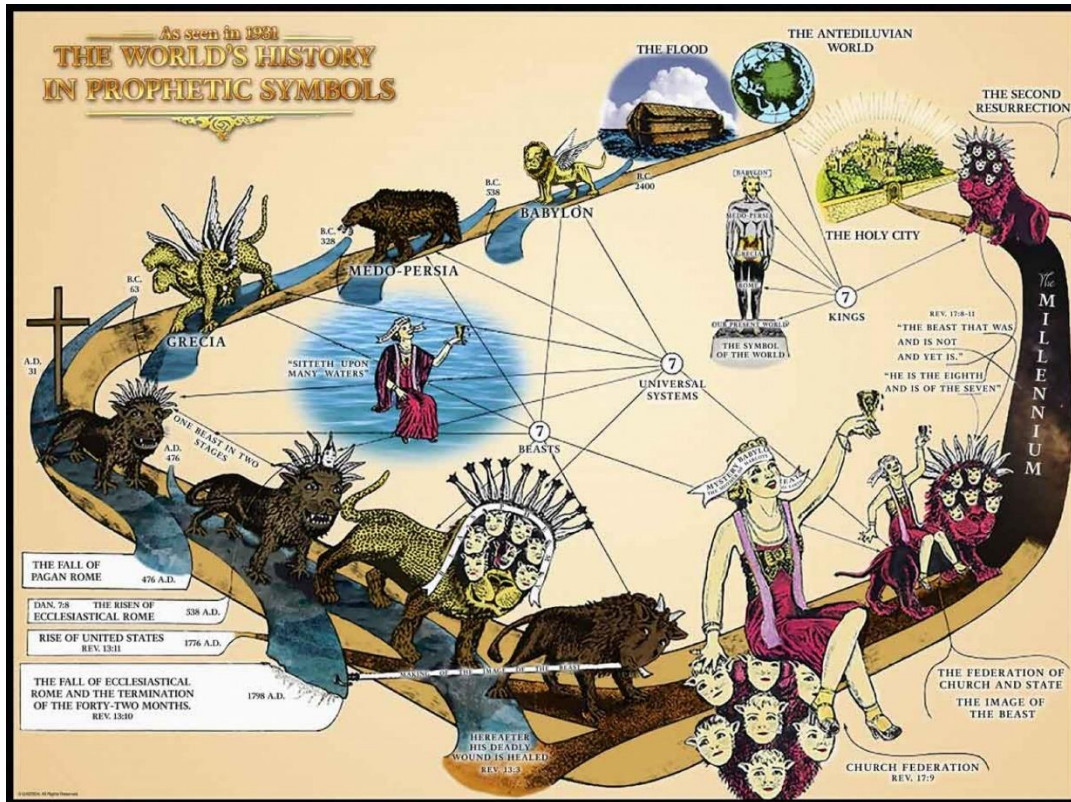


December 2019  
**The “Seven Heads” and the “Seven Mountains”**  
**Revelation 12 thru 13 and Revelation 17**

**The Identity of the Beast(s), the False Woman through the Ages and “the man of sin”**  
**Decoding the Symbols and the Time of their Fulfillment**  
**in History and Future Prophecy**



**The Symbol of The Heads**

It is impossible that both horns and heads could stand for civil governments or kings. If the horns represent the political side, then the heads cannot. John says of the leopard-like beast, "I saw one of his heads as it were wounded to death." As the "head" that was "wounded" represents a religious system, then all seven must represent religious organizations, for all heads are alike, save the wound. Thus it is an unmistakable fact that the symbols are intended to reveal both the civil and religious side of the present world. {SR2: 88.4}

The crowns represent civil authority as previously explained. Had they been on the heads like on the dragon of Revelation 12:3, it would denote that the churches are using the civil arm of the state to propagate their dogma as in the days of imperial and papal Rome, represented by the dragon. But since the crowns are on the horns, and the state is independent from the church it proves the symbol by the crowns to be correct. As the facts brought forth regarding the nature of the symbols cannot be questioned, it is evident that we have a positive foundation for their application. {SR2: 88.5}

The leopard-like beast is a descendant of the four ancient empires. Therefore, he represents the world, but more particularly the entire western civilization, with their civil and religious systems. Consequently the heads represent Christendom only. John says: "The beast having seven heads and ten horns and upon his horns ten crowns, and upon his heads the name of blasphemy." The fact that there is the name of blasphemy on the heads is an additional proof that they can only represent religious organizations, for blasphemy is equivalent to hypocrisy, and hypocrisy means an attempt to mix the sacred with the common. But the Lord says: "I know the blasphemy of them which say they are Jews [Christians], and are not, but are the synagogue of Satan." (Rev. 2:9.) "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Tim. 1:20.) "Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me." (Ezek. 20:27.) "Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom." (Isa. 65:7.) Disobedience to the Word of God is blasphemy. {SR2: 89.1}

Naturally the question arises, who could these blasphemous denominations be? They can certainly be many; consider the multiplicity of sects. The prophetic word of God, speaking of this present time says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." (2 Pet. 3:3.) "For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) {SR2: 89.2}

### **The Scarlet Colored Beast - REV. 17**

"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." (Rev. 17:3.) This particular beast cannot be a symbol of Rome as some have thought. The first reason is, that the non-descript beast of Daniel 7, as previously explained, is a symbol of Rome, and was seen coming up from the sea; but the scarlet colored beast, John says, was in the desert. Therefore, the forces that brought the scarlet colored beast on the stage of action is the opposite of that which produced the non-descript. {SR2: 111.1}

The second reason is, as the angel was about to show the vision to John, he said to him, "Come hither; I will show thee the judgment of the great whore that sitteth upon many waters." (Rev. 17:1.) Then John was carried into the wilderness and there he saw the woman riding on the beast. The reason the vision is given is to show him the judgment of the woman. But she was not judged in the days of Rome; her judgment is yet in the future, and will be executed under the "Loud Cry" angel of Revelation 18. (See verses 8, 10.) The riding on the beast is her last act; therefore, the beast must represent the period in which she is judged. There is a third reason why the beast cannot be a symbol of Rome. The book of Daniel, and the book of Revelation were written especially for the generation living at the time of the end, and not so much for the Roman world. (See Dan. 12:4.) They had no understanding of the writings that pertained to the last days, and thus could not have profited by them. Therefore, it would have been improper and unwise on the part of God to apply all the beasts to Rome, and leave the period to which the books apply without symbolical representation. {SR2: 111.2}

