

Revelation 17 Study by Joanna de Bruyn

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1. Synopsis

Revelation 17 reveals to us the details regarding the image of the beast formed by the lamb like beast of Revelation 13 (America) to cause the world to indirectly worship the sea beast of Revelation 13 (Papal Rome) by worshipping and surrendering their power to the image of the beast. The image of the beast is mostly an ideology of unity for the sake of peace, prosperity and security, that finds its origins in the antichrist and had previously found its expression in papal Rome. However, the ideology finds its expression at the end of time most clearly in the United Nations which was formed by an alliance between American apostate protestant organisations (persuaded by Catholic Social Teaching) and the American government for the purpose of achieving a Millennium of Peace.

2. Primary Purpose of Revelation

This verse pertains to all the book of Revelation and needs to be kept in mind throughout the study of any chapter: Rev 1:1 “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John”

- To reveal Jesus Christ
- To reveal those things which happen to God’s servants in the future. While it provides detail about the difficulties and persecutions, it is to primarily give God’s servants the certainty of:
 - Having grace and peace
 - The faithfulness of Jesus Christ
 - The resurrection
 - Jesus as the Prince of the kings of the earth (therefore nothing can happen without His permission)
 - Being loved
 - Being washed from our sins in His blood
 - Being made kings and priests unto God
 - Glory and dominion being given to God
 - The second coming of Christ
 - The fact that God not only began all things, but will end all things (Rev 1:4-8)
- To reveal the final battle to either finally eradicate God’s image in man, through the antichrist and its image, or to permanently restore the image of God in man.

3. Primary Purpose of Revelation 17

To expand on the information given in Revelation 13 regarding the Image of the beast: how it is formed, the method of operating and its relationship to the antichrist power and other earthly powers. This is to ensure that God’s people are able to ‘pass the test’ of the image of the beast so they follow the Lamb rather than the Image of the Beast. For Ellen White wrote,

“The Lord has shown me clearly that the **image of the beast** will be formed **before probation closes; for it is to be the great test for the people of God**, by which their eternal destiny will be decided.” {2SM 80.4, emphasis mine}

Whilst as Seventh-day Adventists we have been on alert regarding the Sunday-law, we have not been equally alert to the formation of the Image of the Beast. Yet this is the great test. Compromise on accepting the image of the beast will lay the foundation for accepting the Sunday-law. Thus, God in His mercy, gives us a clear description in Revelation 17 by which we can identify the image of the beast.

4. Principles of Prophecy Interpretation

Ultimately all prophecy reveals the battle between Jesus Christ and His enemy (the antichrist – the one who wants to take His position (Isaiah 14:13)). These ‘secret’ things are revealed to His prophets (Amos 3:7) so that they could “understand what shall befall [their] people in the latter days” (Daniel 10:14). Its purpose is to (2 Peter 1:19)

- Give us confidence in the word of God
- Lead to Christ (the day star / morning star – Revelation 22:16) arising / springing up in our hearts

These concepts are repeated throughout prophecy and provide consistency of interpretation so that it is easier to understand (these rules are taken from the most notable of the books of prophecy – Daniel and Revelation):

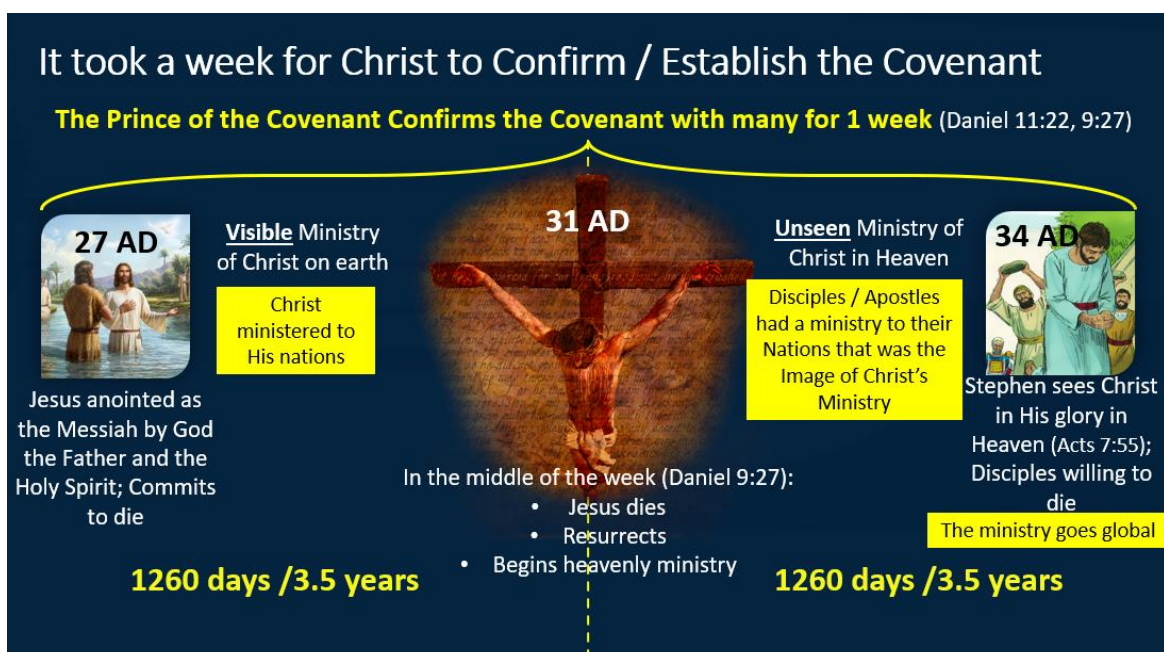
- Beast = Kingdom / Nation (1 beast = 1 Kingdom) e.g. Daniel 7, Daniel 8, Revelation 12, Revelation 13 (and I believe this is the same for Revelation 17 due to rules of consistency)
- Horn = Kings / Rulers of that one kingdom / nation (also seen in Daniel 8, Rev 12,13 and I believe Rev 17)
- The vision is contemporaneous to the time of when given e.g. Daniel 7 starts at Babylon, Daniel 8 at Medo-Persia and never goes backward in time.
- There is one power and philosophy after Greece that goes through to the end = History identifies Rome
- Expanding prophetic explanation e.g. Daniel 2 is expanded on in Daniel 7, which is expanded on in Daniel 8, which is expanded on in 9, and all this are expanded on in Daniel 11-12
- Geographically everything that pertains to the prophecies concerning the powers involved moves from east to west or more westward through the course of time (Just like Jesus received His kingdom from east to west Matt 24:27) and never goes back east.
- Frequently, there is an attempt on Satan's part to replicate Jesus Christ throughout history and this is revealed in the prophecies

5. End-Time Prophecy Reveals the Antichrist's Attempt to Replicate Christ's Ministry

A. Christ's Ministry Took a Prophetic Week to Establish

While Jesus was on earth, after His anointing at the Jordan, He ministered primarily to His nation (the lost sheep of the house of Israel, Matt 15:24). After His death and resurrection, Jesus entered into the unseen phase of His ministry: the work of the heavenly sanctuary. His disciples followed in His footsteps. They were first anointed and then they ministered to the Jews. When Stephen looked up into heaven, he beheld the glory of Jesus Christ. However, at that moment, the glory / character of Jesus Christ had been formed in the church, and the apostles willingly laid down their lives (starting with Stephen), even declaring similar words to Jesus "Lord, lay not this sin to their charge" (Acts 7:60). The church experienced an enormous blow at the point, and would have (like when Jesus was in the tomb), seemed defeated. However, from there the church was 'resurrected' to take the gospel to the world, in the person of Paul and others. From the anointing, to the focus of the ministry, to the 'death and resurrection' of the church, the last portion of the prophetic week was an image of the ministry of Christ's ministry on this earth, but Christ was seen in the form of His representatives (see Figure 1).

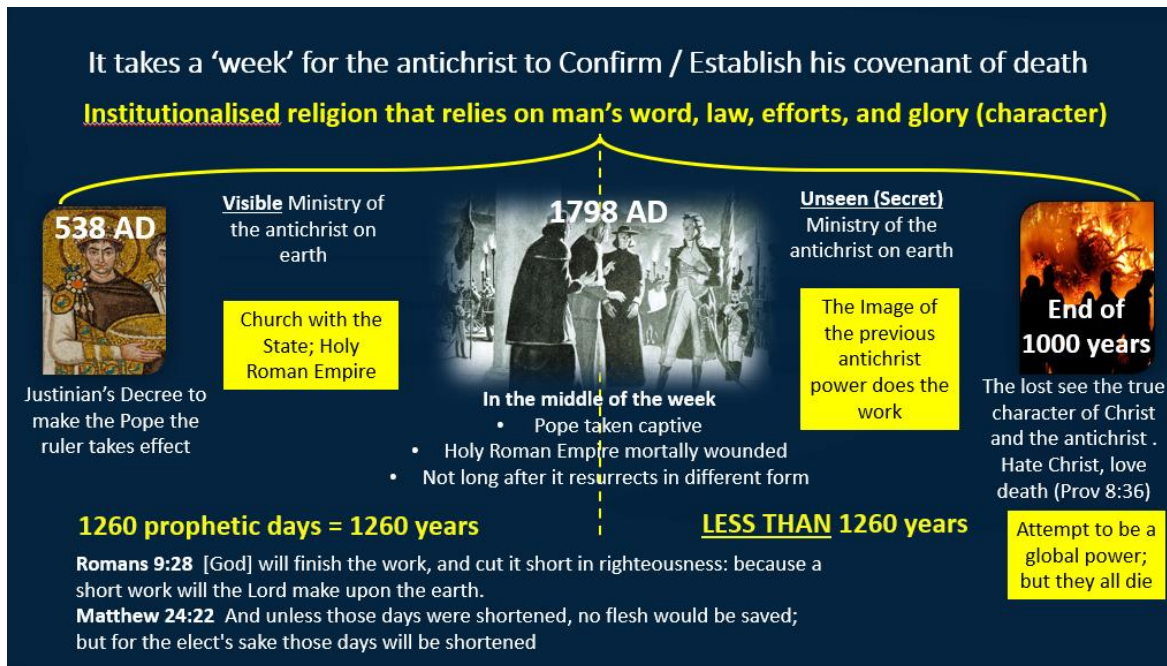
Figure 1. The week of Jesus Christ to confirm the covenant of life



B. The Antichrist Ministry Attempts to Copy Christ's Week

If you include the millennium where Satan is bound to this earth, Satan would have had a 1260 years + another 1260 years since 538 AD if the world was to go on to 2058 AD. We are repeatedly told however that the Lord will cut the time short, and Satan knows His time is short (Rom 9:28, Mat 24:22). He does not quite get that second 1260 in its fullness. However, the importance of this understanding is not so much the time-frame, but rather the nature of the antichrist's work: it is **unseen**, like the heavenly ministry of Christ. Thus, towards the end of the first 1260 years, the promulgation of secret societies whose agenda is largely to spread the doctrines of the antichrist. Hence the image of the beast in Revelation 13 doing the work of the beast, and not the beast itself doing the work. **Whilst we need to understand the beast in order to understand the image, it is to the image we must look for the final work of the antichrist.**

Figure 2. The week of antichrist to confirm the covenant of death



While the preamble to the American Declaration of Independence advocates for no pope and no king, the reality is that much of the American Declaration of Independence and even the French Declaration of Human Rights finds its origins in Catholic Social Teaching. Therefore, even though the French inflicted a 'blow' to the pope during the late 1700s, the social teaching of it was maintained in France and promulgated in America. Even though America started with a Protestant mindset, it soon became a mouth piece of Catholicism (see [Table 1.](#))

According to many historians, the principal author of the Declaration of Independence, Thomas Jefferson, was heavily influenced by St. Robert Bellarmine (1542-1621), an Italian Jesuit and a cardinal of the Catholic Church. According to these historians, Jefferson borrowed the thoughts and the word of Bellarmine.

See: <https://spiritofcecilia.com/2020/06/01/did-bellarmino-whisper-to-jefferson/>;
<https://theimaginativeconservative.org/2020/08/catholic-declaration-independence-bradley-birzer.html>;
<https://www.iwp.edu/articles/2017/12/11/the-legacy-of-the-french-revolution-rousseau-general-will-and-the-reign-of-terror/>

With a guise of democracy, America established a system of governance where the populace voluntarily hand their individual wills over to the enlightened few. Now, instead of the people seeing that their choices, rights and freedoms were stripped from them by despotic leaders, they were lulled into a false assumption that the leaders were actuated by high and righteous aspirations to bring good to society. What instead has transpired is that a system or ideology was formed in the heart of 'democracy' that is about promoting the ideology of the Roman beast that the forefathers had thought to escape from. Moreover, for the sake of maintaining peace, unity amid (ungodly) diversity is the catchcry of the day so that dissenting voices are

quickly extinguished. I do not believe that the image of the beast was fully formed at this stage, but the ground work for the initial stages of the formation of the image of the beast was present.

Ellen White wrote,

“The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath; are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.” {GC88 448.4}

The image of the beast here is identified as being formed when the churches influence the secular powers to enforce religious duties. Enforcement of Sunday-keeping is the enforcement of the *worship* of the beast and his image (the image already being formed). She does not say that the image of the beast is not formed before the enforcement of Sunday law, in fact she says the opposite. Ellen White makes it clear that the image of the beast is formed before the Sunday law. She says that the state enforcing religious duties is the image of the beast.

We know that the religious duties that are going to be enforced (e.g. Sunday-keeping) originate in the heart of Roman Catholic doctrine. Sunday-keeping is the end point. However, there many other stepping stones along the way that, if taken, make Sunday-keeping a foregone conclusion. So, if we see Roman Catholic theology being legislated by governments, with the aid of the protestant denominations, then we know that the image of the beast has formed.

Table 1. Comparison between the two declarations and Catholic social teaching

Declaration / Principle	American & French Declarations	Catholic Social Teaching (CST)
Human Dignity	Both affirm inherent rights of individuals (life, liberty, etc.)	Core of CST: Every person is made in the image of God and has inviolable dignity
CST on human dignity: “We believe that every person is made in God’s image. We believe that every person has inherent dignity and every life is sacred. The innate dignity of each person is the foundation and inspiration of our vision for a just and compassionate world. We see the image of God in every person, no matter their circumstance.” (see: https://www.caritas.org.au/learn/cst-toolkit/dignity-of-the-human-person/). This theology of human dignity implies that natural good and the ‘image of God’ is sustained in a person independent of their relationship with the God of the Bible (also termed natural law).		
Rights and Freedoms	Both documents defend liberty, equality, and property	CST supports human rights: life, education, work, participation, religious freedom
CST understanding of human rights: “if, in such circumstances, for the sake of the common good (and this is the only legitimate reason), human law may or even should tolerate evil, it may not and should not approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare which every legislator is bound to desire and defend to the best of his ability.” (see: https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_20061888_libertas.html)		
Common Good / Social Order	French Declaration emphasizes general will and social cooperation	CST emphasizes the common good as essential to society
Participation and Responsibility	Government should reflect the will of the people (both declarations) – this requires submission to the	CST calls for participation in society and governance

Declaration / Principle	American & French Declarations	Catholic Social Teaching (CST)
	will of the leaders who are elected based on a majority	
Justice and the Rule of Law	Rule of law should replace arbitrary power	CST upholds justice, legal fairness, and protection of the vulnerable
Source of Rights	Rights are self-evident (U.S.) or come from “nature” and “reason” (France)	Rights are given by natural law
View of Religion	U.S. affirms Creator; France was more secular or even anti-clerical during Revolution	CST affirms religious truth and sees faith as essential to public life
Individualism vs. Community	Focuses heavily on individual liberty and autonomy; but it is still subjected to laws that are determined by elected leaders	CST stresses both individual dignity and the importance of family, community, solidarity
View of the State	State protects rights through consent (social contract) (‘republican’ rule might have elections by the people, thus the rule is by consent, but the laws may not be something you consent to)	The state is a servant of the common good and must respect natural law and divine order
Revolution and Authority	Both declarations arose from revolutionary rejection of existing regimes	CST allows for revolutions where the rule is tyrannical

In light of my theory that the United Nations is the most clearest manifestation of the image of the beast (and is the beast of Revelation 17), it is a well-understood fact that the United Nations Universal Declaration of Human Rights (UNUDHR) is based on the French Declaration of Human Rights. To commemorate just how closely these two documents are associated, the United Nations declaration was signed in France (<https://onu.delegfrance.org/70-Years-of-the-Universal-Declaration-of-Human-Rights>). The UNUDHR is additionally the basis of all human rights in all nations and organisations in the world. In fact the SDA church in a statement listed under beliefs on their website state that it “comes from the best and highest part of the human heart” (<https://gc.adventist.org/official-statements/50th-anniversary-of-the-universal-declaration-of-human-rights/>).

