

UNVEILED!

**The Ancient Secrets of Daniel &
The Revelation of Jesus Christ**

JOAN H. RICHARDSON

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The Ancient Secrets of Daniel & The Revelation of Jesus Christ

Written by Joan H. Richardson

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Part 2

The Revelation of Jesus Christ

And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand.
(Rev. 22:10 NKJV)

Insights: Chapter 17

CHAPTER 17

17 And there came one of the seven messengers, who were having the seven vials, and he spake with me, saying to me, 'Come, I will shew to thee the judgment of the great whore, who is sitting upon the many waters,

² with whom the kings of the earth did commit whoredom; and made drunk from the wine of her whoredom were those inhabiting the earth;

³ and he carried me away to a wilderness in the Spirit, and I saw a woman sitting upon a scarlet-coloured beast, full of names of evil-speaking, having seven heads and ten horns,

⁴ and the woman was arrayed with purple and scarlet-colour, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand full of abominations and uncleanness of her whoredom,

⁵ and upon her forehead was a name written: 'Secret, Babylon the Great, the Mother of the Whores, and the Abominations of the earth.'

⁶ And I saw the woman drunken from the blood of the saints, and from the blood of the witnesses of Jesus, and I did wonder -- having seen her -- with great wonder;

⁷ and the messenger said to me, 'Wherefore didst thou wonder? I -- I will tell thee the secret of the woman and of the beast that [is] carrying her, which hath the seven heads and the ten horns.

⁸ 'The beast that thou didst see: it was, and it is not; and it is about to come up out of the abyss, and to go away to destruction, and wonder shall those dwelling upon the earth, whose names have not been written upon the scroll of the life from the foundation of the world, beholding the beast that was, and is not, although it is.

⁹ 'Here [is] the mind that is having wisdom; the seven heads are seven mountains, upon which the woman doth sit,

¹⁰ and there are seven kings, the five did fall, and the one is, the other did not yet come, and when he may come, it behoveth him to remain a little time;

¹¹ and the beast that was, and is not, he also is eighth, and out of the seven he is, and to destruction he doth go away.

The Revelation

¹² And the ten horns that thou sawest, are ten kings, who a kingdom did not yet receive, but authority as kings the same hour do receive with the beast,

¹³ these have one mind, and their own power and authority to the beast they shall give over;

¹⁴ these with the Lamb shall make war, and the Lamb shall overcome them, because Lord of lords he is, and King of kings, and those with him are called, and choice, and stedfast.'

¹⁵ And he saith to me, 'The waters that thou didst see, where the whore doth sit, are peoples, and multitudes, and nations, and tongues;'

¹⁶ and the ten horns that thou didst see upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her in fire,

¹⁷ for God did give into their hearts to do its mind, and to make one mind, and to give their kingdom to the beast till the sayings of God may be complete,

¹⁸ and the woman that thou didst see is the great city that is having reign over the kings of the land.'

(Revelation 17:1-18 YLT) [Gr.: *ghay* is land, region, or earth.]

Insights

Again here's the key that unlocks the metaphor: *the head of Assyria is Damascus and the head of Damascus is Rezin.* (From Is. 7:8) The head of the Assyrian empire was its capital city, and the head of its capital was its king. In chapter 17, the heads of the empires are the capital cities, whereas in Daniel, the heads of the leopard are its leaders.

In Rev. 12, the heads of the red dragon are capitals with crowns as their monarchs/kings. In chapter 17, *there are seven kings*, but no crowns, because five had fallen. *The one is, the other did not yet come* (vs. 10) means that the Prince of Rome is the sixth king, but a seventh would follow *to remain a little time*.

In Revelation and in Daniel, great kings and kingdoms are invisible beasts. The dragon is the beast that was of the seven kings, the king of Babylon. He's also an illegitimate king of the 2nd Roman Empire when, in the eighth century, one of the popes falsely claimed the Papal States were his inheritance.

Insights: Chapter 17

In 17:9-10, the interlinear reads, *and seven kings are*. Some versions say, *they are seven kings*, meaning the heads are kings, and a few versions have *there are seven kings*. YLT and KJV read *there are*. It matters, so which is it?

