece 4. Imperial Rome and 5. Papal Rome. But there are two more beasts brought to light in the book of Revelation. 6. The beast that arises from the bottomless pit in Revelation 11 and 7. The earth beast who tells the whole world to make an image to the beast.

A complete study of Revelation 11 and 13 are beyond the scope of this paper. The author would refer the reader to two chapters in the book *The Great Controversy*. Chapter 15 of this book entitled *The Bible and the French Revolution* offers an excellent exposition of Revelation 11 which identifies the beast from the bottomless pit with atheistic France which dealt the deadly wound to the Papacy. The same book in chapter 25 entitled *God's Law Imutable* also offers a wonderful exposition of Revelation 13b and identifies the lamb-like beast with the United States of America. This chapter also highlights that the “image of the beast” will be formed by the United States when the churches of this country demand a union of church and state, allowing the religious powers of this country to control the civil power for their own ends. In this way, a similar form of government will be formed in this country as existed in the middle ages, which will be an “image of the beast.”

Thus, we might fill in the gaps in the chart in this way.

1 st head	Lion – Babylon
2 nd head	Bear – Medo-Persia
3 rd head	Leopard – Greece
4 th head	Dragon – Imperial Rome
5 th head	Sea Beast – Middle Age Papacy
6 th head	Beast from the Bottomless Pit – Atheistic France that wounded “the beast”
7 th head	Lamb-like Beast – United States that forms the “image of the beast”
8 th head	Harlot (Papacy) Riding the Scarlet Beast (The Image of the Beast) – Revived Papacy

Summary of the Seven Heads

The scarlet-beast of Revelation 17 is the “image of the beast” brought to life by the lamb-like beast of Revelation 13. Both beasts (the sea beast and the scarlet beast) represent the adulterous union of God’s church with the state. The sea beast of Revelation 13 represents this union during the dark ages of Papal supremacy reigning over the kings of Europe. The scarlet- beast, or “image of the beast” represents this union during the final hours of earth’s history, when the earth beast ‘make an image to the beast who was wounded by the sword and lived.’ Both beasts are represented as a modeled mixture, an amalgamation of things that should not be mixed. This portion of history is represented in Daniel 2 as the feet of iron (Rome) and potter’s clay (the church). It is represented in Daniel 7 as the little horn (Papacy) reigning upon the head of the fourth beast among the ten horns (The Kingdoms of Christendom). Revelation 17 depicts the same unlawful, illicit union between God’s professed people (Both Protestant and Papal) and the kings of the earth at the end of time. But it is the Papacy who ultimately holds the reins in the person of “the woman whom you saw... which reigns over the kings of the earth” (Revelation 17:18).

IV. The Ten Horns

(Rev 17:12-17 NKJ) ¹² "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. ¹³ "These are of one mind, and they will give their power and authority to the beast. ¹⁴ "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful." ¹⁵ Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. ¹⁶ "And the ten horns which you saw on¹ the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. ¹⁷ "For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.

Below is a summary of the attributes of these ten kings brought to view in these verses. We will examine each of these attributes to discover the identity of these kings.

1. They are 10 kings
2. They expect to receive a kingdom
3. They have not yet received it
4. They receive authority with the beast
5. They are of one mind
6. They give their authority to the beast
7. They make war with the Lamb
8. They will hate the harlot, make her desolate, naked and burn her

The Number Ten in Scripture

The number ten is used symbolically to represent totality or completeness. It is first used in Genesis 24:10 and there indicates that Abraham’s servant had stewardship of *all* his master’s possession. Notice how the use of Hebrew parallelism confirms this notion.

(Gen 24:10 NKJ) ¹⁰ Then the servant took ten of his master's camels and departed, for all his master's goods *were in* his hand.

The Ten Commandments express God's complete will for His people. When God's people return a *tenth* of their income, they recognize that *all* they possess belongs to God and that they are mere stewards. Jesus also refers to totality of His kingdom using the same language, which we will find is not without significance.

(Mat 25:1 NKJ) "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

(Luk 19:12-13 NKJ) ¹² Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.
¹³ "So he called ten of his servants, delivered to them ten minas¹, and said to them, 'Do business till I come.'

Thus, while the possibility exists that the text is speaking of ten literal kings, this symbolic understanding of the number ten also leaves open the possibility that these 'ten horns' might represent the totality of a particular group or kingdom.

Crownless Kings With A Kingdom

Horns are often symbols of power in the Bible, and we are simply told these horns are kings. Interestingly in Revelation 13:1 we are told that these ten horns have crowns, but later in Revelation 17 they have no crowns. Should we assume that these horns on the head of the sea beast bear some connection with the horns on the head of the scarlet beast? Or should we assume they are completely different symbols for different powers? We will return to this question later.