6. Context of Revelation 17 – Defining the Pre-Millennial War (Revelation 12-22)

Revelation 17-19 in particular are a whole and help unpack or expand upon Revelation 12-16. What we are introduced to in the chapters between 12 and 22 are two women: one who is a whore and makes war with the Lamb and the other who is a bride and marries (or becomes one with) the Lamb. At the centre of the drama is the Lamb of God.

With the establishment of Satan’s kingdom or ‘ministry’ on the earth in the antichrist power, we see a shift in the earthly powers he uses and the focus of the war.

- Satan starts with a broad-scale attack on all those who say they are Christians (i.e. the church) in Revelation 12;
- He then shifts to those who are willing to sacrifice for Christ (the saints) (Revelation 13:7);
- Then his war is directed most fully at the Lamb of God (Rev 14:4,10; Rev 15:3; 17:14).
- In chapter 17, there is a transition from recognising that Jesus Christ is more than the Lamb of God, but is also Lord of lords and King of Kings (Rev 17:14)

- The additional focus of Jesus being the Lamb *as well as* the King of kings and Lord of Lords continues on into Rev 19: 7-9,11-16 saying that the “Lord God omnipotent reigneth” (Rev 19:6)
- The shift in focus of the war also reflects the change in what the group of people that will most represent Christ at the end of time are like:
 - Not just the church of Revelation 12
 - Not just the saints of the first half of Revelation 13
 - But those who follow the Lamb (Rev 14: 4) where ever He goes and become so much like the Lamb that they are able to become one with Him (Rev 19;7-9).
 - They:
 - Are undefiled and without guile (Rev 14:4-5)
 - Are able to overcome all 4 points of attack: the beast, his image, his mark and his number (Rev 15:2) by the blood of the Lamb and by the testimony and faith of Jesus (Rev 12:11, 17; Rev 14:12). That testimony and faith lead not only to keeping the law (Rev 12:17; 14:12), but by also keeping the word of prophecy (Rev 19:10).
 - Can sing the song of victory over physical and spiritual captivity (Rev 15:3-4)
 - Are called the chosen and faithful (Rev 17:14)
 - Are prophets and saints (Rev 18:24)
 - Are the Lamb’s wife (Rev 19:7)
- You will note in [Table 2](#) on the following pages that less is introduced (highlighted in yellow) and more is expanded on (highlighted in green) with each subsequent chapter between Revelation 12-19, and then there is more information introduced from chapters 20-22. More detail is provided in the following table, but as a quick overview, each chapter builds on the next in these ways:
 - Chapter 13 explains / expands on the last portion of chapter 12 more fully;
 - Chapter 14 expands on the mark introduced in chapter 13 more fully;
 - Chapters 15-16 expands on the wrath introduced in chapter 14 more fully
 - Chapter 17 expands on the image of the beast introduced in chapter 13 and the threefold union introduced in chapter 16 and much more. It is a crucial chapter for understanding the last half of the book of Revelation (Revelation 12 onwards). Thus Revelation 17 cannot be fully understood without taking into account all that has been written in Revelation 12 onwards.
 - Chapter 18 expands on the three angels’ messages in chapter 14 and continues on from the work of chapter 17 in expanding on the previous chapters. It is most helpful to understanding Revelation 17.
 - Chapter 19 expands on the final plague mentioned in Revelation 16.
 - Chapters 20-22 does not expand on previous chapters, but rather introduces the conclusion of everything.

(see [Table 2](#) for further comparison)

Table 2. Summaries of the Chapters in which Revelation 17 Sits in the Context Of

Revelation 12 The Overview of the War

The war of the dragon (antichrist/Satan) against Michael / Christ (Rev 12:7-9) is articulated and how that war entered this earth.

It begins with pagan Rome (Rev 12:4-5), ends with papal Rome (Rev 12: 6, 14-17) and the **introduction of the place of a new power (the earth)** that would receive the true church (Rev 12:16). It helps the church by swallowing the flood (people) that were cast out of the dragon's mouth (Rev 12:16).

Introduces the 7-headed, 10-horned red dragon/beast with crowns upon the heads which represents Satan (directly and indirectly) Pagan Rome and the beginnings of Papal Rome (Rev 12:3,5-6,13-17)

Expands on a time-frame introduced in Rev 11: 3 that spoke of persecuting God's two witnesses (Law and the Prophets) by applying the same time-frame to persecution directed at the Christian church (Rev 12:13): 1260 (Rev 12:6), time, time, half a time (Rev 12:14).

The following chapters of Revelation expand further on this battle. It shows the means of victory of Jesus Christ and God's people.

The focus of the war in Rev 12 = Pagan Rome, then Papal Rome wars with the Christian church (Rev 12:13).

Table continues on the next page

Revelation 13 – Antichrist Vs the Saints

Expands on Revelation 12 by revealing Papal Rome's role in fulfilling the antichrist agenda and the influence on God's people.

Shifts westwards from Papal Rome as the Kingdom (known as the Holy Roman Empire) (sea beast) to **expands on new power (the earth beast/lamb-like beast)** being established to support the Roman Catholic church's agenda (and consequently the antichrist agenda).

Expands on the dragon's war against God. This is revealed in the amalgamated sea beast with seven heads and ten horns and crowns upon the heads (Rev 13:1-2).

- The sea beast **speaks** great things and blasphemies (Rev 13:5)
- The sea beast is wounded, appears dead, but the wound is healed (Rev 13:3).
- A time-frame is given for how long it would have overt power for on this earth to directly make war with the saints: 42 months (Rev 13:5) – same period given in Rev 12 and Rev 11 as 1260 years.

The sea beast wars with the saints (Rev 13:7).

After receiving the flood of the dragon in Rev 12, the earth beast power arises to speak like a dragon (Rev 13:11). It exercises the power that the first (sea) beast used to exercise (Rev 13:12) – so this beast becomes a 'holy' state authority and behaves just like Rome used to behave, but it operates through its proxy-power.

It introduces a proxy-power of the earth beast: the image of a beast. Now it is no longer the beast that appears to rule, nor is it overtly the earth beast. Rather it is **the image of the beast** that **speaks**, enforcing laws that relate to both religious and civil aspects of society (Rev 13:15-17).

It introduces the conditions of the formation of the image of the beast

- The earth beast speaks like a dragon (Rev 13:11): blasphemous, as if God; against God, His name, His tabernacle and His followers, deceives the world (Rev 12:7-9, Rev 13:5-6)
- The earth beast exercises the power of the first beast (Rev 13:12): Others will ask, "Who is like

Revelation 17 – Antichrist Vs the Saints and the Lamb (to be unpacked further in this document)

Expands on the three-fold union of Revelation 16:13

Expands on the image of the beast of Revelation 13:13-17

Expands on the method of the lamb-like beast obtaining the power to breath life into the image of the beast in Revelation 13: 11-15

Expands on the resurrected Roman power from Revelation 13:3

Expands on the dragon power from Revelation 12:3

Expands on those powers who are deceived into making an image to the beast (Rev 13:14)

Expands on those who have accepted the beast, the image, the mark and the number of his name (Rev 15:2)

Expands on a little on the wrath / plagues of God which is introduced in Revelation 14 and expanded on greatly in Revelation 16

Introduces the reason for the Lamb's victory is that he is Lord of lords and King of kings (Rev 17:14)

The beast that ascends from the bottomless pit wars with the Lamb and the Saints (Rev 17:8,14)

him and who is able to make war with him”, will make war with the God’s people, and over all kindreds, tongue and nations (Rev 13:7) - The earth beast does great wonders with the world and the sea beast looking on (giving their approval). (Rev 13:13-14). The wonder that is of great significance is the one where fire comes down from heaven which deceives all the earth into forming the image of the beast (Rev 13:14). - o The lamb-like earth beast, unlike the priests of Baal in Elijah’s time, is able to make fire come down from out of heaven (Rev 13:12-13). While there are other times in the Bible that fire was reigned down from heaven, in all these incidences it is where God sent down the fire as a sign of acceptance and approval. There is only one time that wicked men attempted to call down fire from heaven and that is on Mount Carmel. They were not able to do what Elijah did then, but the earth beast is able to do something that somewhat resembles it at the end of time - It alone has the ability to breathe life into this image (Rev 13:15) Rev 17 introduces a mark of the beast enforced by the image of the beast (Rev 13:15-16). This mark is linked to the worship of the first beast through the worship of the image of the beast (Rev 13:12,15). It impacts the ability to buy and sell. It introduces the number of the beast (666) (Rev 13:17-18) <i>The war shifts after Revelation 13. The image of the beast, with the breath of the lamb-like beast in it, wars with the Lamb and those who follow the lamb (the saints).</i> The shift to the war on the Lamb becomes increasingly apparent through the remainder of Revelation (post Revelation 13).	
	<i>**Note the change in who is ‘leading’ the war**</i>
Revelation 14 – Antichrist Vs the Lamb & Saints Expands on the character of those who will follow the Lamb, and are numbered (Rev 14:1-5,12-13) Vs those who are against the Lamb and receive the Mark and thus	Revelation 18 – The Lamb & Saints Vs the antichrist

are tormented in the Lamb's presence (Revelation 14:9-11) Expands on the Mark of the Beast mentioned in Revelation 13 and expands on a threefold heavenly message (first introduced to the Laodecian church) sent via the mouth of those who have no guile (Rev 14:5) to call all men to follow the Lamb as they do. They: - Call for mankind to fear and give glory to the creator God (Rev 14:6-7) - Warn of the fall of the counterfeit doctrine and system of the antichrist; and thus warns of a false system of worship (Rev 14:8) - Warn of the outcome of accepting the beast, its image, and mark as opposed to the Lamb, His image and His seal. Introduces the name Babylon. (Rev 14:8) Babylon is used to refer to the same power that was the sea beast. However, Revelation 17 makes it clear that Babylon is the harlot woman (church), no longer the Holy Roman Empire. Introduces the wrath / plagues of God (Rev 14: 10-11,18-20) Introduces the second coming and the final harvest (Rev 14:14-16) <i>The beast (also referred to as Babylon) and the image of the beast war with the Lamb and those that follow the Lamb and have been remade in the Lamb's image (Rev 14:1-5, 9).</i>	Expands on the conditions under which the 3 angels' messages will be proclaimed at the end of time, Expands on those who supported the image of the beast and Babylon Expands on the wrath of God / plagues <i>The Lamb (the bridegroom) and the saints (the bride) (Rev 18:23) war with Babylon and the kings, that receive power as kings one hour with the beast that ascends out of the bottomless pit and give their power and strength unto that beast (Rev 17:12-13, 3,9)</i>
Note the change in who is 'leading' the war	
Revelation 15-16 – God (and Lamb) Vs the Antichrist; Antichrist Vs God (and Lamb) Expands on those who have overcome the Beast, its image, its mark, the number of its name. And expands on the song they sing (Rev 15:2-4) and the context of their victory: the revelation of what is in the tabernacle of the testimony (Rev 15:5): the ten commandments, the manna (health laws) and the rod of Aaron (the power and authority of God which rests in His word).	Revelation 19 – The Lamb Vs the Antichrist Expands on the final plague Expands on those who have overcome and are ready to meet the Lamb Expands on why Jesus is the King of kings and Lord of lords.

Expands on the wrath of God / the plagues: that it will be seven plagues and what those plagues will entail (Rev 15:8-16:21). The sixth plague and seventh plagues entail symbolic spiritual language (Rev 15:13) and thus the nature of the sixth and seventh plague is to be taken as being symbolic of something other than the literal Euphrates and the literal Babylon.

God (inclusive of the Lamb) wars against those who worship the beast and image and receive the mark or number of the name, but the antichrist tries one more time to battle against the Lord in the battle of Armageddon. Revelation 17 to 19 help to track that transition from the antichrist warring with God and His people to God warring against the antichrist.

The Lamb / Faithful and True / The Word of God / King of kings and Lord of lords wars with the antichrist.

Revelation 20-22 – Conclusion of the War

The war concludes with the victory of God and the Lamb and those who are written in the Lamb's book of life (Rev 21:22, Rev 22:1, Rev 21:27)

Introduces the millennium

Introduces the battle of Gog and Magog

Introduces the new heaven, new earth and new Jerusalem with the river of life

Expands a little bit further on those who are on God's side and those that are not on God's side

A. The War with the Lamb

To war with the Lamb is to war with the ideology or logic of the Lamb. It is helpful in understanding and recognising the antichrist spirit when we understand what it wars against. Below is not a full comprehensive list of verses that help us understand everything there is to know about the ideology of the Lamb, but it helps to identify many aspects.

- John 1:29: Takes away the sin of the world
- Acts 8:32-33: Happy to not defend self, willingly be humiliated, and to have no legacy on this earth, in this world
- 1 Peter 1:19-25:
 - o Has no spot or blemish,
 - o Causes others to have their faith and trust in God alone,
 - o Leads others to obedience to the truth,
 - o Leads to pure-hearted brotherly love (true unity),
 - o Leads to being born again not of corruptible seed,
 - o Reminds us that all flesh and human glory will fade like grass, and
 - o Reinforces that only the word of God endures forever.
- Revelation 5:4-6: The only one who is able to open the book of prophecy, and help us understand the truths for this time
- Revelation 5:9-10: Redeems us to be kings and priests to reign over the (restored) earth
- Revelation 6:16: Sits on the throne and pours out His wrath against sin
- Revelation 14:4: He is the leader of all those who are redeemed
- Revelation 17:14: He is the King of kings and Lord of lords.
- Revelation 21:22-23: He is the temple, and the light
- Revelation 21: 27: Being in the Lamb's book of life determines whether we can enter the city of God.

So only those that reflect the same life as the Lamb will be in heaven. Those that war against any or all of the above characteristics will find their place with the antichrist.

7. The Battle Ground is The Image

The question for us all to decide is this: Which image do we want formed in us individually and in our church – the Image of the Lamb or the Image of the Beast.