We believe that there must be more complete symbolical information for this present generation than for any previous one. Thus, it is very inconsistent and unreasonable of those who have applied the "leopard-like beast" of Revelation 13, and the "scarlet colored" of Revelation 17, in addition to the "non-descript beast" of Daniel 7, as symbols of Rome. Why so many symbols of Rome and none of the period for which the books were written? Furthermore, there are no facts to support such claims. The greatest rebuke to such assertions is that they derive the same lesson from one beast as they do from the other. If there is no special lesson in each of them, why are they given? Applying the heads, as they do the horns to symbols of

governments, shows that they had no light from the great and all-wise God. If each term means government, why did Inspiration use both horns and heads? {SR2: 111.3}

Note how unreasonable it is to apply the woman riding on the beast, or sitting on the heads to Catholicism in the New Testament time, and the heads to seven consecutive forms of governments in the Old Testament period. Said the angel: "The seven heads are seven mountains, on which the woman sitteth." (Rev. 17:9.) **If the papal church came into existence in 508 A.D., how could she "sit" on any government centuries before? Again, if the heads succeeded each other, where is the proof? Are they not all present on the beast and the woman sitting on them? As the scarlet colored beast by his ten horns and seven heads proves to be universal, the successive chain of beasts (the lion, bear, four-headed leopard, non-descript, and leopard-like) make it impossible for another universal beast to intersect their unbreakable chain of five links. Such an act would be an attempt to overthrow prophecy, and history. Therefore, the only period he can possibly represent would be the one after the "deadly wound" of the leopard-like is healed -- becoming a sixth universal beast.** {SR2: 112.1}

Since the "scarlet colored" is the last in the symbolical procession of beasts, he must possess all the characteristics of his ancestors. The ten horns of the non-descript beast, the seven heads of the leopard-like, and his own unharmed heads, show that he comes on the stage of action after the deadly wound was healed. His scarlet color denotes curse, as it does on the dragon (devil), in Revelation 12:3, and the words, "go into perdition," (Rev. 17:11), reveal that he is to bring this world to an end by a curse that will result in "entire ruin; utter destruction; future misery or eternal death." -- "Standard Dictionary." {SR2: 112.2}

Therefore, if this beast represents our world at the present time, would it not be unwise on the part of God, if He should have neglected to foresee the present day multiplicity of sects, and the great confusion among Christendom, if the symbols by this beast fail to reveal the true condition of the churches? As the non-descript beast tells the fall of the church in the period he represents so must the scarlet colored. In fact, this is the principal reason why these prophetic beasts are presented. {SR2: 112.3}

The scarlet colored beast is the last symbolical beast in the continuous chain of historical events. This beast does not arise from the sea like the beasts before it, but was seen in the wilderness. Therefore, the scarlet colored beast is created by an historical incident unlike the beasts before it. The symbol denotes that it is not strife and wars between the nations that brings this beast upon the stage of action, but rather a principle that is the opposite of the symbol -- troubled sea. {SR2: 112.4}

He has ten horns and seven heads, the same as the leopard-like beast of Revelation 13:1-3. The only difference between the heads of the two beasts is the deadly wound on the leopard-like. As his "wound was healed," it is evident that the "scarlet colored" is a continuation of the "leopard-like." Says John, "And his deadly wound was healed." {SR2: 113.1}

Thus the scarlet colored beast has seven unharmed heads. The seven heads represent Christendom as they do on the leopard-like beast, but it is in the symbol of the scarlet colored, that they are called Babylon. As he is full of names and blasphemy, it verifies the fact that he represents an exceeding sinful period. "Full of names," implies a period of great multiplicity of so-called Christian sects; "and blasphemy," because of rejecting present truth, (refusing to be corrected) and yet dare to call themselves by the name of Christ (Christians). {SR2: 113.2}

The "ten" horns denote the same as on the beasts before it, meaning a universal system. If the heads of the leopard-like beast represent religious organizations, then the (scarlet colored) embraces the entire present civilization, both civil and religious (horns and heads). Note that the dragon of Revelation 12:3, has the crowns on his heads, not on his horns. It has been previously explained that when the crowns appear

on the heads, it denotes a religio-political system. But if they appear on the horns it reveals that the state is independent of the church. {SR2: 113.3}

**It will be noticed that the scarlet-colored beast is crownless, as the non-descript of Daniel 7:7, 8. The ten horns in the first stage of the non-descript beast, representing imperial Rome, had no crowns because they had received no kingdom as yet. But in his second stage (after the fall of imperial Rome) in reality they should have been crowned, the "little horn" having the "eyes of a man and a mouth speaking great things" (a combination of a horn-head -- union of church and state -- the papacy) being supreme, the horns could have no crowns, showing the papacy was to rule over kings. The scarlet colored beast is also controlled by the woman riding on his back (church and state). Thus it denotes that she is the authority, or the crown, for she rules the beast. This is one of the reasons why the crowns are absent on this beast.** The last is an image of the first verifying the fact that the scarlet colored beast represents the "image of the beast" period, fulfilling Revelation 13:12, 15: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." The difference between the two drastic systems is revealed by the two symbols (horn-head on the one, and the woman riding on the other). {SR2: 113.3}

**The non-descript beast has only one "horn-head" -- a symbol of a mono-sectarian system by alliance of civil power with religious creed. But the scarlet colored beast has seven heads, which denote a multi-sectarian combination under a supreme religio-political jurisdiction (the woman). He represents our world at its end, with its sovereign authority and theoretical theology under the dominion of the "woman." {SR2: 114.1}**

**The period represented by the scarlet colored beast commenced in 1929, at which time the deadly wound was healed. But his career is not fully developed until the "woman" shall sit upon his back. {SR2: 114.2}**

The commencement of that act will be marked when the following prediction is fully realized: "When Protestantism shall stretch forth her hand across the gulf to grasp the hand of Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this three-fold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." -- "Testimonies for the Church," Vol. 5, p. 451. {SR2: 114.3}

Revelation 17:8, "The beast that thou sawest was, and is not; 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." "The beast that thou sawest" (the scarlet colored), said the angel, "was and is not." As previously explained, the beast first began to appear on the stage of history in 1929. Therefore, the word, "was," represents the period from the above stated date up to the time when he will be, "not." {SR2: 114.4}

The period represented by the word "not," is the thousand years of Satan's captivity -- millennium: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:2, 3.) {SR2: 114.5}

This period commences with the second coming of Christ and the end of this present world. At that time the Scripture of Revelation 20:6, will be fulfilled: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." As the righteous dead are raised and united with the living, then the prophecy of Jeremiah shall be fully realized: "I beheld, and, lo, the fruitful place was as a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." (Jer. 4:26, 27.) {SR2: 115.1}