We are also told that these kings "have received no kingdom as yet" (Rev 17:12). For the

moment, kings without crowns and without a kingdom is certainly an interesting concept. What kind of kings have no kingdom? What kind of kings have no crowns?

It is clear that in the Bible, crowns are a symbol of reign and dominion (Jer 13:18; 2 Ch 23:11). In the New Testament, there are two words for crown. The first is *stephanos*. This word depicts the victor's crown, the crown of life, the blessedness God's servants have received by faith and will receive in reality through their connection with Christ. In one sense, believers have received it now by faith, but in another they are still waiting for it.

The English word 'crown' is used many times in the New Testament (NKJ), most often the underlying Greek word is *stephanos*. This word depicts the victor's crown (1 Cor 9:25), the crown of life (Rev 2:10) and the hope of victory God's servants have received by faith (Rev 3:11) and will receive in reality through their connection with Christ in the future (2 Tim 4:8; Jam 1:12; 1 Pet 5:4).

By contrast there are only three other uses of 'crown' in the New Testament which originate from another Greek word – *diadema*. Its meaning seems to be connected with present kingly rule. While the *stephanos* promised to believers depicts both a 'now and not yet' reality, the *diadema* depicts present reign (Rev 12:3, 13:1; 19:12).

The diadem of present rule is worn by the seven-headed dragon in Revelation 12:3, which seems to highlight that Satan is the present ruler of this world (John 12:3; 14:30; 16:8-11; Lk 4:5-6). Diadems are also worn by the horns of the sea beast in Revelation 13:1, which there symbolize the Christian monarchs of Europe during the 1,260-year period of persecution.

Jesus Himself first wore the *stephanos* that secured Him future victory, assured us of eternal life and forever established Him as King of Kings and Lord of Lords.

(Mat 27:29 NKJ) ²⁹ When they had twisted a crown (*stephanos*) of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"

Ever since His ascension to His Father, Christ has been seated at the right hand "until I make Your enemies Your footstool" (Ps 110:1). Even now Christ is patiently waiting the declaration of His Father when "the kingdoms of this world... become the kingdoms of our Lord and of His Christ" (Rev 11:15). This is the moment just before Christ returns with the armies of heaven with the title "KING OF KINGS AND LORD OF LORDS" upon his thigh, no longer wearing the *stephanos* of promised victory, but the *diadema* of present rule.

(Rev 19:11-12 NKJ) ¹¹ Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes were like a flame of fire, and on His head were many crowns (*diademata*).

Thus, the ten horns, which are kings, apparently have no crowns and thus are not presenting ruling. Could it be that these ten horns depict a different kind of king and a different kind of kingdom?

No Kingdom As Yet

The Bible gives an apparently puzzling description of these ten kings –they have "received no kingdom (singular) as yet." What kingdom is there that has gladly been shared among two kings much less ten? Even in the time of Babylon, when the kingdoms of Media and Persia united to overthrow her, after some time, one of them eventually ascended to supremacy (Daniel 7:5, 8:3, and 8:20).

Jesus Himself said, "Every kingdom divided against itself is brought to desolation, and every

city or house divided against itself will not stand" (Matt 12:25-26).

What kind of earthly kings would they be if they are without a kingdom? Ten kings, each invested with authority and power, yet not a single earthly kingdom among them? Perhaps this explains why they are not wearing crowns. But the phrase "they have received no kingdom as yet" implies that they expect to receive a kingdom at some point in the future.

Waiting For A Kingdom

The Bible indicates that there is a group waiting to receive a kingdom – believers. Believers are told that they "are receiving a kingdom" (Heb 12:28), we "must through many tribulations enter the kingdom of God" (Acts 14:22), that we are "heirs of the kingdom which He promised to those who love Him" (Jam 2:5), and not to fear, "...for it is your Father's good pleasure to give you the kingdom" (Lk 12:32).

From these passages and others, it is clear that God's people are waiting for a kingdom, but have not received it yet. Is it possible that these ten kings represent a particular group of God's professed people on earth?

Are Believers Kings?

The book of Revelation, when speaking of believers, speaks of them as kings. Christ has "made us kings and priests to His God and Father" (Rev 1:5). Christ has "made us kings and priests to our God: And we shall reign on the earth" (Rev 5:10). Jesus also told his disciples that they would "sit on twelve thrones, judging the twelve tribes of Israel" (Matt 19:28) and Revelation foretells when John "saw thrones, and they sat on them, and judgment was committed to them... And they lived and reigned with Christ for a thousand years" (Rev 20:4). Clearly then, believers expect to receive a kingdom, and to sit on thrones and live and reign with Christ. But they have not yet received this kingdom.

