

# Symposium of Revelation 17

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(Updated)

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## THE MIDNIGHT CRY OF REVELATION 17 -19



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

In this study, it is suggested that Revelation 17 through 19 are the Midnight Cry of our time, much like the Midnight Cry during the Millerite movement. That cry was a clearer prophetic understanding of the 2300-day prophecy several months before October 22, 1844. Until the final moments of earth’s history, the prophetic interpretation of Revelation 17 could not, and would not be, fully understood, despite various efforts to interpret its mysterious references to the kings and the interplay between the eighth, who is the 7th King.

Just as the first midnight cry announced the opening of the judgment hour, so this prophecy could only begin to speak till its time was at hand - just before the the judgment hour closes. That is because it is announcing that the prophetic hour has struck, and that the close of man’s probation is about to occur.

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

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

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

As we move forward in the study of Revelation 17 and 18, we must stand upon the symbols that have already been established when interpreting the symbolic language within a prophecy.

History and Scripture have laid the groundwork in the prophecies that have already been fulfilled, and it is these established pillars that are the foundation for moving forward. Only as we stay upon the foundations that have been proven through the interpretations of prophecy of the past, that we may correctly understand that which is future.

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



### **MIDNIGHT CRY COMPARISONS: 1844 AND TODAY**

As we begin the study of the prophetic fulfillment of Revelation 17 (this study will also include Revelation 18, since I believe that the two are the same vision), the prophetic method of interpretation that will be used is Historicism.

Adventists, influenced by the writings of Ellen G. White, are familiar with the metaphors of the “loud cry” and the “midnight cry”. The loud cry motif comes from the three angels’ messages of Revelation 14 which were given with a “loud voice”. This phrase clearly represents that the messages are given with a sense of urgency. On the other hand, the “Midnight Cry” motif originates from the parable of the ten virgins in Matthew 25. It is that last-minute cry—“Behold, the Bridegroom cometh”—which awakens the virgins from their slumber.

Ellen White portrays two instances in which the loud cry swells into a last-minute midnight cry. The first instance happened in 1844. The second instance will happen just before the second coming of Christ. Here is how she presents it-

**“Angels were sent to aid the mighty angel from heaven,** and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:4,5] **This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints,** and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” HB 353.3

To summarize what she is saying, in 1844, the Loud Cry of the second angel’s message (Babylon is fallen, Revelation 14:8) swelled into a Midnight Cry (explanation below). Likewise, as we approach the time when the probation of this world is about to close, the Loud Cry of the third angel’s message (Rev. 18:1) swells into another Midnight Cry, giving the final call for God’s people to come out of Babylon, as prophesied by the angels in Revelation 18:2-5.



### **THE FIRST LOUD CRY SWELLING INTO THE MIDNIGHT CRY IN 1844**

In GC88, Ellen White describes how the Midnight Cry arose in 1844:

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

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

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

This fulfilment of prophesy at the opening of the judgment hour set the framework for how the final midnight cry would come in the future, at the close of the judgment hour.



### **THE FINAL LOUD CRY SWELLING INTO THE MIDNIGHT CRY BEFORE THE CLOSE OF PROBATION**

The Loud Cry of the Third Angel began in the 1888 era when God sent messengers that would begin to sound the message that would lighten the earth with His glory, (Rev. 18:1) the message of Christ and His righteousness. Because of the unbelief towards the messengers of that message, and the messages themselves, this mighty angel of Revelation 18:1 did not accomplish its purpose in lightening the world with the revelation of the character of God, nor did it bring in the promised latter rain experience at that time. Therefore, help would be sent, and that help is found in the following verses in Revelation 18:2-7, and is called the midnight cry, which is the second and final cry to come out of Babylon. This idea of sending help is seen in the quote from HB 353.3:

**“Angels were sent to aid the mighty angel from heaven,** and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:4,5]

**This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." HB 353.3**

This quote makes it clear that when the message of the angel in Revelation 18:4 joins with the message of the third angel in Revelation 14: 9-12 it leads to the proclamation of the last solemn warning. Why is this important and how does it relate to Revelation 17? Answering the second question first, this author asserts that Revelation 17 and 18 are inextricably linked and that the message to "Come out of her, my people" is the chiastic crescendo of the two chapters, as it aids the messages of Christ our Righteousness as the answer as to "how" God's people out of Babylon. It is the partaking of the divine nature and the partaking of the spirit of the Kingdom of God. But, why is this important for God's last day people to understand?

Just as the first midnight cry brought an understanding to the people back then of the nearness of what they believed was the second coming. They believed that they were standing on the brink of eternity, and it created a solemn revival as they searched their hearts to be ready for the end of all things. The prophecies of Revelation 17 and 18, when understood, will also provide a clearer understanding of where we are at in the final watch, that we are standing on the very borders of the heavenly Canaan, and that now is the time to follow Jesus in His work in the Most Holy like never before. This is the purpose of the Midnight Cry. The Loud Cry and the Midnight Cry are all about being ready for the close of probation. If God's people are ready for that event, they will be ready for the second coming.

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

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

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

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

When we as a church really come to understand and embrace this message, God will use His church in a mighty way to reach the world:

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

In this study we will see that the understanding and proclamation of the prophecy of Revelation 17 and 18 is the Midnight Cry, both that of the prophecy of the final beast, and that of partaking of Christ's spirit and righteousness, are for today. This prophecy and messages of righteousness points the world to the times in which we are living. They the solemn reality that we are standing on the brink of eternity, and need to be awakened out of our sleep, that we might prepare!



## PARABLE OF THE 10 VIRGINS

The parable of the ten virgins had its partial fulfillment in the days leading up to 1844, and its fulfillment will happen as the close of this earth's history is upon us. The cry of the bridegroom coming is to once again ring out in clear tones, and it is the prophetic understanding of Revelation 17 and 18 that will give urgency to this cry, as we understand how near we are to all things being fulfilled.

Both the Loud Cry and the Midnight Cry during final events will bring a clarity upon the prophecies of Revelation 17 and 18, providing a clearer condition that we are standing on the very borders of the heavenly Canaan. These prophecies will signal that the heavenly Bridegroom is about to seal those who are alive, and that His coming is imminent. It will signal that probation is about to close, and that His coming is imminent—coming to claim the bride who has made herself ready. With conviction and love, the prophetic messages will resound, awakening God's people in all the world to realize that we are entering the final moments of the last “watch” of mankind's time on earth. These messages will urgently call us to prepare like never before.

With conviction and love, the prophetic messages will sound, awakening God's people to study (trim their lamps) like never before, partake of the divine nature deeply (the extra oil in their lamps), and cry out in trumpet tones for all those who will hear: “Behold, the Bridegroom cometh! Prepare yourselves, and go ye out to meet Him!”

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

God's powerful call to come out of Babylon is the divine invitation to “come into” the gospel of righteousness, to be clothed in Christ's righteousness by partaking deeply of His divine nature, and to “come out” and separate from the wrong spirit in the heart, and the fallen systems of the world before the close of probation, when all the world will either receive the mark of the beast, or the seal of God.

In 1888, God sent a message that was to be the beginning of the latter rain, as promised in Revelation 18:1—a message revealing His character that was to lighten the earth with His glory. However, this message has languished because of unbelief, and did not accomplish the purpose God intended it to at that time. Yet, God's word shall not return void. The second call to come out of Babylon, as described in Revelation 18, will occur at the end of the judgment hour, for the word of God has spoken it, and His word shall not return void!

There will be a revival of this cry, along with another, as the final midnight cry rises with clarity amidst the clamor and chaos of the world. These calls will give the trumpet a clear and definite sound, awakening the sleeping people of God. God will stir His church from its slumber with a cry that compels His people to trim their lamps—studying more earnestly than ever before—and to replenish their lives with the oil of the Holy Spirit, that His people might drink deeply of His divine nature of merciful love. This oil, His merciful forgiving love, is essential to develop Christlike character within their souls before it is eternally too late.

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

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

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

In conclusion, the prophecy of Revelation 17 and 18 is the “mid-night” cry that points the world to how close we are to the end of all things, and that end time events are upon us! The cry to get ready and partake of the divine nature, and to grow up in that spirit, is urgent, like never before!

“We believe without a doubt that Christ is soon coming. **This is not a fable to us; it is a reality....** When He comes He is not to cleanse us of our sins, to remove from us the defects in

our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have reserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. **This is all to be done in these hours of probation. It is now that this work is to be accomplished for us.**” AG 243.3

“During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-pleasing, they cut themselves off from everlasting life. No after-probation will be granted them. By their own choice they have fixed an impassable gulf between them and their God.” AG 243.4

“Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ, but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.” AG 243.5

**“Probation is almost ended.... Get ready! get ready!** Work while the day lasts, for the night cometh when no man can work.” AG 243.6



## **THE BEAST OF REVELATION 17; AND ITS THREE PHASES**

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

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

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



## **THE THREE PHASES**

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

The fourth beast of the world nations, first introduced in the book of Daniel, is the Roman Empire (Daniel chapter 2). Later, in Daniel 7, a little horn arises out of, and upon, this beast. That little horn was the birth of the Papacy. As its power and influence grows, that horn transitions into one of the governmental heads of Rome— known as Papal Rome. The focus of

this study is to follow this little horn, as it transitions to a head within Rome, and then in Revelation 17, it is once again transformed and becomes a beast itself. These are the three phases of the Papacy, tracing its history as it emerges and becomes a player in end time events. These three transformations are reflected in Scripture and are supported by the Spirit of Prophecy. They are:

1. Pagan Rome (Daniel 2, 7:7, 8; Revelation 12:3-4) (Papacy is birthed, and is symbolized by the appearance of the little horn).
2. Papal Rome before the deadly wound (symbolized as a little horn in Daniel 7:8 and 8 and as a dragon in Revelation 12:13-16 and as a head in Revelation 13:1-10)
3. The Papacy (as its own nation with territory, political and religious power) after the deadly wound is healed (symbolized a whole beast - seen in Revelation 12:17, as the dragon, and in Revelation chapters 17-18 as the beast that is ridden by the whore). In the history of the Popes of this phase of the Papacy and their interactions with the nations, we see revealed how the beast rises from the bottomless pit, recovers from its wound, and regains power in its own right as a nation—events foretold in Revelation 17 and 18.

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



## **Fleshing Out the Three Phases of the Fourth Beast and the Papacy:**

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

### **Phase 1: PAGAN ROME:**

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. **The dragon is said to be Satan (Revelation 12:9)**; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the **Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.** GC 438.2

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

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

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

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

“When the civil empire of Rome was broken up, it became divided into ten kingdoms (see Daniel 2:4-44), and this divided state continues to-day, notwithstanding the efforts of several great military leaders to weld them again into one empire. But, meanwhile, the spiritual empire of Rome grew and extended over all these nations; and though materially checked by the Reformation, continues a mighty and growing empire to-day.” American Sentinel, ATJ, October 10, 1895, page 313.13

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

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

([https://thesureword.org/the-ten-kingdoms-of-rome/Daniel 7:7-8, 19-26](https://thesureword.org/the-ten-kingdoms-of-rome/Daniel%207:7-8,%2019-26)).

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

1. One head with 10 horns. (One Ruling nation —Rome, and the 10 kingdoms into which it was divided) (Daniel 7:24)
2. Another little horn came up (Papacy) and removed 3 of those kingdoms (listed below).
3. The Papacy was symbolized as a little horn at this point and not as a head. The beast is Pagan Rome, from which the Papacy arose.
4. This little horn was different than the other horns of the beast (Dan. 7:24). The little horn is speaking blasphemies and into his hand is given power for 1260 years. This horn was not a “state” or another nation, but a church who used the civil power of Rome, and rose up out of Rome itself, unlike the other 10 horns/nations.

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

this same beast is described as having 7 heads with 10

### **Characteristics of Described in Revelation**

1. Red Beast — Pagan of Revelation 12.
2. Seven heads with 7 forms of government by government being that of
3. 10 horns (10 nations — plucked up by the little place).

- By the time we get Pagan Rome has of governments, 7 heads. The beast Roman Empire. A governmental as follows, as Smith (in his book, Revelation):

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



little differently, one horns.

### **Pagan Rome, as 12**

Rome in the first part

crowns. (The seven Rome, with the last Papal Rome).

three of which were horn that took their

to Revelation 12, gone through 7 forms and so we see it with still represented the list of these different phases of Rome are understood by Uriah Daniel and

## **Phase 2: PAPAL HORN TRANSITIONED: PAPAL ROME: BEFORE THE WOUND**

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

“In [Revelation] chapter 13 (verses 1-10) is described this same beast, **yet now it is in a different form**; it is “like unto a leopard,” to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire.... This prophecy, which is nearly identical with the description of the little horn of Daniel 7, **unquestionably points to the papacy.** ‘Power was given unto him to continue forty and two months.’ And, says the prophet, ‘I saw one of his heads as it were wounded to death.’ And

again: 'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.' The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, **began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."** GC 438-439.



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

A.D. It transformed from its first phase of a horn, into the second phase.

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

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

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

By the time it is described in Revelation 13:1, Rome had been in existence for hundreds of years. Under Emperor Justinian, the Papal Church received civil power, an act that established the Papal government as the final head of the pagan Roman Empire. Starting in 538 AD, the Papacy wielded great power, yet that power was not because it was an independent entity. During the 1260-year reign of the Papacy, it was granted authority with a decree from the Roman Emperor Justinian. This decree granted them control over the city of Rome, authority to rule as the Church, and the ability to make laws—marking the time when the Papacy morphed into the last head of the Roman Empire. It is important to note that, at this time, the Papacy

was still a “head” upon the beast of the Roman Empire. It was not yet its own nation nor possessed independent power.

## **Summary of Papal Rome before the Wound**

1. According to Revelation 12:13-16, this beast persecuted the woman of Revelation 12:1-2 for a “time, times and half a time.” (1260 years).
2. The Woman of Revelation 12:1-2 (God’s church) ran into the wilderness. (Revelation 12:13-14 and Revelation 13:1-9.)
3. The beast (Roman Empire) was like a leopard with the feet of a bear and the mouth of a dragon.
4. 7 heads — the Papacy had moved from being a “horn” in Daniel to becoming one of the seven heads of Rome. It was not its own state, but was given power to rule under the Roman State as stated above, and power over the churches, with its “seat” being located in the City of Rome. Thus the nation sitting on the 7 mountains.
5. 10 horns (crowns on horns) (Papacy using the civil arm of Rome to enforce its doctrines and dictates).
6. Name of Blasphemy written on all the different heads.
7. 1 head ends up being wounded to death. This pictures the end of the Roman Empire as a Pagan nation, as well as the Papacy ruling during the dark ages.
8. Power was given to this head (by the Roman Emperor) and they reigned for 42 months (1260 days/years).



## **THE DEADLY WOUND INFLICTED**

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

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

“Instead of claiming that the wound was inflicted on Paganism, and when healed was the Papacy, the position is much more clear that Papacy received its deadly wound in 1798, about which time the temporal sovereignty of the Pope was declared to be wholly at an end. And, as the healing of a wound is a gradual work, so Papacy a little after that time commenced to rise,

while the world beheld wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. A long standing quarrel had existed between the Pope and Bonaparte, which reached its crisis about that time.” TBUS 12.

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

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

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



## **PAPACY TIMELINE — Deadly wound inflicted and healed**

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

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

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

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

In 508, Clovis combined in himself and the kingdom, church and state. As a King (civil state), he was baptised (religious state), and thereby created a religious unification between church and state, which provided the platform and step for the rise of the “head” of the Papal power in 538 A.D. under the declaration of the Emperor Justinian.

## **538 A.D. -1798 A.D. —**

This time when the Papacy held sway as the 7th head of the Beast, was called the Dark Ages. This was the reign of the final head of the beat of Rome.

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

## **1798 A.D.**

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

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

## **1801-1802 — Re-establishment of the Papacy— “the woman” — the Church of Rome**

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

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

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

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

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

- A declaration that "Catholicism was the religion of the great majority of the French" but not the official state religion, thus maintaining religious freedom, in particular with respect to Protestants.
- The Papacy had the right to depose bishops; the French government still, since the Concordat of Bologna in 1516, nominated them.
- The state would pay clerical salaries and the clergy swore an oath of allegiance to the state.
- The Catholic Church was not restored the vast Church lands and endowments that had been seized during the Revolution and sold off.
- Sunday was reestablished as a "festival", effective Easter Sunday, 18 April 1802. The rest of the French Republican calendar, which had been abolished, was not replaced by the traditional Gregorian calendar until 1 January 1806.

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

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

[https://en.wikipedia.org/wiki/Concordat\\_of\\_1801](https://en.wikipedia.org/wiki/Concordat_of_1801).

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

They were definitely in their “wilderness experience,” and the climb to her final phase of power would take several steps.

## **1871 — Pope Pius IX.**

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

The Papacy refused the terms of the Guarantees, for they saw that this offer would not give them the power to accomplish their goal, so they refused it, and considered themselves a “prisoner” and not a ruler. They wanted to be their own power, their own nation, and their own jurisdiction. It is important to understand this point, for it helps us know what the Papacy is looking for in its “healed” condition, — Spiritual Jurisdiction, Sovereignty, their own land and nation, and their own political power among the nations.

## **June 7, 1929 — Pope Pius XI**

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

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

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

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

## **1939— Pope Pius XII — and Forward: Rising up out of the “bottomless Pit”**

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

"Despite the German invasion of Poland on September 1, 1939, and the outbreak of World War II, Pius XII continued his diplomatic efforts. While he was unable to bring the conflict to a close, **Pius XII served as a conduit between the internal German resistance to the war and the Allied Powers, especially Britain and the United States.** After Italy entered the war in June, 1940, as a German ally, Pius XII strove to keep Rome out of the battle:..." (<https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.ebsco.com/research-starters/history/pius-xii-becomes-pope&ved=2ahUKEwiVrJ2xqtGNAXVwrokEHYUIA2sQFnoECBgQAQ&usg=AOvVaw1O1uDVzFkS34TnmqPJeLmD.>)

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

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

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

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

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

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

These acts of Pope Pius XII fulfilled the prophecy of this nation **coming up** out of the “bottomless pit,” revealing the abominations upon which this beast arose. During this Pope’s reign, he re-stated the position of popes to be “God on earth” as the Vicor of Christ, to be infallible when they speak in “ex-cathedra”, declared the Assumption of “mother Mary” as a dogma. As this new nation of the Vatican City was rising up, it declared these blasphemous dogmas, (among others), and brought all their ancestral past beliefs and persecutions of the saints into this new nation. [Rev. 17:6] Thereby, we see this nation, through Pope Pius XII, emerging from the bottomless pit with it’s doctrines of devils and its abominations.