When the cities are broken down and the land laid waste, then the hope of the redeemed shall be accomplished: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) At that glorious time when the saints depart, the earth will be left in darkness as described by Jeremiah: For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein." (Jer. 4:28, 29.) {SR2: 115.2}

Then, as the saints enter in through the pearly gates John's vision will meet its fulfillment: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." (Rev. 20:4.) The righteous shall spend a thousand years judging the wicked dead. For further study of the millennium see "Patriarchs and Prophets," p. 103; "The Great Controversy," pp. 321, 662. {SR2: 115.3}

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.... And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works," (Rev. 20:5, 12.) The books contain the records of the wicked; the book of life is opened and examined by the saints, and in it they behold only the names of the righteous. The names of some who once appeared in it were blotted out, while the names of others were never entered between its pages. {SR2: 115.4}

Coming back to our subject: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit." Thus far, we have explained the first part of the Scripture quoted (was and is not). Now we note the words, "And shall ascend out of the bottomless pit." In the millennial period the wicked shall be judged; and at its close, Christ and the saints shall return to earth. John bears witness of this: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2.) As Christ with the saints and the city descend, then, the following Scripture will be fulfilled: "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:13.) Note the verb, "were," being in past tense, shows that they were judged previous to their resurrection. By the resurrection of the wicked, Satan will be loosed from his captivity for a "little season." (See Rev. 20:3.) In this manner shall the beast (world) "ascend out of the bottomless pit." {SR2: 116.1}

But the angel also said, the beast "goeth into perdition"; that is, after he ascended. Satan is loosed for only a short season. He and the wicked shall live for one hundred years after the resurrection. ("The Shepherd's Rod, Vol. 1, pages 164, 165.) The Bible says that at the end of the hundred years "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15.) The second death of the wicked is an everlasting death, "and they

shall be as though they had not been." (Obadiah 16.) Speaking of Satan's destruction, says the prophet: "All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." (Ezek. 28:19.) {SR2: 116.2}

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4:1.) In this manner the beast shall go in to perdition. (Webster's definition of the word perdition is: "total destruction; utter loss of the soul or of happiness in a future state.") {SR2: 116.3}

**It is summarized as follows: The beast that "was" is the period prior to the millennium; and, "is not," is during the time of the millennium; and "shall ascend out of the bottomless pit," is the period after the millennium, at which time all the wicked will be resurrected and go into perdition; that is, at the end of the one hundred years, the wicked, Satan and his angels shall be consumed by fire.** {SR2: 116.4}

"And they that dwell on the earth shall wonder, whose names were not found written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (Rev. 17:8.) What a surprise it will be to the wicked when they witness the great multitude as the sands of the sea for number, suddenly come to life. It will be something which has never entered their mind. Note the phrase, "From the foundation of the world." This term includes all the wicked since the world began and proves positively that this interpretation is correct. {SR2: 117.1}

**Rev. 17:9, "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." All the heads being present on the beast, and the woman sitting on them, proves that all seven "mountains" must be in existence at the same time. They cannot be consecutive for the woman sits on them all, which denotes one great union of the heads by the medium of the woman. They are called "mountains," as God's denomination is called "mountain," in Isaiah 2:2, and Micah 4:1. The "mountain" (singular) is God's denomination, but the "mountains" (plural by both Isaiah and Micah) have reference to the same denominations represented by the heads on the beast. Thus "the seven heads are seven mountains."** {SR2: 117.2}

Rev. 17:10, "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." Note that it does not say "they are," but "there are." Therefore the "heads" cannot be symbols of the kings. The kings reign in successive order, for, five are fallen, and one is, and the other is not yet come. Note the Biblical number "seven," meaning completeness. As the beast also represents the wicked who shall arise from the dead on the other side of the millennium, and if all who lived from Cain to the end of this present generation are to be raised, then the seven kings in connection with the beast must apply to the entire world's history from creation to the end. "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He." (Isa. 41:4.) {SR2: 117.3}

As the explanation of the symbolical prophecy is first understood at this present time, and as such prophecies are only timely revealed, and the lesson derived concerns this present generation, then the prediction is present truth. Therefore, we must consider the use of the Biblical past and present tense. This grammatical rule is followed in the Scriptures, and it is one way to recognize present truth. Let not the enemy trip you on this point by vain philosophy or theology. The Scriptures are perfect in themselves. The King James version is as dependable as any "good" translation. Take heed of explanations by translations which you yourself do not understand. Trust no man. {SR2: 117.4}

**"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." (Rev. 17:10.) The "king," that "is," must be the one in**

**existence at this present time, and the one that is "not yet come," must be in the future. Consequently the five that are "fallen," must be in the past.** This would be the only fair position for one to take without doing injury to the holy Word of God. As it has reference to the entire world's history under sin, we must consider the number of universal empires, or periods, since the world began. There is one before the flood, as previously explained; the second is Babylon; the third, Medo-Persia; fourth, Grecia; and the fifth is the Roman monarchy. These five are fallen. The one that "is", is the present civilization since the fall of Rome under the symbol of the "leopard-like" and the "scarlet colored" beasts, to the commencement of the millennium, which period is termed Rome in her broken state represented by the feet and toes of the great image of Daniel 2. These are the six kings. "Five are fallen" and the one "is." The other that is "not yet come," must be the period after the millennium, corresponding with the beast that is to ascend from the bottomless pit. {SR2: 118.1}

It is wonderful to note how God has portrayed our world's history with such perfect symbols, using numbers of completeness in each instance. Thus His divine plan, rule, and guide for His people, is revealed from generation to generation. Speaking of the seventh king, the one after the millennium, the text says, "When he cometh, he must continue a short space," corresponding with that of Revelation 20:3, "And after that he [Satan] must be loosed a little season." {SR2: 118.2}

**Revelation 17:11, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." To unmask the apparent mystery, all that is necessary, is to count the prophetic beasts representing periods and nations. Beginning with the first beast and as we close with the last, he must be "the eighth" and "yet of the seven." The lion (Babylon) is the first, the bear (Medo-Persia) is the second; the four-headed leopard (Grecia) is the third; the non-descript (Rome) is the fourth; the leopard-like (from the fall of Rome to 1929) is the fifth; the one with the lamb-like horns (United States) is the sixth; the scarlet colored (from 1929 to the end of this present world) is the seventh; the same "scarlet colored" that shall ascend from the bottomless pit and go into perdition (from the resurrection of the wicked to their second death), is the eighth: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." He is the eighth, "but is" of the seven," because "He was and is not, and yet is." That is, the scarlet colored beast appears on the stage of action the second time (first, prior to the millennium and second, after the millennium, by the second resurrection). Therefore, he is the eighth, but is of the seven: "And goeth into perdition" (the second death of the wicked). Simple as it is, yet most perfect, it tells the truth and corrects error. Here we see another set of numbers including the entire chain of beasts. The red dragon in Revelation 12:3, cannot be numbered with the numerous beasts for he is not a symbol of a particular nation or government. He represents Satan and his schemes at certain times, for he is "called the Devil, and Satan." (Rev. 12:9.) {SR2: 118.3}**