Ten Kings, One Kingdom

So far, the evidence is mounting that these ten kings may be believers. Does the Bible refer to the totality of believers using the number ten in other passages?

It is interesting to note that as Jesus was ending His discussion of the signs of the end and of His second coming, He says, “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom” (Matt 25:1). It is also significant that as Jesus speaks of His church waiting for His return, he refers to them as “the kingdom (singular) of heaven” and says they would be compared to “ten virgins” – indicating the totality of his church. Also, in another passage Jesus says, “A certain nobleman went into a far country to receive for himself a kingdom and return. So He called ten of His servants, delivered to them ten minas, and said to them, ‘Do business till I come’” (Lk 19:12-13). This passage also mentioned the kingdom that Christ is going to receive, that will also be given to the saints (Dan 7:27) upon His return and describes His church with similar language, as comprising “ten servants.”

Where Are the Daughters?

Revelation 17 reveals a harlot who has corrupted the whole earth. She has a name written on her forehead, “BABYLON, THE MOTHER OF HARLOTS”, implying that as the mother she has daughters. But where are her daughters in this passage? There doesn’t seem to be any other feminine figures mentioned in the passage.

In the message to the church of Thyatira (Rev 2:20-23) there is a woman mentioned who performs the same work as the harlot of Revelation 17. The following chart compares the actions of this woman Jezebel in the church of Thyatira with the harlot mentioned in Revelation 17.

Jezebel of Thyatira Revelation 2	The Harlot Revelation 17
²⁰ you allow that woman Jezebel , who calls herself a prophetess, to <i>2 Kings 9:22 speaks of the harlotries of Jezebel</i>	⁵ And on her forehead a name <i>was</i> written: MYSTERY, BABYLON THE GREAT
²⁰ teach and seduce My servants to commit sexual immorality	⁵ THE MOTHER OF HARLOTS
²⁰ and eat things sacrificed to idols.	⁵ AND OF THE ABOMINATIONS OF THE EARTH.
²² I will cast her into a sickbed, and those who commit adultery with her into great tribulation”	² "with whom the kings of the earth committed fornication
²³ I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts.” <i>The implication of the language in this passage is that the children of Jezebel are the churches.</i>	

These two passages are clearly parallel and both have their background in Ezekiel 23 where Samaria and Jerusalem are there spoken of as harlots because they had forsaken trust in God and instead committed fornication with the nations around them for protection and learned to worship their idols and their gods.

From the evidence we have examined so far, the churches of today seem to fit the description of the ten horns. Also, it is not without significance that the Roman church calls herself the 'Mother Church' and styles the Protestant churches as 'her children'. Evidence seems to be mounting that the ten horns could represent the daughter churches of Protestantism.

They Are of One Mind

Revelation 17 reveals that the ten horns "are of one mind, and they will give their power and authority to the beast" (Rev 17:13) for God has put it into their hearts to fulfill His purpose, "to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled" (Rev 17:17).

Interestingly, there are many passages in the Bible where the people of God are exhorted to be of one mind (Phil 1:27; 2:1-2; 1). Both Peter and Paul often admonish believers to be of one mind and to let 'this mind (singular) be in you, which was also in Christ Jesus. (Phil 2:5). "That you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ" (Rom 15:6). "Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you" (2 Cor 13:11). "Finally, all *of you* be of one mind, having compassion for one another" (1 Pet 3:8).

There are many other scriptures that don't use the phrase 'one mind' but have the same meaning, both in the old and new testaments. Some of them include: (1 Ch 12:38, Jer 32:39, Eze 11:19, Acts 4:32, Rom 12:16, 1 Cor 1:10, 1 Cor 2:16, 1 Pet 4:1).

But while these ten horns are depicted as having one mind, it is not the mind of Christ, for they are found making war with the Lamb.

(Rev 17:14 NKJ) ¹⁴ "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of

kings; and those *who* are with Him *are* called, chosen, and faithful."

But those that are with the Lamb are depicted as 'called, chosen and faithful' in contrast to these powers that have proved themselves unfaithful.

It is obvious that the ten horns, while having one mind, do not possess the mind of Christ, for they are found warring against Him and those who are with Him *v. 14*. The ecumenical movement, the call from the Roman Church to its daughters to come home, and the move to relegate contradictory points of doctrine to the background while uniting on common points of faith are all fulfilling prophecy in bringing the entire Protestant world to the singleness of mind where they will willingly give their kingdom, their power and authority to the beast. They will unite with the harlot in committing adultery with the kings of the earth and will form an image to the beast that was wounded yet lived.