A. Image of the Beast in Spirit of Prophecy

“The Lord has shown me clearly that the **image of the beast** will be formed **before probation closes; for it is to be the great test for the people of God**, by which their eternal destiny will be decided.” {2SM 80.4, emphasis mine}

“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...**” {Mar 191.1, emphasis mine}

“The professed Protestant world **will form a confederacy with the man of sin**, and the church and the world will be in **corrupt harmony**. **Here the great crisis is coming upon the world.** (Ellen G. White, “Our Present Danger,” Sermon given at the General Conference, March 24, 1891; in *1888 Materials*, p. 901, emphasis mine)

“**But the Jews were obstinate. Their own ideas and customs and practices were their idols.** Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! **They formed a confederacy** to stand by the old traditions.” (Ellen G. White, “Peril in Trusting in the Wisdom of Men,” Manuscript 55, 1890; in *1888 Materials*, p. 840)

“After the [1st angles] message of warning was given, **a confederacy was formed that would not receive the message.** They kept themselves barricaded, fearing that if they should evidence that they did receive light there was a trapdoor ready to let them through into some dangerous pit.... Thus have the nominal churches dealt with the message from heaven.” (Ellen G. White, “Light in God’s Word,” MS 37, 1890; in *1888 Materials*, p. 826)

In the Great Controversy (1888) p. 442 (paragraph 2) to p. 444 (paragraph 2) Ellen White makes the following points.

- The United States of America is the lamb-like beast that calls for the nations to make an image to the beast.
- The image of the beast has the characteristics of the papacy
 - o Corrupted church
 - o Departed from the simplicity of the gospel
 - o Accepting heathen rights and customs
 - o Lost the Spirit and power of God
 - o Controls the consciences of people through the support of secular power
 - o Church that controlled the power of the state and used the state to punish heresy
- “In order for the United States to form an image of the beast, the religious power must so control the civil government” {GC88 443.2}
- “Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience.” {GC88 443.3}
- “**Apostasy in the church will prepare the way for the image to the beast**” {GC88 443.4}

Protestant churches had already started uniting in Ellen White’s day by putting aside their differences. She wrote,

“Charles Beecher, in a sermon in the year 1846, declared that the ministry of “the evangelical Protestant denominations” is “not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. **Was not this the way things went with Rome?** Are we not living her life over again? And what do we see just ahead?—Another general council! A world’s convention! evangelical alliance, and universal creed!” When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.” {GC88 444.2}

Searching through Ellen White’s references to the Image of the Beast we can conclude:

1. The Image of the Beast will be formed *before* the Sunday law

2. The great test to God's remnant people is the Image of the Beast
3. The Image of the Beast is where apostate protestant America forms an alliance with state powers to ensure that the state enforces their dogmas
4. The Image of the Beast will look like Rome, but not be Rome

Therefore, it is so important that we understand and recognise the characteristics and ideologies of the Image of the Beast and reject them.

B. The Roman Beast in the Bible – Helping to Identify the Image of the Beast

The image of the beast must be in the likeness of the power of Daniel 2 which corresponds to the beast of Daniel 7,8, the final powers of Daniel 11, and the power of Revelation 13. The Beast attempts to replicate many of God's characteristics, but in an erroneous way. It is described in the following ways:

- Strong, crushes (like the golden calf was crushed in Exodus 30:36), subdues (which means weakens, makes fragile and enfeebles) and bruises (does wickedly / hurts) so that no other power can fight against it (Daniel 2:40, Daniel 7:7; Revelation 13:4)
- This power is fragile – could possibly break apart and doesn't appear to have what it takes to enforce its laws (Daniel 2: 42)
- It will attempt to create unity through co-mingling or making agreements (giving surety or pledges) / leagues between those who are of different faiths and nationalities (Daniel 2:43, 11:23). An example of the use of the equivalent word in Hebrews:
 - o Ezra 9:2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.
- Dreadful and fearful like a serpent (Daniel 7:7) (Hebrew equivalent word translated as serpent in Deut 32:24)
- Seeks to bring the remnant of God's people into submission (Daniel 7:7, 21,25) and particularly is interested in God's people first and foremost (Daniel 8:9, 24; Rev 13:7)
- It rules the world (Rev 13:7) in an altered / diverse way from the previous powers (Daniel 7:7,23-24), but is stronger than the previous powers (Daniel 7: 20)
- Seems little at first, but has the power to rule over nations (Daniel 7:8)
- Eyes like a man – is a reference to Genesis 3:5-7 – it takes what it desires in an attempt to be like God (Daniel 7:8)
- Speaks great things (Daniel 7:8) – it makes laws as if it is the great God itself (Ezra 5:8) (Daniel 7:25, 8:25; Rev 13:5-6) even seeking to attack heaven the Prince of Princes (Daniel 8:10, 25; Rev 13:1) by obscuring and undermining the heavenly ministry of Christ (Daniel 8:12, 11:22, 28,30-32,38; Rev 13:6)
- It shall have power for 1260 years (Daniel 7:25; Rev 13:5),
- Its power will ultimately come from another (Satanic) origin (Daniel 8:24, 11:38; Rev 13:4)
- Its prosperity is founded on transgression, lies (Daniel 8:12)
- He would use policy to deceive the nations and prosper (Daniel 8:25)
- His promise of peace (also means security, abundance, prosperity, quietness) would lead to the destruction and ruin of many, but particularly those who are considered the elders / leaders (the dual meaning of the word many). He will use the silver, gold and pleasant things to deceive people (Daniel 8:25, 11:24,34,38)
- Incorporate the philosophy of (Rev 13:2 – the Amalgamated Beast)
 - o Babylon – pride in its own achievement, salvation through own methods, unity of all nations sitting at the same table (Daniel 5:1), spiritualism;
 - o Medo-Persia – binding laws of men, pluralistic religious tolerance as long as ultimate homage was given to the King otherwise persecution is the outcome (Daniel 6);
 - o Greece – the idea that men naturally have within themselves the virtues of morality and thus through the right exercise of reason they could solve problems and experience pleasure (this is the basis of the natural law and the common good of Roman Catholic Theology)

(i) *Summary of the Image of the beast*

(Based on the above description of the Beast)

World-wide civil power that seemed somewhat insignificant at first, but because it had power given to it by Satan via America it is able to wield an influence over the nations like never seen before. It gains its power through creating leagues or unions with and between many nations and faiths using the false/dishonest promise of peace, security and prosperity as the lure particularly to the leaders of the world. It uses policies to deceive the world into accepting its ideological sovereignty. These policies become binding laws by the world's powers granting the image the ability to influence their laws. The laws incorporate the philosophies of Babylon, Medo-Persia, Greece and thus Rome which place themselves in opposition (as an antichrist) to the laws of Christ. While it might not be apparent at first, its fury will be most directed at those who do not submit to its ideology and thus its ideological sovereignty.

(ii) *Additional Information on the Image from Revelation 13:11-17*

It is formed when the Lamb-like beast (America) completes each of these:

- Starts speaking like a dragon (which is seen represented in the sea beast – see above)
- Exercises all the power of the sea beast: has to have global authority, power and influence over political and religious realms
- *Assists in the healing of the deadly wound of the sea beast/the Roman Catholic system (*I am extrapolating from Rev 13:12 that the causing the earth and them to dwell there-in to worship the first beast actually further heals the wound of the first beast so that it can further participate in international political affairs)
- Does a wonder to cause fire come down in the sight (approval) of men and the sight (approval) of the sea beast. Subsequent to causing the fire to come down, America is able to convince all them that dwell on the earth to make an image to the beast.
- America **then** has power to breathe life into the image of the beast.

The image of the beast

- Speaks and causes (implies coercion) those who would not worship the image of the beast to be killed (this can be destroyed figuratively e.g. silenced, damaged reputation etc, or literally killed). This requires an ideology or philosophy that pervades society and also legislature.
- Causes (through laws and coercion) everyone to receive a mark indicating allegiance to the beast

C. Proposed Theory of What is the Image of the Beast

It is primarily an antichrist ideology / philosophy and spirit that can manifest itself in any institution and any power. However, America, and in particular apostate protestant America, has been instrumental in raising up an institution (see [Section 10A](#) and [Section 10C](#)) that reflects that same spirit and theology of the antichrist that was formerly seen in the Holy Roman Empire in the most distinctive way seen on this earth. America forms the image to the beast, but is not and will not be that image even though it has and will partake of the same ideology.

The image of the beast power has given legitimacy and returned supremacy to the Roman Catholic church – albeit a veiled supremacy. The image appeals to the world through a promise of peace, security and prosperity and was raised up after WWII (See [Section 10B](#)). It was after the awful reality of the atomic / nuclear bomb causing catastrophic annihilation was introduced to the world by America.

It's primary philosophy, like Babylon of old, is power through unity: unity that is steeped in a diversity of human devising. Cultural, sexual, and religious diversity are all acceptable and must be embraced and celebrated as coming from the natural good (goodwill) that resides in man. Any insinuation that there is no natural good in man and that a person's culture, sexual orientation and religious persuasion is inherently wicked is met with disdain and opposition.

Calls to evaluate all things against the Bible, calls for repentance, and calls to leave the things of this world and separate from it are met with ridicule and censure. A philosophy that unites with Christ only (and

consequently finds itself uniting with all those who have united with Him) is considered too narrow, too strict, and too bigoted.

The belief is: if we are united, we save ourselves and save the planet; we can live in peace, security and prosperity. Thus, all nations, all religions, all trade unions, all philanthropic organisations and humanitarian agencies find their 'union' in this institution. It writes declarations, and policies that are truly blasphemous and all the nations of the world dutifully write these policies into their legislature. Moreover, every institution that has united with this power have imbibed in its ideology and ensures that their policies, procedures, statements and methods of operating are in harmony with the image of the beast.

In the last five years, this power clearly overrode the American Constitution (see [Section 10D](#)) and the Constitution of many countries that had formerly safe-guarded religious liberty in relation to what was put into your body (namely vaccinations) and whether or not you could attend worship services. It has only become apparent just how sinister the image is and how all pervasive its ideology and policies are.

This power is the United Nations **and** its ideologies (which find their home in Satan and their previous expression most clearly in the sea beast). In Bible Readings for the Home (1914 edition) it says, "It is within the territory of the United States, therefore, that we may look, according to the prophecy, for an ecclesiastical movement to arise, and exercise a dominating control, not only in the civil government of this country, **but also in the other nations of the whole world as well**" (p. 271; see: <https://archive.org/details/biblereadingsfor0000vari/page/270/mode/2up>). There is no other institution that reflects this reality besides the United Nations (Refer to [Section 10](#) for more information on this).

8. Revelation 17 – The Major Elements

A. Comparison of the 7 Headed, 10 Horned Beasts of Revelation

Whilst there are similarities between the 10 horned beast of Daniel 7 and the 10 horned beasts of Revelation, there are a few distinct differences: the appearance of its body, the crowns, and the seven heads.

Other than it being a dreadful and terrible beast (Daniel 7:7) which had teeth of iron (which helped to link it to the Daniel 2 statue), there are no other descriptions of its form in Daniel 7. However, in Revelation 12 we are given a colour for the dragon: red. In Revelation 13, we are given descriptions that are analogous to the first three beasts of Daniel 7. In Revelation 17 we are told that it is scarlet coloured (similar to the one of Revelation 12). I've tried to map out the similarities and difference in [Figure 3](#).

Figure 3. Comparison of the 7 headed, 10 horned beasts of Revelation 12,13, and 17

Beasts with 7 Heads		
Revelation 12 <i>Great Red Dragon</i>	Revelation 13 <i>Leopard Beast</i>	Revelation 17 <i>Scarlet Colored Beast</i>
•Persecutes Christian church •Origin of its spirit: Devil, Satan •Persecutes for 1260 yrs •Crowns on the heads •7 heads <i>Represented by Pagan Rome (Great Controversy p. 438)</i> <i>Rev 12 also points to Papal Rome in the 1260 yr time period</i>	•Makes war with saints •Origin of power, seat, authority: Dragon (Pagan Rome) •Reigns for 1260 yrs •Crowns on the horns •7 heads, 1 head is mortally wounded •Second, Lamb-like beast joined with Leopard beast •Heads have blasphemy on them •Power over all nations, all world worship <i>Represented by Papal Rome (Great Controversy p. 439)</i>	•Makes war with the Lamb •Being ridden by the whore (Catholicism) •Receives power with the 10 kings for 1 hour •No crowns •7 heads=7 mountains=7 kings: 5 fallen & 1 is (at the time of John); 1 yet to come •The beast is the eighth king (of the seven) and is joined with the woman •Heads have blasphemy on them •10 Kings of earth drink the whore's wine give their power and strength to this beast •Whore sits on waters/rides on beast (beast = king of many kings of nations & tongues) •Ascends out of the bottomless pit •Goes into perdition [final judgement]

B. The Ten Horns

Numbering of the horns on any of the beasts usually represents the divisions when the kingdom commences, but it does not necessarily represent the final divisions of the kingdom.

For example:

- In Daniel 7, the great and dreadful beast had ten horns, and three were uprooted referring to the establishment of the Papal power in Western Europe by 538 AD. However, we know from history that the reach of the papal power went beyond Western Europe (where the three horns were uprooted) into what is now known as the United Kingdom. Moreover, the territories governed by the Holy Roman Empire were divided amongst more than 10 kings.
- In Daniel 8:3 Medo-Persia is described as a Ram with two horns, but we know from history that one of the two powers that had merged to create this super-power, would actually disappear and all that would be left would be Persia.
- In Daniel 8:8 Greece is described as being established with one horn that is replaced by four horns. However, we also know from history that one of those four horns essentially disappears and Greece is primarily divided between three kings as time goes on.

The use of numbering the horns helps the Bible student identify the power that is being referred to in prophecy. It identifies the divisions of the power when it first comes into power. However, it does not point to the ongoing divisions of the power.

In Hebrew, Ten (H6235, the root is H6237/H6238) means to make fully rich, enrich, accumulate, complete.

In the restoration of Jerusalem (representative of the Second Coming), Zechariah 8:22-23 says, "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days *it shall come to pass*, that **ten men shall take hold out of all languages of the nations**, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*." These 'ten men' are used to describe those who are saved and want to go with God. Yet we know that there will be more than ten people saved.

In describing the church at the end of time, Jesus likens the entire Christian church in Matthew 25:1 to 10 virgins. Once again, we know that there are going to be more than 10 people in God's church at the end of time.

Ten is used as a literal and spiritual / figurative number at different times in the Bible. However, it appears to be universally appropriate (even when the number is used literally) to apply the root meaning behind the number. It is very obvious that there are significantly more than 10 divisions or kingdoms in the world today.

Therefore, the use of 10 horns in Revelation 17 has the following purposes:

- To point us to the ultimate power that these horns find themselves connected to (Rome) because it points to the division of the territory that Papal Rome first laid claim to.
- To point us to the universal or complete nature of the rule of the final powers of earth's history: that it pertains to the entire world (Rev 13:3, 14; 16:14; 17:2, 15; 18:3,9,23-24). Because Revelation does not follow the same prophetic description in Daniel 7 of having three horns uprooted, it is clear that the horns are not pointing to that event.

As opposed to the sea beast of Revelation 13, the ten horns of Revelation 17 never wear a crown. The two horns of the Lamb-like beast of Revelation 13 also never have any crowns. We know from history that the Lamb-like beast is not governed by a monarchy, but rather is governed by a representative government that represents the people. Therefore, to recognise the consistency across prophecy, the lack of crowns in Revelation 17 also indicates that the powers represented by the ten horns are based on representative governments. There are now very few countries in the world that are governed by absolute monarch's (although just taking the UAE into account which has more than 10 in its own united region – the absolute monarchs in the world does exceed 10). The overwhelming majority of countries are governed by representative governments or constitutional monarchies.

C. The Seven Heads

I have studied a few variants of what the seven heads are.