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

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

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

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



### **Phase 3: THE PAPACY: AFTER THE WOUND IS HEALED**

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

When the Papacy rises to power again after the deadly wound, God wanted His people to understand that it is still part of the fourth beast, yet it comes back in a different form and phase, for it is no longer a head upon the Roman Empire of old. The final head that was wounded has rose up and morphed into the beast as described in Revelation 17:1-6. It is no longer the old Empire of Rome as stated in Daniel 2 and 7, but the Papacy that has transitioned the head of the old Roman Empire, and has now become a beast in its own right. This is an

important point. Between Chapter 13 and 17, we see the final transformation of the Papacy, a nation in its own right, with its own heads and its own horns.

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

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

In this final stage, when the “son of perdition,” (2 Thess. 2:3), becomes his own nation, combining church and state, it is symbolized by the woman sitting on the beast. History tells us that this beast cannot be the beast of Revelation 12 or 13, nor the beast of Daniel 7. The newly formed nation of the Vatican City Nation did not exist during those periods, for it only came into existence in 1929. Therefore the beast of Revelation 17 is a newly formed beast, and not those of the past. Scripture foretold the Papacy’s rise, that there would be a falling away from the truth as it is in Jesus, and that the son of perdition would be revealed, for he has set himself up as ‘god.’

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

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

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

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

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

Yet, in His mercy before the end comes, and the close of probation arrives when all receives either the mark of the beast or the seal of God, God will give the world a final warning, a Loud Cry to “come out” from this beast, its false teachings, its spirit, and its mind, and to “come into”

Christ, His spirit, His mind and truth. This final call of the third angel is pictured in Rev. 18:1-5 and 22:17. We are standing on the brink of eternity, and Laodicea must awaken to her condition, that she might get ready to meet her bridegroom! That is the work of the Loud Cry, culminating in the final mid-night cry! It is also interesting to see that this warning will come to fruition, and is given before the judgment is excused upon the beast and whore, as described in the last part of Revelation 18.



## **SUMMARY OF THE FINAL BEAST: THE PAPACY AFTER IT IS HEALED**

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

\*Revelation 12:17 (dual prophecy).

\*Revelation 17: All of chapter 17 and 18

1. Scarlet (red) beast: (vs3)
2. Names of Blasphemy label has been transferred to the whole beast, and not just the heads of the beast. This also signals a transfer of this beast from being supported by Rome, to the Papacy becoming its own nation or State once the wound is healed. The head has become the beast.
3. Woman and beast was in the wilderness after the wound was inflicted. (vs 3)— Wilderness representing that it was no longer powerful, it had no land or state, and it had been stripped of its power among the nations. It had no kingdom, and no ability to make laws, and had no religious power among the nations to force worship of herself. But the angel was going to show John how this beast will “ascend” from the wilderness to becoming that which has political and religious power once more.
4. Papacy will have morphed from being the last head, to now becoming the beast itself (a nation in its own right), with the woman sitting on it, thus a representing a fornicating marriage of church and state. Rev. 17:8, 11.
5. It has 7 heads, depicting both the mountains that it sits upon, which is still in Rome, and that it will have 7 kings. Since the beast now pictures the Nation of the Vatican City, the 7 kings must be in reference to this new phase of the Papacy, for it is no longer the old, papal Roman Empire, depending upon Rome for its power. (Vs 9-10)
6. This nation also has ten horns, but no crowns on them. We are told that all 10 horns/kings will get their kingdom from this new beast, as the world is going into perdition. Also take note that these kings (the horns) all come into existence during the time of the final king, and therefore all the horns are on one head. Scripture tells us that these horns, who are kings, will give their power to the beast, just before or as the Papacy is going into perdition. The 10 kings shall rule “for 1 hour” with the beast. (Vs 12-13). One hour in prophetic time is 15 days. This is future and has not happened yet. These 10 kings are “made” kings and “given” kingdoms during this time. More on this in a moment.



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

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

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

**Phase 2.** As Rome continues, it goes through several forms of government, pictured by seeing this same beast going from what it looked like in Daniel, to how it is now pictured in Revelation 12 and 13, as having 7 heads, along with the 10 horns. The Papacy was supported by Rome, and had become the final government (head) of the Roman Empire. The Papacy transitioned in status from a horn to a head, yet it is still part of Rome, and still received its power from Rome. In 538 AD, it was given power to rule all the churches, power to make laws, and a “seat” of territory, by the Emperor Justinian. The Papacy is now seen as a head and was given a dominion, the “seat” was the city of Rome. It is at the end of the 1260 year prophecy that this head receives its deadly wound in 1798, and loses everything.

**Phase 3.** When the Papacy rose up into power, it has transitioned from a head, to the beast itself. It has become its own nation. The rise of this beast out of the bottomless pit came in stages, as seen in the timeline. When the final “7th king” of this nation arrives, it will reign for a small period of time, and then the world will go into perdition. This perdition is pictured in the remainder of Revelation 17:12-end of chapter, and in Revelation 18:6- end of chapter. This is the judgment of the “whore” to which the angel was revealing to John.

“In the seventeenth of Revelation is **foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the Papacy, those who have drunk of the wine of the wrath of her fornication.** John writes, “And there came

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

“**Thus is represented the papal power**, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. “Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.” [Verse 5.] 14LtMs, Lt 232, 1899, par. 20-21.

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

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



## **Revelation 17 and 18**

### **GLOSSARY OF SYMBOLS**

As we begin the study, it is important to put definitions upon the words that are being used, so that everyone understand what is meant when certain symbol and words are used. In the study of Revelation 17 & 18, when the angel comes and explains certain symbols used in the prophecy, those explanations are not symbolic, but literal language. Other symbolic terms are listed in the glossary, so that it will be easy to follow what God has meant by these things, and can be applied to the prophecy.

In the historicists view, the first line of interpretation is to take literal that which can be taken literal. Only when there is no literal application, or the context of the prophecy, or a precious prophecy of the same context gives an interpretation to the symbol, then we follow symbolic rules.

**Beast:** Represents an actual nation and/or king of that nation:

**Daniel 7:17,23.** “beasts represents kings” and “kingdoms/nations.” In Revelation 17, the beast is the Vatican City Nation.

**Heads:** Heads are symbolic:

**7 Mountains** is not symbolic language in this text.

How do we determine that these mountains are symbolic or if they are not symbolic. First rule of the historicist view of study, is determine if these mountain can be understood literally. It is this answer that we are going to explore.

The angel has come to John to explain to him the symbol of the 7 heads, for they are symbolic. God, when explaining a symbol, doesn't use another symbolic figure to explain a symbol. Let's dive into the geological area of Rome, where the whore sits, and see if there are 7 mountains in that place.

"Mons" in latin, means "mountain." The explanation given by the angel was not symbolic, and therefore are 7 literal mountains. We find these mountains listed in the encyclopedia Britannica.

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

We have 7 literal mountain located in that very city. It is known as the city of 7 hills. Here is one key evidence that the angels explanation of the heads is literal. But let's look at another piece of evidence.

In my search to get a clearer understanding of these verses, one of the things that I have studied to find answers for is this: does the Bible other instances where when the angels or Jesus gives us and interpretation of symbols or parables, to they give more symbols that have to be figured out, or do they actually give the literal interpretations. In my study, I keep coming back to these Biblical examples of angels giving wisdom and understanding to the symbols of prophecies, and they seem to be giving the literal interpretations.

When the angel was talking with John, his purpose was that of imparting wisdom and understanding. This seems to follow the other biblical examples, where the angels had come to give wisdom, understanding and knowledge to God's prophets about prophecies. What the angels, and Jesus Himself, gave as answers to symbolic language was literal interpretations of the prophecy and/or parables.

There are several time when the angels came to give wisdom and understanding, and they used similar phrases to Revelation 17:9 while imparting wisdom, knowledge and understanding to His servants in literal language. Some examples are:

A) Daniel 2: 29; "... and he that revealeth secrets **maketh known** to thee what shall come to pass." God gave to Daniel the secrets of the dreams, that Daniel might tell the king the dream and its symbols. What was given to Daniel was the literal understanding of the nations within the image.

B) Daniel 8:18-19, when the angel was coming to Daniel to **give him understanding and to know** what will happen. This is the same as "wisdom to know" the prophecies. The explanation from that point on till the end of the explanation is literal.

C) Again in Daniel 9:22; "I am now come forth to give thee **skill and understanding.**" Different words, yet the same concept as giving John wisdom in understanding the prophecy.

D). Jesus Himself when he explained parables and their symbols, answered with literal understanding. (Matthew 13:34-40).

Each time, when a symbolic prophecy is explained, the messenger does not give other symbols that need to be figured out. What has to be figured out is how history fulfills those literal explanations. Therefore, when the angel came to John in Revelation 17:9 to give wisdom, he is not sharing symbols in an explanation to a symbol. He is giving literal answers. The angel used literal language when telling John that the heads symbolized 7 mountains, and 7 kings.

Since the angel comes and shares using literal language when it comes to the mountains, part of the purpose of revealing literal mountains is to help establish who this woman is, that all might know that it is still the Papacy, that that she is still located in the city of 7 mountains, though she has transformed into her final phase.

Let's take a look at the wording of this symbolic explanation. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings..." Revelation 17:9-10.

The context of the conjunction "and" opens up the idea that these heads can represent more than one thing: they are 7 mountains which she sits on, and [also] there are 7 kings, and then the angel continues to talk about the seven kings doing different things, that is not used nor described about the mountains.

As I was studying these thoughts with a friend, and she was sharing her ideas on these verses, when it triggered a line of thinking that I had not crossed my mind before then. The thought was this: God sits upon the "mount of congregation" (table of shewbread on the sides of the north—throne) (Isa. 14:13) and God has His "holy mountain" (Eze. 28:14), His City of the New Jerusalem, (Rev. 21:2); and the day that He is set aside, sanctified, and we worshiped Him by keeping that day holy! This pictures the kingdom of God.

Since Satan can't actually sit upon God's actual mountain in Heaven, he has created a counterfeit kingdom upon this earth, a place that represents his kingdom, and kingship. It has his "special" city, (can't say holy), "the Vatican City" which sits upon 7 literal mountains (the perfect number). Since the "Vatican and Papacy" is the son of perdition, and as Satan's servants here on earth, Satan has his own "city" of worship upon his own mountains, — the 7 mountains of Rome! He has counterfeited God's City, God's holy mountains, and God's throne (Peter's throne in the Vatican where the Pope speak ex-cathedra), what is left is for him to promote his "day" to be worshiped, a day that represents his power and kingship— a day for him to be worshiped as a king. He is setting up his kingdom on this earth to mimic God's kingdom. Wow!! What a profound thought! This is why God's people needs to share with each other.

**7 Kings:** These are literal kings/Popes that will come up after the wound is healed.

The 7 kings are the 7 last popes between the final healing of the beast and woman, and when they take the world into perdition. Scripture says that these heads are also 7 kings. There are not 8 kings, but only 7 kings. When taken in context of when this beast— nation came into existence, these "heads" cannot come into existence before the final beast was existed. The heads of the beast in Revelation 13, which is before the deadly wound, is not the same heads of this final beast, for the Vatican Nation had never existed as a nation until after 1929. This beast (nation) with 7 heads arose out of the wilderness and out of the bottomless pit, after 1798, and is the Vatican City Nation. Therefore the heads, and whatever view you might hold, cannot be the nations starting with Babylon in the past, for this final beast did not exist before 1929. The heads must come into existence after 1929. Also, if we are following the rules of historic interpretations, these heads must come up out of the beast itself.

**10 Horns:** (In Rev. 17, these are still future kings/rulers that will be "made" kings, and be given kingdoms.

Horns can be kings of other nations, and/or they represent kings that can come from within the beast/nation itself. (3rd beast — Alexander the Great was the horn between the eyes of the goat, which represented Greece.) The angel comes and explains these symbolic horns to John. He was told that they are “kings,” that will be given kingdoms.

Scripture tells us the interpretation of these horns: They are 10 kings that will be given their power and their kingdom during the time of perdition, after the 7th king rules for a short period. This is yet future, for this happens at some point during perdition.

**Daniel 7:** “And the ten horns that are out of this kingdom are ten kings that shall arise...”. These were 10 nations that arose from the fall of Rome, and took over its land territory.

**Revelation 17:12**— “And the ten horns that thou sawest are 10 kings which have not received their kingdom as yet.” These are 10 future kings with future kingdoms.

**Crowns on Heads:** Ruling power and authority

**Crowns on Horns:** Ruling power and authority

## **Perdition:**

Perdition is defined as “utter destruction or ruin,” “a state of final spiritual ruin; loss of soul; damnation.” This begins with the Sunday laws, and ends at the second coming.

## **Cup:**

In Revelation 17, the woman is holding a golden cup, and cups symbolizes marriage and “oneness” with the one who offers the cup. Inside the cup is the wine, which we are told in this chapter that the woman is holding, is the filthiness and abominations. God has a cup he offers and Satan has a cup he offers.

Ps 16:5— Cup pictures inheritance and portion.

Ps 116:13- Cup of salvation

Matthew 20:22-23: - Drink of Jesus’ cup

Rev. 3:20-21. Sup with me and I with him....

Revelation 17:4, 18:3. They become “one in mind.”

**Bottomless Pit:** This represents the pit of hellish doctrines that has no limit to its deceiving lies and abominations. Everything that deviates from the truth of God is a doctrine from the bottomless pit of hell itself. And therefore the doctrines that come out is specific to what the nation embraces as their deviation from God.

What is hell? It is not the fire at the end of the world. We are told that death and hell shall be thrown into the lake of fire. Hell is separation from God. The fallen angels were “cast down to hell, and delivers them into chains of darkness, to be reserved unto judgment.” 2 Peter 2:4. Without God, who is the source of life, light and love, there is no life. There is only darkness, void, and eventually death. The fallen angels were chained to darkness, which is called hell— the bottomless pit, where only doctrines of darkness can come out of it. This is the pit of abominations, and of doctrines of abominations.

“The ‘bottomless pit’ represents the earth in confusion [false doctrines] and darkness.” [wickedness]. HF 398.2

Within Scripture, the idea of a pit pictures death and hell, and all the wickedness that goes along with it. Below are a few verses that describe the condition of the “pit.”

In Isaiah 14:15 we read: “Yet thou shalt be brought down to hell, to the sides of the pit.” We see here that “the pit” pictures the confines of hell.

In another place we read, “I made the nations to shake at the sound of his fall, when I cast him down to hell and with them that descend into the pit...”. Again we read that this pit pictures that of going down into hell, where devils and their abominations reside.

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

In the following quotes, we see how she shares that the hellish doctrines or ways are straight from the bottomless pit. In Revelation 11:7, then France rose up out of the bottomless pit, notice what doctrine France embraced, or it was the atheistic beliefs that formed the hellish doctrine that France embraced as it arose from the bottomless pit.

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

This quote implies that the bottomless pit has doctrines and evil ways and nations that arise from it, is referred to as coming out of the bottomless (depth of evil untold). It is this bottomless pit of false dogma’s and doctrines and the removing of God—that the beast -France, arose from during the French Revolution, as seen in Revelation 11:7.

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

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

In Revelation 11 it was France that rose up out of the bottomless pit, [the hellish doctrine of atheism]. In Revelation 17, it would be the nation (beast) of the Vatican City that would rise up out of the bottomless pit of hellish doctrines and the beliefs of the Papacy, and re-establish those doctrines into the new nation. It is this act that completes the healing of the Papacy, and this happened in 1939, during the reign of Pope Pius XII.

END OF GLOSSARY



## Understanding Revelation 17 and 18

As stated earlier, this prophecy contains both the Loud Cry and the Midnight Cry, warning men not to worship this final beast, nor receive its mark in their foreheads and hands. It is not just a prophecy of Revelation 17, but one that includes Revelation 18. Here the angel is showing

John the judgment of the whore, which as we have stated, is described in detail in Revelation 18:8-24.

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

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

## Revelation 17:1-2

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

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

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

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

“In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the Papacy, those who have drunk of the wine of the wrath of her fornication. John writes, [Revelation 17:1-4 quoted.] 14LtMs, Lt 232, 1899, par. 20

**“Thus is represented the papal power,** which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. “Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.” [Verse 5.] 14LtMs, Lt 232, 1899, par. 21

“What is it that gives its kingdom to this power? Protestantism, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” 14LtMs, Lt 232, 1899, par. 22

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

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

### **Revelation 17:3**

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

The concept of being in the wilderness is different from the phrase of the beast which came up “from the earth.” The idea behind the word “wilderness” is that which has been brought to devastation, to desolation, obscurity, and made barren. Let’s look at a few verses.

“Yet the defence city shall be desolate, and the habitation forsaken, and left like a wilderness:” Isa. 27:10.

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

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

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

“After leaving the Red Sea, [a place of judgment upon Egypt] the children of Israel, guided by the cloudy pillar, **journeyed through the wilderness.** Although the scenery around them was most dreary, **composed of solemn looking mountains destitute of vegetation, barren plains, and the sea stretching far away behind them,** its banks strewn with the bodies of their enemies, they were cheerful in the consciousness of their freedom, and for a time every thought of discontent was hushed.”

ST April 8, 1880, par. 1.

“The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.” FLB 353.3

This is what happened to the Papacy in 1798. Their reign and throne was brought to desolation, and was made barren. They were in the wilderness of their experience.

