

# Future NEWS

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## MAN'S WORD FAILS

“In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.

“Paul declares that the records of God’s dealings with mankind in the past ‘are written for our admonition, upon whom the ends of the world are come.’ Daniel’s history is given us for our admonition. ‘The secret of the Lord is with them that fear him.’ Daniel’s God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets. The apostle Peter says: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’

“The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

“Man’s word fails. He who makes the assertions of men his dependence, may well tremble; for he will some day be as a shipwrecked vessel. God’s word is infallible, and endures forever. Christ declares, ‘Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’ God’s word will endure throughout the ceaseless ages of eternity.” *Youth Instructor*, December 1, 1903.

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## MISSION STATEMENT

**T**he ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

*Future for America* intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

# MINISTRY UPDATE

**O**ur meetings in Malaysia, England and Germany were a great blessing. The Lord unfolded great light as these meetings developed. In the next few tapes And newsletters we will begin to share this light in order that you may test it according to God's word.

Dear Jeff:

Would like your feedback on my views regarding the eighth head in Revelation 17. I see it as the head of the second beast of Revelation 13. There are eight heads in this chapter, and the American beast is the eighth. Then too, the ten kings who give their power to the beast make up the United Nations, which follows United States leadership until the sixth plague, when the people (the waters) "dry up". That is, the people turn against the "whore", to eat her flesh and burn her with fire.

On page 654, of *The Great Controversy*, we find, "When the voice of God turns the captivity His people, there is a terribler awakening of those who have lost all in the great conflict of life." Then on pages 655–656: "The people see that they have been deluded. . . . The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed."

In *The Great Controversy*, the word Armageddon does not appear, but the actual drying of the waters of the Euphrates is described on page 654: "When the voice of God turns the captivity of HJis people, there is a terrible awakening of those who have lost all in the great conflict of life."

Then on page 655, we read: "The people see that they have been deluded. They accuse one another of having led them to destruction. . . . The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed."

This is the actual drying up of the waters of the Euphrates, preparing the way for Christ and the Father—the kings from the sunrising. Christ does not do any slaying. They are slain by each other in their hatred of the leaders who had deluded them.

The slaughter will be a replay of what happened in 2 Chronicles 20:23, when the forces of Ammon, Moab and Mt. Seir (Edom) came against Judah— "every one helped to destory another." So we read in Joel 3:12: "Come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about."

If you have a different view of the eighth head, please let me know soon, as I am now completing the Chinese commentary on Revelation. In Daniel eleven I have presented your view of the king of the north. I have said that this view was first proposed by an American Seventh-day Adventist, Jeff Pippenger. Do you know of any Conference man or University professor who agrees with this view? I guess most of them will first ask, "What degree does Jeff have?"

Incidentally, let me point out that the word "awoken" is not proper English. You should say "he awoke" or "he was awakened." I refer to a tape you sent. David Lin

Let me begin with the short answers. I do know some Conference men who understand Daniel eleven as I do, but printing their names might cause them more shaking than they would want to deal with over this issue. Thank you for awakening me to my misuse of the word, "awoke".

I understand the eighth head to be Rome. Rome always comes up eighth and is of the seven.

You mention the heads of Revelation thirteen. I agree that there are eight heads, but disagree with you on who is the eighth. For me the eight heads are connected with, or part of, the leopard-like beast.

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And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having **seven heads** and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And **I saw one of his heads as it were wounded to death; and his deadly wound was healed:** and all the world wondered after the beast. Revelation 13:1-3.

John sees the leopard-like beast of the papacy in these verses. The characteristics of the beasts is designed to add to the historical information concerning the beast. I purposely say “historical information” because “prophecy is history in advance”, according to James White. Primarily prophecy must be recognized in its historical context.

John receives this vision on the “sand of the sea”. He is placed between two beasts. A beast from the sea and a beast from the earth. The “sand of the sea” represents the historical location where John is placed when he receives the vision. He is placed at a point in history where the papacy, the **sea beast** is in the past; and the United States, the **earth beast** is rising. He is placed in between them both—on the seashore.

The characteristics of the United States are identifying a progression of history. The USA begins as a lamb, but at some point in the future it “speaks as a dragon”. The leopard-like beast of the papacy is also identifying a historical progression.

The characteristics of the papal beast are identified in an order that goes backwards in history. John is standing between the papacy and the USA in terms of the progressive kingdoms of Bible prophecy. As he looks at the papal beast the first characteristic noted is “seven heads”; then “ten horns”; then “a leopard”; then the “feet of a bear”; then “the mouth of a lion”.

Standing between the papacy and the USA, John looks back into history and sees a beast whose first, or nearest characteristic, is the seven heads of Pagan Rome that existed after the three horns were plucked up. Beyond that he sees the ten horns of pagan Rome, when the three horns were still there. He then sees the leopard of Greece, followed by the bear of Medo-Persia and the lion of Babylon. John is looking back into history when he sees this beast. When he sees the USA, he is looking forward in history.