Summary of Theory 1

One line of study seems to go down the line of looking back in time to either Assyria or Babylon and then moving forward. It seems to depend on how the verse in Revelation 17:8 gets interpreted as to which powers are identified as pertaining to the heads. Let's look at the verse:

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

Some believe that the "was, is not, and yet is" is referring to the wound of Revelation 13:3 that was healed. Therefore, they suggest that this therefore places the timeline of the prophecy of John at the time that it "is not". Consequently the suggestion is that he is seeing the circumstances around the wounding and then subsequent healing of the sea beast of Revelation 13 and thus Papal Rome represents the fifth head. Thus the seven heads are believed to represent:

1. Babylon,
2. Medo-Persia,
3. Greece,
4. Pagan Rome,
5. Papal Rome,
6. America
7. Image of the Beast
8. (The 8th that is of the seven) Restored Papal Rome

Problems with Theory 1

1. This breaks the rules of prophecy interpretation in the following ways:
 - a. One beast has always represented one power. Even in Revelation 13, where there is an amalgamated beast, we have consistently recognised it as Papal Rome even though it might have the philosophies / ideologies of Babylon, Medo-Persia and Greece

- b. The visions of prophetic events never go back in time to previous powers. They always begin contemporaneous to the prophet. For example Daniel 7 starts with Babylon, but in Daniel 8 and 11, it begins with Medo-Persia. All the other visions that John receives throughout the book of Revelation follow that rule.
 - c. Horns are always divisions of one power or kingdom. If the beast was all of the aforementioned powers, the horns would have to somehow represent the divisions of those powers. Babylon, Medo-Persia and Greece did not begin their rule with a division of 10. Babylon started with one and remained one, Medo-Persia started with two, Greece conquered with 1, but established with 4 and that is represented in the horns.
2. Revelation 13:15-17 indicates that it is not the sea beast that will be seen to be wielding the power at the end of earth's history, but rather the image of the beast. It says,
- “And he [America] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

The image of the beast is clearly under the influence of the sea beast, via the earth beast, and is seeking to honour the sea beast, but the sea beast is not the one overtly wielding the power; the image of the beast is wielding the power.

If Revelation 13 has identified that the image of the beast as the last power that will enforce the mark of the beast, and if Revelation 13 has differentiated between the sea beast and the image of the beast, then they cannot at the same time be the one entity – Papal Rome. Clearly the image of the beast has the same ideology, philosophy and even the same way of operating so that it looks very much like Papal Rome, but it is not Papal Rome – just like the image of God (man; Gen 1:26) is not simultaneously God.

Ellen White in talking of the Image of the Beast says “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**. (Mar 191.1, emphasis mine)

Thus, the *apparent* power behind the image of the beast is not Papal Rome, rather it is Protestantism that has accepted false theology (pagan theology) that aligns with the theology of the Roman Catholic Church.

Moreover, the earth beast of Revelation 13 is able to bring life to the image of the beast, but never the sea beast itself. Nor is the image of the beast able to bring life to the sea beast. The sea beast's ‘resurrection’ is independent and precedes the Lamb-like beast speaking like a dragon and precedes the formation of the image of the beast.

3. Careful reading of Revelation 17:8, especially the phrase that is used to any of the heads being wounded, “was, and is not, and yet is,” does not suggest that this phrase is referring to the seven heads. It is in fact referring to the entire beast, and even the eighth head. Let's look at the two verses that use this phrase or terminology one after the other:

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

Rev 17:11 And the **beast that was, and is not, even he is the eighth**, and is of the seven, and goeth into perdition.

4. The wound is dealt with in Revelation 13, thus there is no need to add more to that part of the prophecy. It tells us that the deadly wound is healed in the same verse that says it was inflicted (Rev 13:3) indicating the rapidity of the healing.

From the time that the deadly wound was inflicted (1798) to the time when the church came back to life was not long. It was once again operating with a pope by the middle of 1800. During the early 1800s the Holy Alliance, an alliance between Roman Catholicism, Orthodox Christianity and Protestantism for European, and eventually world, supremacy under Christian rule was a sign that Roman Catholicism and its ideologies was not dead! Then, of course it received a sovereign state (the Vatican) with the Lateran treaty in 1929 which enabled it to effectively participate in the modern political world affairs.

There is no indication that in healing the wound that the Roman Catholic Church would once again be the Holy Roman Empire or equivalent. Daniel repeatedly makes it clear that the final power of earth's history is diverse or different from all those that have gone before. Therefore, the idea that it metamorphosises into a hidden state, as an image, is within the realms of what Daniel has previously referred to.

It is deceptive and wily, conquering not by military might but by policies and treaties with the promise of peace and prosperity. Furthermore, it seeks to replicate Christ and Christ's ministry is currently veiled in the heavenly sanctuary. Therefore, it does not seem a necessary thing to continue to expand on the wounding or the healing in later chapters of Revelation (such as in Revelation 17).

The tenor of Revelation 13 is to share with the reader how the sea beast would be worshipped in the final hours of earth's history. It is clear from Revelation 13:15 it will be worshipped via the image of the beast and not directly.

All that pertains to the empire that was the Holy Roman Empire is given in the time prophecy of 1260 years (mentioned with various wordings in Revelation 11, 12 and 13). If Revelation 17 was picking up on this same portion of prophecy (the time the sea beast is wounded and thus healed) it would be reasonable to expect a reference being made to the same prophetic period.

When John is brought to the vision of Revelation 17, he is introduced to what he would see as "the judgment of the great whore" which was referenced in Revelation 16 and further referenced in Revelation 17: 16-17 and Revelation 18. In order for the judgment or wrath to come, she must be operating in her position of full authority. She is not in a weakened or wounded state or even coming to her ascendancy.

Finally, in Revelation 17:16-17, the kings of the earth (who give their kingdom to the beast) turn on the whore. If the whore and the beast were one and the same, why would they not turn on the beast also? Why is the beast not judged like the whore? The kings clearly see at this point that it is the whore that has directed the movements of the beast and it is the whore that has full responsibility for the demise they are experiencing. If the beast were the same entity as the whore, it would make more sense for them to direct their hate towards both or even more so at the beast which would represent her kingdom.

If the United Nations and the ideology it represents is indeed the Image of the Beast (and the beast of Revelation 17), the antipathy of the kings against the whore as opposed to the beast makes more sense. The United Nations is not a sovereign state, it is a collection of states. It is primarily about promoting an ideology. Therefore, it is not a physical entity that is easy to war against. However, because the whore is a sovereign state (The Holy See) it is much easier to specifically target it.

5. Another concern with this theory is that Revelation 17: 9 says, "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Historically, we have recognised that the description of seven mountains is a reference to Rome (which is the city of seven hills). In other words, the seven heads are seven iterations of a power that has been sitting in the locality of Rome.

If this historical understanding is correct, then we are left with the issue that Babylon, Medo-Persia and Greece never extended the seat of their power to Rome. Once again, they may have had philosophies that have extended through, but they were never a king in Rome.

Now there may be a way to potentially suggest that the amalgamation of the sea beast in Revelation 13 can provide support for a Revelation 17 beast that has heads of powers representing Babylon,

Medo-Persia and Greece. (Although I believe this is not easily able to be argued as we have always identified the Revelation 13 beast with its seven heads as Papal Rome and no other power). However, there is no beast in all of Revelation that indicates an amalgamation of the lamb-like earth beast with the papal system. Therefore, to have America as one of the heads of the same beast does not fit. Moreover, it has never ruled from Rome – where the seven mountains are.

Finally, if the woman is the Roman Catholic church, she came to be during Roman rule, not the rule of Babylon or any other nation. Therefore, for her to sit on a power that does not represent Rome, suggests that the Roman Catholic church (which is paganism / spiritualism + Christianity) was found also in Babylon and so forth. This is not accurate. However, we can say that this false apostate church rose up during the time of Roman rule.

6. Finally, to make America one of the heads of the beast implies that it has always imbibed in the spirit of the antichrist and never truly operated under a protestant Christian ethos. The same breath or spirit exists in all heads because they are connected to the one body. History indicates that there was a time, albeit brief, that America did have a different spirit. Therefore, it cannot logically be one of the heads.

Summary of Theory 2

Although it has some similarities to the first theory there are some differences. The understanding is that the sixth power is the one contemporaneous to John sharing the vision. They are stated as:

1. Egypt
2. Assyria
3. Babylon
4. Medo-Persia
5. Greece
6. Pagan Rome
7. Papal Rome
8. America via the Image of the Beast

Problems with Theory 2

1. The points mentioned under point 1 for Theory 1 also pertain to this theory.
2. The points under point 4 for Theory 1 are also relevant
3. Inclusion of Assyria and Egypt in the line-up of powers that are involved in this final end-time beast of Revelation 17 is not inline with any prophecies of Daniel or Revelation. It is so inconsistent with previous prophetic revelations that it renders it entirely unacceptable.
4. Whilst Revelation 13 indicates that the lamb-like earth beast, America, is crucial to the formation of the Image of the Beast, it is the Image of the Beast that is wielding the power. Therefore, identifying one of the heads as America does not fit with Revelation 13.

Summary of Theory 3

Consistent with the rules for interpreting prophecy, this theory interprets the 7 heads as pertaining to one power – Rome. It suggests that the seven heads refer specifically to the forms of Roman Government that had existed up to the time of John and would exist post John, these include:

1. Kings,
2. Consuls,
3. Decemvirs,
4. Dictators,
5. Triumvirs,
6. Emperors,
7. Popes
8. Image of the Beast (see figure 4 below to see how the image of the beast aligns with Revelation 17)

Figure 4. Comparison between the image of the beast and the Revelation 17 beast

Image of the beast of Revelation 13	Revelation 17
1. Lamb-like beast brings it to life	1. Makes war with the Lamb (overcome by the Lamb)
2. Formed by the power that comes out of the earth (wilderness & earth help the church)	2. When John first sees the whore and the beast he is taken to the wilderness
3. Has the sea beast power via lamb-like beast	3. It is ridden (controlled) by the whore
4. Deceives the entire world into worshipping the sea beast	4. All the kings give their power and strength unto the beast (king of kings; the Lamb is the King of Kings)
5. The power that drives the image is from the sea and earth beast, but the entire world is behind the idea of forming the image	5. The whore sitting on the beast equated with the woman sitting on the waters (peoples, multitudes, nations, tongues) and reigning over the kings of earth
6. It causes everyone to receive the Mark of the Beast	6. The hearts of the world fulfil the will, agree with and give their kingdom to the beast

Problems with Theory 3

Although this is the theory that that I have come to align myself with more closely at this point, it is not without its flaws. I do not see any flaws in its ability to be consistent with the rules of prophetic interpretation. The one key flaw that I have found is that there is a lot of disagreement as to whether the first 5 types of power were actually distinct types of power in Rome and whether there were other forms of power that make the total more or less than the number required to fit this theory. I'm not a well-versed historian. Therefore, I cannot be entirely confident in this view. However, many of those who have greater historical knowledge and those who lived closer to the time when these prophecies were first being understood have been confident that this understanding of the 7 heads is accurate. This includes Uriah Smith, Adam Clarke, Matthew Henry, William Miller and W. B. Godbey.

Uriah Smith in *The Seven Heads of Revelation 12, 13, and 17* wrote,

“In advocating the view that the seven heads of the dragon of [Revelation 12](#), and the beasts of [Revelation 13](#) and [17](#), represent seven forms of government that have existed in the Roman Empire, the writer deems it necessary to remind the reader that he is not dealing in novelties. He is not introducing a new view to appeal to the curiosity of the reader, and to cater to the not always healthy excitement of pursuing a line of thought because it is strange. But the view which will be advocated in this paper is one which has characterized the Adventist movement from the beginning, through the first, second, and third messages, to the present time, and is only beginning within a few years to be called in question. Nor can the view be said to be peculiar to Adventists in its historical aspect, - a scheme devised by them to meet their peculiar views of prophecy, - for scholars declared before the Adventist movement began, that Rome had presented to the world, as a *unique* and *marvelous* feature of history, *seven distinct forms of government*. All that the Adventists did, was to say, as the most natural thing in the world, that if Rome did have seven forms of government, the seven heads of the dragon, which was a symbol of Rome, must be designed to represent that fact. The old Roman historians, Livy and Tacitus, acknowledged the different forms of government in Rome, to be so many “heads” of the Roman commonwealth, and expressly name these four forms: Kings, Consuls, Dictators, and Decemvirs. And one of the earliest Protestant commentators, Osiander, as early as 1511, names the whole seven as we have them; namely, Kings, Consuls, Decemvirs, Dictators, Triumvirs, Emperors, and Popes, as the forms of Roman government represented by the seven heads of the dragon of Revelation 12, and the seven-headed beasts of Revelation 13 and Revelation 17. Adventists, under the first message, at once adopted this view.” (see: <https://m.egwwritings.org/en/book/1411.2#2>)

It will become clearer how I see this working in the context of the chapter as you read through the [verse-by-verse commentary](#) below.

An argument against this view is that the context of Revelation 17 is at the time that the wound of the sea beast has healed / the image of the beast, therefore it does not support the idea that the sixth head being at the time of John. However, I believe that the angel in his wisdom helped John to understand what was the foundation of the seven heads (Rome) by helping to point him to what was contemporaneous to his day. If he was introduced to kingdoms that he didn't understand without him first being pointed to what was in his

day then he would not have been able to understand anything. That is how it is with all of the prophecies of Daniel – it begins with what is contemporaneous to his day. It is also what had happened previously in Revelation. The first half of revelation starts with his day. Revelation 12 with revelation 13-16 do also.

D. The Significance of the Interpretations

I believe it is important to analyse what is the end result of the different interpretations to evaluate their validity.

Both the first two suggestion regarding the seven heads centre around either the Papacy or only America.

The danger of the first theory is to focus on the Papacy. As I repeatedly keep pointing out, we not only need victory over the Beast (sea beast of Revelation 13), but also its image. It is easy for a Seventh-day Adventist to identify who the sea beast is; but it has not been easy to identify specifically what the image of the beast is. Yet, it is latter that is the greater test to God's remnant people. If we only focus on the Papacy, then we fall easy prey to its image. If the image is primarily its ideology, but it is most clearly seen expressed in the United Nations, then we have entered upon a sombre and dangerous path as a church for we are entangled with the United Nations in ways that go beyond mere humanitarian work.

The danger of the second theory that leads to the image of the beast only being in America (and then somehow filtering through the nations) is that there is a hyperfixation on watching for the implementation of the Sunday-law in America. This comes at the expense of being watchful of the ideology that would lead to the Sunday-law. Once again, this places us in grave danger of accepting much of what the papacy espouses making it almost impossible to resist the final push to receive the mark of the beast.

I believe the last theory places the Seventh-day Adventist in a robust position to reject all the pertains to the ideology of the papacy. Thus preparing them to reject the Sunday-law.

9. Verse by Verse Commentary

A. Revelation 17:1-3

One of the angels that had the seven vials of the wrath of God from Revelation 16 gave the vision in Revelation 17. This indicates that Revelation 17 is linked to understanding and further explaining Revelation 16. Revelation 16 reveals the wrath that is poured out on those who have worshipped the beast, its image, received the mark or the number of his name (Revelation 15:2). Revelation 16 also ends with describing the triune confederacy that deceives the nations into continuing to war with God (Revelation 16:13-16). Because the final battle is primarily driven by the image, it is likely that the threefold union of Revelation 16:13 is providing further insight into or description of that image. Moreover, the content and purpose of Revelation 17 is to reveal more information about the image so that when the test comes, God's people are not left without warning.

The angel outlines what he has come to show John:

1. The judgment of the great whore who sits on many waters
2. The relationship between the whore and the kings of the earth – they have drunken her wine (false doctrine)
3. The relationship between the whore and the scarlet-coloured beast that is full of names of blasphemy – that she sits on it

Revelation 17:1 identifies the whore as sitting on many waters which are later identified as the “peoples, and multitudes, and nations and tongues” of this earth (Rev 17:15). This is clearly linking the whore with the sea beast of Revelation 13. However, instead of this power being represented as a beast, this power is represented as a woman – or spiritually speaking, a church (Eph 5:23-30 gives a clear link between a woman being representative of a church). By sitting on a beast, this church controls the power that the beast represents. She is the ‘mind’ behind what it does even though it will appear that it is in fact the beast that is doing the work.

