

Bible Study # 97
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Book of Revelation Series—Revelation 11—13
(Chart at end)

We are getting into chapters 11, 12 and 13 of the book of Revelation tonight. We have a chart that I think will be helpful as we go through some of the material this evening. It is a chart that lays out in chart form the material that we are going to go through in Revelation 13 on who is the Beast and the succession of the beast powers. Some of you may have this chart in the booklet, *The Beast of Revelation—Myth, Metaphor or Reality?*

Mr. Herbert Armstrong had a similar chart. In fact, before we get started, I might tell you something. When I was a student at Ambassador College, I had a chance to see the original version of this in a mimeographed copy of the magazine at that time. I think it was the 1937 or 1938 copy of the magazine. The chart looked just like it is now except it was drawn out by hand and mimeographed. This had been set to type and hand lettered. I actually went through and compared to see if there was any difference.

There was one difference, and I will show you exactly what it was. If you go to the far right-hand column and go all the way to the second one from the bottom on the far right hand side, it says, "Italy and Germany ending in the Hitler-Mussolini Axis 1870-1945." See that? The only difference in the original chart was the fact that it said, "Italy, united by Garibaldi, 1870-[blank]" because it was 1937 or 1938 and 1945 hadn't gotten here yet. Mr. Armstrong didn't know the date would be 1945. He didn't know what date to fill in there, but that was the only difference.

As a young college student I was sort of intrigued by that—of being able to go back through that at that time. They had available, there in the college library in bound form, all of the magazines and all the literature going back to the first material that had ever been printed. They had a bound copy available in the reference section there in the library. It was very interesting to me as a young college student to go back and go through that to see what had been said and what the earliest literature and things like that had looked like.

This chart will make it easier for you to follow the Bible study this evening. This will be sort of a handy detachable copy you can have and keep. This is the fifth of our seven-part series on the book of Revelation. We are going to be covering

chapters 11, 12 and 13 of the book of Revelation. **We will spend a great deal of this time in chapter 13.** That is one of the reasons that I passed out this material. The chart will give it to you in written form and make it much easier to follow.

Chapters 10 and 11 sort of go together. Last time we commented a little bit on the tie-in from chapter 10 into chapter 11. Chapter 11 is an inset to be taken in connection with chapter 10.

Chapter 11 focuses in on the activities of the two witnesses. In many ways, the actions of the two witnesses were typified by Moses and Aaron. You could say that what Moses and Aaron did in the court of Pharaoh was sort of an analogy to the way that God is going to use the two witnesses at the end time. Here were two of God's servants that came before the leader of the world power at the time. They came in as representative of God, stating God's announcements and proclamations and, in case after case, announcing plagues that were going to come.

Many of the plagues of the book of Revelation were foreshadowed by many of the plagues that God sent on Egypt. Part of the reasons for the plagues is much the same as why God sent the plagues He did on Egypt. If you go back and read the account in Exodus, one of the things stated about the plagues God sent on Egypt was that they were sent against all the gods of Egypt. In effect, God was showing that the gods the Egyptians worshiped were not gods.

Their gods were not able to deliver them. They worshiped the Nile. The Nile couldn't deliver them. It was turned to blood. They worshiped the sun god. The Creator God who made the sun blotted it out and it became so dark that you couldn't see your hand in front of your face. The gods the Egyptians worshiped failed to deliver them.

We see the same thing today. We find, in our time, that we have our modern gods. We have our gods of technology and progress that we worship as a nation and as a world. We think we can deliver ourselves from so many of the problems of the past.

We are going to find that all of our great technology and all of our great skills can't deliver us. Our great medical skills are not going to keep the plagues from wiping out a large part of humanity. Our great technology—all of our computer resources, our transportation and all of these things—are not going to keep the famine from coming. It's not going to keep many of these catastrophes from occurring.

The two witnesses are going to announce these plagues. We will notice some things about them. Chapter 12 is another inset. It focuses on God's Church. Where is the Church going to be during the time that all of the catastrophic events are going on?

Chapters 8 and 9 bring us through the events of the Day of the Lord.

With Chapter 10, we begin to get into an inset. It goes back and shows sort of an overview of the work of the Church coming down into chapter 11 that leads up to the events of the two witnesses.

Then chapter 12 goes back and picks up the story of the Church in terms of how God protects it.

Chapters 10 and 11 focus on the Church in terms of how God worked through His Church and how He will work through His Church in the context of all of these plagues.

Chapter 13 focuses in on the beast. It describes the succession of world-ruling empires by using the descriptions of Daniel 7 and sort of bringing them up to date. It continues on details that Daniel did not primarily give. God inspired Daniel to give the overview. John picked that up and focuses in greater detail. Other identifying signs are pointed out: the number of the beast's name, the image of the beast, the mark of the beast and the second beast that looked like a lamb but speaks like a dragon. There is a tremendous amount in this material.

Revelation 10:11, "And he said to me, 'You must prophesy again about many peoples, nations, tongues, and kings.'" If you notice, it just continues right on.

Revelation 11:1-2, "Then I was given a reed like a measuring rod. And the angel stood, saying, 'Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.'"

Most likely, as is so often the case in Scripture, this is something that is a type and an antitype. There is going to be an altar that is rededicated. There is going to be a restoration of physical sacrifice because the Bible very clearly prophesies that they are going to be cut off; they are going to be stopped (Daniel 11:31). You can't stop it unless you start it, so there is that physical aspect. There are references to the Gentile nations coming in and the beast power taking over Jerusalem.

However, there can also be allusions here to the Church itself, which in the Bible is likened to a spiritual temple. Mr. Herbert Armstrong applied these verses, in type, to what he was doing back

in 1978-1979. Some of you remember that. At that particular time, he drew the analogy of what he was doing to measuring the temple (the Church) in terms of what he viewed as the responsibility that God had given him to put the Church back on track after the events of much of the 70s.