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

In history, the Catholic Church was re-recognized as a church, for there were many people who were catholic. (Timeline: 1801-1802). But the “woman” is now mentioned as sitting on a scarlet beast, for the two had become one—a combination of both powers. She is no longer a “head,” but a nation. So, let’s go back to the Papacy timeline and look at the historical events of its return.

In the timeline of the Papacy, we learn that in 1802, it was re-acknowledged as being a large church by Napoleon’s general—marking the first step back from the wilderness.

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

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

As we are now following this power that arose during the Roman Empire, through its transformations, we realize it is not Rome itself we are following as this final beast, but the Papacy who was birthed during the Roman Empire, and has now transition into its own nation.

It started as a little horn, then grew into a head of Rome, and now, transitions into its own nation, being its own beast, yet, as already stated, carrying its ancestral works in its former stages with him into his new transition. Again, we want to emphasise that the Papacy, who is the “Roman Pontiff,” now emerges as its own nation, with its own power to act as a nation, with its own kings/Popes, and its own horns.

### **Revelation 17:4; (18:16)**

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

The woman is also holding a cup that is full of her wine, which symbolizes the life she has to offer, which is described in Revelation 17:4 and 18:3—abominations, filthiness of fornication, habitations of devils, a foul spirit, and a cage of deceit, a pit of everything evil and every abominable doctrine that you can think of. The symbol of a “cup” being offered, is that of marriage. The marriage that she is offering is that of “becoming one” with her life and her name and character of “abominations.”

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

The Lord's cup:

"Cup of salvation." Ps 116:13

"Passover/Communion cup". Mark 14:23 ; Luke 22:20;— Cup of sanctification/marriage (3rd cup of passover)

"Cup of blessing". 1 Cor. 10:16.

"Cup of inheriting God Himself" Ps 16:5. (Bridal language)

Satan's cup:

"Cup of devils" 1 Cor. 10:21

"Cup of wrath and fornications" Rev. 18:3.

"Cup of astonishment and desolation" Eze. 23:33

"Cup of God's fury". Jer. 25:15.

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

Then the man would leave and go and prepare a place for the two of them to live. While he was doing that, she would prepare herself to become his "wife." When both were prepared, the wedding would begin at the house of the father of the man getting married. They would march through the streets with his bridal party, to the bride's house, pick her up and her bridal party, and go back to the father's house, where the wedding would take place, and the couple would consummate their marriage. Sound familiar?

This is what was happening when Jesus shared with the disciples the parable of the 10 virgins. (COL).

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

Again a marriage cup is offered to Laodicea, that in the final days of earth's history, a marriage takes place during the investigative judgment, the "atonement" when the bride is made "one" with her Heavenly Husband, as pictured by the work of the priest in the Most Holy Apartment.

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

The relevance of this "cup with the wine" being offered by the beast in its 3rd phase, to the "kings" and "merchants," puts these kings during the time of the beast in its 3rd phase, (18:3) and therefore cannot be past nations Past nations cannot drink of her wine, (false beliefs) because this final beast didn't exist until after the wound was healed in 1939. Babylon, Greece, Medo-Persia cannot be part of her heads, because this final beast did not exist when those nations were the superpowers of their times. The warning in the middle of this prophecy tells us that "all nations have drunk of the wine of the wrath of her fornication, and the kings of the

earth have committed fornication with her, and the merchants of the earth are waxed rich through” her. (Revelation 18:3).

Babylon, being that of the Papacy, is desiring to force her cup upon the world. It is this that the warning comes in Rev. 18:1-7, to flee from drinking of this cup filled with her wine of lies, false doctrines, and the spirit of this world, flee from becoming “one” with this mind, spirit and life.

### **Revelation 17:5**

To have a name written on the forehead denotes character. Here in this verse is listed the character of this final beast.

“And on her forehead is written Mystery, Babylon the Great, Mother of Harlots, and the abominations of the earth.”

To have something written on the forehead symbolizes that it has become part of their thoughts and actions, a part of their character.

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

### **Revelation 17:6-7**

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

It is this verse that the angel shows John that this new phase of the Papacy brings all her past, her beliefs, her dogmas as a horn and head into this transformed phase (which characterizes her abominations and the pit), and brings her character with her, as she arises back up from her wound. Her goals and ambitions have not changed. What she did when she was a “horn” and a “head” upon the beasts that came before, has not changed. She now brings these works with her in her final phase. John sits and wonders at this profound change in this newly formed entity, and how the head when it rises back up, will have grown into a beast, one that looks like the nation it arose from.

The angel is establishing who the beast is to John in its transformed phase. Even though it looks different from that which he saw earlier when it was a head that was wounded, this church power has risen back up, (not the Roman Empire) and is in the final phase — that of the beast of Revelation 17 & 18. In Revelation 17:7, the angel tells John not to wonder about this beast, and how this could be, for he was going to reveal to him who and what this new beast is, and what it will do. This new beast, as that which is diverse yet like Rome of old, also has 7 heads and 10 horns. The angel is about to reveal who and what these heads and horns represent. It would be this phase of the Papacy that would now bring the world into perdition.

## **Revelation 17:8, 11**

In Revelation 17:8, the angel points to this beast, explaining to John that the beast—whose head was wounded to death—will return out of a pit, but will not emerge as a head, but as the beast itself in its final phase. When the angel first mentions this transformation in verse 8, “he was, was not, and arises out of the bottomless pit,” he was showing John what the healing of this entity would look like as the wound was in the process of healing. At the end of verse 8, the phrase appears a second time, “was, was not, and yet is,” it is not said the same way as the first time. The phrase is now describing the beast in its healed condition. It is important to note the difference as we read the verse.

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

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

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

The pit represents everything from hell, to death to every evil imaginable, as the imprint on the forehead of this beast says, “abomination of the earth.” It is from this “bottomless pit” of evil, darkness and false doctrines that this final beast arises. As we have already studied, this is exactly what happened when Pope Pius XII re-established and reorganised the dioceses, and made dogma doctrine as this new nation arose from its obscurity.

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

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

Revelation 17:11, the “yet is” part of that phrase indicates when perdition will occur—it will happen during the time of the eighth person, who is of the seven kings within this nation. This is an important point. Verses 9-11 expound and expand upon what was revealed in verse 8 when it mentioned perdition. The angel is clarifying the timing of events that will bring in the beast’s ultimate destruction (vs 16-17). This will happen after he leads the world into perdition, and after the 10 horns have reigned with him “one hour.” Keep in mind, the angel is showing John the judgment of the whore and beast, and part of the judgment is allowing them to show the

universe what they would do if they had total control, and God gives them “one hour” to reveal their government should Satan have control of the universe.

## **Revelation 17:9**

Once John was shown who this final beast was, the angel would now explain what the heads and horns are on this final beast. The angel is clarifying to John, and giving him wisdom as to what and who the heads really represent.

The angel has come to John to explain to him the symbol of the 7 heads, for they are symbolic. God, when explaining a symbol, doesn't use another symbolic figure to explain a symbol. Let's dive into the geological area of Rome, where the whore sits, and see if there are 7 mountains in that place.

“Mons” in latin, means “mountain.” The explanation given by the angel was not symbolic, and therefore are 7 literal mountains. We find these mountains listed in the encyclopedia Britannica.

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

We have 7 literal mountains located in that very city. It is known as the city of 7 hills. Here is one key evidence that the angels explanation of the heads is literal. But let's look at another piece of evidence.

In my search to get a clearer understanding of these verses, one of the things that I have studied to find answers for is this: does the Bible offer other instances where when the angels or Jesus gives us an interpretation of symbols or parables, do they give more symbols that have to be figured out, or do they actually give the literal interpretations. In my study, I keep coming back to these Biblical examples of angels giving wisdom and understanding to the symbols of prophecies, and they seem to be giving the literal interpretations.

When the angel was talking with John, his purpose was that of imparting wisdom and understanding. This seems to follow the other biblical examples, where the angels had come to give wisdom, understanding and knowledge to God's prophets about prophecies. What the angels, and Jesus Himself, gave as answers to symbolic language was literal interpretations of the prophecy and/or parables.

There are several times when the angels came to give wisdom and understanding, and they used similar phrases to Revelation 17:9 while imparting wisdom, knowledge and understanding to His servants in literal language. Some examples are:

A) Daniel 2: 29; “... and he that revealeth secrets **maketh known** to thee what shall come to pass.” God gave to Daniel the secrets of the dreams, that Daniel might tell the king the dream and its symbols. What was given to Daniel was the literal understanding of the nations within the image.

B) Daniel 8:18-19, when the angel was coming to Daniel to **give him understanding and to know** what will happen. This is the same as “wisdom to know” the prophecies. The explanation from that point on till the end of the explanation is literal.

C) Again in Daniel 9:22; “I am now come forth to give thee **skill and understanding.**” Different words, yet the same concept as giving John wisdom in understanding the prophecy.

D). Jesus Himself when he explained parables and their symbols, answered with literal understanding. (Matthew 13:34-40).

Each time, when a symbolic prophecy is explained, the messenger does not give other symbols that need to be figured out. What has to be figured out is how history fulfills those literal explanations. Therefore, when the angel came to John in Revelation 17:9 to give wisdom, he is not sharing symbols in an explanation to a symbol. He is giving literal answers. The angel used literal language when telling John that the heads symbolized 7 mountains, and 7 kings.

Since the angel comes and shares using literal language when it comes to the mountains, part of the purpose of revealing literal mountains is to help establish who this woman is, that all might know that it is still the Papacy, that that she is still located in the city of 7 mountains, though she has transformed into her final phase.

Let's take a look at the wording of this symbolic explanation. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings..." Revelation 17:9-10.

The context of the conjunction "and" opens up the idea that these heads can represent more than one thing: they are 7 mountains which she sits on, and [also] there are 7 kings, and then the angel continues to talk about the seven kings doing different things, that is not used nor described about the mountains.

As I was studying these thoughts with a friend, and she was sharing her ideas on these verses, when it triggered a line of thinking that I had not crossed my mind before then. The thought was this: God sits upon the "mount of congregation" (table of shewbread on the sides of the north—throne) (Isa. 14:13) and God has His "holy mountain" (Eze. 28:14), His City of the New Jerusalem, (Rev. 21:2); and the day that He is set aside, sanctified, and we worshiped Him by keeping that day holy! This pictures the kingdom of God.

Since Satan can't actually sit upon God's actual mountain in Heaven, he has created a counterfeit kingdom upon this earth, a place that represents his kingdom, and kingship. It has his "special" city, (can't say holy), "the Vatican City" which sits upon 7 literal mountains (the perfect number). Since the "Vatican and Papacy" is the son of perdition, and as Satan's servants here on earth, Satan has his own "city" of worship upon his own mountains, — the 7 mountains of Rome! He has counterfeited God's City, God's holy mountains, and God's throne (Peter's throne in the Vatican where the Pope speak ex-cathedra), what is left is for him to promote his "day" to be worshiped, a day that represents his power and kingship— a day for him to be worshiped as a king. He is setting up his kingdom on this earth to mimic God's kingdom. Wow!! What a profound thought! This is why God's people needs to share with each other.

## The Heads:

The "heads" of a beast in past prophecies did not represent "outside powers," or "past kingdoms," or from "other kingdoms" that were either joined up with that nation, or under their power. The heads pictured powers that arose out of the actual nation or kingdom to which the heads were attached. They represented either individuals or kingdoms that ruled a territory within the nation (beast) itself, or they were types of governments that ruled that kingdom/beast. Either way, it came out of the kingdom or nation upon which the heads were attached, rather than picturing other kingdoms outside of the nation, past, present or future. Even Uriah Smith, when searching and studying the 7 heads of Rome, made this profound statement in relation to the heads of a beast.

"... all accept as unquestionable the fact that all the heads of the dragon must represent some feature of that government which the dragon symbolizes, which, according to the Spirit of prophecy, is Rome; **and hence they do not ignore the fundamental principle that we cannot go outside of Rome for any of the heads. Adhering to this self-evident principle**, one cannot go far astray in his application of these features of the great red dragon, and the same seven heads of the beasts of Revelation 13 and 17. URIAH SMITH. {ND UrS, SHR 40.1}

Uriah Smith tied all the beasts in Revelation together, including the beast that arises after the wound is healed, not realizing that it would be a “new beast” that would come up. What Smith did not know was that in 1929, this Woman would sit on a new beast that did not exist when Smith was writing and sharing. They knew of no other nation that would arise, that the Church of Rome would sit upon. The advantage that we have is time and history on our side, which changes everything. And as stated in the beginning, this prophecy would not be understood until the “scroll unrolled,” (history unfolded), and the interplay of verses 9-11 played out, and history could not be changed.

As we look at the historical account of these prophecies being fulfilled, and what the heads represented, it sets a precedent as to what the heads symbolize, for God himself gave the interpretations to Daniel.

Let’s look at an example of a beast in Daniel’s prophecy, that had more than one head, and what these heads represented. In this example, the beast represents Greece, and history tells us who the heads of this beast were, and where they came from. This prophecy is explained by history.

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; **the beast had also four heads**; and dominion was given to it... And therefore the he goat waxed very great: and when he was strong, **the great horn** was broken; and from it **came up four notable ones toward the four winds of heaven.**” Daniel 7:6, 8:8.

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

The four heads in the third nation of Greece were not other nations, but were four generals who rose up from within Greece, and became rulers. The heads did not come from outside of Greece, nor from other kingdoms. In this nation, history reveals that the heads come from within the beast upon which they are connected. This is our first example of the heads.

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

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

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

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

“And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.” Rev. 17:9. These 7 mountains are the hill that are in the city of Rome. It is the same church that, before the wound, had her seat in the city of Rome. And there are 7 kings:” Revelation 9-10.

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

In Revelation 17, we have entered the 3rd Phase of the Papacy, when a new nation, one that had not existed before— the Vatican City Nation, comes into play upon the prophetic scene. This new nation has its own heads and horns, and it must be upon this new nation that we look for the meaning of the heads, the mountains, and the horns.

## **Revelation 17: 10-11; the 7 kings (heads of the beast)**

Keeping with the principles of historicism, and what we learned about the heads from prophecy, and staying within the framework that has been laid before us within the scriptures and history, there are only two ways in which the heads and kings can be interpreted. Either they are 7 actual Kings that will rule this new beast, or they are 7 forms of governments that will take over consecutively within the Papacy. With the final beast, Scripture specifically tells us they are kings. As we stated earlier, these heads on the Vatican City Nation (beast), cannot be the nations pictured in the book of Daniel. They must be connected to the “new beast” that has risen out of the bottomless pit. So let’s go and determine which theory is more probable during this final stage of the beast, since this history has been in the making since 1939, and is not ancient history.

### **1<sup>st</sup> Theory - 7 forms of Government**

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

### **2<sup>nd</sup> Theory - 7/8 Actual Popes and/or Kings**

In researching the Popes in power since the complete healing of the wound (refer to the Papacy timeline), there have been 8 popes since 1939, including Pope Pius XII. All the other Popes before Pius XII are not counted because the wound had not been completely healed. This includes Pope Pius XI, who signed the Lateran Treaty, which made the Vatican City its own “state” and gave back to the Popes their Sovereignty. Some felt that this pope was a “king,” yet prophecy lets the student of scripture know that the beast must also come out of the “bottomless

pit,” and that hadn’t happened yet in his time. There was a joyous celebration when this event happened, yet, as seen in the section on the “healing of the wound,” it wasn’t until the reign of Pope Pius XII that the Vatican State emerged fully healed out of the pit of abominations.

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

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

### **The 8 Popes since 1939**

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

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



### **The 7 Kings of the Vatican nation, in Phase 3**

So if we look at the 7 kings of this nation, starting from when the deadly wound was completely healed, we shall begin counting with Pope Pius XII, and see how they line up with the Bible’s description of the 7 Kings, the 7 heads of the beast of Revelation 17. Of these seven kings, Scripture writes: “Five are fallen, one is, and the other is not yet come, and when he cometh, he must continue a short space.” Revelation 17:10. Let’s count the Pope’s from the time that the wound was healed, and they had risen from the bottomless pit in 1939 with Pope Pius XII.

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

In counting the Popes, we see that there are 8 popes since Pope Pius XII. Does this then point to the idea that the “7 kings” in Revelation are not the Popes of this new beast? Or, could it be that not all 8 popes were actually kings of this nation. When we take a closer look, we find that Scripture reveals an interplay of some sort between the 6th king, and the 7th king— a possible space between the 6th and the 7th King, for it says “and one is (6th king), and the other

is not yet come (7th king), but when he cometh, he must continue a short space.” Something is going on between these two final kings of the beast. Let’s read the whole interplay of these verses in Revelation:

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

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



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

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

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

Several popes had, in the history of the popes, stepped down from their position, and were immediately removed from the Vatican, and were stripped of all the “traditional accoutrements” of a pope, including the fisherman’s ring, which was immediately destroyed,— the sign of that Pope’s authority. Some were killed, some thrown in jail, and some banished, but none stayed in the Vatican City. None of those things happened to Pope Benedict. He remained a “pope” in position of honor. Could it be that even when he stepped down in the eyes of the public, scripture pulls back the curtain and tells us the truth, that says of the 6th Pope “one [still] is.” Let us explore this idea.

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

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

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

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

The next Pope that steps into the public arena is Pope Francis I, the 7th Pope. In Scripture it says, “and the other (7th king) is not yet come, but when he cometh...”. Would this not preclude that there was a gap between the 6th and 7th king? Was there a gap between Benedict and Pope Francis? No. Therefore we must stand back and ask ourselves, is there anything that would make us wonder if there was something that could possibly have happened between Pope Benedict, Pope Francis, and Pope Leo that was not normal? Could they have done something right in front of our eyes that explained a gap between the sixth and 7th king? Could it be that Pope Francis was not a true pope or king of the Vatican State, but a filler between the two kings?