They Give Their Kingdom, Power and Authority Away

The specifications of the prophecy indicate that these horns will give their kingdom, power and authority to the beast and will in turn receive authority with the beast for one hour. The kingdom, power and authority they give away are in fact the kingdom and power and authority that has been given and promised to them by God. It is God's kingdom, power and authority, but He has shared it with them, yet they sell their birthright for a pot of earthly lentils.

There are several verses that affirm that God's people have been given a kingdom, power and authority. "I bestow upon you a kingdom" (Lk 22:29). "Then He called His twelve disciples together and gave them power and authority..." (Lk 9:1-2). "But you will receive power when the Holy Spirit has come upon you..." (Acts 1:8).

The prophecy says they will give their kingdom, power and authority to the beast in Revelation 17:13 and 17. But who is ‘the beast’? The immediate context is given below.

(Rev 17:11-13 NKJ) ¹¹ "And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition. ¹² "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast. ¹³ "These are of one mind, and they will give their power and authority to the beast.

As we have seen from a previous chart, the angel becomes very specific in his chronological language. Five kingdoms have fallen in the past. One kingdom is currently reigning (whenever that is). Another is coming, but will only reign a short time. The eighth however is “the beast that was, and is not.” We have posited that the five that have fallen are 1. Babylon 2. Medo-Persia 3. Greece 4. Imperial Rome and 5. Papal Rome. “The beast” that was (in the past), and is not (currently) is the eighth in this succession and is going to perdition. This means it can only be one of the previous five kingdoms the angel is talking about. Neither Babylon, Medo-Persia, Greece nor Imperial Rome are prophesied in the Scriptures as rising again. Only the Papacy has been prophesied to be healed from its deadly wound. Thus “the beast” that was, and is not can only refer to the sea beast, or as it is titled throughout the rest of the book of Revelation as simply “the beast.” This means the ten horns, or the daughter churches of the Papacy, will create a kingdom on earth in which they rule over the civil powers of the earth (the kings of the earth) and use them to enforce their agenda – and then they will give their kingdom, power and authority to “the beast” – the power representing the Papacy throughout the book of Revelation. This is how the harlot ends up controlling the scarlet beast in this kingdom’s final form.

Has this taken place yet? Has Protestantism given its kingdom, power and authority to the beast? No. Protestant America has not yet formed an image to the beast. But the Protestant churches of today have been heeding the call to return to their Mother. In 2017, the 500th year anniversary of the opening of the Protestant reformation, nearly all of the churches of Protestantism have declared the reformation is over and have extended an ecumenical hand in returning to communion with the Catholic church. Many of these churches promised not to celebrate ‘division’ anymore and planted trees representing their respective churches together with the Roman Catholic Church at the Luther Garden in Wittenberg. Lutherans, Methodists, Anglicans, Orthodox and even Waldensian churches have made joint statements of faith, participated in ecumenical worship services and communion with Catholics. The way has been prepared by the work of Vatican II and the ecumenical councils and inter-denominational dialogues that have been taking place for nearly 60 years.

The Protestant churches of today have not yet given their kingdom, power and authority to the beast as yet, but as the course of history moves forward toward the great final conflict, they will push for the union of church and state in order to secure their power and authority over the people. They will petition the civil government of the United States to enforce their doctrines with the sword of the state, thus creating an image to (of) the beast. The United States will be foremost in doing this, and cause the rest of the world to follow suit (Rev 13). This union of church and state will result in the persecution of God’s people. In this way, the ten horns will be found warring against the Lamb and *those who are with Him*.

If we have rightly understood what the Bible is saying, corporate *Christendom* is on a collision course with apostasy and will, as did Esau, sell their birthright and inheritance for an earthly pot of lentils. They will say together with other rebels, “where is the promise of His coming?”

(2 Pet 3:4) Where and when will Christ return to establish His kingdom? He may never come, and how can we be sure that He didn't intend for us to setup His kingdom here on earth?" Yet they do not understand that God's kingdom is setup 'without hands', without human help (Dan 2:34, 45).

They Will War Against The Lamb

The prophecy states that "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called (*kletos*), chosen (*eklekto*), and faithful (*pistis*)" (Rev 17:14). This verse implies that the ten horns are being contrasted with those who are faithful to the Lamb. Perhaps this is why the Bible through Peter and Paul encourage believers to be "more diligent to make your call (*kletos*) and election (*eklekto*) sure," (2 Pet 1:10) and to "examine yourselves as to whether you are in the faith (*pistis*)" (2 Cor 13:5), lest you be found fighting against God.