Rev. 17:12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." The ten horns denote exactly the same as on the non-descript beast. As the present civilization was embodied in that beast (Roman monarchy) and symbolized by the horns, just so the wicked multitude on the other side of the millennium is embodied in the scarlet beast and symbolized by the horns. Therefore they "have received no kingdom as yet." But received power as kings one hour with the beast." This last phrase (one hour with the beast) will be fully explained in connection with another study. {SR2: 119.1}

Rev. 17:13, "These have one mind, and shall give their power and strength unto the beast." The kings that descended from the Roman monarchy have been in continual strife and will be to the end. Said the prophet: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." (Dan. 2:43.) "But with

the innumerable company on the other side of the millennium it will not be so: "These have one mind, and shall give their power and strength unto the beast." (Rev. 17:13.) {SR2: 119.2}

Rev. 17:14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Satan shall gather the great multitude and deceive them once more. He will marshal the armies of the nations at the close of the one hundred years against the holy city -- New Jerusalem, thus making war with the Lamb: "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:7-10.) {SR2: 119.3}

"Tormented day and night forever and ever." Note that it says not tormenting, but "tormented"; that is, they are punished once for ever. "Day and night," means that they shall be punished and destroyed in the same manner as the antediluvians -- by raining, "day and night," -- water in the former, and by fire in the latter. {SR2: 120.1}

The color of the beast (scarlet) reveals that God's people will have been called out by the message of the "loud cry," and thus be separate and distinct from the world. Thus, leaving the beast "scarlet" (skimmed-separated), a sign of being under condemnation, left without excuse -- ready to perish. "Full of names and blasphemy", denotes multiplicity of sects and hypocrisy. The balance of the chapter will be explained in another study. {SR2: 120.2}

### Who Is The Woman Riding On The Beast?

The reason John was shown the vision, is made clear by the words of the angel: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." The angel's interpretation of the "waters" is given in Rev. 17:15: "Peoples, and multitudes, and nations, and tongues." The woman sitting on them denotes that the inhabitants (waters) had fallen into her trap of deception (sitting on them). {SR2: 121.2}

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. 17:4.) The woman is a symbol of a counterfeit religious system. From her cup she hands out false doctrines. Being golden, it has an appearance of splendor -- inviting. Her costly garments of loud colors and precious ornaments vividly portray the magnificence of this most vile woman and her kingly pomp, and vain glory. By the power of her attraction, so irresistible to the human eye, she has conquered men of the strongest intellect -- "With whom the kings of the earth have committed fornication." Millions with strong mental faculties, men who appear as giants among the inhabitants of the earth, have fallen helpless victims in her trap. The kings of the earth are guilty of spiritual adultery with the "woman" (drunk with false doctrines), thereby becoming entangled in her seductive snares. {SR2: 121.3}

Any so called Christian organization handing out false doctrines under an appearance of virtue, evidently is governed by the power of the "woman." The origin of all such fallacious teachings can be traced back into the golden cup. Said the angel: "**The seven heads are seven mountains, on which the woman sitteth.**" **It has been previously explained that the heads are symbols of so-called Christians denominations, and as she sits on them all, it denotes a union of churches under one head -- "the woman."** The Biblical number "seven" apprehends all such organizations. {SR2: 122.1}



If all the churches at this present time were led by the Holy Spirit, there would be no confusion among the so-called Christian sects. As it would be impossible for all to be right while no two believe alike, it is warrantable to say that those who are drinking the wine from the "cup of her fornication," are not few, for Inspiration says: "And the inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. 17:2, last part.) {SR2: 122.2}

**Note that the "woman" sits on the "waters," also on the "heads," and on the beast." (See Rev. 17:1, 3, 9.) As it would be impossible for one person to sit on all three objects at one time, the prophetic symbols reveal a spiritual fraud in three different periods. Thus John declares: "I saw a woman sit upon a scarlet colored beast." Not upon the "waters", nor upon the "heads." Before he saw her, the angel said, The woman "sitteth upon many waters." It was the angel also who added, "The seven heads are seven mountains, on which the woman sitteth." (See Rev. 17:1, 9.) Thus, John saw her last exploit only (sit upon the beast). Consequently, the symbol, sitting on the "waters" is her first act, according to the vision. {SR2: 122.3}**

Therefore, her first achievement ("sitting on the waters"), must have been in the past from the time the prophetic symbol is revealed. Hence, the sitting on the heads becomes her second accomplishment, and the sitting on the Beast is the last; at which time she is judged.

As the Protestant churches are represented by the heads, she could not have sat on them before the reformation, for they were not as yet in existence. As the heads upon which the "woman sits" are unharmed, it is evident that the prophetic symbol is to meet its fulfillment some time after the deadly wound of the leopard-like beast of Revelation 13:3, is healed. The symbol, sitting on the heads, denotes union of churches, for she sits on them. {SR2: 122.4}

Therefore, when Catholicism, Protestantism, and Spiritualism clasp each other's hand by the medium of a league, then it could be said, "the woman sitteth on the heads." {SR2: 123.1}

The symbol of the "woman sitting on the beast," will meet its fulfillment when that religious federation shall make an alliance with the powers of the world. Such an act would give the woman full control of the entire beast, horns and heads -- the world. At that time the following Scripture will meet its perfect fulfillment: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast." (Rev. 13:16, 17.) {SR2: 123.2}

Thus the symbol of the "woman" sitting on the "waters," represents the period before the reformation. This was true during the period of papal supremacy, for at that time the papacy ruled the Roman world -- "peoples, and multitudes, and nations, and tongues." Thus the "woman" sat on the "waters" during the 1260 prophetic years of Daniel 7:25, but she is yet to sit on the "heads," and on the "beast." Had she sat on the non-descript beast instead of on the "waters," it would have been wrongly symbolized, for, the "woman," by the tool of Catholicism, did not reign over all the world (beast), but over many "peoples, and multitudes, and nations, and tongues" (many waters). Therefore, the symbol, "sitting upon the scarlet colored beast," denotes an international religio-political system. {SR2: 123.3}

#### **THE SCARLET COLORED BEAST, DRIVEN BY BABYLON THE GREAT. {TN12: 30.1}**

"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 fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 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.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

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

**"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 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, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.**

