
Kids' Prophecy Corner

Revelation 17

Welcome to the Kids 'Prophecy Corner.

Today we will look at Revelation 17 through a present truth prophetic lens. This study is the fifth in a series on Daniel and Revelation and their connection with Daniel 11:40.

The primary reason we go to Revelation 17 is because Revelation 13:1 mentions the beast with 7 heads and 10 horns. Revelation 17:7 also mentions a beast with 7 heads and 10 horns. And we should note that the first mention of this beast is found in Revelation 12. John is using repetition and enlargement because these symbols are used in three chapters. We must therefore understand that they are covering the same history.

We also see a wilderness chapter 12, a wilderness in chapter 13 and a wilderness in chapter 17.

We will not study the whole chapter but lay out the kingdoms that are listed. This will enable us to understand what the 7th head will look like.

17:1 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**:

➤ The woman sits upon “many waters” which correspond to Europe.

17:2 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.

➤ The inhabitants of the earth mentioned here are people in Europe.

A repetition and enlargement is seen in v.1 and v.2:

V.1 many waters <—> V.2 the kings of the earth

So the many waters are the kings of the earth who are also the kings of Europe.

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

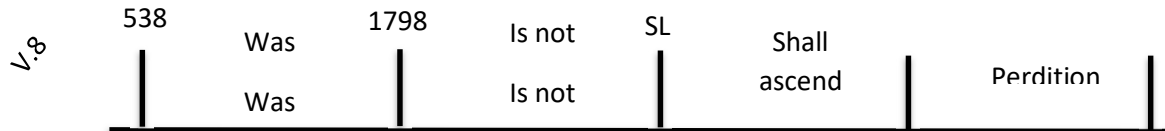
The period of the wilderness is the 1260 years where the woman was persecuted. And the Dragon and the serpent followed the woman into the wilderness. (Revelation 12).

But we have been introduced to a beast that has seven heads and ten horns.

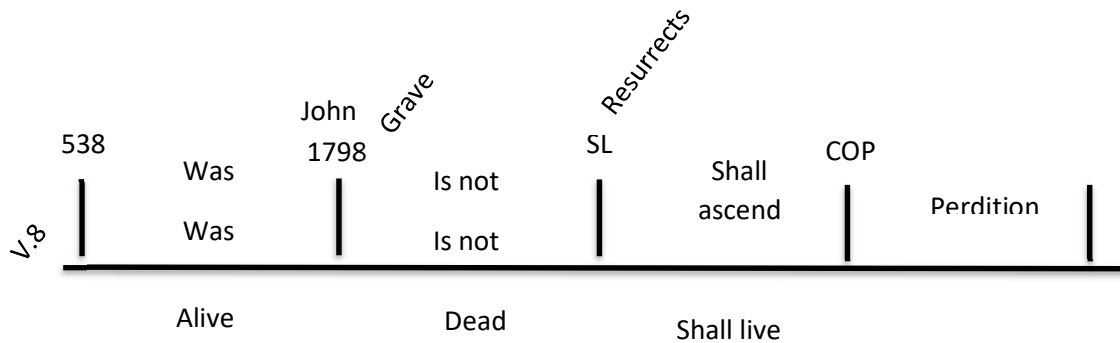
17:8 The beast that thou sawest **was, and is not; and shall ascend out of the bottomless pit, and go into perdition**: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold **the beast that was, and is not,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

➤ We can see the principle of repetition and enlargement used in verse 8 (this is not comparing and contrasting because he is talking about the same beast, not two different symbols).

- In the first part of the verse we are told there is a beast that “was, is not, and shall ascend out of the bottomless pit, and go into perdition.”
- In the second part of the verse this beast is spoken of stating that it “was, is not, and yet is.”