These Will Hate The Harlot

(Rev 17:14, 16 NKJ) ¹⁴ "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings... ¹⁶ "And the ten horns which you saw on¹ the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.

The moment when the ten horns make war with the lamb is revealed later in the book of Revelation in these words, and it is interesting to note all the players involved.

(Rev 19:19-20 NKJ) ¹⁹ And I saw **the beast**, **the kings of the earth**, and their armies, gathered together to make war against Him who sat on the horse and against His army. ²⁰ Then **the beast** was captured, and with him **the false prophet** who worked signs in his presence, by which he deceived those who received the mark of the beast and those

who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

It is interesting to note that all the players we have seen in Revelation 17 seems to be here at the last moments of human history.

1. **The Beast** – the title given to the sea beast of Revelation 13 which is also depicted by a harlot in Revelation 17.
2. **The Kings of the Earth** – who committed fornication with the harlot and make up the civil powers, or the scarlet beast.
3. **The False Prophet** – the Protestant world in apostasy that forms a government where the church controls the state through deception symbolized by the ten horns (daughter churches of Protestantism) upon the head (symbolizing control) of the scarlet beast (the kings of the earth).

The Judgment of the Harlot

In the end, when Protestant Christianity (the ten horns) sees they have been deceived and misled by the Papacy (the harlot) and they will turn upon her in rage to destroy her.

Could this happen to corporate Christianity today? Could Christianity be deceived into believing a lie and following an earthly kingdom and the commandments of men rather than seeking the Kingdom of God and faithfulness to His commandments? Revelation 13 clearly sets forth that by great signs and wonders the whole world will be deceived, coerced or forced on pain of death to give allegiance to the beast instead of to God (Rev 13:13-14).

Revelation 16:12-14 also tells us that the work of Satan and his angels in deceiving the whole world will not only include 'worldlings' who

haven't heard or known the gospel or Christ, but also mainstream Christianity. For the unclean spirits come out of the mouth of the Dragon (Satan), the beast (the Papacy), the false prophet (Apostate Protestantism). This is why God calls His people to come out of Babylon, because He does not want them to perish in her because of her sins (Rev 18:2-5).

But if after He has sent messengers and warnings and has spoken of the coming deception, and we reject, ignore or delay acting upon the warnings, He has no more recourse than to allow us to believe a lie.

(2Th 2:11-12 NKJ) ¹¹ And for this reason God will send them strong delusion, that they should believe the lie, ¹² that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

In the end, when they realize they have been deceived by a false religious power seeking to draw the whole world under its power and influence, they will indeed hate the harlot woman who has been seducing the kings of the earth to commit spiritual fornication with her against the God of heaven, and the words of Revelation 17:16 will be fulfilled and these ten horns will turn upon those who deceived them and destroy her.

(Rev 17:16 NKJ) ¹⁶ "And the ten horns which you saw on¹ the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.

The City That Reigns

(Rev 17:15, 18 NKJ) ¹⁵ Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues... ¹⁸ "And the woman whom you saw is that great city which reigns over the kings of the earth."

Conclusions

In conclusion, we have argued for the following view:

1. **The Harlot** is a symbol for the Papacy. A religious power that is no longer faithful to God, but has committed adultery with the kings of the earth, joining herself together with them in illicit union while learning their idolatrous practices. She is also engaged in shedding the blood of those who want to remain faithful to God.
2. **The Scarlet Beast** is a union of church and state. It is not brought about by the Papacy, nor is it the Papacy. It is brought about by the lamb-like beast that speaks like a dragon and tells those who dwell on the earth to form "an image to the beast" – or a form of government in the image of the sea beast. The lamb-like beast "exercises all the authority of the first beast" (exercising both ecclesiastical and temporal power) and does so "in his presence" (in the beast's presence).
3. **The Seven Heads** are seven kings or kingdoms that rule in succession. Since the imagery of beasts as kingdoms begins in Daniel, we begin with Babylon.

1. **Babylon**
2. **Medo-Persia**
3. **Greece**
4. **Imperial Rome**
5. **Papal Rome** (five have fallen)
6. **Atheism** (one is)
7. **Apostate Protestantism** (short time)
8. **The Papacy** (healed of its wound)

Apostate Protestantism is symbolized by the lamb-like beast who gives breath to the image of the beast. When he comes, he must continue a short time.

4. **The Ten Horns** symbolize the daughter churches of the harlot. An apostate Protestantism that has given breath to the “image of the beast” – a system of government patterned after “the beast” in which the church controls the state.