There is reference to the 42 months. Three periods are used synonymously in the Scriptures: 42 months, 1,260 days and time, times and half a time. Forty-two months is three and one-half years. Thirty-six months is three years; six more months makes 42. Twelve hundred and sixty days—if you divide 1,260 by 30 (just strike off the zero and divide three into 126), you get 42. So, 1,260 days is 42 30-day months. These terms are used interchangeably. There is a reference to this period of three and one-half years—the time of the Tribulation. It is a time when the beast power will be in occupied possession of Jerusalem.

Certainly, there are allusions to the events of, let's say, measuring or preparing the Church and the fact of a distinction that is given. There are various analogies that are drawn. We have the analogy of the temple itself. There was a temple compound, a courtyard. There was an outer courtyard called the court of the Gentiles. People who were interested in being able to hear the message could come in. There was a gate that went into an inner courtyard, the court of the Israelites; it was forbidden to enter the inner courtyard unless you were circumcised. Circumcision was the sign of the full acceptance of the covenant.

Inside that inner courtyard (the courtyard of the Israelites) was the altar of burnt sacrifice where the sacrifices were made. Then a little closer to the temple proper was the brazen laver, which was a big brass pot that contained water out of which anyone who was going to enter the sanctuary had to wash. Then there was the temple itself into which only the priesthood could enter. There was the Holy Place and then the Most Holy Place—the Holy of Holies—into which only the high priest could enter. That symbolized the very presence of God. The closer you got in, the greater level of sanctity was required. The whole issue was descriptive of access to God—how close were you to God or how far were you from God. That's sort of descriptive. If this is an analogy drawn to the Church then, clearly, we have those who are described in the courtyard as sort of the "hangers-on" and those who are really going all the way with it. That's the measuring rod that is described here in verse 1.

Verse 3, we are told, ““And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days,”” Who are the two witnesses? You want to know?

Well, it tells you right here.

Verses 4-6, “These are the two olive trees and the two lamp stands standing before the God of the earth. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.”

The two witnesses are actually the ones who will announce and call down the succession of the plagues that we have been going through a little earlier. God allowed Moses and Aaron to do that. God used Elijah to do that sort of thing. Elijah prayed and God shut the heavens (1 Kings 17:1; James 5:17). In fact, there is an account in the case of Elijah where fire was called down (1 Kings 18:38). Elijah called down fire from heaven. The work of the two witnesses has been prefigured by individuals who have gone before.

Now, let’s notice a little bit of the symbolism. In verse 4, they are compared to two olive trees and two lampstands (KJV, “candlesticks”). There are some things that perhaps could be speculated about. I will just call your attention to some of the things that you might want to cross reference here. Hold your place and turn back to Zechariah.

Zechariah 4:1-7, “Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. And he said to me, ‘What do you see?’ So I said, ‘I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. Two olive trees are by it, one at the right of the bowl and the other at its left.’ So I answered and spoke to the angel who talked with me, saying, ‘What are these, my lord?’ Then the angel who talked with me answered and said to me, ‘Do you not know what these are?’ And I said, ‘No, my lord.’ So he answered and said to me: ‘This is the word of the Lord to Zerubbabel: “Not by might nor by power, but by My Spirit,” says the Lord of hosts. “Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of ‘Grace, grace to it!’”””

Verses 9-14, ““The hands of Zerubbabel have laid the foundation of this temple; his hands shall

also finish it. Then you will know that the Lord of hosts has sent Me to you. For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the Lord, which scan to and fro throughout the whole earth.’ Then I answered and said to him, ‘What are these two olive trees, one at the right of the lamp stand and the other at its left?’ And I further answered and said to him, ‘What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?’ Then he answered me and said, ‘Do you not know what these are?’ And I said, ‘No, my lord.’ So he said, ‘These are the two anointed ones, who stand beside the Lord of the whole earth.’”

You sort of come back full circle to Revelation 11. The two anointed ones are the two witnesses who are symbolized by these two olive trees. If you go through the context of Zechariah 3 and 4, it focuses on two individuals. Zechariah was writing at the time when the temple was being restored and the Jews were being brought back out of Babylon. Zerubbabel was the leader bringing them out of Babylon. He was the one who brought them back. That’s what the name “Zerubbabel” means; it means “out of Babylon.” He led the Jews out of Babylon. He came back and was ruler over them. Joshua the high priest who is mentioned in Zechariah 3:1 accompanied him.

In Zechariah 3, Joshua the high priest is pictured as being clothed in filthy raiment and needing to be cleaned up by God. In that sense, Zerubbabel and Joshua served as a model for the description that is given. The prophecies that are made in Zechariah 3 and 4 stretch far beyond the literal Zerubbabel and Joshua of 2,500 years ago. It comes down to individuals who, let’s say, have roles that would be played in the end time. If you look in the context of Zechariah 3 and 4, we could say that the two olive trees, in that sense, would be analogous to the role of Joshua and Zerubbabel.

The other comparison in Revelation 11 is the two lampstands. The two witnesses are compared to the two olive trees, and they are compared to the two lampstands. The lampstands are alluded to back in Zechariah 4. There are seven lamps with seven pipes that are described in Zechariah 4, and if you look in Revelation 11:4, there are also two lampstands.

Revelation 1:20, we are told (last part of the verse), “...and the seven lampstands which you saw are the seven churches.”” This has led some to speculate that the two witnesses, who are

compared to being two lampstands and two olive trees, may be the individuals who would be the physical leaders of the last two stages or eras of God's Church, pictured in Revelation 3 as the Church at Philadelphia and the Church at Laodicea. There are seven lampstands that symbolize the seven Churches or the seven stages of the one Church.

Actually, the original symbolism of these seven lampstands goes back to the temple. The seven lampstands provided light in the temple. They really weren't candlesticks as we think of them burning wax candles. They were shaped like that but had a golden bowl that was filled with olive oil. Olive oil was the fuel that was actually burned and gave off light. It was like an oil lamp. The oil was olive oil and that was the light.

Now, in this sense, who is it that is going to be the light to the world from God? Well, these two individuals are going to represent God. The olive oil is used as a type of the Holy Spirit, so the analogy of a lampstand is certainly appropriate. The two olive trees symbolize the Holy Spirit of God. We have speculated on this. We have, of course, wondered who the two witnesses are. Various ones have speculated various things at various times. I don't have any names to fill in the blanks here, but God certainly does. At the appropriate time, it will be evident and it will be evident by the way God is using them at the time.