The seat throughout Revelation is always the place from which the power rules. Primarily the seat is a throne. This woman rules on the basis that the people of the earth give her the authority to do so, but so does the beast that she sits on. According to Revelation 13: 15 it is the image of the beast that causes the people of the earth to worship the end-time power that represents the sea beast.

What we see in Revelation 17 is a woman who has reclaimed her seat of authority entirely (from the beginning of Revelation 17). She later says that she sits as a queen (Revelation 18:7). For her to sit as queen, she had to receive the blessing and support of the nations of the world, and the image of the beast had to be set up. Both of these are referenced in these first three verses: verse 2 points to the nations and verse 3 points to the image of the beast.

To show John all these things, the angel takes him into the wilderness (Rev 17:3). The only other time that wilderness is used in Revelation is in Revelation 12:6 and 12:14 and it specifically refers to the place where the persecuted church (Protestantism) was able to flee to for help. We know that they first found freedom in the wildernesses of Europe, but they finally fled to the new world of Northern America / United States. Therefore, this relationship that John sees between the whore, the kings of the earth and the beast rises up in the United States, in the religious context of Protestantism.

Revelation 17:2 makes a direct reference to Revelation 14:8 where all nations have drunk of her wine. This is clearly linking the time of these kings of Revelation 17 to the time of the second angel's message, just prior to the sounding of the third angel's message. The fact that Revelation 18 follows 17 with the reiteration of the second and third angels' messages in particular is highlighting that the events of Revelation 17 are particularly pointing to the events post 1844 and more so to the events just prior to the implementation of the Mark of the Beast.

It is very disturbing that verse two tells us that the kings of the earth have committed fornication (they've joined in an illicit union with each other and her) and the inhabitants of the earth have been made drunk with her wine of her fornication. This all points to a false doctrine of human unity (without Christ) that is antichrist in its agenda. It is the entire world that is involved, including church denominations. Is it a surprise that this false unity doctrine will also have been sought to take a foot-hold in the Seventh-day Adventist Church?

It is interesting that the beast in Revelation 17:3 is depicted as being scarlet coloured. This is essentially the same as the colour of the dragon in Revelation 12:3 which was depicted as being red. This demonstrates that it is a power that is steeped in spiritualism which seeks to consume the man-child / Christianity.

Later in Revelation 17:8 it says that it "shall ascend from the bottomless pit" and "shall go into perdition"

What does it mean to ascend from the bottomless pit? Let's look at references that use the same Greek words:

- Luke 8:31 – Legion asked not to be sent to the **abyss**
- Romans 10:7 – Jesus experienced the **abyss** on His death
- Revelation 9: 1-12 (fifth trumpet) – Islam ascends from the **bottomless pit**
- Revelation 11: 7 – The powers of the French revolution called 'the beast that ascends from the **bottomless pit**'

If the features of all of these are considered then the conclusion is that this is a political system or ideology that is of Satanic origin, practices spiritualism, and that blasphemes against God.

However, let us understand more about what ascends from the bottomless pit. If we look back at Revelation 9, the power that comes forth brings darkness and destruction to those who are not sealed. If we look at Revelation 11, the power that ascends from the bottom less pit has the following characteristics:

- Makes war with the word of God (Rev 12:7)
- It is equated with Sodom (complete immorality) and Egypt (atheism) that both deny the sovereignty and power of God, but worship the works of their own hands and creation.

- Crucifies our Lord

So, this beast in Revelation 17 must also bring spiritual darkness and destruction, war with the word of God (by dismissing his word and instituting its own words), call evil good and good evil, and deny the Lordship of Christ. Whilst Islam is reflected in Revelation 9, it is the French Revolution that is referred to in Revelation 11. The French Revolution was supposedly a time of great enlightenment, it was the time when humanity was supposedly made equal and liberated from the shackles of earthly powers, but also God's sovereignty. However, it was a time of emphasizing fraternity (a group of people united by their common profession or interests).

It is very interesting when you look at history to see that the French Revolution found its ideological roots in the age of enlightenment which is also ideologically the same as catholic social teaching (CST). And it appears, that the UN also is founded on the same ideology – enlightenment / CST. In fact, in 2019, The Boston Global Forum (BGF), in collaboration with the United Nations began the United Nations Centennial Initiative (see: <https://un100.net/>) which is all about “Remaking the World: The Age of Global Enlightenment” in order to achieve peace, prosperity and security (see: <https://dn721909.ca.archive.org/0/items/un-100-age-of-global-enlightenment/UN100%20Age%20of%20Global%20Enlightenment.pdf>).

The additional description of the power going into perdition adds to this understanding. Jesus refers to Judas as the ‘Son of Perdition’ (John 17:12). Paul adds to this understanding with, **2 Thes 2:3** “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

Whilst it has many features that are similar to the first beast of Revelation 13, it also has features that are similar to the dragon of Revelation 12. It is as if it is an amalgamation of the two. It is, I believe, the image of the beast. It appears like the Revelation 13 sea beast, but it has greater satanic power and greater level of spiritualism and blasphemy than the Roman Catholic church did; that is why it is red like the dragon that directly represented Satan.

In this first section of Revelation 17 we are introduced by the angel that had poured out the vial in Revelation 16, the same threefold union from Revelation 16:13. In the Revelation 17 beast we have the heart of the dragon (spiritualism), in the woman we have the same heart of the beast of Revelation 13, and in the origin of the scene (the ‘wilderness’ of America) we have the influence of the false prophet.

As already mentioned, use of the imagery of both the waters (Rev 17:1) and the wilderness (Rev 17:3) invokes Revelation 13's two beasts (the sea and the earth beasts). However, it also brings the reader to Revelation 10 when the angel (that is most likely Christ) stands with the little book (Daniel), that was once sealed, open with his right foot on the sea and his left foot on the earth (Rev 10:2). It is as the wound of Revelation 13 is dealt to the sea beast in 1798 and the earth beast (America) rises up in 1776, that the book of Daniel was opened for all to read. It is interesting in this vision that seven thunders are uttered and those seven thunders coincide with the mystery of God being finished (Rev 10:7).

It would seem those thunders are once again mentioned in Revelation 14:2 with the sealing and again in Revelation 16:18 after the seventh vial of God's wrath has been poured out. Then finally they appear to be mentioned again in Revelation 19:6. This link of the thunders and the mystery of godliness between Revelation 10, 14, 16 and 19 indicates that what plays out across chapters 17 to 19 are the final movements just before the Lord returns. This means Revelation 17 is only linked to the formation of the image of the beast which goes forth to install a mark on men at the time of the sealing. It is not about the sea beast either being wounded or healed or even so much about the earth beast. The focus is the image of the beast.

B. Revelation 17:4-5

In the description of the woman, we are reminded of not only the colours of the priests of the Roman Catholic church – the purple and scarlet, but we are reminded that she (through her co-collaborators) offers prosperity to her lovers. But that prosperity can only be obtained through an illicit union / league (fornication). It is a unity based on falsehood.

The ‘Mystery’ on her forehead in the Greek means: “generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals”. She thrives on rewarding those esoteric individuals who through their initiation into her rights and ceremonies are forever chained to her. This name also reinforces the hypothesis mentioned earlier in [section 5B](#) that after the wound of the sea beast was healed, that the antichrist entered a new phase of ministry that is hidden, secretive or veiled.

‘Babylon the Great’ points back to Genesis 11 with its tower to reach to heaven to place themselves in the position of God. They wanted to make a name for themselves and leave a legacy on the earth that could not be washed away by a flood. They were looking to the works of their own hands as the means of their salvation. Genesis 11:6 says,

“And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”

Notice the people of Babel were in such unity in their mind and works – but against God. Thus it is unity between men that is the key foundational principle of the Roman Catholic church and the image of the beast that works on her behalf.

It also points backs to Daniel 4:30 where Nebuchadnezzar spoke of great Babylon – the work of his own hands – before his demise into an animal-like creature for seven years. So it is that this whore and those who drink of her false doctrine glory in their works and believe their works are sufficient to save them.

‘The Mother of Harlots and Abominations’ points us back to Revelation 2:20, the only other harlot woman mentioned in Revelation. She calls herself an inspired prophetess. Her name is Jezebel. She seeks “to teach and to seduce my servants to commit fornication”.

This also reminds the reader of Balaam who is the only other wicked teacher mentioned in Revelation (Rev 2:14). Balaam taught Balak to cast a stumbling block before Israel to seduce them to commit fornication and to eat or partake of a diet that was associated with idolatry.

Both Jezebel and Balaam were prime examples of those who encouraged harlotry and abomination and reflect the intent of this harlot woman. She not only seeks to lead the whole world astray, but her special attention is given to destroying the people of God, particularly at the borders of the promised land when the Elijah message is to be heard with resounding clarity.

It is interesting to look back in history at the other harlot woman (Jezebel) who was in a three-fold union in the time of Elijah:

1. The prophets of Baal = the dragon power,
2. Jezebel = the apostate woman / church (the beast power / Roman Catholicism) that has been the vessel that links two systems of worship together (spiritualism and Christianity)
3. Ahab = God’s church (Israel) that has willingly compromised (Apostate Protestantism)

It was in the context of this three-fold union that Ahab and Jehoshaphat (the King of Judah – who ruled over the remnant of God’s people; those who were still remaining faithful) joined together. In 1 Kings 18 it says,

2Ch 18:1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2Ch 18:2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramothgilead.

2Ch 18:3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

When Jehoshaphat was rich and increased with goods (just like Laodicea Revelation 3:17), he went and formed a confederacy with the apostate church. Interestingly Jehoshaphat means “Jehovah Judges”. Typologically this is like the Seventh-day Adventist church, people who rose up during the Day of Judgement, the Laodicean church (also people of the judgment), joining in ecumenical union with other Protestant churches who are daughters of the Harlot.

When Jehoshaphat and Ahab sought a true prophet of the Lord to provide guidance, it was Micaiah (a variant of Michael – He who is like God (from Daniel 12:1)) that comes to give them a true prophecy. They were both uniting to attempt to reclaim back Ramothgilead which was the city of refuge where Elijah had come from (1 Kings 17:1). Instead of resorting to repentance and reformation and handing the situation over to the Lord, here there was a confederacy made to reclaim a place of healing and refuge by human might, despite God's direct warning message via Micaiah.

Jehoshaphat knew that the union was not against God's directive. However, he went ahead with it anyway.

In Joel 3:2 it talks of this experience as being in the Valley of Jehoshaphat; which is equated to the battle of Armageddon in Revelation 16:16. (The words in Revelation 16 reflect the wording of Joel). It is therefore typologically referring to the final events of earth's history when the harvest is ripe (Joel 3:13, Rev 14:15-18).

This is significant in that,

- If the three-fold union of Revelation 16 and 17 are typologically represented by the three-fold union of the prophets of Baal, Jezebel, and Ahab of old; and
- The three-fold union is what is required to form the image of the beast; then when
- We see the image of the beast (its spirit, philosophy, and power) being confederated with in God's remnant church; then we can know
- The end of all things has come – the harvest is ripe!; and
- We need to be hearing the Elijah message with resounding tones!!

This is consistent with what Ellen White was shown in Testimony (Vol. 1) that talks of "The Shaking." There, on page 180, you will find Joel chapter 2 given as the reference on which is based the idea of the shaking. The shaking occurs just prior to the loud cry, the third angel's message, the Elijah message. (In fact, the context of Joel is: Joel 1. Day of Atonement, Joel 2. Call to be Part of the Church Militant & the Shaking, Joel 3. Battle of Armageddon – so the application is very pertinent to end-time prophecies).

Once again, there is sufficient Biblical evidence to suggest that what Revelation 17 is revealing is the final events, when the image of the Beast has obtained full power across all sectors of society (due to a three-fold union), that it can cause *all the world* to receive the Mark of the Beast.

C. Revelation 17:6

The reference to the woman being drunk with the blood of the martyrs clearly links this woman (and not the beast that she sits on) with the persecutions of the Holy Roman Empire. The vision is making it apparent that what had formerly been identified as the sea beast in Revelation 13 is now the woman.

D. Revelation 17:7-14

Once again in verse 7, we are told that the vision is revealing that relationship between the woman and this beast that looks similar to both the Revelation 12 dragon and the sea beast of Revelation 13, but is now being ridden by the persecuting power that was previously depicted as the sea beast. This vision is not to show the healing of the wound. It is to show the relationship between the woman and the image of the beast.

There is a phrase used at the commencement of Revelation 17:8 that is repeated and expanded upon each time it is used:

1st use: was, and is not, and shall ascend (Rev 17:8)

2nd use: was, is not, yet is (Rev 17:8)

3rd use: was, is not, even he is the eighth (Rev 17:11)

The spirit behind the antichrist power has always been. In this phraseology it is clear that there has never been a time when it wasn't, but the forms have changed over time. The eighth and final head (which is never really seen on the seven-headed beast) is in fact represented by the entire beast. It is the power of satanic origin – that ascends from the bottomless pit and is destined for perdition (destruction). But it has

not been made fully manifest in the time of John. It was always there, is not there in its fullest sense, yet is there ruling through its proxy powers of Rome even in John's day.

Verse 8 specifically talks about how those that dwell upon the earth shall wonder (which is akin to worship) at the beast. Revelation 13:15 says, "And he [the earth beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not **worship the image of the beast** should be killed" (emphasis mine). Worship in verse 8 is not directed specifically at the woman even though she is a church, just like at the end of Revelation 13, it is not directed at the sea beast. Rather in Revelation 17 it is directed to the beast just like in Revelation 13 it is directed to the image of the beast. Once again this is reinforcing that what is seen in Revelation 17 is not a resurrected sea beast, but rather the image of the beast.

When verse 8 speaks of ascending it does not necessitate and is unlikely to mean resurrect. The exact same Greek word is found in:

- Revelation 4:1 – where John is called to 'come up' to heaven
- Revelation 7:2 – where the angel 'ascends' from east to seal the 144,000
- Revelation 11:7 – when the French Revolution 'ascends' from the bottomless pit
- Revelation 11:12 – after the Bible is resurrected in verse 11 it is called to 'come up' to heaven
- Revelation 13:10 – the second beast 'comes up' out of the earth
- Revelation 14:11 – the smoke of torment 'ascends' for ever and ever
- Revelation 20:9 – when the wicked 'went up' to war against Jerusalem

Not once in all of these incidences does ascend pertain to resurrection. In fact in Revelation 11, resurrection of the Bible is clearly differentiated from it ascending. Therefore, this ascension is linked to the coming up into power of the image of the beast, not a resurrection of a wounded beast. Moreover, the phrase (was, is not, and yet is) tells us that this is a power that has never ceased to exist in anyway. For even during the time of the French Revolution and the wounding of the sea beast, the antichrist spirit remained.

Verse 10 tells us of the seventh king that, when it comes, it continues a short space. This word space is referring to a time or season. It is different wording from what is repeatedly said about the kings who receive power for one hour to reign with the beast of Revelation 17 and lose everything in that one hour (Rev 17:12, Rev 18:10, Rev 18:17). The wording of verse 10 indicates that the seventh head would be limited to a specific time period to reign as king over the earth, as opposed to the proceeding kings which no time-period was given to. This appears to be none-other than a reference to the 1260 year period of papal Rome. It also seems to coincide with the similar wording of Revelation 12:12 where we are told that the devil knows he has but 'a short time' since cast from heaven.