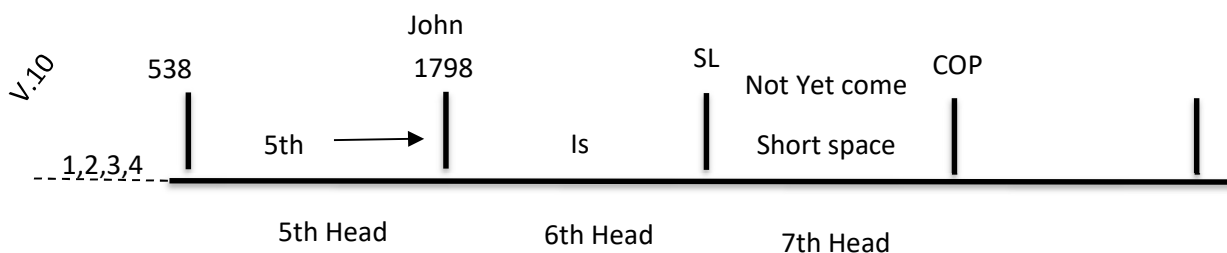


- So the beast ascending out of the bottomless pit lines up with “yet is”. The word “yet” denotes a future development.
- “Was” denotes the past from 538 to 1798; “is not” denotes the present tense from 1798 to the Sunday Law; “yet is” denotes the future.
- John is standing at a specific point in time and marks something that has just past, something that was currently happening in 1798, and something that will happen in the future at the Sunday Law.
- The reason the beast “is not” is because the beast received the deadly wound and died.
- The symbol of the bottomless pit allows us to understand that the beast was dead because bottomless pit is translated from a word that means “the grave.”
- “Was” refers to the beast when it was alive. “Is not” refers to the beast when it was dead. “Shall ascend” refers to the beast when it shall live or be alive again. For someone in a tomb to live means they experienced a resurrection.



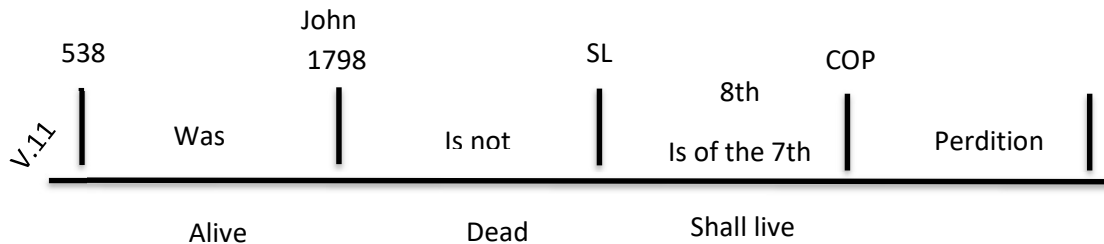
17:10 And there are **seven** kings: **five are fallen**, and **one is**, [and] the other **is not yet come**; and when **he** cometh, **he** must continue **a short space**.

- The five kings that are fallen are the five kingdoms in the statue of Daniel 2. The fifth king fell in 1798. This fifth king is also the fifth head of Revelation 17.
- The sixth head is denoted by "is."
- the seventh head is "not yet come."
- If there are only seven heads and the seventh head rules from the Sunday Law to the Close of Probation, then the "short space" referred to in Revelation 17:10 must be attributed to the rule of the seventh head. The *short space* cannot be marked after Close of Probation because the King of the North goes into perdition (is destroyed) at that point.
- So, the sixth head "is" and the seventh head has "not yet come," but when "he comes" he will rule for "a short space."
- Therefore we can conclude through comparing and contrasting that the last dispensation in this pattern is *perdition*.



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

- By comparing and contrasting the two previous lines (verses 8 and 10) we see the seventh head is destroyed after the Close of Probation.
- Therefore the eighth beast must rule from the SL to the COP. This explains the fact that the eighth is part of the seven.



By comparing these three verses we see the following:

V.8: John's focus is on the beast.

V.10: John's focus is on the heads.

V. 11: John's focus is on the beast.

V.8: John sees seven separate beasts although there is one beast.

V.10: John is accounting/allocating each head for each beast.

V.11: John repeats what he said in verse 8 and 10 but there is a special characteristic he brought to view about the seventh.

The number eight is a symbol of resurrection (Christ rose up from the grave on the 8th day). So when he says there is a beast who will come and that this beast is the eighth and is of the seven, John is communicating through a parable that this beast is not a new beast. It is the one that received the deadly wound but it will resurrect.

The connection between the beast and the head is a repetition and enlargement. In verse three the woman is sitting on a beast. But in verse nine the woman is sitting on the heads.

17:3 So he carried me away in the spirit into the wilderness: and I saw a **woman sit upon a** scarlet coloured **beast**, full of names of blasphemy, having seven heads and ten horns.

17:9 And here [is] the mind which hath wisdom. **The seven heads** are seven mountains, **on which the woman sitteth**.

We see a connection between verse 3 and verse 9. There is a *woman*, in both verses. What she sits on is also marked. One sits on *the beast*, the other one on *the heads*. So when we treat this information as a repetition and enlargement the beast = the head.

Another point is that there are three models that can be identified in Revelation 17. These models shall be viewed separately. They are as follows:

- The model of the beast.
- The model of the heads.
- The model of the horns.