The red dragon had seven heads and all had crowns; their seven crowns were monarchs, seven kings, in chapter 12. In 17, though there are no crowns, they are noted as kings and set aside. Each empire has one king, however long it lasts. The empires are like mountains, identified by their capitals, their heads.

To Begin with ...

Whereas Daniel was in Babylon when he saw the beasts rise from the Great Sea, John stood on its shore and, in a vision, saw the woman seated on the scarlet beast in the *wilderness*. [Gr.: *eremos*, an uninhabited place] Verse 18 says the woman is a city; therefore, John saw a city that was uninhabited, drunken from *the blood of saints and the blood of the witnesses of Jesus*. We might wonder how she was guilty of their blood before their lifetimes. John saw her after God had cursed her; by the curse, she was uninhabited forever; afterward, she traveled the earth, sitting on the dragon until recent times.

The people of Babylon had come to believe in the God of Israel by an edict of Nebuchadnezzar who was convinced by his experience that the Hebrew God is the one true God. After his death, they returned to idolatry. (Dan. 4:37-5:28; cf. Is. 14.) Some time after that, she was cursed for her mistreatment of the Jews. Despised by God but esteemed by the world, her deeds expose her to those who can see her.

In chapter 12, a fiery red dragon is in heaven; in 17:1-14, Mystery Babylon is seated on the scarlet beast, *which was, and is not, and is about to come up from the abyss, or the sea*. The scarlet beast *was* and *was about to come up*. 75% of the globe's surface is water, so the dragon and his angels fell into the sea from heaven, which is why the beasts rose up out of it.

Scarlet is a bright, or *fiery*, red. The scarlet beast is *the fiery red dragon* of chapter 12. We also know it by its keys to history: the crowns on its heads in 12 are its kings in 17. Both are absent from the terrible beast in Dan. 7, which only has ten horns. That places Dan. 7 after 1816 when Napoleon, who conquered the

The Revelation

Roman Empire of the church, was overcome by his enemies. His French Empire only lasted a little while. In about one hundred years, the ten horns were given crowns as kings with nations following WW1.

In chapter 17, the horns had not yet received a kingdom, just as in chapter 12, the horns had had no crowns. But in Dan. 7, ten horns rose up as kings given kingdoms in 1920. Verses 11-14 occur in Dan. 7 when ten horns rose before a little horn rose among them. The little horn became the eighth king that was of the seven as the scarlet beast of the REGN spoke by Chancellor Adolf Hitler. The dragon had been *of the seven* kings, having ruled the 2nd Roman Empire as well as Babylon. His return as the king of Germany was obvious by his altar from Pergamon rebuilt in Berlin with the wall of Babylon as its entryway.

Soon after that, the ten horns gave in to the terrible beast in Europe, having one mind with him in 17:12-13. Then in verse 14, the dragon lost the war to the armies of the Lamb when *dominion was given to* the leopard in the 2nd World War.

Six of the seven heads were healed. One head was wounded but was later healed. Babylon was carried to Berlin for the World Wars until Berlin was destroyed. West Berlin was restored in 1949, but East Berlin was reunited with its western half in 1990.

The city over his capitals was Mystery Babylon. As we see in chapter 17, the scarlet beast carried her, transporting her from one place to another. She was his in Pergamon though she was an invisible city, the spirit, or ghost, of Babylon.

⁶ And I saw the woman drunken from the blood of the saints, and from the blood of the witnesses of Jesus, and I did wonder -- having seen her -- with great wonder; ...

¹⁵ And he saith to me, 'The waters that thou didst see, where the whore doth sit, are peoples, and multitudes, and nations, and tongues' (Rev. 17:6, 15 YLT)

In 17:16-18, history repeats itself with a two-horned religio-political kingdom when ten kings with kingdoms unite as one kingdom [the EU] and regain one mind with the dragon. (13:11-18) Look at verse 12: *'And the ten horns that thou sawest, are ten kings, who a kingdom did not yet receive, but authority as kings the same hour do receive with the beast.'* Before having

Insights: Chapter 17

kingdoms, they were kings of tribes in Dan. 2, *mingling with the seed of men*. Being crowned again, they led sovereign nations.