The time setting of the work of the two witnesses is the time of the Great Tribulation. They will have great miraculous power. But, of course, realize that the false prophet is working false and lying wonders for the beast during this time, countermanding that God is working true miracles through His servants. They will accomplish this during this period of 1,260 days.

Revelation 11:7-8, "Now when they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Jerusalem is where they are going to be prophesying. It's where the beast and the false prophet will have set up their headquarters.

Verse 9, it says, "Then those from the peoples, tribes, tongues, and nations will see their dead bodies three and a half days, and not allow their dead bodies to be put into graves." How are they going to do that? It will probably be on television and satellite hookup. This is a verse that you could never have literally understood in

times past. Now, we can watch what is going on half a world away. When they are rioting in Tennenman Square in China, people in Europe and America are watching it. Here we are going to find people and kindred and tongues and nations that are going to see their dead bodies. This is going to be the focus of things. They are not buried. They are just allowed to lie out there.

Verse 10, "And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, ..." You see, when the plagues come, they will blame their problems on the two witnesses. Instead of repenting at the message of the two witnesses, they are going to be like Pharaoh; Pharaoh thought his problem was Moses. In Pharaoh's mind, the problem was Moses. Pharaoh thought that if Moses would quit calling down all these plagues, he wouldn't have any problems. The problem wasn't Moses; the problem was Pharaoh. He wouldn't repent. He wouldn't do what God said, which was, "Let My people go."

The people of the world who are caught up in this beast system, as far as they are concerned, the problem is these two witnesses. Nothing is allowed to get to them. Three and one-half years go by and nobody can harm them. If somebody tries to harm them, fire comes down (v. 5). I tell you what—it wouldn't be long before you would run out of assassins who are wanting to line up for that job. You talk about a suicide mission! This would be a real suicide mission.

Things go along. They come in and announce what God is going to do next. Instead of people repenting, realizing that they and their sins are to blame for what's happening, they are going to view these two fellows as the problem. If they could be rid of them, everything would be okay. When they are finally allowed to be killed, everybody is rejoicing. They think the problems are over.

Verse 11, "Now after the three and a half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them." I think that's probably an understatement. All these people have been dancing and having a party. Here are the two corpses lying out there for three and a half days. All of a sudden, they stand up and sort of dust themselves off. You can just imagine the pandemonium that breaks out.

Verse 12, "And they heard a loud voice from heaven saying to them, 'Come up here.' And they ascended to heaven in a cloud, and their enemies saw them."

Now, we realize that there are three heavens spoken of in the Bible, and you have to determine it by context. The Bible speaks of the clouds of heaven and the birds flying in the midst of heaven. It uses the word "heaven" to describe the earth's atmosphere—where the clouds are, where the birds fly or the rain of heaven is. There is another heaven that's spoken of. It talks about the stars of heaven, outer space. You have the heaven of the earth's atmosphere and the heaven of outer space. Then there is the heaven of God's abode, which Paul refers to in 2 Corinthians 12:2 as the third heaven.

The Bible doesn't use the phrase "first and second heaven." That exact phrase isn't found in the Bible, but it does use the term "third heaven." If you have a third heaven, you have to have a first and a second. The Bible does use the term "heaven" referring to the rain of heaven, the clouds of heaven or the birds of heaven. That's clearly the first heaven. That's the one closest to the earth. Then the stars of heaven obviously have to be the second one—that's outer space. Then the third heaven is the heaven of God's abode.

When it talks about "ascending to heaven in a cloud," the context has to describe which heaven. Christ is going to come. When He returns to the earth, He's going to return in the clouds of heaven. The saints are going to be caught up to meet Him in the clouds (1 Thessalonians 4:16-17). They ascend up to heaven in a cloud. How high do you ascend in a cloud? You ascend up into the earth's atmosphere. Once you are above the earth's atmosphere, there are no more clouds. You won't ascend to the moon in a cloud. You don't go into outer space in a cloud.

Revelation 11:12, "...And they ascended to heaven in a cloud, and their enemies saw them." They see that they are rising up.

Verses 13-14, "In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand men were killed, and the rest were afraid and gave glory to the God of heaven. The second woe is past. Behold, the third woe is coming quickly."

Verse 15, the **seventh angel sounded** with the **third woe**, "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!'"

In terms of the resurrection and ascension of the two witnesses, we could compare that to Elijah ascending up and being caught up into the heavens in the fiery chariot (2 Kings 2:11). At

first glance, it would seem that when the two witnesses are raised up, this is the first resurrection and the return of Christ. But if you continue down in context, you get the idea that this may actually be a few days before the end because the seventh angel doesn't sound until verse 15. It's very possible that the two witnesses are actually raised up in the same way that Lazarus was raised up (John 11:43-44), or they are caught up into heaven in the same way Elijah was caught up into heaven and removed from where he was. If it is before the coming of Christ, it is likely a matter of a day or two or three—just immediately before.

That is sort of the context because the earthquake that's described in verse 13 is not the great earthquake that is described a little bit later. In the earthquake of verse 13, only a tenth part of the city falls. The great earthquake described in Revelation 16:18 is the greatest earthquake the world has ever seen. In Revelation 16:19, we find that the city was divided into three parts. The earthquake mentioned in Revelation 11:13, at the time the two witnesses are resurrected, is simply a prelude. I guess you could say that the earthquake of Revelation 16:18-19 is the aftershock. Those who come from California are familiar with aftershocks of an earthquake. In this case, the aftershock is going to be a lot more than the original shock.

If you put it together and really examine it closely, I think the indication is clear that the three and one-half years the two witnesses will prophesy in Jerusalem will almost be an exact overlap of the Tribulation but not exactly. It may actually have its beginning a few days or a week or so earlier because they are going to prophesy 1,260 days and then they are going to be killed. They are going to be dead three and one-half days; then they are going to be raised up, caught up into the clouds and disappear from everyone's view. An earthquake is going to occur. It will be a great earthquake; it will destroy ten percent of the city. Now, that sounds bad until you read on in Revelation 16 where you have an earthquake that causes everything to fall apart. We are looking at an event that is just setting the stage. When that is finished, the second woe is passed and the third woe comes quickly (v. 14). The **third woe is the seventh trumpet**, which is described in verse 15. We sort of get the view of what's going on.