V. Can This Possibly Be True??

If our exposition of this prophecy is accurate, the implications are profound. The prophecy predicts that nearly the entire Christian world, both Catholic and Protestant, along with all the kings of the earth and every nation will be deceived and will be found fighting against the Jesus Christ and His saints when He returns. But God does not reveal things to come simply to doom men to a predetermined outcome. He sends His prophetic message through men and women to warn nations, tribes, tongues and peoples of what is coming, so they can turn from their evil ways, and turn to Him with all their hearts and find mercy and salvation.

How could this message be true? Is it really possible that Satan will deceive nearly the whole world? How could this conclusion be correct? There is one question we could ask that could answer this important question.

Does the Bible indicate that the end of time will be a time for the whole world to be converted to God in faithfulness, or does it predict that the whole world will be found in apostasy and be deceived by our enemy? As much as we may not like the conclusion, we need to examine it carefully from the Word of God to see if it is true or not, and then align ourselves with the truth. God’s Word holds the witness of multiple writers and prophecies that can weigh in on this conclusion.

The Prophecy of Revelation 13:1-10

The prophecy of Revelation 13 seems to answer this question clearly.

(Rev 13:3-4, 8 NKJ) ³ And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. ⁴ So they worshiped the dragon who gave authority to the beast; and they worshiped the beast... ⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

This prophecy indicates that when the beast’s deadly wound is healed, “all the world” will marvel and follow the beast. And as they worship the beast, they will be worshipping the dragon. “All who dwell on the earth will worship him.” Even if we were ignorant of what the symbols in the prophecy meant, we could not ignore the fact that it points to a worldwide apostasy from the worship of the true God to the worship of a substitute.

The Prophecy of Revelation 13:11-18

(Rev 13:11, 14-17 NKJ) ¹¹ Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon... ¹⁴ And he deceives those¹ who dwell on the earth by those signs which he was granted to do in the sight of the beast... ¹⁵ and cause as many as would not worship the image of the beast to be killed. ¹⁶ He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, ¹⁷ and that no one may buy or sell except one who has the mark or¹ the name of the beast, or the number of his name.

The prophecy of the lamb-like beast appears to have a Christ-like innocence, but ends up speaking like the dragon (Satan) as he deceives the whole world and tries to force the whole world to worship the image of the beast or be killed. He causes all to receive a mark, so that no one can buy or sell who doesn’t have this mark.

Clearly he deceives “those who dwell on the earth” and uses force, coercion and pain of death to implement the worship of the image of the beast.

Again, even if we had no idea what these symbols or images represented, we can clearly see that the Bible is clearly predicting a massive worldwide deception, in which the whole world will be deceived or forced to worship something other than the God of heaven and to submit to this earthly power’s authority or risk not being able to feed their families.

Matthew 24:4-31

Jesus was asked by His disciples what would be the sign of His coming and of the end of the age. His response is recorded in Matthew 24.

(Mat 24:4-5, 9-14, 23-27 NKJ) ⁴ And Jesus answered and said to them: "Take heed that no one deceives you. ⁵ "For many will come in My name, saying, 'I am the Christ,' and will deceive many... ⁹ "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. ¹⁰ "And then many will be offended, will betray one another, and will hate one another. ¹¹ "Then many false prophets will rise up and deceive many. ¹² "And because lawlessness will abound, the love of many will grow cold. ¹³ "But he who endures to the end shall be saved. ¹⁴ "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come... ²³ "Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it*. ²⁴ "For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. ²⁵ "See, I have told you beforehand. ²⁶ "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, *He is* in the inner rooms!' do not believe *it*. ²⁷ "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

This passage highlights a number of things. Four times Jesus warns His church to beware of deception, false prophets and false Christs. It is interesting to note that the Earth Beast of Revelation 13:11-18 is called “The False Prophet” elsewhere (Rev 19:20) in the book of Revelation. It also highlights the fact that believers will be delivered up to tribulation and death and be hated by all nations. This picture of the end-times seems to harmonize with what we have read from other passages. The world at the end of time is destined for deception.

2 Thessalonians 2:3-12

(2Th 2:3-12 NKJ) ³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin¹ is revealed, the son of perdition, ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God¹ in the temple of God, showing himself that he is God... ⁷ For the mystery of lawlessness is already at work; only He¹ who now restrains *will do so* until He² is taken out of the way. ⁸ And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. ⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. ¹¹ And for this reason God will send them strong delusion, that they should believe the lie, ¹² that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

This passage speaks of things that will take place before the second coming of Jesus Christ (see vs 1-2). It begins by saying that the second coming will not come unless the “falling away comes first, and the man of sin is revealed, the son of perdition.” The Greek word translated “falling away” is *apostasia*, from which we get our word apostasy. This means before the

second coming, the Spirit of God revealed to Paul that a great apostasy would come first.