**"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.**

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Rev. 17:1-18. {TN12: 30.2}

Now from the manifest similarity between the leopard-like beast and the scarlet-colored beast, one should recognize that the latter is the image of the former, his deadly wound having been healed and his horns uncrowned. **The crownless horns of the latter show that he represents the world in a time in which there are no crowned kings, but that instead the world is ruled by an ecclesiastical head -- the woman that drives the beast.** {TN12: 32.1}

Moreover, the statement, "the ten horns...are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast" (Rev. 17:12), positively imports that the crowned kingdoms of today, which emerged from fallen Rome, and which are represented by the crowned horns of the leopard-like beast, will be uncrowned, dethroned. {TN12:33.1}

**The crownless horns of the scarlet-colored beast, moreover, "have one mind," and "give their power and strength unto the beast" (Rev. 17:13) while the woman "reigneth over the kings of the earth." Rev. 17:18. {TN12: 33.2}**

Her sitting on the heads (Rev. 17:9), denotes that she is to control the churches; and her driving the beast denotes that she is to be the sovereign of the world. This system of worship and reign is not a new thing under the sun, for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24. She is, therefore, rightly called Babylon, the name of the oldest, the first, world empire -- the type. {TN12: 33.3}

This antitypical Babylon, from which God's people at this time are to be called out, is even to monopolize the world's commerce, as is clearly revealed in the prediction that when her reign ends, then shall -- {TN12:33.4}

"...the merchants of the earth...weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat and beasts, and sheep, and horses and chariots, and slaves, and souls of men....

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

"For in one hour so great riches is come to nought. And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Rev. 18:11-13, 15-19. {TN12: 33.5}

So, shortly after it is set up, this federation of church and state will be plunged headlong into oblivion, even as a great "millstone" that is cast into the sea (Rev. 18:21). And the cry of her mourners shall be: "In one hour so great riches is come to nought." Rev. 17:12; 18:10, 17. This hour which brings the death throes of Babylon, can be none other than that which, according to Jesus' parable (Matt. 20:11-16), is the last parabolic hour (period) of the day (probationary time); that is, from the eleventh-hour call for laborers (the last message to the world -- Mal. 4:5), **to the twelfth hour (sunset ancient timepiece)**, the end of the day -- the close of the gospel period (Matt. 24:14), the close of the harvest (Jer. 8:20), the close of probation (Rev. 22:11). {TN12: 34.1}

The "ten horns" of the scarlet-colored beast (the rulers which she dominates for an hour) ultimately "shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16. Thus at length they shall unseat her forever, and the system which she symbolizes, the "image of the beast," shall be demolished. At this resounding crash of Babylon, "the kings of the earth...shall bewail her, and lament for her,...standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city!" Rev. 18:9, 10. {TN12: 35.1}

The lamentation of the "kings" shows that they are sympathetic toward her, while the horns hate her. The "kings," therefore, cannot be those who are symbolized by the beast's crownless horns, but rather those who are symbolized by the crowned horns of the leopard-like beast. They are the crowned kings who arose after the fall of pagan Rome, and who are now speedily going into exile. {TN12: 35.2}

The identity of Babylon being a much mooted subject among students of The Revelation, there arises, therefore, the necessity of ascertaining:

**Whom Does Babylon Personify?** {TN12: 35.3}

Now that the light has completely dispelled the darkness which has long enveloped this subject, the student of prophecy can plainly **see from the symbolism that in the first place Babylon personifies the forthcoming ecclesiastical-political-economic system of the nations, not some institution or organization; second, that the beast she drives is a figure of her dominion; and third, that it is about to pass from prophecy into history** -- indeed, is already beginning to loom up out of the haze as

did the shores of America to Christopher Columbus and his companions as they approached the great Western Continent. {TN12: 36.1}

The beast's being driven by the woman, Babylon clearly reveals three important truths: first, that the call of God's people to come out of Babylon (Rev. 18:4), is a call for them to come out from among the nations that are symbolized by the beast which she is driving (ruling); second, that the called ones are to come out from her sin-filled dominion because it is to be ruined by the plagues; and third, their coming out necessitates their going into a place where sin does not exist and where there is no danger of the plagues' falling. Thus their coming out of her dominion must be their going into God's kingdom. {TN12: 36.2}

Then the warning against receiving the mark (Rev. 14:9-11), along with the call to come out will be repeated with an exceeding loud cry throughout Babylon's dominion. {TN12: 36.3}

Both those who find themselves in her dominion, and those who find themselves out of it, must then immediately decide to receive the seal of God instead of the mark of the beast if they want to escape the wrath of God. To do this, the former class must come out of her, and the latter class must stay out of her. Despite the death penalty for taking such a stand (Rev. 13:15), there must be no hesitancy or indecision on the part of either class. {TN12: 37.1}

Those who are in Babylon must heed the Voice which says: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And those who are out, must carefully heed the warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. {TN12:37.2}

The light on this subject will spread as fire in stubble until it finally illuminates the whole earth (Rev. 18:1), and all who walk in its blaze will have their names placed in the Lamb's Book of Life. They will find deliverance from the Enemy's last determined effort to plunge the world into the bottomless pit of eternal ruin. For them, said the angel, "shall Michael stand up, the great Prince which standeth for the children of thy people...and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. {TN12: 37.3}

The symbolism now leads us to

#### THE FINAL PHASE OF THE BEASTS. {TN12: 38.1}

The beasts of Daniel 7 and the leopard-like beast of Revelation 13, came up from the sea, but the two-horn beast came up from the earth (Rev. 13:11), and the scarlet-colored beast stood in the wilderness (Rev. 17:3). So to find the geographic location of each beast-government, it is necessary first to ascertain the symbolical meaning of the "sea," the "earth," and the "wilderness." {TN12: 38.2}

#### THE FINAL WORLD GOVERNMENT, COMMUNISTIC OR CAPITALISTIC--WHICH?

Revelation 17, 18

Rev. 17:1-3 -- "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 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." {2TG18: 16.1}

This beast is seen to portray the world in its day as are all the beasts of Daniel and The Revelation seen to portray the world in their day. {2TG18: 16.2}

The wilderness being opposite of the vineyard denotes that the beast's domain is not in the Promised Land, not in the vineyard (Isa. 5:7), but in the lands of the Gentiles, the "wilderness." From his domain, therefore, is excluded the Holy Land. And by the fact that the woman is sitting on the beast, driving it, is positively shown that she is ruling it, and that the beast itself is the symbol of the dominion of Babylon the Great. {2TG18: 16.3}