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

**Pope Francis:** When Pope Francis was voted in as the next Pope, the first Jesuit Pope to ever have the title of “Pope,” he immediately broke with the tradition of the Popes, and continued to do so all the way through his reign as Pope. This breaking of tradition was explained away by describing him as a modest and humble Pope. This would seem to appear true, except when we stop and look at it through the eyes of scripture and history, tradition is of great significance to this Church and Nation. Tradition is the foundation of the Catholic Church, and yet, here was Pope Francis, the greatest spiritual leader of the world, according to the world, breaking tradition after tradition of the popes that had been in place for hundreds of years.

Many of these broken traditions are the ones that pointed to the authority, power and sovereignty of the Popes. Would this be something that this nation, who fought so hard to regain their status and become a sovereign nation and sit as God on earth, would break? The light begins to shine as we unravel this mystery.

In the Jesuit society, it is stated that the Jesuits take 3 vows, along with their sacred vow. Then there is the 4th vow that some Jesuits take, to which Pope Francis did. It is these 3 vows, combined with the fourth vow, that shed light upon Pope Francis. It shows us how he became a Pope in the line-up, yet wasn't in the line-up as a "king" of the Vatican nation. This would explain the space between the sixth king and the seventh king. Again, let's dig in.

## Who are the Jesuits?

"The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. **At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery.** Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. **There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.**" GC 234.2

"When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. **By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church.**" GC 235.1

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

"Jesuits take a special vow of obedience to the pope regarding mission. Our "Fourth Vow" means we are prepared to go anywhere in the world the pope sends us. We're servants of the mission; the Pope is the one with the most universal view of the needs of the Church. However, in addition to that fairly famous vow, we also promise not to "ambition" for any higher office, whether inside the Jesuit order or in the Church at large... While the rule says that Jesuits aren't to become bishops, Ignatius knew that some rules may need to be broken. He was a big fan of

the phrase “but if the situation warrants...” At times a pope commands that a Jesuit lay aside his life under the Jesuit rule and take up an entirely different role as a bishop. **And yesterday, for the first time in our history, a conclave told a Jesuit bishop to take up the office of Bishop of Rome. A honest and faithful Jesuit must strive to balance the requirement not to seek honors and the Jesuit obligation to obediently serve the mission of the Church.**” The Jesuit Post, March 14, 2013.

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

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

Could it be that Pope Francis wasn't really a Pope, or a “King” of the Vatican State, but ordered to take that position as a front? Could Francis have only been an “interim Pope/face of a pope” to the world, as Pope Benedict continued to reign behind the scenes, because of what happened in the world court? Could the words, “And one is,” be God, pulling back the curtain of the future and revealing that the 6th king, though it appeared that he had stepped down, still reigned as king, and not Pope Francis?

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

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

What is amazing is that, if Pope Francis wasn't quite what the Vatican publically said he was, this scenario fits in the prophetic interplay given in Revelation 17. If it is true, then history fits this description of the kings of this final beast, and we are now in the time of the 7th king. Could such a historical interplay be just a coincidence? If this is possible, then Scripture has recorded these events in a way that it could unveil the truth without being explicit about how these kings are related, for it could not have been understood till after it happened. Let's dig a little deeper

and see if this theory could possibly be the interplay described by the scriptures in reference to these three “Popes.”

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

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



POPE FRANCIS: BROKE TRADITIONS THAT POINTED TO HIM AS BEING A POPE  
WITH AUTHORITY:  
THE POPE, A SOVEREIGN KING  
IN THE CATHOLIC CHURCH— TRADITION IS EVERYTHING!

Let’s start by looking at some of the traditions that Pope Francis broke while being a Pope and head of the Catholic Church.

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

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

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

2. Pope's Apartment in the Vatican: Pope Francis did not live in the Pope's apartment. Instead, he lived in a guest apartment the whole time as Pope.
3. Pope Francis would not ride in the regular Popemobil. Instead, he had them remodel a Ford Focus as his "Papal vehicle."
4. Popes wear a gold cross on their chest. Pope Francis chose not to wear the golden cross, but kept his silver cross that he owned as a Jesuit. Pope Leo went back to all the tradition of the Popes and put on the gold cross.
5. Pope Francis was not buried in the traditional 3 nested caskets of the popes, with the "lead casket" as the middle casket, as per the tradition of the Popes for hundred of years. Pope Francis I chose to be buried in a zinc lined wooden casket. "Reardon writes that the tradition of using three coffins dates back to the 14th century, and continued through Pope Emeritus Benedict XVI's funeral in 2023. In 2024, Pope Francis simplified funeral rites in the Ordo Exsequiarum Romani Pontificis, opting for a single zinc-lined wood coffin." National Catholic Register, Apr 24, 2025.
6. "First pope from a religious institute since Gregory XVI (1831–1846); first Jesuit pope. **First pope to use a new and non-composed papal name since Lando (913–914).**" "List of Popes" Wikipedia. He did not even use a name of the Popes, and names are very symbolic. '
7. It appears that in his official picture as the "Pope," Francis chose to sit on a "travel throne" rather than Peter's throne, as the other Popes.
8. The Pope's fisherman ring has always been made of pure gold. Pope Francis chose a silver ring, previously owned by a precious Pope's secretary, and had it overlaid with gold. His ring was not that of pure gold, thereby breaking the picture of the authority of Peter being handed down to him.



## FISHERMAN'S RING — SYMBOL OF POWER, SOVEREIGNTY AS KING



Left and middle picture: Pope Leo XIV fisherman's ring. Right: Pope Benedict's Ring

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

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

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

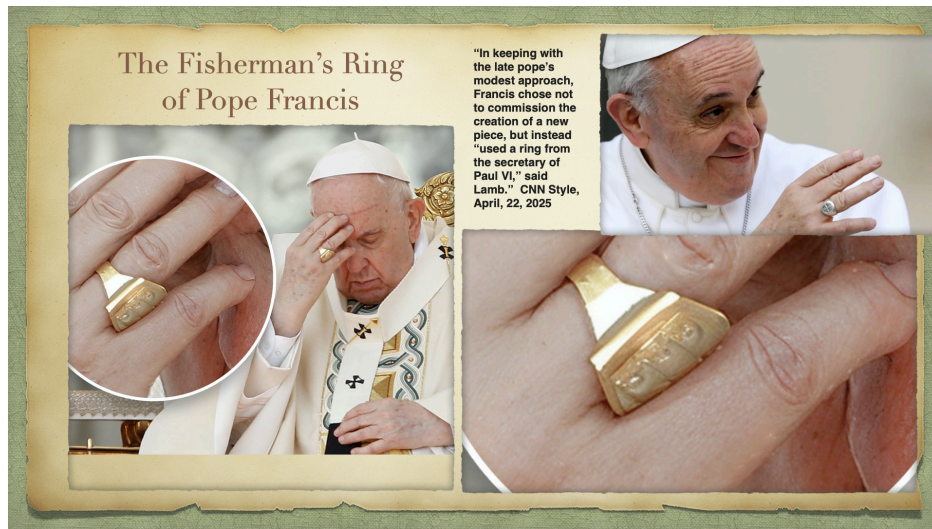
The ring grew in significance during the middle ages, as it was used to seal important documents, and was a sign of papal authority and rulership. The fisherman's ring is made of pure gold, has a picture of Peter on it, along with the keys to the kingdom, and something to do with fishing, be it a boat,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

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

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

Where is the picture of Francis' papal ring that pictures the Jesuit seal, as spoken of in the official Jesuit paper? We have searched the internet, and have not been able to find this "fisherman's ring" with the "seal of the Society of Jesus" in the center, as stated that is was his "papal seal" ring. Below is a picture of the seal of the Jesuits, and a picture of Pope Francis wearing the seal at a mass about a year after he was elected as the Pope.





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



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

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

It took a lot of searching to find a few pictures of Pope Francis wearing his supposed "fisherman's ring". The one below does not have a picture of Peter, nor the keys, nor anything to do with fishing. Clear pictures of him wearing his ring are almost impossible to find, as compared to pictures of Pope Benedict's or even that of Pope Leo, who has just been voted in as pope. One of the few clear pictures we found has a symbol of three shields on it. He only wore his fisherman's ring when he had to, when official occasions arose. Otherwise, Pope Francis wore his simple silver ring that he wore as a Jesuit, with a cross on it, which is what you see him wearing in pictures all over the internet. Below is one of the few pictures of him wearing his "fisherman's ring" at a couple of different events with the 3 shields.

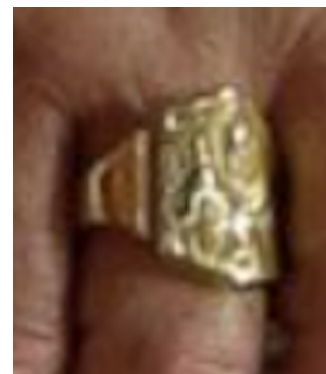
Looking closely, we see that these pictures are not that of Peter, the keys or fisherman apparatus, but are the engraving of three shields.

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

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

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

Below are a few pictures of some other rings that Pope Francis is wearing.





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

You will see very quickly that there are different rings than just the one than what we've been told is Pope Francis fisherman’s ring, (far left, pg 56). These are different than the one we saw him wearing in the picture with the 3 shields. In total, we have at least three different accounts of him wearing the official ring, with three different pictures of this supposed official fisherman's ring. Again, look closely at the backgrounds, and the position of the keys, the sidebands of the rings, and you will find that they are slightly different from each other.



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





## THE TWO POPES Benedict and Francis

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



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



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

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

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

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

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

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

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

There is no simpler way that Scripture could have worded this succession! So what is the importance of this interplay within prophecy? God hid truth within this mystery until it was time to be understood. Scripture says that if they knew about the cross, they would have tried to change it. This is why God hid a lot of info in parables, so that the wise would understand. Note the scripture verse below.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: **Which none of the princes of this world knew:** for had they known it, they would not have crucified the Lord of glory." 1 Corinthians 2:7-8.

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

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

God’s Loud Cry and the Midnight cry to come out of Babylon—a call for His people all over the world to get ready, for the Bridegroom is about to come. God’s call to embrace both the spirit and truth of righteousness by faith (Revelation 18:1-5), and to give the second call to come out of Babylon (Revelation 17 and 18), is knocking at our door. God is calling for His people to not partake of Babylon’s sins, nor receive the mark of the beast, and her plagues. “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:4-5. God’s call is to “come into” His spirit, and to drink of the living water of life. (Revelation 22:17).

It is the opinion and belief of the author that the criteria is met in studying to see if the second theory of the Popes being the heads of this last beast, fulfilling the prophetic description of the kings in Revelation 17. And with that being so, the 8th Pope has just recently been voted into power, yet being the 7th King, as foretold in Revelation 17:10-11. The next step is for this pope to rule for a little space, and then he will take the world into perdition.

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

We are standing on the brink of our bridegroom’s coming, and are like the sleeping virgins, needing to awaken and trim our lamps, (open up the word and study the prophecies like never before) and replenish the lamps with the extra oil, (the righteousness of Christ and His spirit and character in the life!) The call is here— prepare for the closing of the judgment hour and the second coming of Christ— the call is going forward for the bride to be made ready! That call is to become “one” in heart and spirit with God, that we might be like Him. And what is the spirit of righteousness that will make us like Him? “And be ye kind one to another, tenderhearted, [merciful] forgiving one another, as God for Christ sake hath forgiven you.” Eph. 4:32. This is the divine nature of Christ that we are to partake of, that we might reflect His love to the world. More on this in Parts 2 and 3 of this series.

### **Revelation 17:10-11**

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

In the verse, there is a “space” between the sixth king and the seventh king. This can be explained if we understand that Pope Francis was not a real pope, but a front because of the trouble that Pope Benedict had gotten into, or as officially stated, because of his health. If this premise is true, then when Pope Benedict passed away, they had to continue the deception of a “pope” till Francis also passed away.

From the time that Benedict died, till Pope Leo was inaugurated, there were approx. 2.5 years that Pope Francis continued, until he died. Therefore there was a space between the end of the Sixth king and when the actual 7th King come upon the world seen, yet, the seventh king appears to all the world as the 8th in the line- up of Popes. Therefore Scripture words it, “even he is the eighth [in the line-up], and is of the seven [kings], and goeth into perdition.”

When Scripture says, “and is of the seven,” it must be referring to the kings, for it is the only thing in context with verse 10, that it could be referring to. Therefore, though Pope Leo is the eighth in the line-up by all appearances, he is actually of the seven kings. Again, there was no simpler way that God could have stated this deception, and have it remain hidden, until it was time for it to be understood.



## Going into Perdition:

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

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

“And the beast that was, and is not, even he is the eighth [Pope], and is of the seven [kings], **and goeth into perdition.**” Revelation 17:11.

After the last king, the 7th head of the beast, the world goes into perdition.

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

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

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

“...strong is the Lord God who judgeth her... that great city Babylon, that mighty city! For in one hour is thy judgment come... for in one hour is she made desolate... And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying “Thus with the violence shall that great city Babylon be thrown down, and shall be found no more at all.” Revelation 18: 8,

10, 19, 21. These are the judgments of the whore and beast of revelation 17. So let's flesh this out a little bit.

## **Revelation 17:12-end of chapter**

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

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

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

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

### **Horns:**

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

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

It appears that these 10 horns, or kings that will receive power as kings, are all on last head of the beast, for they are all given kingdoms during the time of perdition. These 10 kings which are yet to be given kingdoms, when they receive their power as kings, will all reign one hour (15 prophetic days) with the beast. It is believed that the clues to these kings are found in Revelation 18: 8-24. The remainder of chapter 17 gives an overview of the judgment of the beast, whereas Revelation 18:7-24 expands and expounds what happens during the time of the judgment of the whore after the "one hour."

Who could possibly be some of these kings to yet receive power and receive their kingdoms? I believe Revelation 18 might hold some keys to help us know who some of these might be.

In Revelation 18:3, God is warning the world to come out of Babylon. But notice who it says has drunk of the "wine" that is in the cup of abominations that this "beast" is holding.

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

We find that the kings and merchants have become “one” with her in her, (symbolized by drinking of her marriage cup of abominations) and have become rich because of her. These “kings and merchants” are again mentioned later in Revelation 18, as those who mourn when she is destroyed.

From the Spirit of prophecy and scripture, we already know from Revelation 13 that the United States will be one of these kings. It appears as though it will not only be nations, but wealthy merchants that will possibly be crowned as “kings” and be given kingdoms. Since this is yet future, time will tell us who these 10 kings will be.

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

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

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

The next quotes pictures what is meant when the scriptures say that they made an “image to the beast.” The image is the combining of church and state. The sign of this image is Sunday worship when it is forced upon the people.

**“The world and the church are married. The ruling powers of earth have taken it upon themselves to compel the conscience of God's people who keep the commandments of God and have the faith of Jesus.** They will seek by force to make them yield obedience to and worship the image of the beast, in keeping the spurious Sabbath, the child of papacy. But this final act of apostasy will bring upon the world and the church of doom of which the prophet writes, **“In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”** [(Revelation 18:19, 20.) 8LtMs, Ms 104, 1893, par. 1.

Could it also be that some of the kings will not only be kings and merchants, but could they also be church leaders who have also been foremost as the “daughter of harlots”? We are standing on the borders of the heavenly Canaan, and God is sending to call for His followers to wake up out of a sleep, that we might trim out lamps and be ready for the close of probation. If we are ready for that event, we will also be ready for the second coming.

“These have one mind.’ [Rev. 17:13]. There will be a universal bond, one great harmony, a confederacy of Satan’s forces. ‘And they shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in

the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

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

Could this perdition also be when Satan appears as an “angel of light,” impersonating Christ, and causing all the world to worship him, the false Christ?

**“The Lord is giving Satan his last chance to develop his satanic principles before the heavenly principalities and powers, before the worlds in which God has made.**

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

“The world and the church are married. [This is the image of the beast]. **The ruling powers of earth** have taken it upon themselves to compel the conscience of God’s people who keep the commandments of God and have the faith of Jesus. They will seek by force to make them yield obedience to and worship the image of the beast, **in keeping the spurious Sabbath, the child of papacy.** But this final act of apostasy will bring upon the world and the church of doom of which the prophet writes, **“In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”** [Revelation 18:—Verses 19, 20.] 8LtMs, Ms 104, 1893, par. 19.

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

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

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

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



## **PERDITION: EXPANDING AND EXPOUNDING**

We see a principle being reused, that of expanding and expounding. at the end of Revelation 17, perdition and judgment is introduced, yet it is not till Revelation 18, starting at verse 8, that the judgment of the whole is expounded upon, and more details are given.

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

In Revelation 17:8, we find the phrase pointing out that when the Papacy comes back into power, it’s going to take the world into “perdition.” In this verse, God is revealing the big picture of the workings of the son of perdition! In other words, the “son of perdition” is the “son” of Satan, who does his biddings, and gives his power to Satan. This “son” is the Papacy!

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

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

Then in verses 10 and 11, these 7 kings are described in detail, and we discover it is when the 8th pope, who is of the 7 kings, reigns a little while, that the perdition spoken of in verse 8, is expanded and expounded upon. Let’s read it in the following verses.

“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the **beast that was, and is not, even he is the eighth, and is of the seven [kings], and goeth into perdition.**” Vs 10-11.

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

When Pope Pius XII invoked the “infallibility” of the Popes, he re-declared by their own law, as a nation, the exalted position of the Popes were declared to be “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.” 2 Thessalonians 2:4. Declaring their position as Vicor, he re-establishes the Pope’s position from this point forward, as King above all, even as that of being God Himself. In his

heart he thinks, "...for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. Scripture warns us about this "falling away" from God, and the exalting of the man of sin as God.

"Let no man deceive you by any means: for that shall not come [second coming], except there come a falling away first, and that man of sin be revealed, the son of perdition. . . 2 Thessalonians 2:3-4.

The Papacy then is the "son of perdition," who will lead the world into earth's final events, and into perdition— exalting himself in the place of God, and thereby receiving the judgment of God, as depicted in Revelation 17, verse 12- to the end of the chapter, and Revelation 18, verse 5- to the end of the chapter. The "son of perdition," will lead the world into the total abandonment of God, by putting himself in the place of God, to rule the world and to be worshipped as God.