The primary focus of both these beasts is the role they each play in returning the papacy to the throne of power—the healing of the deadly wound. The USA is the power who forces the world to accept the papal beast and when the world does accept it—the deadly wound is healed. The theme of Revelation thirteen is the healing of the deadly wound, (it is where we derive the very term—the deadly wound)—and the chapter must be placed in that context. When approached from this context, John actually identifies eight heads on the first beast.

He clearly says the beast had seven heads, but he notes that one of the heads “were wounded to death”. He continues from there to state that the deadly wound was healed. The beast has a head that was dead and the same head is to be healed. The context of the passage demonstrates that the eighth head is the papal head that has been healed, and that head—is one of the seven heads.

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Rome always comes up eighth and is of the seven. This is demonstrated four times in Inspiration. Consider Daniel seven.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:7-8.

Here we see ten horns, which we are told are ten kings.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. Daniel 7:24.

**Kings are kingdoms in Bible prophecy:**

Thou, O **king**, art a king of kings: for the God of heaven hath given thee a **kingdom**, power, and strength, and glory. . . , and hath made thee ruler over them all. Thou art this **head** of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. Daniel 2:37-39.

In Daniel seven, we have ten kingdoms that are reduced by three kingdoms in order for an eighth kingdom to come up. Papal Rome is this eighth kingdom. Rome always comes up eighth. Note also that these ten, and then seven kingdoms, were nations or nationalities or countries. It was the nation that we today call Italy where the eighth kingdom came from. Not only is papal Rome the eighth kingdom, but she was of the seven remaining kingdoms, for she arose in Italy. Rome always comes up eighth and is of the seven. Consider the horns of Daniel eight.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had **two horns**. . .

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had **a notable horn** between his eyes.

. . .

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up **four notable ones** toward the four winds of heaven.

And out of one of them came forth **a little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. Daniel 8:3, 5, 8, 9.

Here we see “two horns” representing the Medes and the Persians. After these two we see Alexander the Great as “a notable horn”. When Alexander dies, we see “four notable” horns grow out of his broken horn. This equals seven horns. Then we see Rome appear as “a little horn”. Rome comes up eighth and the passage emphasizes that it came out of the four.

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Prophetically the little horn of Rome in verse nine comes out of the four. I am aware that technically the little horn comes out of the four winds and not out of the four notable ones—but the four notable ones and four winds are associated together in verse eight. In prophetic analysis the eighth horn came from one of the four. The distinction between horns and winds in verse eight allows us to correctly identify that Rome descended from one of the geographical areas symbolized by the four winds, and not from a descendent of one of the Greek generals. But in the prophetic illustration that Rome always comes up eighth and is of the seven—Rome came from the four. Rome always comes up eighth and is of the seven.

The little horn in chapter eight is both phases of Rome, but in verse nine pagan Rome is being addressed. In Daniel seven we see papal Rome as the eighth kingdom which was of the seven. In chapter eight we see pagan Rome as the eighth horn which was of the seven. When we come to Revelation thirteen we see a beast with seven heads and the eighth head is implied. John saw the wounded head, not simply wounded, but also healed. So in Revelation thirteen we have seven heads followed by the eighth head of modern Rome, and once again it is of the seven. Three times we see seven horns, kings, kingdoms or heads followed by an eighth—and the eighth is always some form of Rome. And Rome is always of the seven! We then come to Revelation seventeen:

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.  
Revelation 17:10-11.

The eighth head is the papacy. It is of the seven, for the fifth king was the fifth kingdom of Bible prophecy—papal Rome. Rome always comes up eighth and is of the seven.

You identify the USA as the eighth head. I understand the USA to be the sixth head in Revelation seventeen. I base this on the kingdoms of Bible prophecy established in the book of Daniel.

“There is need of a much closer study of the word of God; especially should **Daniel and the Revelation have attention as never before in the history of our work.** We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. **Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented.** Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust.” *Testimonies to Ministers*, 112.

It is the kingdoms represented in the book of Daniel that have been pointed out by inspiration as the kingdoms to consider when we study the books of “Daniel and the Revelation”. Recently a pastor from Oregon who sends out a monthly audio sermon circulated a study on Revelation seventeen where he identifies the first kingdom of Revelation seventeen as “paganism or Satan”. This is private interpretation. There is no inspired reference to place paganism as the first kingdom of Bible prophecy. I have written him in the past about another of his errors in identifying the “glorious holy mountain” of Daniel 11:45 as literal Jerusalem. He responded by informing me he did not have time to consider my letter.

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He has taught that Satan personates Christ before the Sunday law in the USA and that a couple years ago the Sunday law would be implemented through a new calendar.