“The man of sin” will also be revealed before the second coming, who is going to perdition. It is interesting to note that “the beast that was, and is not” is also going to perdition. The coming of the “man of sin” or the “lawless one” will be according to the working of Satan, with all power, signs and lying wonders. This is exactly what we have found in the prophecies we have been examining. The Dragon (Satan) gave its power to the beast. The lamb-like beast uses signs and wonders to deceive those that dwell on the earth. It is clear that all of these passages support the overarching conclusion that the end of this world’s history will be a time when the whole world will be deceived and as a result will be in apostasy and found fighting against the Lamb and His people.

God’s Final Message of Mercy

But God is “not willing that any should perish but that all should come to repentance” (2 Pet 3:9). This is why He gives an extraordinary appeal to the inhabitants of earth right after the message of Revelation 17. This message will be given with a loud voice and pierce the darkness and the deception that has fallen upon billions if they are willing to receive it.

(Rev 18:1-5 NKJ) After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. ² And he cried mightily¹ with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³ "For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." ⁴ And I heard another voice from heaven saying, "Come

out of her, my people, lest you share in her sins, and lest you receive of her plagues.

⁵ "For her sins have reached¹ to heaven, and God has remembered her iniquities.

The warning is simple:

1. Babylon (this apostate religious power and her allies) are fallen. She is no longer controlled by the Spirit of God, but rather has become the habitation of demons (see also 1 Tim 4:1).
2. All nations have drunk of the wine of her fornication, or unfaithfulness. And the kings of the earth have committed fornication with her and have departed from faithfulness to God.

But the burden on God’s heart is summed up in these words, “Come out of her [Babylon], my people, lest you share in her sins, and lest you receive of her plagues.” God has people who are faithful to Him, who are inhabitants of the wrong city. God does not want them to perish with the city that is destined for destruction. In fact, the Spirit of God and the New Jerusalem (the bride) both issue the same invitation to any and all who will receive it.

(Rev 22:17 NKJ) ¹⁷ And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

God offers forgiveness, freedom and eternal life to all who will put their trust in Him and turn to Him for salvation. He doesn’t want any to perish, but desires that all come to repentance that they may be saved.

Is it possible for a citizen of Babylon to become a citizen of the New Jerusalem? How does someone do this? First, we must not harden our hearts to the Spirit’s call. We must believe what the Word of God tells us. We must respond to the invitation.

God does not call us out so that we may not be destroyed unless it is possible by His grace to make such a choice. We can overcome the dragon and his deceptions by the blood of the Lamb and by the word of our testimony, not loving our lives even to the point of death (Rev 12:11). That is by receiving Christ's sacrifice for the forgiveness of our sins (the blood of the lamb), by telling others how God has had mercy on us and repeating the gospel invitation (the word of our testimony). We are also called to be faithful to God and His commandments even unto death – then He will give us the crown of life (Rev 14:12; Rev 2:10).

A Harlot in a Doomed City

The Old Testament book of Joshua tells the story of God bringing His covenant people into the promised land (Canaan). Just before they entered Canaan, they kept a Passover – (Josh 5:10) which was a reminder that the blood of a lamb had secured their freedom from Egypt, and God would pardon and forgive their sins through the coming Messiah and His sacrifice.

God also gave them careful instructions on how faithfulness to His laws would ensure their victory over their enemies and would secure themselves the blessings of God in their new home (Josh 1:2-9). Both of these points are also found in the book of Revelation and are reminders for us today on the brink of the Heavenly Canaan.

(Rev 1:5-6 NKJ) ...from Jesus Christ... who loved us and washed¹ us from our sins in His own blood, ⁶ and has made us kings¹ and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

(Rev 22:14 NKJ) ¹⁴ Blessed *are* those who do His commandments¹, that they may have the right to the tree of life, and may enter through the gates into the city.

When we accept Jesus Christ and His sacrifice on our behalf, we are forgiven of all our sins, and we are made kings and priests with Him!! This means Christ's victory over sin and the grave is our victory, and we are seated with Him in heavenly places as kings on His Throne (Eph 1:20-21; Rev 1:6). It also means as priests, we have been given a commission to mediate between God and sinful man – and by telling them what He has done for us, we invite others into this saving relationship. God also calls us to remain faithful to His commandments through faith in Him. God's Spirit dwelling in us is the only way that His commandments may be kept in us (Rom 8:4; Ezek 36:25-27). Only through the Holy Spirit in our lives are we transformed from rebels to faithful sons and daughters of God.