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

Then the Papacy, which is the son of perdition, will take the world into perdition (vs 11). It is this perdition, and what happens during that time, that is foretold in the remainder of chapter 17, and then expounded on and expanded in Revelation 18, especially verses 5- to the end of the chapter. It is this perdition that brings the world to have to choose between receiving either the Mark of the beast or the seal of God.

## **The Connection between the Time of Perdition and Close of Probation**

Right in the middle of this prophecy about the final beast and its judgment that is coming, a ray of light shines, and other messages will be sent to the world, warning them about the beast of Revelation 17, and will send messages of Christ's righteousness, that God's people might hear His voice, and come out of the overwhelming delusions that will come upon the world through this beast and those that are joining it. Therefore, before everyone is sealed with either the seal of God or the "mark of the beast/nation," God will send messages and warnings, that His people might be prepared for when this nation takes the world into perdition.

These prophetic messages and warnings are found in Revelation 18:1-5, during the time of this final beast. These messages speak of a power from on high, that will sound their voices, to call any who will listen, to come out from this beast. These cries will awaken the virgins, the men of valour, the mighty men, the watchmen on the walls of Zion, and the bride of Christ, that all who would choose, can get ready for the events foretold, the events that will bring in perdition— the mark of the beast. These messages will warn the world of the abominations of this final beast, and will come in strong just before this beast takes the world into perdition, so that God's people throughout the world can escape "the plagues." Revelation 18:5-6.

If we remember, the second call to come out of Babylon (Rev. 18:1-5) will expound upon the sins that have come in among the churches, for they have drunk of the wine (the spirit and

doctrines) of the Papacy— have become “one” in mind with her, (Revelation 17:13) and therefore warns the world of the corruptions that this man of sin has promoted and pushed by laws, to deceive all he can. The warning is that of the Loud Cry and the Midnight Cry, calling out to all who will, to come out of Babylon (and her spirit) and partake of God’s spirit. If God be God, then partake of His spirit, but if Baal be your god, then partake of his spirit. This is the choice presented to the world by Elijah’s final cry.

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

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Ephesians 4:30-32.

God is giving the final call, the Loud Cry to “come out” of the spirit and mind of this world, and “come into” His mind and spirit (Romans 15: 5-7). This call will be going forward at the same time that Satan is rallying his forces, wanting all the world to become one with his mind and spirit. (Revelation 17:13). Here lies the perdition of the last days, when all will be sealed or marked with one mind and spirit—that of God or that of Satan. Revelation 18:2-4 describes the mind of Babylon, and calls us to come out of developing that mind, and instead “come into” the mind and oneness of the spirit of forgiving love. This is the living water that we are to drink of freely: “And the Spirit and the bride say Come. And let him that hearth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17.

The days of worship are a sign, a symbol of whose spirit and mind we have chosen, when laws are past, forcing worship of Sunday. It is then, and only then that they become the signs of who each person has chosen, signs of whose law—God’s law to be written within their hearts, or Satan’s spirit that is written within them.

### **And What Comes After the 7th King?**

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

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

I went back to scripture to see how Jesus shared this event in Matthew, to see if this concept fit within the timeline of end time events. It appears that it could. In Matthew, we also find Jesus combining these two thoughts together. “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not.” Matthew 24:23-26.

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

We have heard these quotes before, but the next one puts a focus upon this event, that signals something specific for the people of God. Scripture tells us to run to the mountains when the abomination of desolation shows up. In the following verses and quotes, we will find a very specific event that marks that time.

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

Let’s now read these quotes that gives us a bird’s eye view of what that abomination is that signals the time for His people to run to the mountains.

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

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

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

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

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

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

“His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, **and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.** Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is “the great power of God.” Acts 8:10. ...

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

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



### **Malachy’s Prophecy of the Popes:**

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

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

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

Interesting are the similarities of Malachy’s prophecy of the 112th Pope, the last one to exist according to the Malachy prophecy, and the last Pope of Revelation, both being the same—Pope

Leo. Comparing it with the prophetic account recorded in Revelation 17 and 18 and what it says about the final the Pope, and the judgment of the Vatican City, both Revelation and Malachy's prophecy says that the final "king and/or pope" will come to an end, the great City will be destroyed, and the judge will have judged, which pictures the close of probation and the end of the world. It goes along with Revelation 18, when it says that it will be destroyed, and God tells us that it will be burned with fire. Listen to the Malachy prophecy, and compare it to the judgment of Babylon as found in Revelation 18:7-end.

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

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

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

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

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

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





## Know which Watch we are In!

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

### The Two Calls to Come out of Babylon:

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

The two calls to “Come out of Babylon” in Revelation represent the two times the Midnight Cry is given which awakens the 10 virgins. The two cleansings of the temple during Christ's ministry point forward to two times of cleansing – one at the beginning of the judgment hour and one at the end of the judgment hour. The Loud Cry of the Third Angel's message which swells into the midnight cry, is illustrated by these two cleansings of the temple, one at the beginning of Jesus' ministry, and one at the end. We find these two distinct but interconnected calls within Revelation 14:8, which is a fulfillment of the first cleansing of the temple, and the call in Revelation 18:4-5, pointing to the second cleansing of the temple. These cleansing's picture what Christ wants to do in the heart through the messages of the Loud Cry swelling into the Midnight Cry. Note the following quote.

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

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

### Fulfillment of the angels of Revelation 18:1-7

In the midst of the prophecy of the beast of Revelation 17, before the final judgment of the beast happens, comes God's call that will prepare His people to go through the end times. It is the Loud Cry of the Third Angel, that of warning the world about the mark of the beast that is coming.

These angels messages that come in the middle of this prophecy, as found at the beginning of Revelation 18:1-7, is God's messages of merciful warnings, giving the people what they need in order to be ready for perdition, and the close of man's probation. It is these same messages that will prepare the Bride of Christ to be ready, and then the end will come. These are the prophetic calls to partake of Christ's righteousness, His divine nature, and His spirit, are the final calls that will be given to the world. They are the Loud Cry that swells into the Mid-night Cry, bringing in with them the outpouring of the latter rain, which will cause God's people to grow up into the full stature of Christ's righteousness.

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

**"Angels were sent [Rev. 18:2-7] to aid the mighty angel from heaven [Rev. 18:1],** and I heard voices which seemed to sound everywhere, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints,** and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." HB 353.3

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

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

## **Revelation 18:8-24**

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

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

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

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

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

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

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

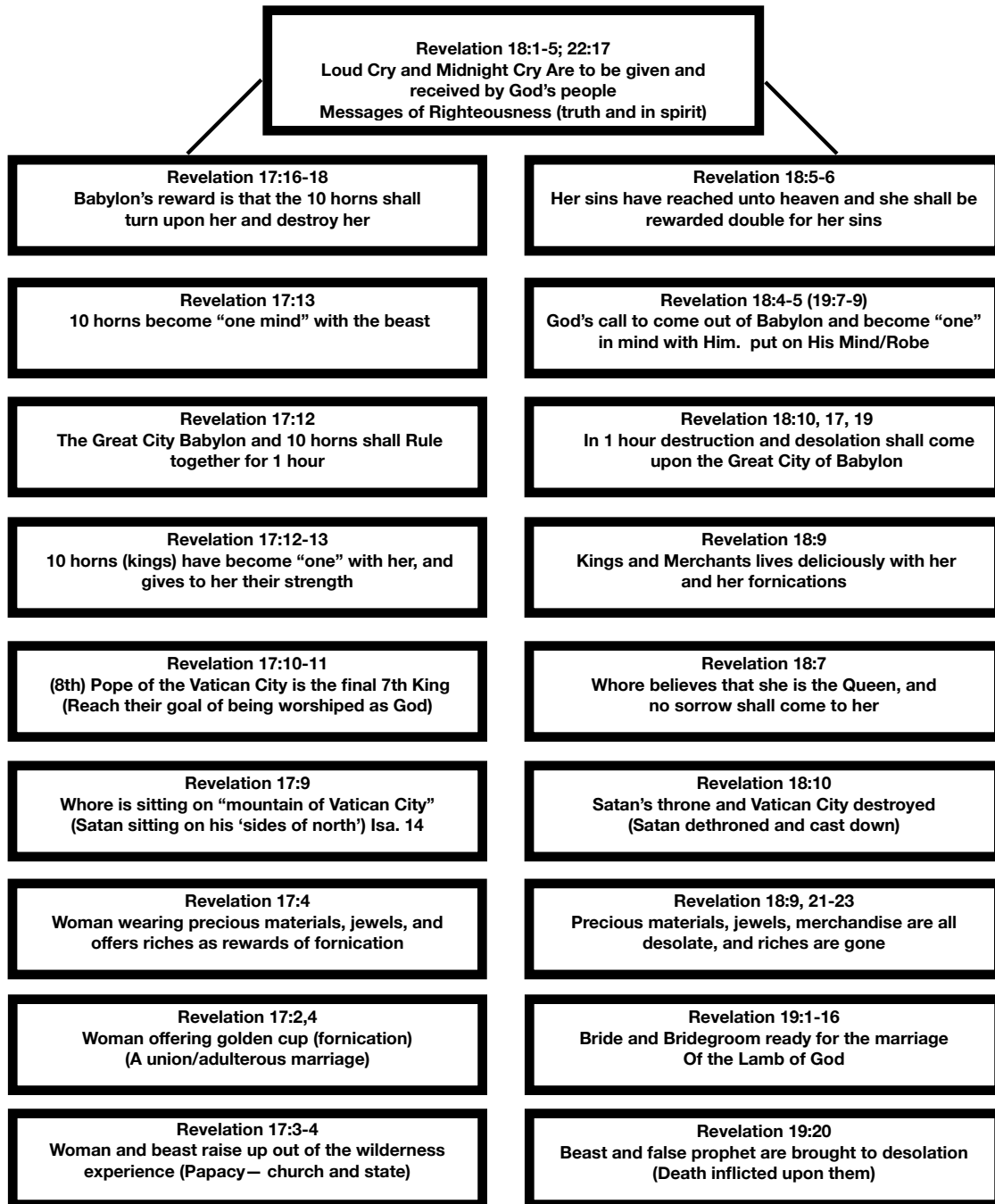
It is the Midnight Cry thus pointing us to the messages of righteousness by faith in order to be ready for the close of probation and to not partake of the mark of the beast. Only in Christ can we be prepared as His bride. These prophecies are crying out “Behold, our Bridegroom cometh! Prepare ye to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

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

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

# Chiasm of

## Revelation 17-19 Chiasm



# Explanation of the Chiasm Chart

The Great Controversy between God and Satan is brought out in this Chiasm, from the healing of the wound to the judgment of the whore, and the coming of Christ. The controversy within these chapters is this: God sits upon the “mount of congregation” (table of shewbread is on the sides of the north of the sanctuary—referring to God’s throne) (Isa. 14:13) and God has His “holy mountain” (Ps. 48:2; Eze. 28:14; Isa. 37:32; Joel 3:17), Mount Zion and His City of the mountain of God in heaven—the New Jerusalem, (Rev. 21:2). Satan has claimed that he is going to also sit “on the sides of the north” (Isa 14), on with his own kingdom that sits on a mountain, and this can only happen in his own city—the Vatican Nation, which is where the “throne of Peter” resides, symbolising his counterfeit throne, that exists upon this earth, where his kingdom resides, for Scripture states that he is the ruler of this world.

Since Satan can’t actually sit upon God’s actual mountain in Heaven, he has created a counterfeit kingdom upon this earth, a place that represents his kingdom, and kingship. His mountains has his “special city,” (can’t say holy),— “the Vatican City,” which sits in the city of Rome, known as the city of 7 hill (mountains in latin). The number 7 represents the concept of being perfect, and this is the illusion that Satan wants to convey. Lucifer has said in his heart that he would, “sit also upon the mount of congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” Isa 14:13-14.

Since the “Vatican and Papacy” is the son of perdition, and as Satan’s servants here on earth, Satan has his own “city” of worship, upon his own mountains, the 7 mountains of Rome! He has counterfeited God’s City, which sits upon mount Zion, and God’s throne (Peter’s throne in the Vatican where the Pope speaks ex-cathedra). The only things left is for him to promote his “day” to be worshiped, a day that represents his power and kingship— a day for him to be worshiped as a king, and for him to impersonate Christ, and be worshipped as God. Satan is rallying the forces, and the setting up his kingdom on this earth is to mimic God’s kingdom. Revelation 17-19 is God’s prophetic warning to His people about this counterfeit kingdom, and to come out of it, that we might be saved from its judgment. Wow!! What a profound deception of the enemy of our souls, and what a merciful God to sound the warning call!

The chiasm of Revelation 17 through 19 is a picture of the Great Controversy from the healing of the wound, to the final destruction of the Whore. The Apex of this Chiasm culminates in pointing us to the “ark of safety” for the time in which we are living, when the storm comes, and the shaking of the church will be violent. Everything that is not hidden in the “ark of safety will be shaken out. The Chiasm, points to the Loud Cry which swells into the Midnight Cry. God is sending messages of mercy to warn the world where they will find true safety in these last days! We are to hear and respond to the warning and put on the wedding garment of Christ Righteousness, both in Spirit and in the truth of righteousness by faith.

As we saw earlier, Satan is setting up his kingdom on this earth to mimic God’s kingdom, and yet, as we see in the Chiasm, he and his kingdom will come to an end. Yet again, the focal point of this chiasm is pointing us to the ark of safety for the last days, the very thing that will safely get us through the storms of the shaking, helping us know how to escape the mark of the beast, and to put on the robe of righteousness, which in spirit is the divine nature of His merciful forgiving love that is unoffendable and fearless.

“Great peace have they which love thy law: and nothing shall offend them.” Ps 119:165. “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18.

“For God hath not given us the spirit of fear; but of power, and of love [mercy and forgiveness], and of a sound mind.” 2 Timothy 1:7.

In the following outline, the steps of the chiasm start at the beginning of Revelation 17. On the left is “Column A” which pictures the “Rise of the Woman and Beast” and its context within the Great Controversy, its adulterous relationship with the world becoming “one” in mind with it, and its goal to be worshipped.

“Column B” is the mirror, the fall of the “Woman and Beast,” in the context of its judgment, the bride and bridegroom and the marriage of the Lamb— that they become “one” with Christ, as represented by the wearing of the robe of righteousness, and the complete fall of the beast. The Apex of this chiasm is

God's messages of mercy, giving the call to put on the marriage robe, to come out from Babylon's mind and spirit and false doctrines, and to "come into" the truth as it is in Jesus, His mind and spirit. This is the "Ark of safety" today, as we the building of the ark in the days of Noah. This is the purpose of the Loud Cry and the Midnight Cry, to reveal the way out from the judgment of the Whore and beast.

The center of the prophecy beginning with Revelation 17, the culmination of what this prophecy is all about, is warning God's people that the end of things is here, and "how to" get into the ark of safety before it is too late. It points to God's messages that will be given during the Loud Cry of the third angel, the swelling of the Loud Cry, and its final warning during the Midnight Cry to come out of the spirit and lies of Babylon, and to partake of the spirit and truth of Christ's righteousness, His divine nature, that we will become "one" with Him, in mind, truth and spirit.

### Chiasm of Revelation 17-19

|          | <b>A</b>  | <b>B</b>   |
|----------|---|--|
| <b>1</b> | 1. Babylon the whore <b>was raised up</b> out of a wilderness experience (Papacy, church and state) <b>(Rev. 17:3-4)</b>  | 1. Beast /Babylon (Papacy) <b>is brought to destruction</b> and all those who are with her. <b>(Revelation 18:21-23 and 19:17-21)</b>  |
| <b>2</b> | 1. The Whore and the Beast make ready and offer the golden cup filled with the wine of fornication, Satan's <b>adulterous union/marriage. (Rev. 17:2,4).</b>                        | 1. The Bride and Bridegroom <b>prepare for their wedding:</b> God's Bride is made ready by putting the robe of Christ righteousness, while Christ puts on His marriage garments as Redeemer and Saviour. <b>( Rev. 19:1-16).</b> |
| <b>3</b> | 1. <b>Babylon is wearing</b> purple and scarlet materials, precious jewels, and thus has its merchandise and riches that she offers as rewards for fornication. <b>(Rev. 17:4).</b> | 1. <b>Babylon's riches will no longer exist</b> nor are for sale. Her garments of purple and scarlet, gold and precious stones, are all gone. <b>(Rev. 18:9, 12, 16-17)</b>  |

|          | <b>A</b>   | <b>B</b>   |
|----------|--|--|
| <b>4</b> | <p>1. <b>The Whore is sitting on the “mountains of her city,”</b> which is located in the city of Rome. Her palace, the place where Satan’s throne is located upon this earth, is in his “city,” which is the seat of his kingdom upon this earth. The “Vatican City” within Rome is Satan’s counterfeit <b>“sitting on the sides of the north” (Isa 14)</b> for she believes she sits as a queen <b>(Rev. 18:7)</b> thereby mimicking God sitting upon mount Zion and the City of God: <b>(Rev. 17: 9).</b></p> | <p>1. The “Great City” is the whore. <b>(Rev. 17:18)</b>, meaning that they cannot be separated. <b>Judgment has come upon the Whore, the city of Satan’s reigning throne, thereby destroying the Vatican City in Rome, the city of 7 hills (Rev. 18:10).</b> Satan’s goal in the Great Controversy was to usurp God and sit as God on the “mount on the sides of the north” <b>(Isa 14)</b>, which represents God’s throne, like a king or queen.</p> |
| <b>5</b> | <p>1. It will be the 7th King who takes the world into perdition. <b>It is with this 7th king that the Vatican Nation will be sitting at the pinnacle of their goal in being worshiped,</b> taking the world into perdition. <b>(Rev. 17:10-12)</b></p>  | <p>1. The Whore (Papacy/Pope) believes that she is the King/Queen of the earth, and that she has accomplished her goal, — and who can stand before her? She believes that she shall see no sorrow, for she is ruling the world, and is worshiped (wonders after her). <b>(Rev. 18:7).</b></p>  |
| <b>6</b> | <p>1. Babylon causes the 10 horns to drink of her cup and become “one” in mind and spirit with her, to war against the Lamb and his people, (Sunday laws and death decree). <b>(Rev. 17: 12-14).</b></p>   | <p>1. Merchants and kings live deliciously with her and her fornications <b>(Rev. 18:7, 9)</b> These “kings, captains and mighty men” along with the false prophet (the Protestant United States) and the beast (Papacy and Vatican Nation), will be the ones that make war against Christ and His people. <b>(Rev. 19:18-20).</b></p>   |
| <b>7</b> | <p>1. <b>“One hour”</b> the Vatican City, the protestant United States and other “kings/nations” and merchants rule together in the time of perdition, starting with the Sunday laws. <b>(Rev. 17:12)</b> For “one hour” (15 days) Satan will be allowed to show the universe how he would have run the kingdom, should he be as God.</p>  | <p>1. <b>In “one hour” (15 days) is her judgment come,</b> and the Great City Vatican will be brought to ruin. <b>(Rev. 18:10, 17, 19)</b> Like the king of Babylon in his drunken feast, causing his rulers to fornicate with the golden cups that fateful night, her pride and abominations come up before God. So her sins come up before the Lord. <b>(Rev. 18:5)</b></p>  |