Revelation 12 is another inset.

Revelation 12:1-5, "Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child,

she cried out in labor and in pain to give birth. And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. And she bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and to His throne.”

Who is the male Child? The male Child is Christ. Who is the woman? The woman is used symbolic of the Church. The Church is a continuum that had its beginnings in the wilderness—the Old Testament Church in the wilderness, the congregation of Israel.

The symbolism of the sun, the moon and the stars is associated with Israel. Hold your place and let's go back to Genesis. Notice this symbolism that is associated with Israel.

Joseph had a dream.

Genesis 37:9, “Then he dreamed still another dream and told it to his brothers, and said, ‘Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.’” That was symbolic of what was going to happen later on when Pharaoh made him ruler over all the land in Egypt. The sun, moon and stars were used symbolic of the family of Israel—in other words, Jacob and Rachel and the 12 sons who became the 12 tribes. The sun, moon and 12 stars were used symbolically of the family of Israel.

Here we have a woman—the Church, the congregation of Israel as she was—who is described with the symbolism that denoted Israel who brought forth the Messiah. Israel, in that sense, brought forth the Messiah who was ultimately caught up to God. In the Old Testament period, it was the congregation (KJV, “church”) in the wilderness (Acts 7:38). It was the congregation of Israel. In the New Testament period, it is the Church of God. It is still symbolically the woman or the Church (God's people).

Revelation 12:6, after the Messiah is caught up to God, we find, “Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.” We are going to come back to that and make comment on it in a moment.

In verse 3, we saw the great red dragon. Verse 9 defines the great dragon as the devil and Satan. We find him described as a dragon with seven

heads and ten horns, which is symbolic of the beast system and symbolizes his kingdom.

In verses 4 and 9, the reference of his being cast to earth and his angels with him pulling a third part of the stars (stars were used to symbolize angels) has led us to understand that very likely Satan pulled one-third of the angels when he rebelled and was cast down.

Verses 7-9 gives us a glimpse of that, “And war broke out in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

Verse 10, “Then I heard a loud voice saying in heaven, ‘Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.’”

Verses 12-14, “‘Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.’ Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.” Here we find something different.

Coming back to verses 5-6, we find the woman fleeing after the Messiah is caught up to heaven. That was a type of what will occur at the end (vv. 12-14). In the description that we have in verse 6, the woman, or the Church, is taking the initiative and fleeing into a wilderness area, which is basically an area that is sparsely inhabited, and remains there for this period of 1,260 days, as it is described.

“Now when the dragon saw that he had been cast to the earth.” There was war in heaven a long time ago and Satan was cast out (Isaiah 14; Ezekiel 28). But here in Revelation 12, we are reading of another war when Satan is cast down. This time he has great wrath because he knows that he has but a short time. The Tribulation is Satan's wrath. It is prompted by his being cast back down. He comes down and he has great wrath because he knows that it's almost over. In rage and frustration, he lashes out at the people of God.

The difference is: in verse 6 the Church *flees* and in verse 14 the Church is *taken*.

What the Church went through in the Middle Ages was a type of what it will be going through at the time of the Great Tribulation in the end time.

In 325 A.D. at the Council of Nicaea, it was established that from that time on, those who continued to keep the Sabbath and the Holy Days, contrary to the customs and practices by those who called themselves Christians in Rome, were now to be persecuted by the power of the government. The Roman emperor Constantine devised, in collaboration with the bishop of Rome, a standard brand of Christianity among all of the groups that called themselves Christian and enforced a uniformity and unity.

Unity is a wonderful thing, but first and foremost, unity has to be with God and has to be centered around God. Unity for unity's sake—if you're unified with the devil, you're not in good shape. That's not the kind of unity that God wants. *We are going to find that the world is going to enforce unity; it's going to be called "the mark of the beast."* Unity, as God looks on it, is unity that originates with God and with the Spirit of God. There's a unity of the Spirit of God.

The unity that Constantine enforced was a unity that was imposed by the iron power of the state. In 325 A.D., pressure on the Church was brought to bear from the government—primarily to those existing in the areas of Asia Minor. It forced the people who refused to compromise with the law of God to liquidate what they could liquidate and, in some cases, just walk off and leave it and get out of there. They went to the area of the mountains of Armenia. Portions of them went up into some of the Balkan mountain area; some branched out into the Alpine Mountain region. Some went up into the Transcarpathian Mountain areas of Central Europe.

In recent months, we have come in contact with remnants of Sabbath keepers who are there. These were areas that God's people fled to—areas that were sort of on the edge of civilization—mountainous, wilderness regions.

In ancient times when transportation and communication was pretty skimpy, if you were in a remote area, the power of the state didn't really come in where you were. It's sort of like some of the old hillbillies back during the last century and certainly the early part of this century. The revenue men simply didn't get that far back into the hills because it was remote and transportation was difficult. There are areas of this state that it has not been that many years ago

that outsiders just didn't venture in. They didn't have much way to get in and couldn't find their way around. It was sort of remote and cut off.

That's the way these areas were. God's people simply disappeared into some of those remote areas that were so far off the beaten path that it wasn't worth the trouble and effort of the civil government to try to penetrate that far back. Now with modern communication and transportation, it's sort of hard to lose yourself.

That was not the case at this time. God's people simply fled and moved into those areas. We pick up bits and pieces of them through the medieval period. They remained in those areas that were the border areas of the Holy Roman Empire, the Byzantine Empire and the other empires. This was sort of the border area. What it amounted to was that they were left alone for the most part.

If you want to run an exact 1,260-year period (v. 6), using a day for a year, you could run it from 325 A.D., when the Council of Nicaea and the Roman emperor Constantine imposed a death penalty for any Christian who continued to Judaize, as the decree stated it. By "Judaize," he meant keeping and observing the days the Jews kept—the Festivals, the Sabbath.