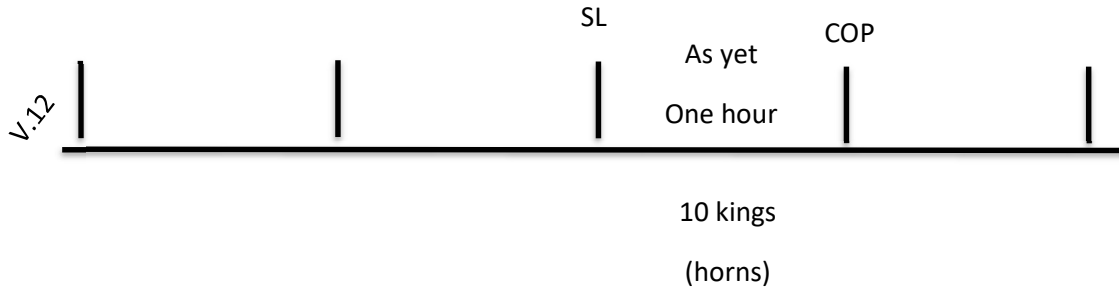
We have already identified the first two models and their structure. We will do the same with the horns.

Verse 12: John's focus is on the horns.

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.

- We see the ten horns are 10 kings that have *not yet* received their kingdom. Which means that this portion of John's vision is in the future.
- The words "*as yet*" can be compared with the words "*not yet come*" In verse 8.

- These two witnesses confirmed that these kings will rule between the Sunday Law and the Close of Probation.
- Moreover, the fact they will rule for *one hour* reinforces the thought brought out in verse 10 where we are told the seventh must continue for *a short space*.



When we consider these four verses line upon line, we see that John develops three different structures that define what the beast, the heads, and the horns are. Although we see one beast John helps us see that, in fact, we are looking at seven different beasts. This shows the importance of building a structure through the use of correct methodology; and how it is our safeguard to properly define the symbols. Therefore, we will not fall into the incorrect understandings that exist in the Adventist church.

The last piece of information we need is to see what the seventh head looks like. We need to go back into history to understand this.

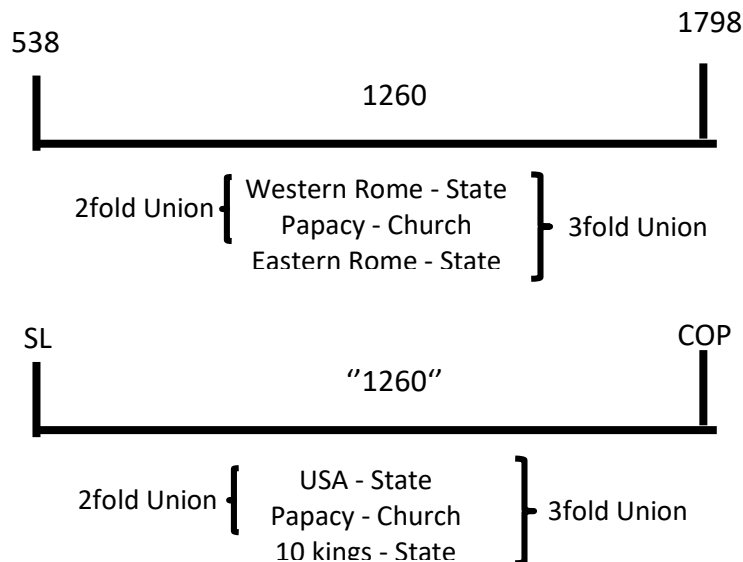
When Constantine moved the seat of his government from Rome to Constantinople it gave room to the papacy to rise in the west. Shortly after the Western Roman empire was broken into ten divisions. The papacy became the dominant power in the west while Justinian ruled in the eastern division of the empire. So the 10 kings gave their arms to the papacy when Justinian issued a decree making the pope “the corrector of heretics and head of all churches.”

During the 1260 years the papacy prospered and persecuted God’s people. There was **Western Rome** which was led by Clovis, king of France. There was the **papacy** and **Eastern Rome**. What is seen here is a threefold union

that persecuted God’s people. Western Rome represented the state power, the papacy represented the church, and Eastern Rome was another state power. Within this threefold union a two-fold union is seen which comprised of a union of church and state (western Rome and the papacy).

We understand that the 1260 years will be repeated symbolically from Sunday Law to the Close of Probation. When we combine the line of Revelation 13: 1-10, Rev. 13:11 and Rev. 17, we see that the **papacy** resurrects at the Sunday law, at which point the **USA** resurrects as a dragon; and at which point **the ten kings** begin to rule. This is also represented as the time when a threefold union between the United States (a state power), the papacy (a church), and the nations of the world (represented by the United Nations). But we will also see a twofold union between the United States (a state power) and Apostate Protestantism (a church power).

This is what the 7th head will look like.



To conclude. Revelation 17 outlines the different stages of the beast/heads/horns/10 kings. The chapter allows us to know more precisely when they do their work. It also gives us a clearer picture of what the seventh kingdom looks like. We see many symbols in this chapter in Revelation 12 and 13 also. This helps us to see that they are a repetition and enlargement dealing with the same history.