|          | <b>A</b>  | <b>B</b>   |
|----------|---|--|
| <b>8</b> | <p>1. <b>10 horns become married to Babylon’s mind and spirit</b>, and will be sealed, or marked with the “spirit and character of the beast.” (666) Probation will be finished, and the sanctuary in Heaven will then be closed. They make war with the Lamb. <b>(Rev. 17:13-14)</b></p> | <p>1. God makes war with Satan’s kingdom by warning the people and calling them out of Babylon and <b>the call is to “come into” His mind and spirit of merciful love, His robe of righteousness. (Rev. 18:1-5; 22:17)</b> God’s people will be sealed with His divine nature, mind and spirit, and grow up in that spirit. The Bride of Christ has put on His robe of Christ’s righteousness (the mind of Christ) and is ready for the marriage. <b>(Rev. 19:7-10).</b></p> |
| <b>9</b> | <p>1. Babylon’s reward is that the 10 horns will turn upon her and destroy her. <b>(Rev 17:16-18);</b></p>  | <p>1. Babylon shall be rewarded double for her sins <b>(Rev. 18:5-6)</b></p>   |
|          | <p><b>Apex: Loud Cry:</b> Messages sent in 1888 and today, sharing with the world the precious message of Christ and His righteousness, for this is the preparation that is God’s Ark of Safety from the plagues. <b>(Rev.18:1).</b> This message will swell into the Midnight cry.</p>   | <p><b>Apex: Midnight Cry:</b> The 7th king is here, and the world is about to go into perdition, and the judgment hour is about to close. God is sending a clearer message of His divine nature— that of merciful forgiving love— that His people might completely grow up into His spirit and righteousness, and heed the call to “come out” of Babylon, and to “come into His spirit” and drink of the water of life freely. <b>(Rev. 18:2-5; 22:17).</b></p>              |

The center or apex of the chiasm is Revelation 18:1-5, pointing us the the ark of today that we might be safe during the storm that is coming, as Noah and his family was in the days of the flood. These messages of mercy is the focus, the ark of safety from this beast and her rewards, if heeded. It is the The Loud Cry of the Third angel and the Midnight Cry — to come out of the spirit and mind of Babylon and to partake of the divine nature of Christ, and to grow up in that mind of merciful forgiving love, thereby escaping the judgment of the Whore and the mark of the Beast. The Bride of Christ embraces the righteousness of Christ by “coming into” His spirit and truth. They cry to “come out” is also the cry to “come into” the spirit and mind of the righteousness of Christ, our living springs of water. (Rev. 18:1-5).(Rev. 22:17).

“And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17.

This prophecy in Revelation 17-19 is also the call to prepare, “for our bridegroom cometh! Go ye out to meet Him!” Matthew 25:6.

# The Apex of the Chiasm of Revelation 17-19

(Excerpts taken from the book: *“Get Ready, Get Ready! But How Lord?”* by Debbi Puffer)

**Understanding the Loud Cry and the Midnight Cry —  
in the Spirit of Righteousness by Faith:  
Prepare, for “Behold, our bridegroom cometh; go ye out to meet Him.” Matthew 25:6**



## REVELATION 18:1— LOUD CRY BRINGS IN THE LATTER RAIN

As we take an honest look at our history, we begin to see that the presentations given in 1888 and thereafter by Jones and Waggoner, were focused on the truths and doctrines that illuminated God’s character to the world. Their messages aimed to exemplify the beauty of how Christ became everything to us and how His righteousness was given as a gift to all humanity through the redemption plan. It was to be a message of mercy to the world, giving them what was needed in order to prepare a people to be ready for the close of probation, and to prepare a people to live through end time events, while honoring their Lord by reflecting His character to the world.

Through these two men, God began to bring clarity on how every doctrine was a picture of His character of love, righteousness and truth. They also expounded on how to live by faith in His powerful word. The plan of redemption’s goal is to restore God’s image in humanity, an image that had been lost. Like Israel of old, we have not clearly understood His character in order to reflect it as we should. We know this because if we had, we would have brought in the second coming before this...

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. **It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.** Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world.** It is the third angel’s message, **which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure....**The message of the gospel of His grace was to be given to the church in clear and distinct lines....” TM 91-92.

The message given to our church in 1888, was the prophetic beginning of the long awaited Loud Cry and was to be attended by the outpouring of the Holy Spirit. This is the message of the fourth angel, or the harvest message that would prepare a people for the close of probation.

“The message of the angel following the third is now to be given to all parts of the world. [Revelation 14:14-20 and Revelation 18:1-5]. **It is to be the harvest message, and the whole earth will be lighted with the glory of God.** The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do.” 15LtMs, Lt 86, 1900, par. 22-23.

The angel of Revelation 18:1 did not fulfill its purpose back in 1888. While the beginning of the Loud Cry and Latter Rain was prophesied in Revelation 18:1, the prophecies concerning it did not accomplish their goal; rather, it had paused. As a people, we have been living in that pause, — the “beginning” of the Loud Cry for many years, for it had not been accepted. As a result, the remainder of the angels messages was unfulfilled.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. **By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them.** The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” 1SM 234.

“They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God.... **We may have to remain here in this world because of insubordination many more years,** as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.” 10MR 277.

The angel that is to lighten the earth with God's glory will ultimately speak, as described in Revelation 18:2-3, along with another voice which comes from heaven. “And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities...” Revelation 18:4-5.

“There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character and proclaimed in the Spirit, will grow **to large importance such as you scarcely dream of, and will lighten the earth with its glory.** The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government.” 5LtMs, Ms 15, 1888, par. 15.

The messages that Jones and Waggoner delivered marked the beginning of the Loud Cry, yet there remains much light yet to be understood. These messages were meant to “grow to large importance such as you scarcely dream of,” pointing to a future experience yet to come. These additional angel's message will bring clarification as to His character, for not only will it be proclaimed in the truths of righteousness by faith, it will also be “**proclaimed in the spirit**” of righteousness by faith. We must fully embrace the truths of righteousness by faith, and in so doing, the spirit of righteousness must become the very fabric and foundation of our souls. God's spirit of merciful, forgiving love must be our new natures, that we might be like Him. Only then can the messages be delivered with power and great glory, allowing the earth to be illuminated by a living demonstration of love that transcends human reasoning.

“The message of Christ's righteousness must be proclaimed from one end of the earth to the other. Our people are to be aroused to prepare the way of the Lord. The third angel's message—the last message of mercy to a perishing world—is so sacred, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desired to look, which prophets and kings and the righteous desired to know, the church of God is to make known.” FH 342.5

“The message given us by A. T. Jones, and E. J. Waggoner **is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.** Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, **you would have become a living channel of light, with clear perception and sanctified imagination.** Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block.

“...**The Laodicean message has been sounding.** Take this message in all its phases and sound it forth to the people wherever Providence opens the way. **Justification by faith and the**

**righteousness of Christ are the themes to be presented to a perishing world.** Oh, that you may open the door of your heart to Jesus!" 15MR 92.

"After these things, I saw another angel come down from heaven having great power, and the earth was lightened with his glory." Revelation 18:1.

The angel in Revelation 18:1 prophesies of the latter rain message being sent to the world. "It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, **the people will hear the truth spoken to them**, every man in his own tongue... **May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out.**" RH July 20, 1886.

As we have already discussed, the promise contained within the prophecy remains unfulfilled. In our quest to understand this prophetic fulfillment, we must translate these terms and messages into personal applications—bringing them down to where the "rubber meets the road"—to eliminate any confusion. It is of paramount importance that we comprehend what will constitute the Loud Cry, for it will add power to revive the other angelic messages, ultimately completing the work that God designed for them to do.

Since the messages of the Three Angels and Revelation 18:1 were given, we have remained in this world "many more years," and the messages have not completely fulfilled their intended purpose. After over 180 years since 1844, and 130 plus years since 1888, we must humbly admit that something more must occur, for our preaching has not adequately prepared us as the bride, nor has it hastened Christ's second coming. We must be reminded that it is only when Christ's character is perfectly reproduced in His people that He will return to take us home. Because these messages were not accepted, the power to cause them to accomplish their mission was removed. Thus we have stayed at the "beginning" of it for many years, and it has not swelled as it should have. Therefore something needs to happen to revive the Loud Cry in order to cause it to swell in its fulfillment. When this added power comes, it will invigorate all the previous angelic messages, leading to a revival among God's people unlike anything witnessed since the days of Pentecost. Now is the time that God is moving to awaken the Loud Cry of these angel's messages, so that His bride will be made ready...



## THE INNER AND OUTER MAN

To grasp the idea of the inner sanctuary of the soul, let's draw some parallels between the sanctuary and our bodies. Scripture says, "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. This helps us see the truth of the work that Jesus is not only doing in the heavenly sanctuary, but also in the sanctuary of our hearts. Remember, what happens in one sanctuary, happens in them all.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol... In all, God desired His people to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1 Corinthians 3:16, 17". FLB 192.

The scripture makes it clear that the sanctuary also pictures our bodies, and our souls. So let's do some comparing. The sanctuary has three compartments to it, just as our body has three compartments. There is the outer court, which represents our bodies and our actions. The scriptures refer to this part as the "outward man." There is also the "inner man," pictured by the two inner compartments, the Holy and Most Holy places. These apartments represent our hearts and minds. "... for the outward man perish, yet the inward man is renewed day by day." 2 Corinthians 4:16.

"...that he would grant you, according to the riches of his glory, to be **strengthened with might by his Spirit in the inner man**; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth,

and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” Ephesians 3:14-19.

Thus the “inner sanctuary of the soul” is where the work of the Holy Spirit will mold our characters after the likeness of Christ. Is this not what we just discussed when talking about the work of the ministration picturing the work of the Holy Spirit bringing the spirit of Christ within us? Again, we see the imagery of the sanctuary picturing the body and heart of man.

“We need to reach a higher standard. The truth must not be kept in **the outer court**. Bring its principles into the **inner sanctuary of the soul**.” RH 1-7-1902.

Just as the outward man represents our bodies, our actions and outward functions, so the inner man represents our thoughts and feelings, which makes up our character. The interesting part of this is, that just as there are two compartments to the sanctuary’s inner tabernacle, so there are two parts to the human mind – the conscious and the sub-conscious. Thus there are two parts to the inner sanctuary of our souls!

The work of the sanctuary is the Holy Spirit writing God’s laws within, thereby giving to men His spirit of forgiving mercy and wisdom, that His people might understand the truth’s of God. Whatever our understanding of God’s character is, that will be the basis which prompts all our actions. Scripture tells us, “For as he thinketh in his heart, so is he...” Pr 23:7. Our understanding of God directly affects our character. So God must send messages about who He is, that our understanding of Him is correct, so as to be able to “grow up” into His likeness. This directly relates to His work of cleansing the heart during the Day of Atonement.

“While the investigative judgment is going forward in heaven, while the sins of the penitent believers are being removed from the sanctuary, **there is to be a special work of purification of the putting away of sin among God’s people on earth**.” GC. 425.

In summing this up, we are the temple, both individually and as God’s people. God is going to cleanse our individual hearts, and the church is going to be cleansed through a great shaking. Oh, that we might be men and women that will not be bought or sold, but will stand on principle and truth, while still reflecting the character of God’s love. This may cost us our jobs, our homes, our positions, the loss of friends, and will come to each of us as a great personal sacrifice. Yet Satan can only touch our reputations and our material things. He cannot our character. It will be character that will shine in the darkness of this world!



## HOLY AND MOST HOLY: CONSCIOUS AND SUBCONSCIOUS MIND

It is the heart and mind of self that we gained from our adulterous union with Satan, that must be subdued and overcome by the partaking of the divine nature of our Heavenly husband. Here is where the battle takes place in our hearts. Though we will be encumbered with the fallen nature till the second coming of Christ, when it will be removed, it can be held in complete submission by the partaking of the divine nature of God. Both natures will exist until the final trump, in that day when Jesus comes in the clouds to take us home. Yet, though we are still encumbered with a fallen nature, our characters can be purified and cleansed. This is the work of the Holy Spirit pictured by the work of the priests in these apartments.

**“All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh.** [To not have the fallen nature— stating that it is removed while living here on earth, or at the close of probation.] The apostle Paul declares, “I know that in me (that is, in my flesh,) dwelleth no good thing” Romans 7:18. To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility.” 2SM 32. Parenthesis is not added but part of the original text. Brackets are added.

Our fallen natures will be held in submission by partaking of the divine nature, and when this is demonstrated, it will marvel the universe and angels, and even Satan will stand in dumbfounded shock, as

they all behold the power of God being lived out in those who were once children of wrath, during the final events of earth's history.

"The Lord Jesus is making experiments on human hearts **through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery.** The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, **look on with astonishment and joy**, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven." FLB 142.

The idea contained within the concept of what it means to be like Christ, is to reflect His character of merciful love, no matter what the circumstances. This is the work of the Most Holy apartment. God is reaching down into the heart so deeply, that He will write a new spirit within the automatic responses of the life. For some, this idea is an incomprehensible mystery, yet it is what God is going to accomplish in these final hours. Since what happens in one sanctuary, happens in them all, the cleansing of the sanctuary must cleanse all three compartments, including the Most Holy. This was symbolized by the High Priest going into the Most Holy, and sprinkling the blood before and over the mercy seat. God is longing to cleanse the "fountain" of our thoughts and hearts from which we operate, thus the "modes" of our thinking patterns. The fountain, or automatic responses, are located within our sub-conscious mind and heart. This pictures the power of God to cleanse the heart.

"By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil." Proverbs 16:6.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, though the veil, that is to say, his flesh; And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, **have our hearts sprinkled from an evil conscience**, and our bodies washed with pure water.." Hebrews 10:19-20,22.

It is this cleansing that must happen, in order for Christ to be able to seal His people, and close the sanctuary, to cleanse us from all sin, as pictured in the yearly service. When the mind and spirit of Christ penetrates our sub-conscious, and becomes the foundational principle of the heart, it has the power to hold in submission the heart of self, under all circumstances. This can only be accomplished as God's divine nature becomes the fountain within the heart, thereby taking the throne of the heart captive to His nature, and the subconscious mind is now ruled by a different nature. The heart of self is held in submission. All our automatic responses will stem from the new heart and spirit, for it now sits upon the mercy seat of our inner man, and lives out its principles within our being.

"Those who have a hold of the truth theoretically, with their fingertips as it were, who have not brought its **principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court**, will see nothing sacred in the past history of this people which has made them what they are, and has established them as earnest, determined missionary workers in the world. The truth for this time is precious, but those whose hearts have not been broken by falling on the Rock, Christ Jesus, will not see and understand what is truth." 6LtMs, Ms 28, 1890.

This work that is to be done was understood by our forefathers in the church. Prescott presented this idea when talking about the work that God was going to be doing through this work of the ministration of the sanctuary.

"The work of Christ as our Mediator in the atonement for sin is the work to be followed all the way through, — through His work as Mediator, through the atonement provided, we have redemption, even the forgiveness of our sins, according to the riches of His grace.... But there is a difference between the forgiveness of sins and the blotting out of sin. There is a difference between the gospel being preached for the forgiveness of sins and the gospel being preached for the blotting out of sin. Always, and to-day, there is abundant provision for the forgiveness of sins. In our generation comes the provision for the blotting out of sin. And the blotting out of sin is what will prepare the way for the coming of the Lord: and the blotting out of sin is the ministry of our high Priest in the most holy place in the heavenly sanctuary; and

it makes a difference to the people of God today in their ministry, in their message, and in their experience, whether they recognize the change of the ministry from one apartment to the other, or whether they recognize and experience the fact of the change.” GCB. April 2, 1903, pg. 53.10. W.W. Prescott.

So let’s define the conscious and subconscious mind and make it simple. Our conscious mind is the part that is engaged in continual activity of present thoughts. As already stated, this part of our mind is pictured by the Holy Apartment. Everyday the priests were busy working in this apartment, just as the conscious mind is where we spend most of our time, for it is the seat of our active thoughts.

The sub-conscious mind is more where things are stored and accessed as needed. Cambridge University ([dictionary.cambridge.org](http://dictionary.cambridge.org)) defines the subconscious mind this way: “the part of your mind that notices and remembers information when you are not actively trying to do so, **and influences your behavior even though you do not realize it...**”

Our characters are composed of the thoughts and feelings, beliefs and experiences that make up who we are. It is our characters that need to be cleansed, therefore the work during this service is directly tied to the work of transforming the subconscious memories and thoughts. It is this idea that we need to grasp as part of God’s work in the cleansing of the sanctuary during the day of atonement, and how to co-operate with this work of God. This effects our automatic behaviours and fears that are buried deep in the heart.