The beast's ten horns portray civil powers, as do the horns of any symbolic beast. And if the wounded head of the leopard-like beast of chapter 13 is symbolical of a religious organization, as is taught by the Denomination, **then his seven heads must likewise be figurative of religious bodies!** Thus it is that this beast in its entirety, like all the other such beasts of the Bible, symbolizes the Gentile world in its entirety -- civil and religious bodies (horns and heads). {2TG18: 16.4}

To blaspheme is for one to speak lightly of God, to work hypocrisy, to profess to be something other than what one actually is. Inspiration's definition is this: "...I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Rev. 2:9. {2TG18: 17.1}

Rev. 17:4-6 -- "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 fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 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." {2TG18: 17.2}

**This woman does not symbolize something new, but something as old as the time of the martyrs, for she is the cause of their slaying. What could she be but a counterfeit religion which originated with Cain's unacceptable sacrifice? Since then she has brought forth sectarianism, has become a mother of harlots. Her abominations, you note, are made very attractive, being dispensed from a golden cup held in hands that are gorgeously decked with the costliest things of earth.** {2TG18: 17.3}

Rev. 17:7-13 -- "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. **The seven heads are seven mountains, on which the woman sitteth. 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, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.**" {2TG18: 17.4}

Here is a beast whose make-up is similar to that of the leopard-like beast of chapter 13. The horns of this scarlet-colored beast, though, are crownless, and none of his heads are wounded. Also, rather than having the name of Blasphemy written only over his heads, his whole body is full of names of blasphemies. {2TG18: 18.1}

In previous studies we learned that the leopard-like beast symbolizes the world from the fall of Pagan Rome to our time (The Great Controversy, pg. 442). Now, since the scarlet-colored beast also has ten horns

and seven heads, it is again seen that he, too, is in the stream of time a symbol of the world with its civil and religious powers -- horns and heads. {2TG18: 18.2}

Inasmuch as his head is not wounded as is the head of the leopard-like beast, and since the wound of the leopard-like is healed, it is clear that **the scarlet-colored beast represents the world in the time the wound is healed, in the time the two-horned beast** (Rev. 13:11-18) makes a likeness of the leopard-like beast in its pre-wounded state. {2TG18: 18.3}

You notice that the horns of Daniel's fourth beast were crownless, and the horns of John's leopard-like beast crowned, and again that the horns of the scarlet-colored beast are crownless. Inspiration by means of these symbolical beasts portrays three periods of time, one following the other: (1) the period before the European kings received their crowns; (2) the period in which they were crowned; (3) a period of crownless kings in which Babylon the Great reigns supreme. {2TG18: 19.1}

The fact that nearly all crowned kings of the world have already been dethroned is proof in itself that Period No. 2, the period of the leopard-like beast (crowned horns) is about to pass away, and that Period No. 3, the period of the scarlet-colored beast (crownless horns) is about to be ushered in. In order to make the transition, the present distress of the nations is therefore inevitable. {2TG18: 19.2}

Rev. 17:14-18 -- "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful. And He saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." {2TG18: 19.3}

Again, the fact that the ten horns (kings) have one mind (unlike the toe-kings of Daniel 2:42, 43), but have no kingdom of their own, besides the fact that the woman rules the beast, and also the fact that the **Communist leaders (crownless kings) of the nations and have one mind (work together for one common cause)**, -- **all these facts show that though Communism appears to be the next power to rule the world, this symbolical prophecy points out that the world will next be ruled by an international religious system, by Babylon the Great, a rival of the religion of Christ, and a counterfeit of the woman in Revelation chapter 12.** The scarlet-colored beast, therefore, is the symbol of the world government into which the United Nations will finally evolve. {2TG18: 20.1}

Since those who have no part in the first resurrection, all the unrepentant sinners from the beginning of the world to the Millennium, are to be resurrected after the 1000 years, they will then positively discover that their names were not written "in the Book of Life", -- no, not one of them, even from the foundation of the world. **The truth thus stands out clearly that then only will they behold the beast in its three phases ("that was, and is not, and yet is"); that is, he "was" before the Millennium; "and is not" during the Millennium; "and yet is" after the Millennium.** {2TG18: 20.2}

He "is not" during the 1000 years because at the commencement of the 1000 years, the beast and the false prophet are "cast into the lake of fire," then the "remnant," all the rest who came not out of Babylon's domain, are "slain with the sword" of the "King of kings, and Lord of lords." Rev. 19:21, 16. {2TG18: 20.3}

**To summarize, having lived before the Millennium, and also after the Millennium, and being dead during the Millennium, the beast is seen in three phases, in three periods: the pre-millennial in which he "was," the millennial in which "he is not" and post-millennial, in which he "is."** {2TG18: 21.1}

He "shall ascend out of the bottomless pit" (out of the pit, in which Satan himself is to be bound for a 1000 years), and then "go into perdition" (Rev. 17:8); that is, he will shortly be put to his second death from which there is no resurrection. {2TG18: 21.2}

"He is the eighth, and is of the seven"; that is, there are four beasts in Daniel 7, two in Revelation 13, and one in chapter 17 -- seven beasts in all. But the seventh lives twice, and thus after his resurrection "he is the eighth," but "is of the seven." Then he goes into perdition, -- suffers the second death. {2TG18: 21.3}

The statement, "and there are seven kings," shows that these kings are not in the symbolism; that is, they are not the horns, nor are they the heads. All the horns and the heads are present on the beast, whereas the "seven kings" are not there symbolized -- five are fallen, one is, and the other is yet to come. {2TG18: 21.4}

*We must fully realize that God through this symbolism summarizes the history of the entire world, for the beast, as I said before, is symbolical not only of the pre-millennial world but also of the post-millennial wicked world. The seven kings of kingdoms "from the foundation of the world before the flood; (1) The ancient world before the flood; (2) The ancient Babylonian Empire; (3) The Medo-Persian Empire; (4) the Grecian Empire; (5) The Roman Empire. These are fallen. (6) The one that is, is the world to which the present distress of nations is to give birth (the pre-millennial), and of which the beast itself, in his first phase, is the symbol. And (7) the one that is to come, is the world after the 1000 years, of which the beast itself, in its third phase, is also a symbol.* {2TG18: 21.5}

Thus along with this symbolism the world of sin is represented from its beginning to its very end. This beast, therefore, is the symbolical summary of the whole world. {2TG18: 22.1}

The "one hour" is obviously the time from the eleventh to the twelfth allegorical hours as set forth in Matthew 20:6. {2TG18: 22.2}

Number ten in this instance, as elsewhere in the Bible, carries the meaning of universality. The ten kings have no kingdom while the woman drives the beast, but jointly with the beast they will have power as kings. The phrase, "as yet," implies that after the one hour they will receive their kingdom. {2TG18: 22.3}

Rev. 17:14 -- "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." {2TG18: 22.4}