If you come down 1,260 years, it brings you to 1585 A.D. That was the year in which England gave religious liberty. Full religious liberty and toleration was not given, but that was the last recorded imprisonment for Sabbath keepers. There was no more imprisonment. Sabbath keeping and observance was not reckoned as a criminal offense. It was decriminalized in England in 1585 A.D., and it was in that year that the first congregation began to emerge in the "light of day" there in England.

There are records of early Sabbath-keeping congregations that date back at that point—the Millyard Church in England, a Sabbatarian Church from whence later Stephen Mumford (less than 100 years later), in the 1660s, came from England to Rhode Island and founded the first Sabbath Church in the new world, from whence the Church has spread through Rhode Island, into New Jersey, down into the area of West Virginia and from there, in the middle 1800s, on into the Northwest. It is this group with which Mr. Herbert Armstrong came into contact.

It was at that point, 1,260 years later (1585), that God's Church finally was able to emerge from hiding. For the first time in 1,260 years, God's people were able to emerge and at least be able to function openly in society.

That period of persecution, martyrdom, all the atrocities of the medieval period, the Inquisitions

and the attempts to destroy any deviation was merely a type. What the Holy Roman Empire did during that time was a type of what the final resurrection of the Holy Roman Empire will do in the end.

Verse 14, we are told the Church is taken into her place to be protected and to be nourished.

Verse 17, “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

When you compare it, we have a distinction. Revelation 3, the Church in Philadelphia, that sixth era or sixth stage in the history of the Church has the promise given to it.

Revelation 3:10, “Because you have kept My command to persevere [because they faithfully held on to and kept the command to persevere], I also will keep you from the hour of trial [or the hour of tribulation] which shall come upon the whole world, to test those who dwell on the earth.”

Verse 16, the Laodiceans are told, “...because you are lukewarm [complacent], and neither cold nor hot, I will spew you out of My mouth.”

Verse 19, because Christ loves them, He is going to allow them to be chastened so they can be awakened.

Revelation 12:17, you find that Satan is going to make war with the remnant—those who are left behind. We find that distinction.

We see the reference to a place of protection or a place of safety, as we have termed it. The specific words “place of safety” are not used here, but the word “place” is used. What is the purpose of the “place”? It’s a place to be safe from the dragon, so we call it “the place of safety.” I don’t see where that represents a problem. It simply is descriptive of a place where God will protect His people from the atrocities of the Tribulation.

Revelation 13:1-3, “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power, his throne, and great authority. I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

Ultimately, they were worshiping the dragon, which was the source of power. They worshiped the beast by admiring the beast.

Verse 4, “So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, ‘Who is like the beast? Who is able to make war with him?’” They adored and worshiped the beast. The beast had this veneration. They stood in awe of the beast. They were deeply impressed with its system.

Verse 5, “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.”

Verses 7-8, “And it was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue and nation. And all who dwell on the earth will worship him,” Everybody will be directed toward worshiping it.

At this point, let’s stop and I will direct your attention to the chart that you have.

If you look at the top, you will notice that we have several things lined up. We have Daniel 2, Daniel 7, Daniel 8, Revelation 13, Revelation 17, with an explanation of the symbols and events fulfilled in history.

Look at the chart. Remember, Daniel 2 uses the analogy of the great image that Nebuchadnezzar saw. He saw the head of gold, the shoulders of silver, the thighs of brass, the legs of iron, the feet of iron and potter’s clay with the ten toes that are smashed by Christ at His return (vv. 32-35).

Daniel 2:44, when you go down through the progression, we are told, “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed;” That is defined.

Verses 37-38, Daniel told Nebuchadnezzar, “You, O king, are a king of king.... –you are this head of gold.”

Verses 39-40, “But after you shall arise another kingdom inferior to yours [which was the Medes and the Persians]; then another, a third kingdom of bronze [which was Alexander the Great, which swallowed up the Persian Empire], And the fourth kingdom shall be as strong as iron [that was the Roman Empire that swallowed up Alexander’s empire],”

Verses 41-43, it continued all the way down. The final end-time culmination of the Roman Empire is in the final ten toes, which are described as iron and potter’s clay.

Daniel 7:3-7, Daniel sees four creatures that are compared to a lion, a bear, a leopard and a great fourth beast that has ten horns. When we go through the sequence that’s given in Daniel 2 and Daniel 7, we find by comparing the two visions that Daniel defines the head of gold (the Babylonian Empire) in Daniel 2 equated with the

lion in Daniel 7. The second kingdom, the kingdom of silver in chapter 2, is the bear of chapter 7, which symbolized the Medes and the Persians. The third kingdom of bronze in chapter 2 corresponds to the four-headed leopard, which symbolized the empire of Alexander the Great because after his death, it split into four sections. Then, finally, the fourth beast in chapter 2:33 is represented as two legs of iron and, in chapter 7, as a creature possessing great iron teeth. This fourth creature that had the ten horns was the Roman Empire. This chart lines it up. You can see how it lines it up coming down.

Revelation 13 and Daniel 7 correlate very much. They looked at it from different perspectives. Daniel looked at it at the time when only one creature had emerged. The Babylonian Empire was on the scene, to be followed in Daniel's lifetime by the Persians.

Daniel saw four creatures: the lion, the bear, the four-headed leopard and the fourth great creature. John, in Revelation 13:1, saw it as one creature that had characteristics of a lion, a bear, a leopard and had seven heads. Well, how many heads were in Daniel's vision? The lion had a head, the bear had a head, the leopard had four and then the fourth creature had one—that makes seven heads. The fourth creature of Daniel's vision had the ten horns.

You find that Daniel looked at it as four different, distinct creatures that were emerging. John saw one big system that had the characteristics of these four that Daniel had seen. It was simply the same thing viewed in a little different way. You still had the same creatures described. You had the same number of heads and the same number of horns. The seventh head (the fourth creature) had ten horns. The ten horns were the ten successive stages of the old Roman Empire that continued down through history.