An article written by M. Farouk Radwan, MSc, puts it very simply. “Think of the subconscious mind as the storage room of everything that is currently not in your conscious mind. The subconscious mind stores all of your previous life experiences, your beliefs, your memories, your skills, all situations you’ve been through and all images you’ve ever seen.

“The best way to understand this is to look at the example of the person who wants to learn how to drive a car. In the beginning, he wouldn’t be able to hold a conversation with anyone while driving as he would be focusing on the different moves involved. That’s because he’s still using his conscious mind to drive.

“A few weeks later driving becomes a natural habit that happens automatically without needing to think about it. That person could even start using his cell phone or talking to his friends while driving. This happened because the driving habit has been transferred to his subconscious mind and so the conscious mind becomes free. This allowed him to use it to talk on his cell phone.

“The subconscious mind is responsible for the automatically triggered feelings and emotions that you suddenly experience upon facing a new situation. If you were about to give a presentation then all the fear and anxiety feelings you might experience are in fact launched and controlled by your subconscious mind.”

In cleaning the subconscious mind, the Holy Spirit is reaching the place where all our memories are stored, where our fears, habits, addictions, emotions reside, along with what we believe about ourselves, our past failures, and our joys. These emotions and memories make up our automatic responses in life, especially when we are put under pressure. The importance of God’s work in accomplishing this in our hearts today, needs to become crystal clear, because it is these things that God needs his people to intelligently understand. This work is all about our character that needs to be transformed into His likeness. These automatic responses that come from our subconscious, are the “mode of operation” whenever we go on “autopilot” in response to a crisis. As we apply this to the sanctuary, we see what it is that God needs to cleanse within the heart in these last days.

For those who have struggled to overcome reoccurring sin, addictions, or the things that plague you, take heart. Without the cleansing of the sub-conscious mind, we were doomed by the stored habits, memories, fears and addictions that are buried deep within. It is these memories and emotions that pull us back into our “old man,” again and again, no matter how hard we try to overcome them. Many of these painful subconscious memories were caused by something that has happened previous to us, or a hurt that has become a default in our thoughts. These are brought to the forefront as “automatic” responses to the stressors in our lives. But praise God, there is a way provided by God to change these deep seated responses. God can cleanse the Most Holy place, the inner heart that controls these responses! ...

The judgment hour from it’s beginning to its closing, is all about the bride “growing up” into the full stature of His image, for only then is she ready for the seal of God. This is the work of Christ, but we

cannot co-operate with His cleansing our hearts, if we do not understand what it is that He needs to do. Scripture says that when the wedding of the Lamb happens, all heaven sings and shouts for joy! Let's take a look at this verse in Revelation.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” Revelation 19:6-7.

The bridegroom's heart swells with joy, and Jesus even sings over the bride! “The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” Zephaniah 3:17. Our bridal gown, the robe that all must have to attend the wedding, is to be upon the heart and soul during the preparation time. That gown, or the robe, is the “spirit of the righteousness of Christ.”

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isaiah 61:10.

It is this wedding garment— the righteousness of Christ, God was sending us in 1888, and again today, that the bride might make herself ready. The wedding gown has come to us in the form of messages, messages of mercy and of righteousness, that we might “put on” Christ and His character. So, to “put on” the robe of Righteousness, Christ's righteousness, is to put on the wedding garment. What we are missing is the “how.” Many have struggled to do that very thing, for many years, and yet, as a people, it hasn't happened as it should have, for we are still here.

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light... **But put on the Lord Jesus Christ, and make not provision for the flesh,** to fulfil the lusts thereof.” Romans 13:11-12, 14.

(Excerpts taken from the book: *“Trilogy of the Loud Cry and Midnight Cry: Get Ready, Get Ready! But How Lord? Book 1”* by Debbi Puffer)



## **The Robe of Christ's Righteousness in Spirit— Partaking of the Divine Nature and growing up in that nature!**

This is the Apex of the Midnight Cry— to clarify what it means to partake of God's divine nature and grow up in that Spirit, as we are entering the final moments of earth's history!

### **Enoch figured it out:**

“We are living amid the perils of the last days, and **we must receive our strength from the same source as did Enoch. We must walk with God.** A separation from the world is required of us. We cannot remain free from this pollution unless we follow the example of faithful Enoch and walk with God. But how many are slaves to the lust of the flesh, the lust of the eye, and the pride of life? This is the reason they are not partakers of the divine nature and do not escape the corruption that is in the world through lust. They are serving and honoring self... **If they were partakers of the divine nature, the same spirit that dwelt in their Lord would dwell in them.** The same tenderness and love, the same pity and compassion, would be manifested in their lives.” — CTr 44.

The secret lies in knowing how to walk in the Spirit with God. Enoch's walk included more than just his actions; it became his “state of being.” We live in a pivotal moment in earth's history when God has promised to raise up a generation of Enoch-like individuals, all in one generation, referred to as the 144,000. This group will step into the same “secret” Enoch discovered and live in such closeness to God that they, too, will be translated without seeing death, for they shall also overcome the lusts of the flesh. To partake of the divine nature and live by faith in that nature is what it means to “walk in the Spirit” with

Christ! This idea of walking in the Spirit is a continuous theme throughout God's Word. Let's examine a few verses:

"If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit... That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit... For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:1, 4, 14).

And again we read: "But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Romans 13:11-12, 14).

When the idea of "walking in the Spirit" is embraced, it empowers God's people to uphold His judgments and commandments not only in truth, but also in spirit. This is the same power by which Enoch lived, for it transformed everything for him. The act of partaking of God's Spirit is part of the new covenant God promised to inscribe within our Christian walk; for it is this power that gives us the ability to overcome all sin. We are all too familiar with the struggles of a victory-less Christian experience; therefore, God's promise is:

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them..." (Ezekiel 36:27). Of those who receive the seal of God, it will be said of them: "And in their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:5).

Walking in the Spirit is not characterized by emotional displays, such as swaying arms or falling to the ground, as some churches may teach. The whole point of walking in the Spirit is about reflecting God's character! There is hope in our hearts that there is a way to actually achieve victory over sin in our lives! This is not a self-righteous or boastful victory, but a life imbued with a peace that transcends understanding and a joy previously unimagined.

## Defining the Divine Nature:

Thus, we embark on a treasure hunt to define the divine nature that allows us to "walk in the Spirit" for the rest of our lives. Let us begin in Ephesians:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be **renewed in the spirit of your mind**; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying... Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. **And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**" (Ephesians 4:22-26, 31-32).

These verses contrast the spirit of self with the divine nature of God, defining it as "kind, tenderhearted, and forgiving." In another passage, we read:

"Mortify therefore your members... But now ye also put off these; anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him... **Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another**, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Colossians 3:5, 8-10, 12-14).

As we reflect on these verses, we see that the phrase "put on bowels of mercy" encapsulates the divine nature of God. This concept of "bowels of mercy" appears throughout Scripture. For example, "Where is thy zeal and strength, the sounding of thy bowels and of thy mercies..." (Isaiah 63:15) and "If there be therefore any consolation in Christ, if any comfort of love, any fellowship of the Spirit, if any bowels and mercies..." (Philippians 2:1).

Could this mercy—characterized by compassion, long-suffering, and meekness—be synonymous with "putting on Christ"? We will explore this as we continue our journey to uncover this vital character trait.

When Moses asked to see God's character, he wanted to see His glory (Exodus 33:18). So what passed before him? Let us read: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God,

**merciful and gracious**, long-suffering, and abundant in goodness and truth, **keeping mercy** for thousands, **forgiving iniquity** and transgression and sin, and that will by no means clear the guilty;" (Exodus 34:6-7).

What passed before Moses was not merely God's actions but His very name—His character: Mercy, Graciousness, Long-suffering, Goodness, and Truth. Many view this as a description of what God does, but here God is proclaiming who He is and what that reality looks like.

This reveals that mercy is not just an act of God; it is His very name—part of His identity. This theme recurs throughout Scripture: "Let Israel hope in the Lord: **for with the Lord there is mercy**, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities... **But there is forgiveness with thee**, that thou mayest be feared" (Psalm 130:7-8, 4). "Gracious is the Lord, and righteous; **yea, our God is merciful**" (Psalm 116:5).

Just as God is love, so God is merciful. Could it be that God's love expressed is the embodiment of mercy? Since mercy is God's name and character, can we conclude that the "bowels of mercy" represent the love of God manifested in accessible terms, serving as the "one" attribute that defines and provides clarity about the divine nature? Could love expressed as mercy be the attribute that brings forth all other fruits of the Spirit?

In the following quote, the divine nature is clearly articulated, naming the specific character trait of God's unconditional, selfless love. If we understand its essence, partake in it, and allow the Holy Spirit to engrave it upon our hearts, we will be transformed into His image!

"The heart of man by nature is cold and dark and unloving; whenever one manifests a **spirit of mercy and forgiveness**, he does it not of himself, but through the influence of the divine Spirit moving upon his heart... God Himself is the source of all mercy... **The merciful are 'partakers of the divine nature,' and in them the compassionate love of God finds expression.**" (Ministry of Healing, 21-22).

Did you catch that? The spirit of mercy and forgiveness is not merely a personal act done here and there, but a manifestation of divine love being expressed in our lives, for it is to become the very fabric of our souls! The "spirit of mercy and forgiveness" is the EXPRESSION of God's compassionate agape love! This specific character trait makes us partakers of the divine nature! It is this spirit we are called to "walk in," as Enoch did and as Christ did. When we partake of the divine nature—partake of His mercy and forgiving spirit—His love is expressed in our lives, marking our walk in the Spirit. Within mercy lies forgiveness, two sides of the same coin that cannot be separated. The work of the Holy Spirit involves writing the spirit and image of God in the sanctuary of our souls, thereby engraving His mercy and forgiving love deep within us. Note the following quotes about how mercy in our lives brings character to the soul!

"The **exercise of mercy** in our daily relations with one another is one of **the most effective means of attaining perfection of character**; for **only those who walk with Christ can be truly merciful.**" (Signs of the Times, May 21, 1902, par. 8).

## DEFINING MERCY

At this point, it would be important to define the word— mercy. Take note on how the other fruits of the spirit are found within the definition of mercy.

WIKIPEDIA defines mercy as: "Benevolence, forgiveness and kindness expressed." WEBSTERS DICTIONARY defines it this way: "compassion or forbearance (patience and leniency) shown especially to an offender." [parenthesis in the quote are in the dictionary definition]. [DICTIONARY.COM](http://www.dictionary.com) defines it as "compassion or forgiveness shown toward someone whom it is within one's power to punish or harm." When I asked "Google Search" for the biblical definition of mercy, the answer was: "Mercy appears in the Bible as it relates to forgiveness or withholding punishment. For example, God the Father showed mercy on us when he sacrificed his son, Christ Jesus, on the cross to pay the price for our sins."

In all these definitions, forgiveness shines through as the very essence of mercy. To embody the spirit of mercy is to be forgiving. Forgiveness is the outward action of mercy, which encompasses the ideas of

compassion, benevolence, kindness, long-suffering, and patience expressed toward others. Additionally, we found another statement on Google defining mercy as “at its core, mercy is undeserved forgiveness to someone you have authority over.”

Richard and Sabina Wurmbrand, a Jewish couple who accepted Christ as their Saviour during the Nazi reign, defined the gospel this way: “The heart of the gospel is forgiveness.” They helped many Jews and Nazi German soldiers to safety. Richard also made this statement when in prison: “I’d rather be beaten, than to be among those who are doing the beating.” It is this spirit that God’s people will grow up in, which will pass anything revealed up to this point in the history of this world! The final demonstration of His character will cause the universe to stand amazed, including Satan. Again we read:

“The Lord Jesus is making experiments on human hearts through the **exhibition of His mercy and abundant grace**. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, **stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy**, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.” TM 18.

A demonstration of His character in this final generation will supersede anything displayed before it, so much so that all the universe will stand in awe of their transformation and consecrated submission to the spirit and heart of their loving Bridegroom and Creator. NOTHING will move them from this position, for they have found the treasured pearl of the universe — the heart of their Bridegroom, their Lord and King! Then the scripture will be fulfilled as it rings through the corridor of the universe; for their testimony will sing: “My beloved is mine, and I am his...”. SS 2:16. They will be one in heart and mind with their heavenly Husband!

To put it simply, mercy is undeserved compassion, undeserved kindness, undeserved patience, forbearance, leniency, long-suffering, honor, undeserved graciousness, goodness, grace, and undeserved forgiveness. The bride of Christ will recognize that they deserve none of these things, and yet, through God’s mercy, they have received them all. All these undeserved actions of God are summed up and encapsulated in the definition of God’s character trait of “mercy.” Oh, that we might grasp how it is that His mercy endures forever! The Psalmist wrote a whole song on the idea of His mercy enduring forever (Psalm 136).



## THE DIVINE NATURE PICTURED IN THE SANCTUARY

Remember the quote: “Not only the sanctuary itself, **but the ministration of the priests**, was to “serve unto the example and shadow of heavenly things.” Hebrews 8:5.” FLB 195. It is these ministrations that we will expound on.

As we saw in the last chapter, the ministrations of the sanctuary illustrate the work of the Holy Spirit providing mercy and forgiveness in the outer courtyard, as well as the sinner receiving mercy and forgiveness for their sins. The sinner walked away with God’s mercy and forgiveness covering them. Yet, the priests’ work did not end there. They took the blood of the sacrifice, which represented “God’s mercy and pardoning love” that covered the sinner’s sins, and brought it into the Holy apartment to apply it there by sprinkling the blood before the veil. The blood symbolized both our sins and the fact that those sins were covered by God’s merciful, forgiving character. The sprinkling of the blood within the Holy Place depicts God’s work of beginning to inscribe His character of forgiving mercy in the hearts of men.

Then, during the yearly service, in the final work of the sanctuary, the priests took the blood of the goat and sprinkled it above and before the “mercy seat,” symbolizing the work of cleansing the sanctuary of all sin, as well as the cleansing of the heart of self. Yet, in the process of that cleansing, it was performed by sprinkling the blood above and before the—what?—the “mercy seat,” which signifies the deepest parts

of our hearts—the “center” and seat of our soul! It illustrates where God wants to sit upon the throne of our hearts—the throne of mercy within us. God’s sanctuary reveals that **the seat of our character is to be His mercy!** Mercy is to be the “throne” upon which all character is built within our hearts so that we might be like Him, as He is on His throne!

What does Scripture tell us about God’s throne in heaven? “Mercy and truth preserve the king: and **his throne is upholden by mercy**” (Proverbs 20:28). It also says, “All the paths of the Lord are **mercy and truth...**” (Psalm 25:10). Truth must be practiced and lived out only in the presence of mercy! Mercy is to be the motivating principle of our entire being, at all times and in all situations. Even the sacrifices of the animals in the sanctuary represented God’s heart of merciful love: “For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings” (Hosea 6:6). Remember God’s issue with mankind: that we do not have “truth, nor mercy, nor the knowledge of God” (Hosea 4:1). This is Laodicea’s problem—she has the truth, thereby thinking that she is rich, but not the spirit of forgiving mercy, and is therefore “wretched, miserable, poor, blind, and naked,” even while believing she is rich!

The ministrational work of the priests in the sanctuary illustrates the Holy Spirit writing God’s divine nature in the hearts and actions of men. His merciful, forgiving love transitions from something that He gives us when we repent (the work in the courtyard) to the work of creating a new heart and a new spirit within us—by taking the blood of the sacrifices of mercy and forgiveness into the Holy and Most Holy places of our hearts. Only as we understand that everything is to be seen in light of the Grand Central Theme will we comprehend how the ministrations reveal the Holy Spirit writing God’s divine nature of mercy and forgiveness, not just as something we do, per se, but as the very fabric of our being! **This is the deeper meaning behind the daily and yearly ministrations of the priests and the work of the sanctuary!**

As we shared earlier in the book, everything from Genesis to Revelation must align with God’s Grand Central Theme, which is the restoration of the image of God in the human soul! And what is that image? **MERCIFUL FORGIVING LOVE THAT STANDS ON TRUTH AND JUSTICE!** As we search and study the sanctuary and the ministrations, we see that this aligns with God’s mission to restore His image in mankind, creating a beautiful chain of truth that allows us to know Him and partake of His divine nature...

“Christ came to our world to reshape the deformed character of man. It was a very crooked character. God wants us to be His sons and His daughters. He wants us during the hours of probation here to be fitting up with all these graces that He has presented, “according as His divine power hath given unto us all things.” [Verse 3.] Nothing is withheld that pertains unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Then the rich promise is that we shall be partakers of the divine nature. **Why this means everything to us, to be a partaker of the divine nature.**”  
9LtMs, Ms 49, 1894, par. 5



## PARABLE OF THE KING AND THE DEBT

Matthew 18: 21-35

Remember the quote: “Those who receive forgiveness from God must enter into the **spirit of forgiveness**. Unless those who seek forgiveness from God are willing to give the same treatment to others, they cannot be forgiven. God will deal with them as they deal with their brethren. Shall we, to whom the Lord has shown mercy, work on the principles of strict justice?... The Lord does not limit His grace to the sinner who is seeking His forgiveness and love; but when the sinner receives God’s unlimited grace, richly and freely given, it should result in lowliness of mind in the recipient. The man who is forgiven by God should not be found putting down others in oppression and lifting himself up. In meekness and lowliness of mind, we should receive the heavenly gift, realizing that we are debtors to God, and **in gratitude, reflecting upon others the mercy bestowed upon us.**” (9LtMs, Ms 103, 1894, par. 4).

Jesus told parable after parable, desiring for all to understand the principles of His kingdom and the divine nature that we are to partake of!

“He wants us, during the hours of probation here, to be fitted up with all these graces that He has presented ‘according as His divine power hath given unto us all things.’ Nothing is withheld that pertains to life and godliness, through the knowledge of Him that hath called us to glory and virtue. Then, the rich promise is that we shall be partakers of the divine nature. **This means everything to us: to be a partaker of the divine nature.**” (CTr 206).