These kings are to be anti-religious and therefore anti-Christian. They shall eventually make war with the Lord and with His called, chosen, and faithful ones, but "the Lamb shall overcome" the kings. {2TG18: 23.1}

The woman, as shown before, is the symbol of a confederated religious system with which the horns are not only in disagreement but are also her enemies. Consequently, after the symbolical hour is passed, they unseat her from the beast, make her desolate, and burn her with fire. Then it is that they receive their kingdom "for a season and time." Dan. 7:12. {2TG18: 23.2}

Rev. 17:17 -- "For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." {2TG18: 23.3}

The call to come out of Babylon (Rev. 18:4), is a call to God's people to come out of her geographic dominion. {2TG18: 23.4}

The eighteenth chapter is a continuation of the seventeenth, and so we shall study it also: {2TG18: 23.5}

Rev. 18:1 -- "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." {2TG18: 23.6}

After what things? -- After the scarlet-colored beast comes into being and while the woman, Babylon, is sitting upon him. It is then that the earth is to be lightened with the glory of the angel, with the message of the hour. {2TG18: 23.7}

Rev. 18:2-4 -- "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 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." {2TG18: 23.8}

A heavenly voice, the Spirit of Truth, is heard calling God's people out of Babylon after the earth is lightened with the glory of the angel. For God's people to come out so that they be not partakers of her sins and receive not of her plagues, they must necessarily be called into a place that is free from sin, and thus be saved from Babylon's plagues. Consequently they go into a purified sinless church, and a land that is not in danger of the plagues. {2TG18: 24.1}

Rev. 18:5-7 -- "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 works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." {2TG18: 24.2}

She has rewarded God's people with evil, and now she is to be paid back double. She has boasted of ruling the world, and has said in her heart that she is not a "widow," that God is her husband, but she finds herself mistaken. {2TG18: 24.3}

Rev. 18:8-13 -- "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. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 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. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots and slaves, and souls of men." {2TG18: 25.1}

She has had everything put into her hands, and her hands put into everything, but now her glory comes to an end. {2TG18: 25.2}

Rev. 18:14-21 -- "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel



took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." {2TG18: 25.3}

What violence! and what an inglorious end when the ten horns take hold of Babylon, the headquarters of that pretentious, self-righteous world-wide power. Now is our time and opportunity to get ready for the four winds to be let loose, and prepare an asylum, a sinless place for the gathering of the people, and for the finishing of the gospel work in all the world. {2TG18: 26.1}

Rev. 18:22-24 -- "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." {2TG18: 26.2}

We see that this system of government is set up for no other purpose than to make its adherents rich in the name of religion, a practice which supersedes all other forms of idolatry. {2TG18: 27.1}

If our hearts are set on wealth, if our love of money becomes greater than our love to help set up the Kingdom, then there is no hope. Such shall find themselves magnetically drawn down into Babylon. We must remember that the love of money is the root of all evil; that it is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom. But, sad to say, in spite of this solemn warning, we see even the most informed in the things of God fall victims to such filthy lucre. {2TG18: 27.2}

If we have the dollar when we need it, also are certain from day to day of our clothing, food, and a bed to sleep in, we should feel rich. We should feel as if we had a million dollars in the bank. Yes, if we seek first the kingdom of God and His righteousness and mind the Lord's business, being slothful in nothing and conscientious in everything, then we shall have all these added unto us (Matt. 6:31-33). {2TG18: 27.3}

We have therefore again seen that the final world government is to be neither Communistic nor Capitalistic, but ecclesiastical and more in favor of Capitalism than Communism. {2TG18: 27.4}

### **A Plea to the SDA Leading Brethren in 1937**

Furthermore, although "The Shepherd's Rod" gives a clear explanation of the beasts of Revelation 13 and 17, and by its light on these symbols adds power and force to the Third Angel's Message, yet you are determined to war against it from the pulpit and by the printed page, while holding to an interpretation of the beasts, which adds nothing to the message and which, therefore, as far as anyone's salvation is concerned, is of no consequence, thus making no difference at all whether or not anyone knows, accepts, or rejects it. {3SC7: 3.1.2}

Though I hate to contradict you, my brethren, I would not be true to God, fair to you, or honest to myself, if I should shrink from speaking the truth, and from telling you wherein lies your trouble with "The Shepherd's Rod." {3SC7: 3.1.3}

You are broadcasting far and wide that "The Shepherd's Rod" is not in perfect harmony with the Spirit of Prophecy, whereas, in fact, as already seen in the above paragraphs, your theories, and not the Spirit of Prophecy, are at war with "The Shepherd's Rod." You allege that "The Shepherd's Rod" sets aside some of the doctrines which we as Seventh-day Adventists have believed for many years. In this you are but partly right; that is, "The Shepherd's Rod" does set aside some doctrines which we as Seventh-day Adventists have believed for many years, but only those which have crept into the ranks of the denomination through uninspired men; whereas it not only retains, but also adds "power" and "force" to, all the doctrines which

have been authoritatively given to the denomination. Thus "The Shepherd's Rod" is in conflict with your private interpretations, and they with it, just as some of the Seventh-day Adventists' doctrines are in conflict with those privately interpreted doctrines, which most of us and our fathers believed while in other denominational churches. {3SC7: 3.1.4}

**If you will bear with me, my brethren, I shall endeavor herein to show you where you are making your mistake. You are advocating an interpretation of the heads of Revelation 13 and 17, which holds that they are successive, but if you will free your minds from preconception and prejudice, and just stop to think for yourselves, you will readily see how illogical it is for you to insist that the heads represent successive secular powers. And then, I think, you will not dare any more to teach your interpretations of these symbols. {3SC7: 3.1.5}**

**Is it natural, my brethren, for a beast to have his heads in existence before he himself is, as would necessarily have to be the case in an interpretation which holds the heads to be symbols of successive governments which existed before the beast himself? How could a beast lose or grow any heads, seeing that after he comes into existence his heads neither multiply nor drop off, as do horns? {3SC7: 3.2.1}**

**You admit that one of the heads was wounded in 1798 A.D., but at the same time, you accept the claim of your preferred interpretations, which teaches that at that time (1798) five of the heads (governments) had already fallen, that one was, and that the other was yet to come; whereas, the revelator was shown that at the time the one head was wounded, all seven heads were present on the beast, for he says that the beast had "seven heads," and that one of them "was wounded," showing that the beast had all his heads (governments) intact during the time in which one of them was wounded, which fact symbolically proves that the objects symbolized by the heads cannot be successive. Hence, as the period of the wound is since 1798 then the other six heads (governments) must also be in existence since 1798. {3SC7: 3.2.2}**