But the story of the Israelites conquering Canaan doesn't end here. The first major city that had to fall before they could take possession of Canaan was one of the greatest cities of Canaan – Jericho. This city was doomed for destruction (Josh 6:17). God had given special instructions that no man, woman or child was to remain alive (Josh 6:21).

But there was a harlot, Rahab, a citizen of Jericho who heard what God had done for His people in delivering them from Egyptian bondage, and how He had dried up the waters of the Red Sea and destroyed the army of Pharaoh (Josh 2:8-11). She knew that their God was the God of heaven and earth and that He would surely perform His word to give them the promised land. So, when the spies came to her seeking refuge, she showed them kindness and hid them, sending the king's servants away to "chase" the spies on the road to the Jordan.

Then she asked the spies, "...swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, "and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from

death. (Josh 2:12-13)." The spies told her to bind a scarlet thread in her window as a sign to them and to gather her whole family inside her home during the upcoming siege. The scarlet thread marked her home in much the same way the blood of the lamb marked the doorposts of the Israelites in Egypt. Then she gathered all her family together in her home. She and her whole household put their faith and trust in the mercy of God to deliver them from a city destined to destruction. Israel marched around the city for seven days and God brought the walls of the city down Himself. Jericho and all its citizens were overthrown except Rahab the harlot and her household. The story concludes with these words:

(Jos 6:25 NKJ) ²⁵ And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

God's mercy is upon all who call upon Him and put their trust in His mercy. He delivers even harlots who come to Him seeking His mercy and forgiveness. All who choose may leave their old country behind and say clearly that they seek a better country, "A heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them" (Heb 11:16).

Each of us may pass from being a citizen of Babylon to being a citizen of the New Jerusalem. We also may dwell among the citizen of God's everlasting kingdom just as Rahab the harlot dwelt among the Israelites after the overthrow of Jericho. And having found mercy and salvation through faith in Jesus Christ, we must also reecho the call to others that the Spirit and the Bride (the New Jerusalem) make to all –

(Rev 22:17 NKJ) "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

(Rev 22:20-21 NKJ) ²⁰ He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

²¹ The grace of our Lord Jesus Christ *be* with you all¹. Amen.

Appendix

Questions and Notes

1. Do the horns on the sea beast represent the same entity as the horns on the scarlet beast?

The horns on the sea beast represent the Christian nations of Europe at a time when those nations had monarchs. The crowns represent the monarchy of those powers, leaving the possibility that the horns themselves represent their Christian nature.

The horns on the scarlet beast are without crowns. As we have seen, a careful exegesis of the passage and all the characteristics of the horns point to Christian powers – which at the time of the end speak to their power and authority, but without kingly power in themselves. They expect to receive a kingdom, but have not yet received it.

2. What is the significance of “A blasphemous name” on the head of the sea beast (Rev 13:1) vs. The scarlet beast that is “full of names of blasphemy” (Rev 17:3)

It is interesting to note that the sea beast of Revelation 13 has a blasphemous name on its heads. It is a singular name. During the dark ages, there was only one church that was speaking blasphemously of God and His name (Rev 13:4,5; Dan 7:8, 20) – that power was the Papacy.

But at the end of time, the daughter churches have formed this image to the beast and are speaking like a dragon and causing all who would not receive the mark of the beast to be killed. In this way the scarlet beast or kingdom is full of names of blasphemy because it is ruled by numerous apostate churches.

Relevant EGW Quotations

The Harlot

“The woman (Babylon) of Revelation 17 is described as “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.” Says the prophet: “I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.” Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared “drunken with the blood of the saints” as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with “the kings of the earth.” It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.” *Great Controversy* p. 382 par. 2

The Ten Horns

“What is it that gives its kingdom to this power? Protestantism, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” *Letter 232, Nov 10, 1899 to J. H. Kellogg* (See *Appendix* for the more context)

The Beast

"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13 -- the papacy. *Great Controversy*, p. 445 par. 2

The Image To The Beast

The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. *Great Controversy*, p. 445 par. 2

**Excerpt from Letter 232, 1899
to J. H. Kellogg**

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

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."

What is it that gives its kingdom to this power? Protestantism, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a

dragon. It is moved by a power from beneath.

"And after these things," John writes, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 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 the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Revelation 18:1-4.] This is the message Satan would have silenced.

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Verses 6-8.] Shall this message be considered an inferior matter? [14LtMs, Lt 232, 1899, par. 20-24]