I am not going to totally cover the chart this evening because we are going to cover some more when we get to Revelation 17. We are going to realize that when John describes it in Revelation 13, he is describing the beast as he viewed it in his day and continuing to the future.

Verse 3, the Babylonian-Roman system had not yet received its deadly wound. The beast received a deadly wound in 476 A.D. The Roman Empire fell. The last Roman emperor, Romulus Augustus, was forced to abdicate and the Roman Empire fell. The date that is often used as the closing date of ancient history is 476 A.D. The fall of Rome was the end of ancient history and the beginning of the Medieval World. Just like 1492 A.D. is considered the end

of the medieval period and the beginning of the modern world.

We are told that the beast received a deadly wound.

Verse 5, then the deadly wound was healed and it was given power to continue 42 months. The deadly wound was healed in 554 A.D. There occurred what was called the Imperial Restoration. You can see it on the chart. The Imperial Restoration occurred in 554 A.D. Justinian, the ruler from Byzantine (the Eastern Empire), at the behest of the pope, came in and cleared out the other occupying groups. The Roman Empire was restored in the West. The restoration of the Roman Empire was called in history "The Imperial Restoration."

There were successive periods down through history. There were successive crownings. You had the Imperial Restoration by Justinian, beginning in 554 A.D. The Roman Empire continued down. The pope crowned Charlemagne on Christmas day in 800 A.D. as the restored Roman emperor. There was the crowning of Otto, the German king, in 962 A.D. Continuing down, there was the Habsburg ("Hapsburg" in English) Dynasty and then the crowning of Napoleon in 1804. When Napoleon was defeated in 1814, that ended the 42 months or 1,260 years of unbroken continuation of the Roman imperium—the Roman Empire.

When Napoleon was defeated in 1814, that succession had a stop. The deadly wound was healed and power was given to continue 42 months. This is described right here on the chart. If you look toward the bottom, the line that goes across, you can see the deadly wound and the quotation that is given. We will compare some of that with Revelation 17 at the next Bible study.

Let's notice some other things. We find that this blasphemous system had the name of blasphemy stamped on it. Throughout its history from the time that it was restored under Justinian (The Imperial Restoration), it was known as the Holy Roman Empire, as opposed to simply the Roman Empire. It was the Holy Roman Empire, or as it was called later in the Medieval period, the Holy Roman Empire of the German nation. That was, in effect, a blasphemous title because "holy and reverend" is the name of God (KJV, Psalm 111:9); to attach God's name to that Babylonish system is blasphemous. There is nothing holy about it.

Revelation 13:11, we find another beast described, "Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon." It outwardly looked like a lamb. It had two horns. A horn is

symbolic of governmental authority. It was like a lamb, yet, it spoke as a dragon.

Verse 12, “And he exercises all the authority of the first beast [the old Roman Empire] in his presence, and causes the earth and those who dwell in it to worship [To worship is to give loyalty, allegiance and devotion.] the first beast [the Roman system], whose deadly wound was healed.”

The second beast is the papacy. The Catholic Church is described here. “The two horns”—it had civil power and ecclesiastical power; the Catholic Church is both church and state. Vatican City is a state. It has diplomatic relations with many nations. They are on the verge of establishing diplomatic relations with Israel right now. They have established diplomatic relations with Russia. They exchange ambassadors. It is the only church that is a state. The pope has the position of head of state and Vatican City is sovereign territory.

Technically, Vatican City is not a part of Italy. It is located in Italy, but the Italian law doesn't have predominance there. It is a sovereign territory, a sovereign state. At one time during the Middle Ages, they ruled as a temporal power. They ruled a larger section. The papal state was the whole middle section of Italy. Now, all that's left is Vatican City. It has both temporal power and ecclesiastical power, so it is symbolized by two horns. It outwardly resembles a lamb—like Jesus Christ. It has the outward guise of that. Yet, in reality, it is not Christ's system but Satan's system. It exercised the power of the old Roman Empire.

“And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.” Once the deadly wound was healed, the Roman Empire came back as the Holy Roman Empire. The Catholic Church insisted that everybody give loyalty, devotion and allegiance to the Holy Roman Empire.

Next Bible study I am going to bring some history books—secular history books that came out of the college—outlined series on medieval and ancient history. I want to read some quotes out of the one that deals with the Roman Empire and the Catholic Church during the Middle Ages.

Verses 13-14, here we find, “He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the

earth to make an image to the beast who was wounded by the sword and lived.” –Lying miracles that deceive people.

An image is something that bears an outward resemblance. What we have here, in terms of an image of the beast, is a system that is set up. The papacy and the establishment there really was, in that sense, an image. It was a reflection. Here was a church government that was organized on exactly the same pattern as the old Roman Empire.

I'll read some quotes. It describes that, “during the age of Constantine, the Roman Empire was divided into dioceses, 13 in number, made up of numerous provinces over which bishops with the title of metropolitans or primates presided.” The point is that they used the Roman Empire as its model. It used the structure of the Roman Empire and, in that sense, it was a religious model of the secular realm.

Verse 15, they insisted, “...as many as would not worship the image of the beast to be killed.” This man-made church governmental structure of the Roman Catholic Church insisted that those who would not give their loyalty and devotion to the image of the beast should be killed. During the Middle Ages, if you would not conform to that system and give your loyalty, allegiance and devotion to the religious and civil system, you were in danger of being killed. That ultimately is going to happen again. What occurred then was a type of what is going to occur again in the Great Tribulation.

Verses 16-18, “And he causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.” Let's notice several things relating to this.

Let's first note the mark of the beast. A “mark” is a “sign or an insignia that is *forced*.” It is like a brand. We are told that it is a mark on the hand and the forehead.

Deuteronomy 6:8, God's people are told God's law is to be what? “You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.” *The law of God is a “sign” for God's people.*

Exodus 31:13, “Speak also to the children of Israel, saying: “Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.”” God's

law is a sign that is to be carried on the hands and between the eyes—in other words, the forehead of God’s people. Your hand is the means of action. If I work, labor or do something, I do it with my hands. If I think, I do it with my mind. God’s law is to control our thought and our actions. The Sabbath is tied in to our thought and our actions. We rest and observe the Sabbath in our minds and by what we do.