Verses 9-11 (see discussion on the seven heads (8C) mentioned earlier in this paper for more on this passage). When it says that the eighth beast is of the seven and we know that the eighth beast is most like the image of the beast of Revelation 13, then it makes more sense that the seven heads are in fact referring to Roman powers. Revelation 13:2 says that the sea beast was given power and authority by the dragon which is a direct reference to Revelation 12. And the dragon of Revelation 12 found its expression in Pagan Rome. Therefore, we know that the sea beast of Revelation 13 grew out of the Roman empire. To be an image to the beast, the beast of Revelation 17 must have the same image of Rome imprinted into it as the Revelation 13 sea beast. It consequently makes more sense that the seven heads of this beast pertain to forms of Roman power of the preceding history.

Verses 12-14 introduce the detail of the ten kings. These never wear crowns.

Crowns indicate the level of authority of the power. In Revelation 12, the heads wore crowns because in pagan Rome, the power that was wielding its authority was firmly resting in the Roman empire. However, by Revelation 13, the power had shifted and the Holy Roman empire was using the kings of the countries to wield their power. They used the states that they presided over to enforce their dictates. However, in Revelation 17 there is no crown mentioned. Instead of the image of the beast enforcing its rules as an authoritarian king over the nations, the nations surrender their power and strength to the image of the beast.

In Revelation 18:7 (and Rev 17:18), the whorish woman sees herself as the queen, but she never gets to wear a crown. She glorifies herself by amassing the world's fortune (Rev 17:4, Rev 18:11-16), appealing to the great men of the earth (Rev 18:23), and persecution of God's people (Rev 17:6, 18:24).

How then does this beast and therefore the whore have any power? The kings actually desire to fulfil the suggestions and dictates of the image of the beast which replicates the sea beast of Revelation 13. And because all nations have drunk of the whore's false ideology (Rev 17:2), the general populace is largely in harmony with the principles and practices of the image of the beast. There may be a dissenting voice here and there, in regards to some of the practices of the UN or the ideologies that it espouses, but they are drowned out by the general desire for unity its promised peace, security and prosperity. Thus, through deception, the whole world is brought into unity with the Roman Catholic church and they are entirely unaware of it.

In Revelation 13:14 it says that America would tell those that dwell on the earth to make the image of the beast. Yes, the life is breathed into it by America (Rev 13:15), but it appears that the nations of the earth are complicit in forming this image.

Consequently, it says of all the kings, "these have one mind" (Rev 17:13). United, via the image of the beast, with the whorish woman, the world's great men reign with the image and the woman for one hour (Rev 17:12). It is during that same period that the kings and people of the earth realise just who they have been joined with and they also realise that they have brought the plagues upon themselves (Rev 14:9-10), that it has led to destruction and not peace (Rev 18:10, 17).

If we were to use the day for a year principle for interpreting this 1 hour would be 15 days. This is a relatively short time and seems to be more in keeping of the time when the plagues are poured out in quick succession (Rev 16:11 – the first plague of sores (Rev 16:2) is still being felt by the time fifth angel is being poured out). Therefore, it would seem that although there is a definite and increasing world-wide union from the time the image of the beast is formed, the kings do not have "power as kings" until they are ready to make "war with the Lamb" (Rev 17:14).

Prior to this one hour, it seems that the 'kings' of the earth are 'democratically' fulfilling their duties. However, once the Mark of the Beast is enforced – which directly wars against Christ and His seal, they act like kings – dictating to the consciences of men.

The question is – who are the kings? Are they merely the political leaders of the nations – Presidents, Prime Ministers and so forth? Revelation 18 seems to indicate that the kings are more than elected leaders of states, they are the:

- Merchants of the earth (Rev 18:3)
- Those who have lived deliciously (luxuriously) with the whore (Rev 18:9) and made rich by her (Rev 18:15)
- The great men of the earth (Rev 18:23)

This reflects what we see in the United Nations: the nations and all the great institutions of the earth have their 'great men' assemble together in unity to save the world. It is these 'great men' who prosper in the world as the carefully align themselves with the principles and ideologies of the Roman Catholic church and the image of the Holy Roman Empire – the United Nations.

The nations adopt the ideologies of Rome promulgated by the UN by voting the treatise and declarations into their legislation. And the major corporations (including churches) and other entities affiliated with the the UN place the UN's principles into their policies and codes of practice. As such, all the 'kings' give their power unto the beast. And these kings are given their power predominantly by democratic election of the populace.

How soon could we launch into the period where the kings would rule for one hour (i.e. how soon before the Mark of the Beast and the plagues)? The Lord knows the day when men's hearts are ready by examining the hearts. However, Satan only knows when the hearts of men are ready for his kingdom to fully manifest by the fruits of men. I believe that from 2020 this world has been experiencing Satan's 'dry-run' as he sought to determine whether he can openly bring his kingdom in its fulness to this earth.

Leading up to 2025, and the prophesied “externalisation of the hierarchy” (prophesied by satanist Alice A. Bailey), plans were put in place to have the world ready to align itself in full unity with the mind of the antichrist. I believe we have come to the tipping point of no return. We have very little time left (perhaps months, certainly not many years). The ‘great men’ of the earth in the higher levels of the large organisations have largely imbibed in the spirit and practices of the image of the beast. What remains is the general populace.

How many alive today are willing to forsake unity with this world for unity with Christ? How many are willing to lose all peace, security and prosperity in this world in order to gain the heavenly land (Hebrews 11:13-16)? It seems the numbers are getting fewer and fewer even among God’s remnant people.

E. Revelation 17:15-18

Now we return to a further explanation of the original scene of Revelation 17 where the woman sat on many waters. In conjunction with describing the many waters as the people, multitudes, nations and tongues it mentions the ten kings again. If the ten kings were only representative of a small select group it would seem out of place to once again mention them after the description of verse 15. However, if the ten kings represent the great men from all nations and institutions of the world, then it is in perfect harmony.

It is interesting that the ten horns suddenly turn on the whore. They had given their kingdom to the beast of Revelation 17 (the image of the beast) (Rev 17:16-17), but they seem to have come to realise that in giving allegiance to the image of the beast, they have really surrendered to an extremely faulty ideology that originates with the whore.

If we return to Revelation 16:10 the fifth angel pours out the plague of darkness on the seat of the beast. To isolate this only to the Vatican or Rome would mean that there is only a small section of the world who receive the wrath of God in the plagues. Yet we are told, “...If **any man** worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation...” (Revelation 14:9-10, emphasis mine). Moreover, we are told in Revelation 16:1 that the vials of the wrath of God would be poured out upon the **earth**.

If we look at where the whore’s seat is in Revelation 17 it is two locations: on the waters (Revelation 17:1) which is identified as all the people’s of the earth and on the scarlet coloured beast (Revelation 17:3) which I have identified as the image of the beast, and in particular the United Nations. Therefore, if the sea beast of Revelation 13 (which is the beast that is referred to as ‘the beast’ from Revelation 13 to Revelation 16) finds its equivalency in the whore, the seat of the beast in Revelation 16:10 is all people on this earth who have received the mark of the beast and especially the leaders who have united to fulfill the purposes of the image of the beast (through the United Nations).

There appears to be a link between the fifth and sixth plagues from Revelation 16 with the events of Revelation 17:16-17. It is only when the world reaches the fifth plague that there is any response recorded from the people. Every other description of the plagues is just that – a description of the plague. It says “they blasphemed the God of heaven and repented not” (Rev 16:11). It is as if they have woken up to the situation that they have found themselves in. They want out, but not with God, so they turn on each other which is what we see in the sixth plague when the Euphrates dries up.

Now we know that in the book of Revelation, Babylon is of a spiritual nature. Therefore, we can easily conclude that anything that is associated with Babylon is also spiritual, including the Euphrates River. In ancient Babylon, the Euphrates provided security and prosperity to Babylon even when under attack. It was the power and life-source of the city and even of the nation. With spiritual Babylon, it is not a literal river that provides the security, prosperity, power and life-source, but rather a spiritual river – many waters (many people).

When all the people that have once supported Babylon wake up to the state that they have found themselves in, they will turn on her. The kings of the earth fulfil the will of God in judging her worthy of the punishments that she now receives (Rev 17:16).

God, who gave us ultimate dominion of this world (Gen 1:26) has waited for this moment. It is the moment where the nations of the earth have decided that the best that they could try to do to save the world (through the ideology of the whore) was useless and not ultimately what they wanted. They actually proclaim, “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her” (Rev 18:20).

It says that the waters “dry up” (Revelation 16:12). This has two meanings – to ripen and then to wither. The fruit of the earth, seen in the people, has become fully ripe, but not ripe for the eating. It is so ripe it has become good for nothing and has withered away. It appears that it is not only the plagues of disease that fall on the whore and all she has stood for, but in this sixth plague there is violence that overthrows the city like a great millstone cast into the sea (Rev 18:21).

As the nations of the world have come to the realisation that they have been betrayed by the lies and they cast the same judgment upon the whore and her ideology as God would, they prepare the way for the kings of the east (Rev 16:12). This, in the context of the Euphrates drying up, appears to be a direct reference to Cyrus who (as God’s anointed – Isa 45:1) was a type of Christ to deliver His people from Babylon. Therefore, Christ is given ‘permission’ from the people of the earth to end the war that has waged on this earth for 6000 years.

10. The Image of the Beast as the United Nations

To verify that if the Image of the Beast is in fact the United Nations, then we need to see that it fulfills the criteria of being a power that demonstrates:

- A. The Apostate Protestants United with the American government to form the United Nations
- B. It was an entity that was formed in the context of America causing fire to come down from out of heaven in the site of men
- C. A threefold union between Roman Catholicism, Apostate Protestantism and Spiritualism
- D. The nations of the earth surrender their power to the UN through their legislature

A. The Apostate Protestants United with the American government to form the United Nations

In the first half of the 20th century, the Federal Council of Churches (FCC), a protestant ecumenical organisation, promoted Christian internationalism through advocacy around **disarmament**, **peace diplomacy**, and **global justice** initiatives and were the foremost in calling for the creation of the United Nations. **Christian internationalism** is a Roman Catholic Theology based on the Universal Brotherhood, Natural Law and the Common Good. See:

<https://time.com/archive/6781696/foreign-relations-pillars-of-peace>

<https://academic.oup.com/cornell-scholarship-online/book/20310/chapter-abstract/179403687?redirectedFrom=fulltext&login=falsev>

https://www.jstor.org/stable/26499535?utm_source

The FCC established the **Commission on International Justice and Goodwill which ran for the majority of the 1920s and 1930s**. This was intent on moving towards a warless world (and a millennium of peace) and had a significant influence on the American congress and the nation as a whole. See:

<https://archive.org/details/americasinternat00fede/mode/2up?ref=ol&view=theater>

<https://archive.org/details/achievementsof00fede/page/n15/mode/2up?ref=ol&view=theater>

<https://archive.org/details/challengetochurc00fede/page/n3/mode/2up?ref=ol&view=theater>

In the early 1940s the FCC held the **Commission on a Just and Durable Peace** which strongly advocated for a United Nations-like body as an answer to their aspirations.

One of the prominent people who was involved with FCC and the aforementioned commission and then later went on to write the **preamble to the UN Charter** was **John Dulles** who had also been previously

involved in the 1919 Paris Peace Agreement and was highly influential in US policy making (https://en.wikipedia.org/wiki/John_Foster_Dulles).

In an article in the *Evangelical Times*, in reviewing the history of the role of FCC and the affiliated protestant churches in the formation of a new social order (the UN) to achieve peace, the author wrote,

“politicians and governments could not accomplish this goal alone; something even more powerful was needed: the church. **If the church could be convinced that by creating a new world order in which war, poverty and injustice were eliminated, and that they were also ushering in the kingdom of God, then the church would gladly join hands with politicians to bring about such a world society.**

“It was Dulles’ goal ‘to motivate the churches to become actively involved in building a global society’ (p.119; see also pp. XII, 86-87). The Federal Council of Churches (FCC) was on board, as became clear in their *Social Creed* of 1932. One leader stated: ‘We are coming to see that the kingdom of God in Christ’s conception never means anything less than a righteous human society...

“‘He has come, not alone to save people out of the world and fill them for a far-away heaven, but to make a heaven here. He has come, not to patch up human society and make the world a little less intolerable for men, but **to make all things new and create a new social order**’ (p.208)”.

(Downloaded from: <https://www.evangelical-times.org/ecumenical-quest-for-a-world-federation-the-churches-contribution-to-marshall-public-support-for-world-order-and-peace-1919-1945/> 30.7.25)

In 1945 Frederick Lee (In “Beacon Lights,” *Adventist Review and Sabbath Herald*, Aug. 2, 1945, p. 1) wrote:

“After nine weeks of combined labor fifty nations, in a history-making ceremony on June 26, joined in launching a new peace ship to be known as **The United Nations**.... No political event, perhaps, ever called forth **so much interest and effort on the part of Protestant churches** as the creation of an international organization to enforce peace. Again and again the **Federal Council of Churches** has made declarations regarding such an organization. We are hearing a great deal of this kind of reasoning these days. It tends to neutralize any distinctive message a church may have to deliver. More and more leading religionists are trying to break down the creedal walls that divide Christendom. **The slogan is, Minimize the things which divide us, and emphasize the things on which we are united.**”

Many of the protestant churches were calling for the United Nations to be formed, as part of their involvement and support of the FCC agenda. See:

<https://www.episcopalchurch.org/ministries/global-partnerships/episcopal-church-united-nations/history/>

FCC-affiliated ecumenical diplomat **O. Frederick Nolde** played a pivotal role in the UN. As director of the WCC Commission on International Affairs, he **lobbied strongly for inclusion of human rights provisions—in particular religious liberty—in the UN Charter and Universal Declaration of Human Rights.**

The FCC was most interested in America being involved in the establishment of the UN. They felt it was the failure of America to be fully involved with the League of Nations that led to the failure of the League. The UN is still significantly influenced by America. Today, across multiple areas, America is the largest financial contributor to the UN.

One of the arguments against the UN being under the power of protestant America is that protestant America is very pro-Israel / Zionism. They believe that a millennium of peace / the rule of Christ needs to be achieved through Israel being cleansed of Islam. Instead of the UN supporting protestant America in this viewpoint, they are working on opposition. Thus, some have suggested that the UN is not influenced by protestants and so cannot fulfil the criteria of being the Image of the Beast.

We need to remember that there are many sides to protestant America. One is obviously advocating for peace in the middle east and Zionism; but another is calling for world peace. Christian Internationalism is

the latter. It is this form of apostate Protestantism that has united with America in calling the world to form the United Nations. And it is Christian Internationalism (not Christian Nationalism) that finds its ideological origins in the Roman Catholic Social Teaching and doctrines of the Roman church.

In the year 2000, the United Nations hosted the Millennium Peace Summit of Religious and Spiritual Leaders. (see:

[https://en.wikipedia.org/wiki/Millennium_Peace_Summit_of_Religious_and_Spiritual_Leaders#:~:text=\)](https://en.wikipedia.org/wiki/Millennium_Peace_Summit_of_Religious_and_Spiritual_Leaders#:~:text=))

When Kofi Anan (the Secretary General of the UN) received a gift of a bell (The Peace Bell) from Japan that year (the year 2000), he said,

“This year, the ceremony had a double meaning, for we were also ringing in the Millennium Summit and, I hope, a **new millennium of peace**” see:

<https://press.un.org/en/2000/20000914.sgsm7547.doc.html>.