One day, Peter came to the Lord with a question about forgiveness. Jesus yearned for them to grasp the concept of the spirit and nature of His kingdom—God’s merciful, compassionate love that forgives. Peter’s question revealed that he did not understand the heart of the gospel nor the divine nature. Desiring for Peter to understand, He shared a parable. He wanted His disciples, along with all those who would come afterward, to grasp the depth and importance of the spirit of forgiveness. Jesus needed everyone to comprehend that “forgiveness” was not just something they were to “do” occasionally, but it was to become their “new heart,” their new state of being. At this point, none of the disciples were getting it. In Matthew 18:21-35, we find the story.

It starts with a king who reviewed his records and found that one of his servants owed him 10,000 talents, which is approximately 3.5 billion dollars in today’s currency. The king was prepared to throw him into jail, but the servant fell before him, and it is interesting to note the words he used to request mercy for his debt.

“The servant fell down, and worshiped him, saying, **Lord, have patience with me, and I will pay thee all.** Then the lord of that servant was moved with compassion, and loosed him, and forgave him his debt.” Matthew 18:26.

The servant was asking for mercy, which the king granted. We find two words in this verse that express mercy: compassion and patience. Note that the word he used was “patience” when asking for mercy. We will return to this thought.

The king was moved with merciful compassion, knowing it was impossible for this servant to pay such a large debt. Therefore, the king exercised “patience,” or mercy, upon his servant, forgave the whole debt, and set him free.

When this servant, who had just been forgiven a great debt, left the king, he went to someone who owed him a hundred pence, approximately 10 talents (Approximately 10,000 dollars). This other servant fell before him and pleaded, using the exact same words he had employed when he had pleaded with the king:

“And his fellowservant fell down at his feet, and besought him saying, **Have patience with me, and I will pay thee all.**” Matthew 18:29.

But instead of showing mercy, the man threw his fellow servant into jail until he could pay the debt. Others witnessed how this man treated his fellow servant and reported it to the king. When the king heard about it, he brought back the man he had just forgiven and spoke these words to him:

“O thou wicked servant, I forgave thee all thy debt, because thou desiredst me: Shouldest not thou also have had compassion [mercy] on thy fellow servant, even as I had pity [mercy] on thee?” Matthew 18:32-33.

Jesus called this man wicked. Why? Because he refused to extend the same mercy to others that had been given to him. This lack of mercy was what made him wicked, according to the parable. The king then returned the debt to the man and threw him into jail until he could pay it. This is what the Bible calls “recompense.” The next verse puts it into a gospel context:

“So likewise shall my heavenly Father do also unto you, if ye, **from your hearts**, forgive not every one his brother their trespasses.” Vs 35.

It’s interesting to note that Jesus added the phrase “from your hearts” into what He was sharing. In other words, the forgiveness that Jesus is talking about is not merely in word or deed; it must come from the very core of the heart! It is not just the act of forgiving that is pictured in Christ’s words. This spirit of forgiveness should sit upon the throne of our hearts, influencing our thoughts, consciousness, and subconsciousness; and serve as the springboard for all our reactions in life. God’s mercy is to be completely written within the hearts of men, becoming a part of their automatic responses in life.

“The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His

divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. 'With the Lord there is mercy, and with Him is plenteous redemption.' Psalm 130:7.

"Here is the ground upon which we should exercise compassion toward our fellow sinners. "If God so loved us, we ought also to love one another." 1 John 4:11. "Freely ye have received," Christ says, "freely give." Matthew 10:8." COL 244- 245.

"We are now living in the solemn period of the antitypical day of atonement. **In type, the sins of the people were, on the day of atonement, to be called to mind and repented of.** It was a time of humiliation and affliction of soul...

"We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ; it is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them; this is your Christian duty. You may think that your brother is wholly in the fault, but if your brother does not come to you, you must go to him, and try to come together... Will you bow before God in prayer every day and ask Him to let the **light of His Holy Spirit come into your hearts? And do not cease pleading with God until every evil thought and feeling is overcome...** How much of this work have you done? Should the spirit of confession come into the church you would surely see the salvation of God.... **The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life.**" 5MR pg. 5-6.

"In the parable when the debtor pleaded for delay, with the promise, 'Have patience with me, and I will pay thee all,' the sentence was revoked. The whole debt was canceled. And he was soon given an opportunity to follow the example of the master who had forgiven him... But he who had been so mercifully treated, dealt with his fellow labourer in an altogether different manner... When [he had pled] with his Lord for mercy, he had no sense of the greatness of his debt. He did not realize his helplessness. He hoped to deliver himself... Their own sins against God, compared with their brother's sins against them, are as ten thousand talents to one hundred pence— nearly one million to one; yet they dare to be unforgiving." COL. 245.

Should the spirit of confession and mercy come in among us, especially in those who say they are preaching the messages of the three angels, and righteousness by faith, it would change everything! We would see the Loud Cry revived, and the Latter rain poured out, bringing the sanctuary to a close, and hastening the second coming of Jesus.

Returning to the word "patience" in this parable, it was referring to the spirit of being merciful. Note what it is that God's people will be when they endure wickedness all around them in the last days. It is part of the seal of God. "Here is **the patience of the saints.** Here are they that keep the commandments and the faith of Jesus." Revelation 14:12. Wow! This not only means enduring, but shares HOW they are enduring! They will be reflecting God's merciful forgiving spirit in the face of the worst trials during the final days!

"What evidence have we that we have the pure love, without alloy?... We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking—we must love. **Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love.** It is not the greatness of our sin **but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much.** Love is a tender plant. It needs to be constantly cultured or it will wither and die." 19MR 349.



## BE PERFECT AS HE IS PERFECT

"Be ye therefore perfect, even as your Father in heaven is perfect." Matthew 5:48. God is calling His people to be perfect. But what does that mean? There are many theories within the church, ranging from the belief that it is not possible, to the idea of perfectionism. So, what is the truth about being "perfect?" To clarify, we are not referring to "perfectionism," which is a person's attempt to make themselves "do" everything right or be perfect according to their own perceptions. There is a distinction between "self-

righteous” perfectionism, based on self-works, and what God is calling His children to achieve in true perfection. Let’s explore what it means when God calls us to “be perfect.”

The call to be perfect, in context, encompasses the entire topic of the Sermon on the Mount. We will look at the climactic statement of this sermon, and see how Jesus pulls it all together in these words:

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

“That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

“For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your father which in heaven is perfect.” Matthew 5:43-48.

“The word ‘therefore’ implies a conclusion, and inference from what has gone before. **Jesus has been describing to His hearers the unfailing mercy and love of God**, and He bids them therefore to be perfect.” MB 76.

The whole Sermon on the Mount is a discourse on God’s merciful love! There is another place in Scripture where the Sermon on the Mount is recorded, and a similar thought is shared: “be perfect as your Father in heaven is perfect,” although the author used a different word than “perfect.” Let’s compare the two and see God’s beautiful truth emerge. The sermon is also recorded in Luke 6:20 to the end of the chapter. However, we will focus on the thrust of Jesus’ message in this passage:

“For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if you do good to them which do good to you, what thank have ye? For sinners also do even the same... But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. **Be ye therefore merciful, as your Father also is merciful.**” Luke 6:32-33, 35-36.

What does it mean to be perfect as He is perfect? It is to be merciful in all our ways. This is not talking about just doing merciful acts. It’s about becoming merciful in the core of our hearts. Mercy is to be the springboard upon which all our thoughts and acts spring from! This is what it means to reflect the character of God. It is to be merciful as He is merciful. This is the demonstration of His character that He is waiting for!

God’s call to be perfect has become confused with man’s presentation of perfectionism— which is self righteousness. God’s perfection, His call to be perfect is that of being merciful, by faith in His power, written in our lives by His Spirit. It is this spirit, His forgiving mercy while standing on truth— that is to be perfectly reproduced in His people, and when that happens, then He shall come! This is the witness to all nations that He is waiting for!

“When we reflect Christ’s image, we shall love one another as He has loved us. We shall not love as we love our neighbor, but **as Christ loved us**. It is an advance to love as Christ loved. **This is the perfection of Christian character**. When we can say, “My will is wholly submerged in God’s will,” then peace and rest comes in.” 13LtMs, Lt 121, 1898, par. 16-18.

When we reflect the merciful love of God in the deepest parts of our hearts, God’s people will be un-offendable and fearless in the Lord!

“Great peace have they which love thy law: and nothing shall offend them.” Ps. 119:165.

“There is no fear in love; but perfect love [merciful forgiving love] casteth out fear: because fear hath torment. He that feareth is not made PERFECT in love.” 1 John 4:18.

“For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Hosea 6:6.

“He hath shewed thee O man what is good; and what doth the Lord require of thee, but to do justly (truth) and to love mercy, and to walk humbly with thy God.” Micah 6:8.

“By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.” Pr. 16:6.

(Excerpts taken from the book: *“Trilogy of the Loud Cry and Midnight Cry: Get Ready, Get Ready! But How Lord? Book 1”* by Debbi Puffer)



## THE LAST MIDNIGHT CRY: THE BEAST AND WOMAN OF REVELATION 17 - 19

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

In this study, it is suggested that Revelation 17 and 18 are the Midnight Cry of our time, much like the Midnight Cry during the Millerite movement. That cry was a clearer prophetic understanding of the 2300-day prophecy several months before October 22, 1844. Until the final moments of earth's history, this prophecy of Rev. 17 and 18 could not, and would not be, fully understood, despite various efforts to interpret its mysterious references to the kings and the interplay between the eighth, who is the 7th King.

Just as the first midnight cry announced the opening of the judgment hour, so this prophecy could only begin to speak till its time was at hand - just before the the judgment hour closes. That is because it is announcing that the prophetic hour has struck, and that the close of man's probation is about to occur.

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

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

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

As we move forward in the study of Revelation 17 and 18, we must stand upon the symbols that have already been established when interpreting the symbolic language within a prophecy. History and Scripture have laid the groundwork in the prophecies that have already been fulfilled, and it is these established pillars that are the foundation for moving forward. Only as we stay upon the foundations that have been proven through the interpretations of prophecy of the past, that we may correctly understand that which is future.

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



## MIDNIGHT CRY COMPARISONS: 1844 AND TODAY

As we begin the study of the prophetic fulfillment of Revelation 17 (this study will also include Revelation 18, since I believe that the two are the same vision), the prophetic method of interpretation that will be used is Historicism.

Adventists, influenced by the writings of Ellen G. White, are familiar with the metaphors of the “loud cry” and the “midnight cry”. The loud cry motif comes from the three angels’ messages of Revelation 14 which were given with a “loud voice”. This phrase clearly represents that the messages are given with a sense of urgency. On the other hand, the “Midnight Cry” motif originates from the parable of the ten virgins in Matthew 25. It is that last-minute cry—“Behold, the Bridegroom cometh”—which awakens the virgins from their slumber.

Ellen White portrays two instances in which the loud cry swells into a last-minute midnight cry. The first instance happened in 1844. The second instance will happen just before the second coming of Christ. Here is how she presents it-

**“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:4,5] This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.”** HB 353.3

To summarize what she is saying, in 1844, the Loud Cry of the second angel’s message (Babylon is fallen, Revelation 14:8) swelled into a Midnight Cry (explanation below). Likewise, as we approach the time when the probation of this world is about to close, the Loud Cry of the third angel’s message (Rev. 18:1) swells into another Midnight Cry, giving the final call for God’s people to come out of Babylon, as prophesied by the angels in Revelation 18:2-5.



## THE FIRST LOUD CRY SWELLING INTO THE MIDNIGHT CRY IN 1844

In GC88, Ellen White describes how the Midnight Cry arose in 1844:

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

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

**“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused.** Fanaticism disappeared before this proclamation, like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without

the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. **A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.**" GC88 400.2

This fulfilment of prophesy at the opening of the judgment hour set the framework for how the final midnight cry would come in the future, at the close of the judgment hour.



## **THE FINAL LOUD CRY SWELLING INTO THE MIDNIGHT CRY BEFORE THE CLOSE OF PROBATION**

The Loud Cry of the Third Angel began in the 1888 era when God sent messengers that would begin to sound the message that would lighten the earth with His glory, (Rev. 18:1) the message of Christ and His righteousness. Because of the unbelief towards the messengers of that message, and the messages themselves, this mighty angel of Revelation 18:1 did not accomplish its purpose in lightening the world with the revelation of the character of God, nor did it bring in the promised latter rain experience at that time. Therefore, help would be sent, and that help is found in the following verses in Revelation 18:2-7, and is called the midnight cry, which is the second and final cry to come out of Babylon. This idea of sending help is seen in the quote from HB 353.3:

**“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:4,5] This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.”** HB 353.3

This quote makes it clear that when the message of the angel in Revelation 18:4 joins with the message of the third angel in Revelation 14: 9-12 it leads to the proclamation of the last solemn warning. Why is this important and how does it relate to Revelation 17? Answering the second question first, this author asserts that Revelation 17 and 18 are inextricably linked and that the message to “Come out of her, my people” is the chiasmic crescendo of the two chapters, as it aids the messages of Christ our Righteousness as the answer as to “how” God’s people out of Babylon. It is the partaking of the divine nature and the partaking of the spirit of the Kingdom of God. But, why is this important for God's last day people to understand?

Just as the first midnight cry brought an understanding to the people back then of the nearness of what they believed was the second coming. They believed that they were standing on the brink of eternity, and it created a solemn revival as they searched their hearts to be ready for the end of all things. The prophecies of Revelation 17 and 18, when understood, will also provide a clearer understanding of where we are at in the final watch, that we are standing on the very borders of the heavenly Canaan, and that now is the time to follow Jesus in His work in the Most Holy like never before. This is the purpose of the Midnight Cry. The Loud Cry and the Midnight Cry are all about being ready for the close of probation. If God’s people are ready for that event, they will be ready for the second coming.

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

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

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

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

When we as a church really come to understand and embrace this message, God will use His church in a mighty way to reach the world:

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

In this study we will see that the understanding and proclamation of the prophecy of Revelation 17 and 18 is the Midnight Cry, both that of the prophecy of the final beast, and that of partaking of Christ's spirit and righteousness, are for today. This prophecy and messages of righteousness points the world to the times in which we are living. They the solemn reality that we are standing on the brink of eternity, and need to be awakened out of our sleep, that we might prepare!



## PARABLE OF THE 10 VIRGINS

The parable of the ten virgins had its partial fulfillment in the days leading up to 1844, and its fulfillment will happen as the close of this earth's history is upon us. The cry of the bridegroom coming is to once again ring out in clear tones, and it is the prophetic understanding of Revelation 17 and 18 that will give urgency to this cry, as we understand how near we are to all things being fulfilled.

Both the Loud Cry and the Midnight Cry during final events will bring a clarity upon the prophecies of Revelation 17 and 18, providing a clearer condition that we are standing on the very borders of the heavenly Canaan. These prophecies will signal that the heavenly Bridegroom is about to seal those who are alive, and that His coming is imminent. It will signal that probation is about to close, and that His coming is imminent—coming to claim the bride who has made herself ready. With conviction and love, the prophetic messages will resound, awakening God's people in all the world to realize that we are entering the final moments of the last "watch" of mankind's time on earth. These messages will urgently call us to prepare like never before.

With conviction and love, the prophetic messages will sound, awakening God's people to study (trim their lamps) like never before, partake of the divine nature deeply (the extra oil in their lamps), and cry out in trumpet tones for all those who will hear: "Behold, the Bridegroom cometh! Prepare yourselves, and go ye out to meet Him!"

"The message will be carried, **as was the midnight cry of 1844, not so much by argument as by the deep conviction of the Spirit of God.** The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have

exerted their influence; yet many whose minds have been impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. **Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides.** Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side." 4SP 429-430.

God's powerful call to come out of Babylon is the divine invitation to "come into" the gospel of righteousness, to be clothed in Christ's righteousness by partaking deeply of His divine nature, and to "come out" and separate from the wrong spirit in the heart, and the fallen systems of the world before the close of probation, when all the world will either receive the mark of the beast, or the seal of God.

In 1888, God sent a message that was to be the beginning of the latter rain, as promised in Revelation 18:1—a message revealing His character that was to lighten the earth with His glory. However, this message has languished because of unbelief, and did not accomplish the purpose God intended it to at that time. Yet, God's word shall not return void. The second call to come out of Babylon, as described in Revelation 18, will occur at the end of the judgment hour, for the word of God has spoken it, and His word shall not return void!

There will be a revival of this cry, along with another, as the final midnight cry rises with clarity amidst the clamor and chaos of the world. These calls will give the trumpet a clear and definite sound, awakening the sleeping people of God. God will stir His church from its slumber with a cry that compels His people to trim their lamps—studying more earnestly than ever before—and to replenish their lives with the oil of the Holy Spirit, that His people might drink deeply of His divine nature of merciful love. This oil, His merciful forgiving love, is essential to develop Christlike character within their souls before it is eternally too late.

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

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

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

In conclusion, the prophecy of Revelation 17 and 18 is the "mid-night" cry that points the world to how close we are to the end of all things, and that end time events are upon us! The cry to get ready and partake of the divine nature, and to grow up in that spirit, is urgent, like never before!

"We believe without a doubt that Christ is soon coming. **This is not a fable to us; it is a reality....** When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have reserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. **This is all to be done in these hours of probation. It is now that this work is to be accomplished for us.**" AG 243.3

"During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-pleasing, they cut themselves off from everlasting life. No after-probation will be granted them. By their own choice they have fixed an impassable gulf between them and their God." AG 243.4

“Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ, but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.” AG 243.5

**“Probation is almost ended.... Get ready! get ready!** Work while the day lasts, for the night cometh when no man can work.” AG 243.6

(Excerpts from the Book, *“Trilogy of the Loud Cry and Midnight Cry: Study of Revelation 17-19” Book 3* By Debbi Puffer.)

For more information on the study and about the Popes, go to the symposium website and find the Paper there.

To get more information on the original books that these excerpts were taken from:

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