Verse 17, ““It is a sign between Me and the children of Israel forever; ...”” The Sabbath is a sign between God and His people forever. It was a sign of obedience.

Here, in Revelation 13:16, we have a sign of disobedience, a mark or brand of disobedience.

Revelation 14 talks about the wrath of God.

Revelation 14:9-10, “...‘If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God,””

Colossians 3:6, notice, “Because of these things the wrath of God is coming upon the sons of disobedience...” On whom is the wrath of God poured out? It’s poured out on the children of disobedience. *The mark of the beast is a brand of disobedience to the law of God; the Sabbath is a sign of obedience to the law of God.* The wrath of God is poured out on the children of disobedience.

Revelation 14:12, “Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.” We are looking at a distinction between keeping the commandments and not keeping the commandments.

In Exodus 31, God uses the Sabbath as the sign of obedience to God. It is the commandment that is pointed out as the test commandment—the one that is used as the sign of obedience.

What is the sign of disobedience? –The breaking of the Sabbath and the observance of pagan holidays (Sunday, Christmas, Easter and all the pagan holidays) in replacement of God’s Holy Days.

Why is it called the mark of the beast? The beast was the Roman Empire. Did you know Constantine proclaimed Sunday the official day of rest throughout the Roman Empire? Do you know what it’s titled? I don’t have my copy here, but I could read it to you. Eusebius was a Catholic historian who was actually the secretary who kept the minutes at the Council of Nicaea and recorded Constantine’s decree. Constantine referred to it as “requiring all to keep the venerable day of the sun.” The sun god! The old Babylonian sun god! The old Babylonian Mystery religion! The worship of the sun god!

This was the day of the sun. It was the day that was viewed as holy to the sun god. That’s why it had his name.

You see different days were holy to different gods. If you were a particular devotee of a certain god, well, you paid special attention to this day or that day. Different ones had different things, different rituals that took place. Each day was sacred to a particular god. It connected with various things. It connected with astrology and all kinds of things. We don’t need to get into it, but Sunday was the mark of the beast because it was a day that had its origin in the old Roman-Babylonian system. It was adopted by the church and used as something that is set out as a brand of disobedience.

If you look at Christmas, Easter and the various pagan holidays, they go back to pagan antiquity, and they are tied in with the old Babylonian-Roman system. They are a part of something that was foisted off and enforced. Constantine issued the decree that made Sunday a day of worship. He closed Roman courts on Sunday and all of those things. I will try and remember to bring the book with some of the material because we will go through more on this. We are going to get into Revelation 14 next time. There are parts of it that we are going to get this time and parts of it we will pick up next time.

Here is a brand of disobedience that is going to be enforced once again. There is going to be an attempt at a unified one-world system. Unity is great if it originates with God. Unity is horrible if it originates with the devil. You’d better not be united with the devil.

Nearly the whole world is going to look at us as being sort of the odd ones out. They are going to say, ‘Everything would be great if you oddballs would conform. Then we could all be unified.’ We don’t want conformity with the devil; we want conformity with God. God is the One we want to conform to. If there’s only one person obeying God and 9,999 who aren’t, who needs to change? Who needs to get in step with Whom? It doesn’t matter how many people want to repeal the Ten Commandments. That’s not up for debate. That’s not on the ballot because God is the One who decrees it, and they stand by God’s authority.

Here we have a brand of disobedience. A brand that is symbolic of ignoring the law of God and replacing it with festivities of pagan origin.

There is also the reference to the number of the beast, 666. In earlier times, alphabets like the Greek and Hebrew alphabets had numerical value. When we were in school, most of us learned about Roman numerals. “V” is five, “X”

is ten and “L” is 50. We learned Roman numerals. Do you realize that’s the way that math was done? Can you imagine having to do all your math additions and subtraction with something like that?

It was up into the early medieval period before we had what we call our “numbers,” which were called Arabic numerals. The Arabs didn’t actually invent them, but they served to transmit them. They were adopted as a separate means of numbers.

In Greek and Hebrew in which the Bible is written, all the letters had numeral value, so every name had a number attached to it. It wasn’t numbers that you made up. You could simply figure it up in Roman numerals. Some names would have numeric value. Take, for instance, “Louis” in Roman numerals. The “L” would be 50. The “O” doesn’t have value. The “U” was a “V” in Latin; the alphabet’s the same. That would be “V,” which is five. The “I” would be one. The “S” doesn’t have a value. That would be a Roman numeral value of 56.

Names are not spelled the same way in different languages. You have to translate a name from one language into another. In French, you would spell Peter, “P-i-e-r-r-e.” In English, you would spell it “P-e-t-e-r.” In Greek, you would spell it as “P-e-t-r-o-s,” and in Hebrew, you would spell it “C-e-p-h-a-s.” There’s different ways of spelling it out in a different language.

If you take the name “Romulus,” translate it into Hebrew and spell it out in Hebrew script, it adds up to 666. That’s the numeric value. If you translate it into Greek and spell it out in the Greek letters, it adds up to 666. It’s the only word, that I am aware of, that when translated into Hebrew and spelled out in Hebrew script, adds up to exactly the same numeric value as when you translate it into Greek and add it up in Greek script.

Romulus was, of course, the founder of the Roman Empire—the Roman system. The name Rome and Roman derives from him. In effect, that name is labeled here. Now, many things tie in with the Roman system that in Greek, Hebrew or Latin will add up to that. But the two biblical languages are normally where you would expect it, not in some man-devised thing. You could spell out anybody’s name, invent your own number value and make it add up. If I had time, I would show you several little tricks you can do of adding up things. It doesn’t prove anything, but when you go back to where you would actually expect to find this, you would expect that the languages of the Bible would be the ones

that you would look to try to find this numeric value.

Nero Caesar, the emperor at the height during much of the New Testament period and the height of persecution during the New Testament period, his name in Hebrew adds up to 666.