On page 9 of Review and Herald, Feb 18, 1943, talking of the United Nations, the author wrote this,

BEACON LIGHTS

Policing the World

President Roosevelt, in his address to Congress, stated that “the United Nations . . . must remain united for the maintenance of the peace.” Ernest K. Lindley, whom the *Christian Century* describes as “the newspaperman who is closer to the President than any other now writing in Washington,” seeks to interpret in his column in *Newsweek* (January 18) the mind of the President in regard to winning the peace. He says in part, “The Roosevelt doctrine is that we must shatter at the source any threat to the peace of the world. In the first place the aggressors in this war must not only be disarmed, but must be kept disarmed. This will require that we, with collaborating nations, hold strategic naval bases and airfields throughout the world, and that we be prompt and ruthless in suppressing every incipient threat to the peace. . . . As a matter of self-interest we must maintain a military establishment consistent with our superior strength. . . . The question posed by the President and answered by him with the hope that it is the answer to the nation, transcends all partisan considerations. It holds the key to a century, perhaps a millennium, of peace.”

There are others who vision the postwar world in the same manner. Dr. Nicholas Murray Butler, in his annual report to Columbia University, said, “The world will have to choose between an effective and well-policed organization for the establishment and protection of international peace, or the constant danger of a renewal of present appalling conditions until civilization disappears.”—*New York Times*, January 25.

“The Kingdom of God”

We are hearing much these days about the establishment of the kingdom of God on earth. With the world in ruins and men’s hearts somewhat repentant and ready to accept some new move in world events, many believe that the time has arrived for all the forces of righteousness to rise and build according to the blueprint for a righteous world order that is given us in the Bible. If we are to have a new order, some are asking, then why not make it the order of the kingdom of God?

The editor of the *Christian Advocate* (January 28) says, “One of the encouraging signs of the times is the large number of voices which are being raised in behalf of postwar aims and goals that are concrete expressions of Christian idealism. The kingdom of God on earth has more friends in high places at this moment than at any time in many decades.”

The editor refers to Vice-President Wallace, who seems to be somewhat of an apostle of the kingdom of God even though he occupies a high position in our Government. He has been talking a great deal in recent months about the sort of world that should be set up following the war. It should be a world of abundance where none need be without a physician or work appropriate to their abilities and needs. Poverty should be eliminated. Religion should play a prominent part in the ordering of life. In fact, one columnist is quoted as saying concerning Vice-President Wallace, “He is a man who, if not curbed, will commit this country to practical Christianity of the sternest sort.”

<https://documents.adventistarchives.org/Periodicals/RH/RH19430218-V120-07.pdf>

There are many more articles that could be included, but it is exceedingly clear, that the apostate protestant ecumenical groups such as the FCC saw the UN as a means of ushering in the Millennium of Peace for Christ to be able to rule this earth. This is not only reflected in their writings, but also in the words of prominent American politicians at the time.

On October 28, 1943, The Review and Herald published this short article on page 10.

BEACON LIGHTS

Interfaith Declaration on World Peace

A historic interfaith statement on the minimum requirements for a just and durable peace was released on October 6 by three great religious bodies—the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America. This statement was given wide publicity throughout the country in newspapers, magazines, and church journals. This document, which looks to the construction of a new world order after the war, was signed by forty-seven Catholic archbishops, bishops, priests, and laymen, forty-seven rabbis and laymen, and fifty leaders of Protestant communions and national organizations.

The seven-point statement is summarized by the *New York Times* (October 7) in which the document appeared in full. "These propositions," says the *Times*, "may be summarized as follows: The moral law must govern world order; the rights of the individual must be assured; the rights of oppressed, weak, or colonial peoples must be protected; the rights of minorities must be secured; international institutions to maintain peace with justice must be organized; international economic co-operation must be developed, and a just social order within each state must be achieved."

See:

<https://documents.adventistarchives.org/Periodicals/RH/RH19431028-V120-43.pdf>

The FCC (and the organisations that it has given birth to – including the WCC) are very likely to be involved advocating for a Sunday law through their lobbying of American and International bodies (such as the UN). On page 271 of the Bible Readings for the Home (1949 edition), it says regarding the Federal Council of Churches of Christ in America,

SUNDAY LAW ADVOCATES .

Does the history of the United States show that religious organizations have attempted to secure legislation involving religion?

Organizations such as the National Reform Association, the International Reform Federation, the Lord's Day Alliance of the United States, the New York Sabbath Committee, and to a lesser degree, the Federal Council of the Churches of Christ in America, formed by professed Protestants, have for years worked to secure Sunday legislation.

(see: <https://documents.adventistarchives.org/Books/BR1949.pdf>)

In a research article of the historical role of the FCC, sponsored by the Columbia University Libraries (see below) it says the following on page 3:

Upon its official creation in 1908 “the Federal Council focused much of its efforts on labor rights,” with the formation of its first department, the Commission on Church and Social Service. “The Commission did not engage in social work itself but coordinated the social service departments of various denominations, made contacts for the churches with national social agencies and movements, organized relations of the churches with labor and industry, assisted local councils of churches in their social work, and conducted social and industrial conferences.” This is evident from the pronounced effort of the Commission during the 1910 Bethlehem Steel Strike in encouraging all Christian denominations to advocate for a higher living wage, passage of Sunday labor laws, reduction of the hours of labor, safe working conditions, an end to child labor, and provision for the old age of workers and those incapacitated by injury.

The FCC not only attempted to “create goodwill among the various racial groups in America,” through its Department of Race Relations it “also worked in the international arena” using the Commission on International Justice and Goodwill to promote peaceful relations among the nations of the world. “Whenever possible the FCC lobbied for peaceful negotiations to end international disputes and worked for arms reduction to check the expanding war machines of the world powers. In the midst of World War II, the FCC formed the Commission on a Just and Durable Peace – a group of Christian clergy and laymen who were one of the first organizations to call for the creation of a body like the United Nations.”

(see: https://library.columbia.edu/content/dam/libraryweb/locations/burke/fa/wab/ldpd_4492697.pdf)

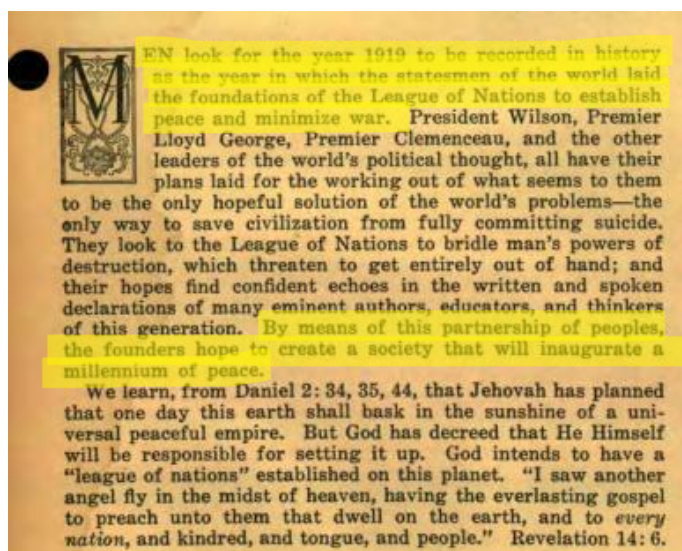
For the sake of space, I will add a summary from one more article:

In 1941, an article published in the Present Truth (Vol 57, No. 12) (p.1,2,7) said that the Pope had just issued a 5 point plan for peace for after the war (based on Pope Leo XIII encyclical Rerum Novarum – which promulgates the social teaching of the catholic church) that called for a new Christian social order amongst the nations; and no where had it got more support than in America. The author at the time identified this as potentially being the image of the beast and the fulfilment of Revelation 17:13 where all the nations would be of one mind and give their power to the beast which could possibly lead to the mark of the beast.

(see: <https://documents.adventistarchives.org/Periodicals/PT/PT19410612-V57-12.pdf>)

If we understand history, the Holy Alliance of 1815 between Russia, Prussia and Austria was to promote conservative principles and maintain Christian values across Europe (and hopefully the world), particularly in response to the upheaval caused by Napoleon’s conquests (see: <https://www.ebsco.com/research-starters/history/holy-alliance-formed>). These countries represented three Christian communions: Russia (Orthodox), Austria (Catholic), and Prussia (Protestant). The Holy Alliance was considered the basis for the League of Nations (see: <https://www.fau.eu/2016/02/news/international-conference-the-holy-alliance/>) which was then considered the basis for the United Nations (see: <https://www.cambridge.org/core/books/abs/evolution-and-legitimacy-of-international-security-institutions/from-league-of-nations-to-united-nations/A08C83888D03465E2FA0747057DA4322>)

A Signs of the Times article, Vol 46, No 17, April 29 1919 p. 1 says this regarding the league of nations:



See:

<https://documents.adventistarchives.org/Periodicals/ST/ST19190429-V46-17.pdf>

There is so much more that could be said on this topic; however, it would make this document double the length.

In summary, each iteration of global cooperation: the Holy Alliance, the League of Nations, and the United Nations was/is about establishing a Millennium of Peace on this earth based on 'Christian Values' (aka Catholic Social Teaching/Doctrines). The apostate protestant ecumenical group, the Federal Council of Churches of Christ of America (FCC), influenced by Christian Internationalism (a Catholic Social Teaching), were foremost in advocating for the United Nations through lobbying the American government to advocate for such a union between the nations. This was to ensure that their understanding of Bible eschatology would be achieved. This will include the eventual enforcement of a Sunday law, not just at a national level in America, but globally. The United Nations does not force the nations to keep any of its treaties/laws/agreements, but the nations of the world, united under an ideology have and will continue to write the United Nations treaties into their legislation in order to achieve peace, security and prosperity.

B. It was an entity that was formed in the context of America causing fire to come down from out of heaven in the sight of men and in the sight of the beast

The United Nations was called for in the context of the horrors of WWII, with the bombs and devastation that had been felt across the globe. In the article *How the UN was Founded Amid the Ashes of War* (see: <https://un.dk/stories-from-the-un-archive-how-the-un-was-founded-amid-the-ashes-of-war/>) says, "the birth of the United Nations [was] amid the ashes of the Second World War that devastated continents and communities around the world."

America dropped the Atomic Bombs on Japan on the 6th and 9th of August 1945, just after the signing of the UN charter, but before the UN officially began in October of that year. This had a profound effect on the minds of the general population with the desire to have an international organisation (such as the UN) that would prevent future atomic bombs. One author writes, "The bombings also had a profound impact on the global nuclear non-proliferation movement and the establishment of the United Nations. The horror of the atomic bombings galvanized international efforts to control the spread of nuclear weapons and to promote peaceful uses of nuclear energy." (see: <https://www.historytools.org/stories/the-decision-to-drop-atomic-bombs-on-hiroshima-and-nagasaki-a-historians-perspective>)

Is it possible, that the atomic bombs were developed by scientists who were influenced by demons to help influence the American and International society to unify under the United Nations?

Ellen White writes regarding the last days,

"I saw ... that Satan's power would increase, and **some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men.** I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power. I was pointed back to the

time of Moses, and saw the signs and wonders which God wrought through him before Pharaoh, most of which were **imitated by the magicians of Egypt**; and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be **permitted to imitate the work of God.**” {CET 168.2, emphasis mine}

She also wrote regarding what seems like descriptions of bombs,

“Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible conflagration. **Great balls of fire** were falling upon houses, and **from these balls fiery arrows** were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable. After a time I awoke and found myself at home.”—*Evangelism*, 29 (1906).

Could she be describing the Atomic Bomb?

There are some interesting things about the nuclear / atomic bombs that possibly points to it being the fire that comes down at the hand of America, before the formation of the image of the beast being:

- In response to the atomic bomb, a group of atomic scientists developed the doomsday clock. Starting in 1947, they started with 7 minutes to midnight as the timeframe before nuclear annihilation. With the years passing by it has progressively moved closer to midnight and they have since added climate change crises and disruptive technologies as additional concerns that impact the clock. This creates in the mind a constant fear of imminent collapse. With this fear, people are more likely to comply with moves to unite to ‘war’ against a common perceived enemy. Hence the need to have the UN.
- There has been suggestions by some that the Atomic bombs were actually made under the support of demons because no one can pin point the date at which the idea of an atomic bomb being possible: <https://www.theguardian.com/us-news/2024/nov/04/tucker-carlson-demon-war-room-podcast>
- The project that spearheaded this was called the Manhattan Project. Not because it was in Manhattan as it was in New Mexico. Manhattan means “place of the bow” (for a bow and arrow) (<https://en.wikipedia.org/wiki/Manhattan>). Could it be that it was named this because the bombs explode in such a way that fire goes out from them in all directions like arrows (see below).
- The bombs explode in mid-air and send fire down from heaven (https://en.wikipedia.org/wiki/Air_burst; <https://www.abomb1.org/nukeeffct/airburst.html>)
- The Trinity test was the name of the first testing of the Atomic Bombs <https://www.nationalww2museum.org/war/articles/making-the-atomic-bomb-trinity-test>
- The plutonium core used to make the atomic bombs was called the demon core https://en.wikipedia.org/wiki/Demon_core
- The man who headed up the Manhattan Project, J. Robert Oppenheimer, was a worshiper of Lord Krishna and read the Bhagavad Gita. After the trinity test exceeded his expectations, Oppenheimer famously for said, “**Now I am become Death, the destroyer of worlds**” a quote from the Bhagavad Gita said by Lord Krishna.

C. A threefold union between Roman Catholicism, Apostate Protestantism and Spiritualism

I have done *many* presentations on the union that exists between Roman Catholicism, Protestant Churches and the Spiritualist / Occult world in the United Nations (e.g. see [Figure 5](#)). The Holy See is one of only two permanent observer states in the UN. In 1965, America hosted the Pope for the first time. The primary purpose was to ensure the return of confidence in the UN following the Korean War and the ongoing war in Vietnam. In the Review and Herald at the time, there was a realisation of the significance of this event. See [Figure 6](#) and [7](#). It is very clear that the Papacy also understood the significance of this event (see [Figure 8](#)). The United Nations was specifically set up to be in opposition to the ministry of the Lamb – our only means of salvation (see [Figure 9](#)).