In the beast of Daniel 7, the three horns which were plucked up (v. 8), symbolize three kings who lost their kingdoms, after which came up "the little horn" (v. 20), showing that after the three horns, or kings, passed off the stage of action, a "little horn," came up and took their places. **This symbolism shows that governments are symbolized by horns, not heads, and that when they are successive, the symbolism does not fail to reveal so. Where, though, either on the beast of Revelation 13 or on the beast of Revelation 17, is there any such symbolism to show that the heads are successive? Look honestly at yourselves, my brethren, and you will plainly see that you are doing with the Bible the same as you are doing with "The Shepherd's Rod"--reading into it that which it does not contain. {3SC7: 3.2.3}**

Still further, because of the fact that the head which was wounded represents an ecclesiastical power, it is altogether illogical for the other six heads to symbolize powers of some other nature. Any fair minded person who would, on the one hand, accept the wounded head to be a symbol of ecclesiastical power, must, on the other hand, to be consistent, reject the idea that the other six represent civil governments. And, on the contrary, if he should, on the one hand, accept the six heads as symbols of civil powers, he must, on the other hand, to be logical, reject the idea that the one stands for ecclesiastical power. An interpretation which is inconsistent with itself will not establish anybody's confidence in any message, and therefore, for a Seventh-day Adventist to teach in one instance that out of the seven identical heads, one symbolizes a religious power, and in another instance that the other six denote secular kings, would be to be building up with one hand, and tearing down with the other. {3SC7: 3.2.4}

**The seven kings cannot be synonymous with the heads, for all the heads were present at the time of the wound, whereas, the kings were not; that is, five of the kings had fallen, one was, and the other had not yet come. The King James version shows this to be the fact, for it does not say, "They**

are seven kings," but rather, "There are seven kings." In other words, these particular kings are not symbolized either by heads or horns, but only referred to. But in order to support your theory, you quote from the Revised version, yet even it cannot help you very much. {3SC7: 4.1.1}

Moreover, the King James' version is the one to be depended upon, for the other translations of the Scriptures were in some instances interpreted in the light of sectarian views, and thus, instead of being exact renderings of the Scriptures, they contain thoughts in favor of the translator's personal belief. {3SC7: 4.1.2}

**I shall now call your attention to another inconsistency. The seven heads which the angel interprets as seven mountains on which the woman sits, you insist are symbols of the kingdoms of the world, but herein you will see that that interpretation does not prove true. Number seven, Biblically denotes completeness, and as Papal Rome never ruled over or sat upon all the kings of the world, the symbolism defiantly shows that the kings are not synonymous with the heads.** {3SC7: 4.1.3}

Moreover, you believe that the woman is a symbol of Papal Rome, and that the heads are successive, and that five of them symbolize ancient empires which had gone out of existence long before Papal Rome was ever thought of, and that the seventh is not yet come. If the heads stand for ancient empires, and the woman for papal Rome, then please explain how the woman (Papal Rome) could sit on or rule over those long disintegrated kingdoms before she, herself, came on the stage of action? And how could she have then sat on the seventh, or last one, before it comes into existence? for papal Rome is now in the past, but the seventh king has not yet come! {3SC7: 4.1.4}

O, my brethren, will you not see and confess the foolishness of such interpretation, and accept the truth while it can still save? {3SC7: 4.1.5}

**Still further, my brethren, your making the beast of Revelation 17 to be the same as the one of Revelation 13 is a most inconsistent and illogical interpretation of the Scriptures, for the one beast came from the sea and the other from the desert. The one has a wounded head, whereas, the other has not. The one has crowns on his horns, whereas, the other has not. The one has blasphemy over the heads only, but the other is full of names and blasphemies. The one is scarlet, but the other is leopard-like.** {3SC7: 4.1.6}

If the heads stand for kingdoms, then for what stand the horns? And if both horns and heads symbolize secular kingdoms, then why should God use two symbols, diverse one from the other, to symbolize objects of like nature? Again, if the symbols--heads and horns--on the same beast can interchangeably symbolize religious and secular powers, then where is the key of interpretation? {3SC7: 4.2.1}

However, these inconsistencies are not the worst, for in one instance you teach that the papal head is the fifth, and in another that it is the eighth! (Rev. 17:11.) My brethren, let us take God for all He says. Note that He does not say, The head is the eighth, and that the head is of the seven, but that the beast is the eighth, and that the beast is of the seven. The object symbolized by the head, the symbolism shows, is less than one-nineteenth part of that which is symbolized by the whole beast, whereas the term "beast," takes in the beast as a whole. Hence, the whole beast, instead of only one of its heads, is the eighth, and the whole beast is of the seven. {3SC7: 4.2.2}

You, yourself, know that such keyless and thoughtless interpretations, which pay no attention to language, and which obey neither rule nor logic, are not inspired, but are private, and thus inevitably false. Why then, Brethren, continue to hold to your foregoing theory of the beast, which is so manifestly contrary to all that is logical? {3SC7: 4.2.3}

The interpretation which "The Shepherd's Rod" gives does not run rife with such inconsistencies. Besides, it brings out many valuable lessons for the church of God at this time; whereas the interpretation which you prefer, brings out nothing, and rather than adding to, only subtracts from, the message which the denomination is endeavoring to carry. Hence, seeing that your long cherished ideas are not Biblical, logical, or beneficial, why do you so tenaciously hold to them? Moreover, though "The Shepherd's Rod" is entirely free from such hybrid elements, and though it claims inspiration, yet you turn against it, calling it "private interpretation," at the same time preferring, that which does not even claim inspiration, and which is not amenable to rhyme or reason. {3SC7: 4.2.4}

You know my brethren, that this is not the worst job that you have made of Biblical interpretation since you began warring against the "Rod," but I have reviewed only your latest attacks against the sealing message, and the facts brought out should now convince you that the Spirit of Prophecy knew what it was talking about when it penned the following paragraphs. {3SC7: 4.2.5}

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom."--"Testimonies for the Church," Vol. 5, p. 707. {3SC7: 4.2.6}

"The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action."--"Testimonies for the Church," Vol. 5, p. 709. {3SC7: 5.1.1}

"False doctrine is one of the satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine."--"Testimonies to Ministers," p. 48. {3SC7: 5.1.2}

"False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of His character."--"Testimonies to Ministers," p. 360. {3SC7: 5.1.3}

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much."--"Testimonies to Ministers," pp. 409-410. {3SC7: 5.1.4}

"What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!"--"Testimonies for the Church," Vol. 3, p. 253. {3SC7: 5.1.5}

"Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!"--"Testimonies for the Church," Vol. 2, p. 337. {3SC7: 5.1.6}