There are various names associated with the Roman Empire and the Roman Government that add up to 666. There were signs all over Italy during the time of and previous to World War II that said, “Viva el duce.” These were signs of support for Mussolini. If you add it up to numeric value in Roman numerals, it adds up to 666. There are a lot of different things that certainly stamp this number on the Roman system. What we are looking at is the Roman Empire, the Holy Roman Empire, the Roman Catholic Church and the whole Babylonian system that is stamped through and through. We will cover more of this part next Bible study. We will cover other portions as well.

This sort of brings us toward a conclusion. There’s so much material to cover here. When we started into Revelation and said we were going to cover Revelation in seven parts, we said we would not go into such detail that we would cover everything. I think you are already seeing that covering Revelation in seven parts still means you are just skimming the surface because there’s so much detail. Some books in the Bible are written where there is so much detail packed in, if you are going to get anything out of it, it takes a little more time.

You have this chart. I will have some other material for you next Bible study that will supplement this and hopefully the two together will be helpful. When we get into Revelation 17, we will cover some of the material that we did not have a chance to cover this evening, in terms of the beast power and its resurrections. These are things that are very applicable for us because they help us understand where we stand in the context of what God is doing.

As we look at the world scene, God wants us to understand where we stand. One of the purposes of prophecy is to understand where we stand in the scope of world affairs and world events. God doesn’t spell out every detail where we can pinpoint the day and the month and the year. That’s not the point, but God does want us to discern the times. So, hopefully, some of the material we are going through in this Bible study and some of this handout material will be helpful to you in that regard.

Next Bible study, we will cover Revelation 14—18.

Prophetic “Babylon”—The Successive Reigns of Gentile Kingdoms

| Image (Daniel 2) | 4 Beasts (Daniel 7); Ram and Goat (Daniel 8) | Beasts from Sea and Earth (Revelation 13) | Harlot Riding Scarlet Beast (Revelation 17) | Symbolic Meaning | Historical Fulfillment | |
|--|--|---|---|--|---|---|
| Head of Gold (vv. 32, 38) | Lion (7:4) | 7-Headed Beast from Sea with Lion Mouth, | | 1st Head of Beast | Neo-Babylonian (or Chaldean) Empire, 625–539BC | |
| Chest and Arms of Silver (vv. 32, 39) | Bear (7:5); 2-Horned Ram (8:3–4, 20) | Bear Feet | | 2nd Head of Beast | Medo-Persian Empire 558–330BC | |
| Belly and Thighs of Bronze (vv. 32, 39) | 4-Headed Leopard (7:6); Male Goat with Large Horn and 4 Notable Horns (8:5–8, 21–22) | and Leopard Body (v. 2) | | 3rd, 4th, 5th and 6th Heads of Beast | Hellenistic Empire of Alexander the Great and Its 4 Divisions 333–31BC | |
| 2 Legs of Iron (vv. 33, 40–43) | Beast with Iron Teeth and 10 Horns (7:7, 23–24) | 7th Head of this Beast Has 10 Horns (v. 1) | 7-Headed Scarlet Beast (v. 3) (ridden at some point by Harlot described below) | 7th Head of Beast | Roman Empire 31BC–476AD (Constantine declares “Christianity” official religion in 324AD) | |
| | | | | | Deadly Wound (v. 3) | Apparent End of Beast |
| | 1st Horn (uprooted) | 1st Horn | 3 Successive Horns (barbarian followers of Arianism destroyed on papal authori- ty—this period called the “transition age” in Philip Myers’ <i>Ancient History</i> , p. 571) | Kingdom of the Vandals 429–533AD | | |
| | 2nd Horn (uprooted) | 2nd Horn | | Heruli (under Odoacer) 476–493AD | | |
| | 3rd Horn (uprooted) | 3rd Horn | | Kingdom of the Ostrogoths 493–554AD | | |
| | Little Horn among the 10 (7:8, 20–22, 24–27) | 2-Horned Lamb-Like Beast from Earth and Image (vv. 11–18) | Royally Clad Harlot named Mystery, Babylon the Great (vv. 1–6) | False Christian Religion Ruling the Beast | Roman Catholic Church under the Pope (in the “image” of the Roman civil government) | |
| | 4th Horn | 1st of Last 7 Horns; Deadly Wound healed | Beast Continues 1,260 Years after Healing (v. 5) 554–1814AD | 1st Head of Scarlet Beast ridden by Harlot | Revivals of the Beast: The 7 last horns of Daniel 7 and Revelation 13 are the same as the 7 heads of the Scarlet Beast of Revelation 17 (5 of which are “fallen” when Napoleon is defeated in 1814—v. 10) | Imperial Restoration of the West under Justinian (554AD) |
| | 5th Horn | 2nd of Last 7 Horns | | 2nd Head ridden by Harlot | | Carolingian Empire (Charlemagne crowned in 800AD) |
| | 6th Horn | 3rd of Last 7 Horns | | 3rd Head ridden by Harlot | | Holy Roman Empire (Otto the Great crowned in 962AD) |
| | 7th Horn | 4th of Last 7 Horns | | 4th Head ridden by Harlot | | Hapsburg Dynasty (Charles V crowned in 1530AD) |
| | 8th Horn | 5th of Last 7 Horns | | 5th Head ridden by Harlot | | Napoleon’s Empire 1804–1814AD |
| | In 1814, 1,260 years after the Deadly Wound was healed in 554AD, the “Holy Roman Empire” ended with Napoleon’s crushing defeat. According to Willis West’s <i>Modern History</i> , “so closed a government that dated from Augustus Caesar” (p. 377). | | | | | |
| | 9th Horn | 6th of Last 7 Horns | 6th Head ridden by Harlot | “One IS” (Revelation 17:10)— understood by God’s Church in end time (Daniel 12:9–10) | Italy and Germany ending in the Hitler-Mussolini Axis 1870–1945AD | |
| 10 Toes on 2 Feet of Iron Mixed with Ceramic Clay (vv. 33, 42) | 10th (Final) Horn | 7th of Last 7 Horns | 7th Head ridden by Harlot (with 10 Horns); 8th System if Beast itself is 1st (v. 11) | Other Revival That Has “NOT YET COME” (Revelation 17:10) | Last Revival of the Roman Empire (10 national rulers under a single leader) | |