Figure 5. UN ECOSOC Members

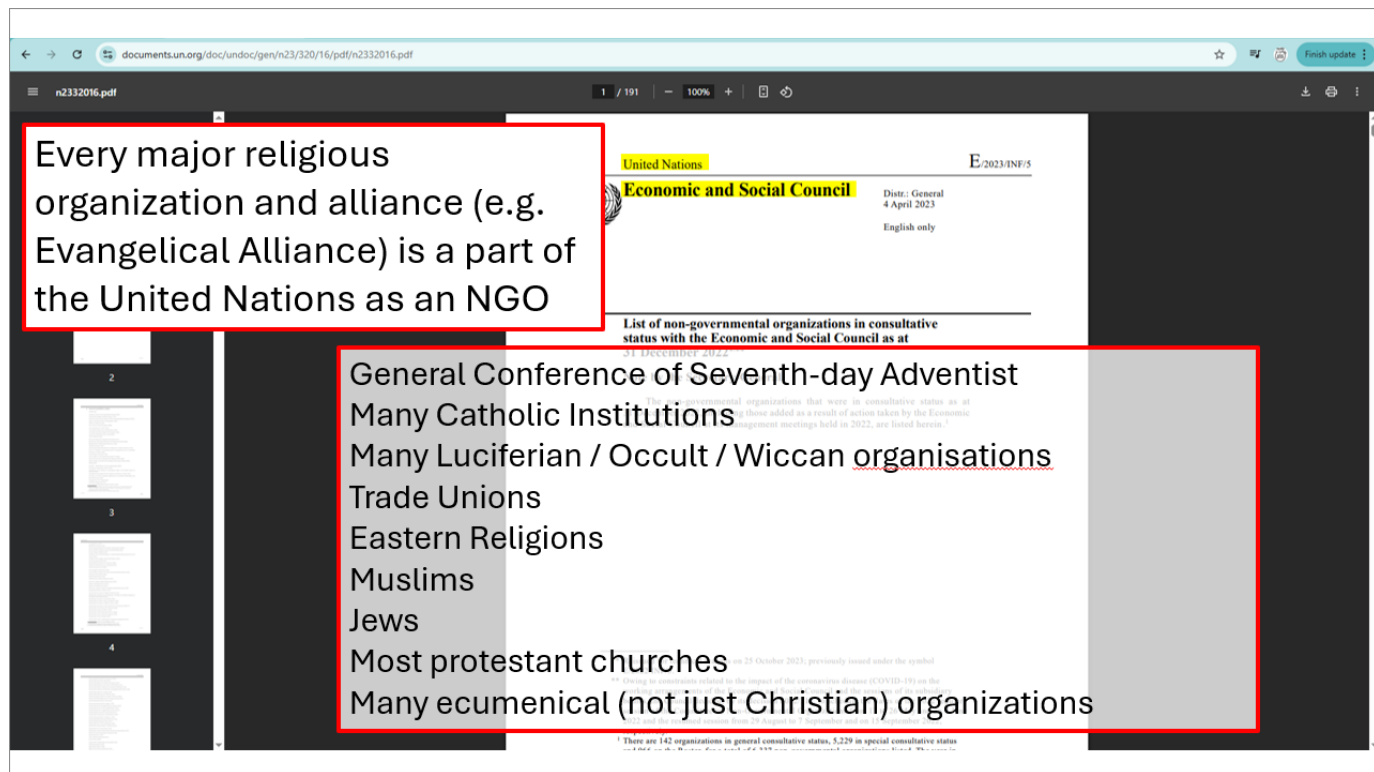


Figure 6. Review and Herald (Oct 21, 1965) The Pope to the rescue

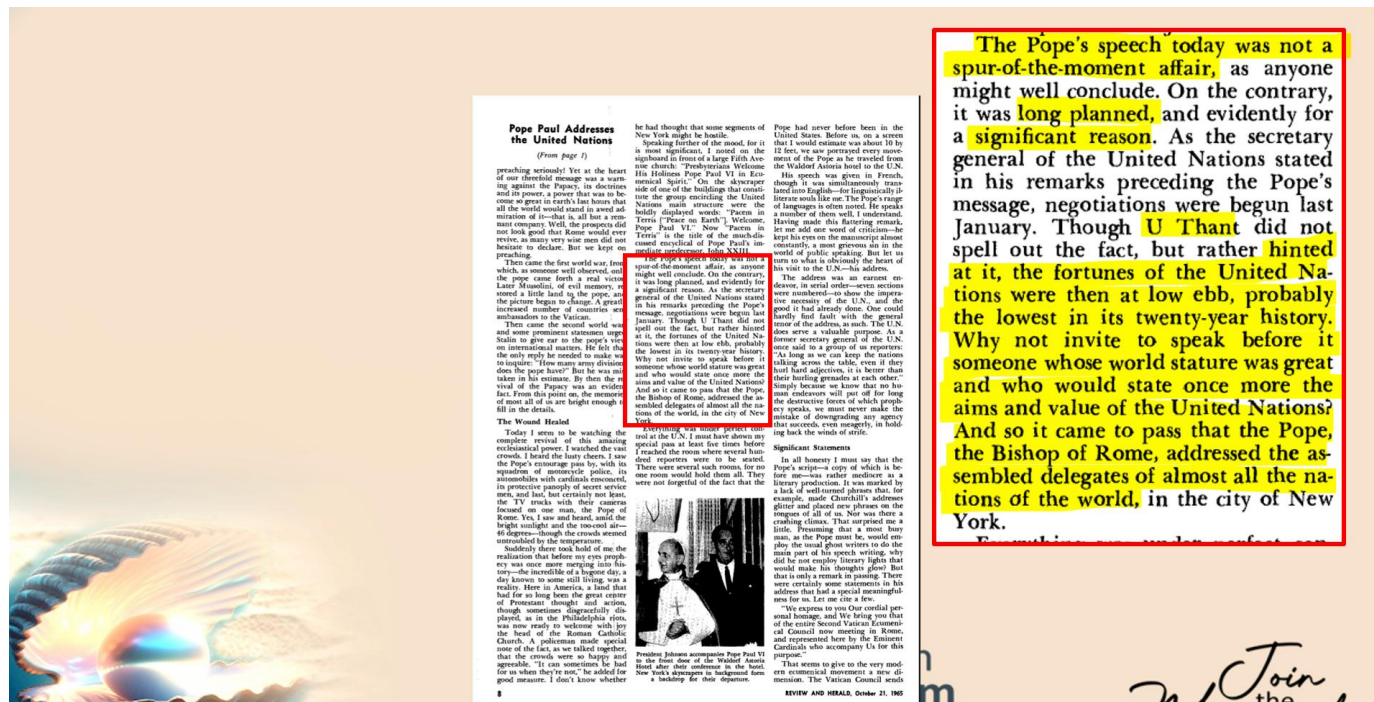


Figure 7. Review and Herald (Oct 21 1965) The wound Healed

The Wound Healed

Today I seem to be watching the complete revival of this amazing ecclesiastical power. I watched the vast crowds. I heard the lusty cheers. I saw the Pope's entourage pass by, with its squadron of motorcycle police, its automobiles with cardinals ensconced, its protective panoply of secret service men, and last, but certainly not least, the TV trucks with their cameras focused on one man, the Pope of Rome. Yes, I saw and heard, amid the bright sunlight and the too-cool air—46 degrees—though the crowds seemed untroubled by the temperature.

Suddenly there took hold of me the realization that before my eyes prophecy was once more merging into history—the incredible of a bygone day, a day known to some still living, was a reality. Here in America, a land that had for so long been the great center of Protestant thought and action, though sometimes disgracefully displayed, as in the Philadelphia riots, was now ready to welcome with joy the head of the Roman Catholic Church. A policeman made special note of the fact, as we talked together, that the crowds were so happy and agreeable. "It can sometimes be bad for us when they're not," he added for good measure. I don't know whether

Pope Paul Addresses the United Nations

(From page 1)

he had thought that some segments of New York might be hostile. Speaking further of the mood, for it is most significant, I noted on the signboard in front of a large Fifth Avenue church: "Presbyterians Welcome His Holiness Pope Paul VI in Ecumenical Spirit." On the sky-rapier side of one of the buildings that constitute the group encircling the United Nations main structure were the boldly displayed words: "Paxem in Terris" ("Peace on Earth"). Welcome, Pope Paul VI. Now "Paxem in Terris" is the title of the much-discussed encyclical of Pope Paul's immediate predecessor, John XXIII.

The Pope's speech today was not a spur-of-the-moment affair, as anyone might well conclude. On the contrary, it was long planned, and evidently for a significant reason. As the secretary general of the United Nations stated in his remarks preceding the Pope's message, negotiations were begun last January. Though U Thant did not spell out the fact, but rather hinted at it, the fortunes of the United Nations were then at low ebb, probably the lowest in its twenty-year history. Why not invite to speak before it someone whose world stature was great and who would state once more the aims and value of the United Nations? And so it came to pass that the Pope, the Bishop of Rome, addressed the assembled delegates of almost all the nations of the world, in the city of New York.

Everything was under perfect control at the U.N. I must have shown my special pass at least five times before I reached the room where several hundred reporters were to be seated. There were several such rooms, for no one room would hold them all. They were not forgetful of the fact that the

Pope had never before been in the United States. Before us, on a screen that I would estimate was about 10 by 12 feet, we saw portrayed every movement of the Pope as he traveled from the Waldorf Astoria hotel to the U.N.

His speech was given in French, though it was simultaneously translated into English—for linguistically illiterate souls like me. The Pope's range of languages is often noted. He speaks a number of them well, I understand. Having made this flattering remark, let me add one word of criticism—he kept his eyes on the manuscript almost constantly, a most grievous sin in the world of public speaking. But let us turn to what is obviously the heart of his visit to the U.N.—his address.

The address was an earnest endeavor, in serial order—seven sections were numbered—to show the imperative necessity of the U.N., and the good it had already done. One could hardly find fault with the general tenor of the address, as such. The U.N. does serve a valuable purpose. As a former secretary general of the U.N., once said to a group of us reporters: "As long as we can keep the nations talking across the table, even if they hurl hard adjectives, it is better than their hurling grenades at each other." Simply because we know that no human endeavor will put off for long the destructive forces of which prophecy speaks, we must never make the mistake of downgrading any agency that succeeds, even meagerly, in holding back the winds of strife.

Significant Statements

In all honesty I must say that the Pope's script—a copy of which is before me—was rather mediocre as a literary production. It was marked by a lack of well-turned phrases that, for example, made Churchill's addresses glitter and placed new phrases on the tongues of all of us. Nor was there a crashing climax. That surprised me a little. Presuming that a most busy man, as the Pope must be, would employ the usual ghost writers to do the main part of his speech writing, why did he not employ literary lights that would make his thoughts glow? But that is only a remark in passing. There were certainly some statements in his address that had a special meaningfulness for us. Let me cite a few.

"We express to you our cordial personal homage, and we bring you that of the entire Second Vatican Ecumenical Council now meeting in Rome, and represented here by the Eminent Cardinals who accompany us for this purpose."

That seems to give to the very modern ecumenical movement a new dimension. The Vatican Council sends

REVIEW AND HERALD, October 21, 1965



President Johnson accompanies Pope Paul VI to the front door of the Waldorf Astoria Hotel after their conference in the hotel. New York's skyscrapers in background form a backdrop for their departure.

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Figure 8. The United Nations is the Epilogue to the Papacy's Laborious Pilgrimage

For us, first of all. You know very well who we are, and whatever your opinion of the Pontiff of Rome may be, you know that our mission is to bring a message for all mankind. We speak not only in our own name and in the name of the great Catholic family, but also in the name of the Christian brethren who share in the sentiments we are expressing here, and especially of those who have been kind enough to designate us explicitly as their spokesman. This is the kind of messenger who, at the end of a long journey, is handing over the letter that has been entrusted to him. Hence we have an awareness of living through a privileged moment - brief though it be - when a wish borne in our heart for almost twenty centuries is being accomplished. Yes, you recall it. We have been on our way for a long time and we bring a long history with us. Here we are celebrating the epilogue to a laborious pilgrimage in search of an opportunity to speak heart to heart with the whole world. It began on the day when we were commanded: «Go, bring the good news to all nations.» You are the ones who represent all nations.

The Beast

visitation.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651004_united-nations.html

Paul VI - Speeches - 1965

[EN - ES - FR - IT - PT]

VISIT OF HIS HOLINESS POPE PAUL VI TO THE UNITED NATIONS

ADDRESS OF THE HOLY FATHER PAUL VI TO THE UNITED NATIONS ORGANIZATION*

Monday, 4 October 1965

This is the first declaration that we have to make. As you can see, it is so simple that it may seem insignificant for this assembly, which is used to dealing with extremely important and difficult affairs.

And yet, as we were telling you, and you can all sense it, this moment bears the imprint of a unique greatness: it is great for us; it is

Figure 9. Review and Herald (June 7, 1945) An attack on the Lamb

[illegible]

D. The nations of the earth surrender their power to the UN through their legislature

Whilst I could go through every country's constitution and show how it has been influenced by the UN, the one country that is most significant in the prophetic picture is America.

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall **repudiate every principle of its Constitution** as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” (Testimonies for the Church, vol. 5 p. 45)

An article in the Lake Union Herald in January 2024, suggested that there has been many moves for the American constitution to be repudiated. See <https://www.lakeunionherald.org/archive/articles/repudiating-the-principles-of-our-constitution>

However, if you trace much of the repudiations of the American constitution back to the ideological and policy source you find that the origin is with the United Nations. One such example was the Vaccines for All campaign (aligned with SDG 3) over the pandemic era.

In 2010, a Seventh-day Adventist woman was able to use the first amendment of the US constitution which says, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” to successfully apply for an exemption to vaccination for travel. See: [https://www.uscis.gov/sites/default/files/err/H1%20-%20Waiver%20of%20Inadmissibility%20-%20Medical%20-%202012%20%28g%29/Decisions Issued in 2010/Jan202010 02H1212.pdf?](https://www.uscis.gov/sites/default/files/err/H1%20-%20Waiver%20of%20Inadmissibility%20-%20Medical%20-%202012%20%28g%29/Decisions%20Issued%20in%202010/Jan202010%20H1212.pdf)

However, with the United Nations, strongly pushing for the COVID vaccines as a global public good (see: <https://press.un.org/en/2021/sgsm20620.doc.htm>), all avenues for religious exemptions were denied (see:

Whilst the UN's treaties and policies are not able to directly override the constitutions of any country, the union that has occurred at the UN brings each country to ratify and implement these treaties into domestic legislation. It is reinforced and facilitated by all of the NGOs, and organisations of the world who have imbibed in the same spirit and written their own policies and procedures that align with the UN's agenda.

A simple analysis done by chaptGPT below outlines how every main principle of the US constitution is being repudiated or reinterpreted to fit with UN philosophy. There is much more that could be said on this issue, but it would require many more pages.

Constitutional Principle	Evidence of Repudiation / Reinterpretation	UN Treaty / Instrument that Supports Moving Away
Popular Sovereignty	Critiques of weak direct democracy in favor of elite constitutionalism; e.g. Bruce Ackerman's critique of U.S. popular sovereignty as "crabbed" and insufficiently democratic (Open YLS)	The UN Declaration on the Right to Development (1986) emphasizes "participation" and "self-determination" beyond electoral democracy (Wikipedia)
Limited Government	ICJ advisory opinion (July 2025) ruling that governments must meet strong obligations (e.g. climate reparations), expanding state obligations beyond limited domestic scope (Reuters , The Guardian)	Paris Agreement , UNFCCC , plus customary international law principles of sustainable development , equity , and precautionary principle support broader state duties (The Guardian)
Separation of Powers	Rise of international treaty-body decisions that interface directly with national courts, parliaments, and executive organs—eroding classical separation (e.g. 'separation of powers in a globalized society') (Cambridge University Press & Assessment)	Guidance from the UN Human Rights Treaty Body System Review (2020) stresses mainstreaming treaty-body recommendations across national institutions (United Nations)
Checks and Balances	Scholars argue U.S. Supreme Court's doctrine of "unconstitutional constitutional amendments" undermines congressional checks and popular will (Wikipedia)	Human rights treaty bodies encourage state accountability mechanisms and oversight by international bodies, promoting external checks (United Nations)
Federalism	International human rights bodies have critiqued federal decentralization as diluting uniform rights protection (e.g. Swiss case, rights-deficient cantons) (Brill , SpringerLink)	UN instruments like UDHR , ICCPR , ICESCR , and the Declaration on the Right to Development emphasize consistent protection of rights across all subnational units (Brill , Wikipedia)
Judicial Review	Rise of treaty-body decisions (e.g. UN, ICJ, ECHR) asserting binding authority over domestic judicial interpretations (Cambridge University Press & Assessment)	UN CRC, CEDAW and similar treaty organs issue decisions that bind national courts; UN review systems enforce compliance (United Nations)
Individual Rights	Critique of classical individualism (e.g. Discovery Doctrine renounced by UN in favor of Indigenous collective rights) (Wikipedia , Wikipedia)	UN Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007) emphasizes collective rights and self-determination) (Wikipedia , Wikipedia)