The transitional verses indicate the ten horns acquire kingdoms in the hour of the dragon but give their power to him and lose the war with the Lamb who overcomes them. In 17:17, the ten are in one kingdom again and rejoin the scarlet beast in Europe. The horns of the dragon regained their nations, most by the Paris Peace Treaties in 1947, after WW2, but all ten now have crowns and will return together to the beast with two horns like a lamb, a different religio-political empire for the dragon.

They will destroy Mystery Babylon in 17:16. Why would the dragon destroy his own city? In the power transfer after WW2, she was relinquished to the beast in chapter 13: *the dragon gave his power, his throne, and great authority* to the beast with ten horns that are crowned and seven heads that are not. In short, the dragon gave away Mystery Babylon, the place of his throne.

The city sits over the kings of the earth as Rome had done, but she isn't Rome; she is the spirit of Babylon. Though we don't see her, she does the same thing in chapter 13 when a beast rises from the sea with the dragon's throne, authority, and power.

John saw Babylon drunken from the blood of the saints—the Jews' blood, and the blood of the witnesses of Jesus [in Pergamon.] In 17:10, the sixth king *is*, and the seventh *is not yet*, but all seven are without crowns on the beast in 13; therefore, 17 is before chapter 13.

The Beast that Was

In chapter 17, seven kings rule seven empires, one for each one: *and there are seven kings, the five did fall, and the one is, the other did not yet come.* (17:10 YLT) Their existence spanned centuries; these kings were supernatural. They accessed heaven but were cast down to earth with the dragon. They were before Rome. Five were defeated before the angel spoke to John.

The angel said, *the beast that thou didst see: it was, and it is not; and it is about to come up out of the abyss* ... Then he said, *the beast that was, and is not, he also is eighth, and out of the seven he is.* (Cf. vss. 8a, 11) These words teach us that the scarlet beast John saw would return as the eighth king. Though he was absent at the time, he was *about to come up out of the abyss*.

The Revelation

After Christ ascended in chapter 12, the dragon fell to the earth, having lost the war in heaven during the 1st RE. *There are seven kings, the five did fall, and the one is*, the Prince of Rome, which was not the dragon, but one of the seven kings.

At the time of John, the Roman Empire ruled the world, but the one *about to come up* is the beast that *was* but *is not*, i.e., he *is not* the sixth king and *is not* present. (17:8) The scarlet beast had been here but then disappeared. He was nowhere to be found because the fiery red dragon was losing the war of the angels and was not here on the earth until he was banished from heaven.

Years after Jesus ascended to heaven, John went into exile, being separated as a prophet on the island of Patmos. He was alone with God when he foresaw Babylon sitting on a scarlet beast—the one *that was and is about to come up from the abyss*. “*The beast that was*,” John was told, “*is not, and yet is*,” which means *the beast that was* is absent but exists. (17:8) The dragon is *the beast that was*, which was *about to come up* long before the eighth king that was *of the seven* arrived. (17:11)

He *was about to come up from the abyss* to rule over Rome, and he did this by the worst barbarians that had ever lived, the Huns. They were in the first chapter of this book, so we already know their story and the fierceness of their eighth king, Attila.

Pergamon, the city of the dragon’s throne in Rev. 2, was destroyed in the 7th century. The dragon contrived the forgery of Constantine’s Donation to gain the 2nd RE between 752- 800 AD. Following the Roman Empire of the German Nation, the seventh king was Napoleon Bonaparte who rose to defeat the Vatican empire. The terrible beast of Germany had been the beast of the Roman Empire of the German Nation all along, and thus, was *of the seven* as the eighth king. His capital? Mystery Babylon!

Before Rome, the fiery red dragon *was* in Eden; he *was* the devil testing Job; he *was* King of Babel; he *was* in Haman the Jew-hater of Persia. Before the birth of Jesus, he *was* in Herod; as Jesus was tempted, he *was* the serpent in the desert; on the night Jesus was betrayed, he *was* in Judas Iscariot; he was *the beast that was*. After Jesus ascended to heaven, Satan *was not, and yet is*; he *was not* on earth, *and yet* was at war in heaven. Then he was cast out: *Woe to the earth and the sea! (12:17)* He was *about to come up from the abyss!* (See 17:8)