All these ideas are erroneous. I use him as an illustration of what I see in many quarters in Adventism today. There is an attitude that when it comes to prophetic interpretation, it is acceptable to arrive at any private interpretation, because prophecy is not doctrine in the same sense as the correct understanding of justification, sanctification, state of the dead, and on through the twenty-seven beliefs. Yet the warning about private interpretation is a warning about prophecy more than any other Biblical truth.

“Yet convincing as was this evidence of the certainty of the believers’ hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. ‘We have also,’ Peter declared, ‘a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’

“While exalting the ‘sure word of prophecy’ as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by ‘false teachers,’ who would privily bring in ‘damnable heresies, even denying the Lord.’ These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to ‘wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.’ ‘The latter end is worse with them,’ he declared, ‘than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.’

“Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ.

“‘There shall come in the last days scoffers,’ he wrote, ‘walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.’ But ‘when they shall say, Peace and safety; then sudden destruction cometh upon them.’ 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy’s devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times.” *Acts of the Apostles*, 534–535.

If we are to deal with Revelation seventeen then we must apply all the inspired information available. Recently, in Germany, there was a brother who from my perspective is a very good Bible student. He chooses, as many do in Adventism, to insist that the kingdom of Bible prophecy that follows the papacy is atheistic France. The men who teach this error generally have a mountain of human reasoning they use to point to France—but they lack any inspired references that France is the kingdom of Bible prophecy that follows the papacy.

The kingdoms of Bible prophecy established in the book of Daniel are first Babylon, then Medo-Persia, then Greece, then pagan Rome, then papal Rome. These kingdoms are also the kingdoms of Bible prophecy in the book of Revelation for we are told:

“Many ministers make no effort to explain Revelation. . . . The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel.** Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 8, 413.

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“The same line of prophecy is taken up” in the book of Revelation as in the book of Daniel. In Revelation twelve we see pagan Rome symbolized by the dragon. We are told there that the dragon is Satan, but in a secondary sense the dragon is pagan Rome.

“The **line of prophecy** in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 439.

Notice that Sister White references “the line of prophecy” found in Revelation twelve. In the previous quote she teaches that in the book of Revelation “the same line of prophecy” is taken up as in Daniel. The line of prophecy in Revelation twelve continues into chapter thirteen, and in complete agreement with the book of Daniel the next kingdom of Bible prophecy illustrated in chapter thirteen is papal Rome. But the book of Revelation goes further. It also introduces the next kingdom of Bible prophecy. It isn’t France! It is the United States of America.

This is not a private interpretation. This is using the Bible along with inspired commentary from the Spirit of Prophecy to rightly divide the word of truth. Revelation 13:12, leaves no room for doubt on this subject:

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.

Everyone agrees this verse is speaking about the USA, but some who hold to their private interpretations refuse to see, that this verse identifies *which* beast of Bible prophecy comes “before” the USA. The beast that comes before the USA is the fifth kingdom of Bible prophecy—the papacy. A “beast” in Bible prophecy is a kingdom:

These great beasts, which are four, are four kings, which shall arise out of the earth. Daniel 7:17.

We have earlier demonstrated a king is a kingdom, so the beast before the USA, is the kingdom before the USA—the leopard-like beast—the papacy! Which means that the kingdom of Bible prophecy that comes after the papacy must logically be the USA. This means the USA is the sixth kingdom of Bible prophecy, and it is established in the Bible and Spirit of Prophecy—not by using history to interpret prophecy. Prophecy should be interpreted by inspiration, and then—history should be brought to prophecy.

Revelation thirteen also identifies the seventh kingdom of Bible prophecy which follows the USA. This kingdom is symbolized by the “image of the beast”. Let me explain.

There is only one definition of the image of the beast. Yes, there are many private interpretations of the “image of the beast” in Adventism today, but there is only one that has been defined by inspiration. (Notice the distinction between the “mark” and “image”.)

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.



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“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

The definition of the image of the beast is when the religious power controls the state. Simply put, it is the combination of church and state, with the church as the ruling power. The definition requires at least two parts: a church and a state. To have the image of the beast requires both entities, and to fully meet the definition, the state needs to be controlled by the religious power. That is the image of the beast. The image of the beast develops over a period of time in the United States. It doesn’t just happen overnight. Apostate Christianity gains control of the government of the United States over a period of time. There are many steps along the way.

“Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth’s history that will fulfill the predictions of prophecy for these last days.” *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

The image of the beast develops over a period of time, but it is fully developed at the Sunday law in the United States:

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast;** hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.” *The Great Controversy*, 448–449.

“In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast”. The image is formed at the “enforcement of the worship of the papacy—of the beast”. This “enforcement” is the Sunday law. The enforcement of the Sunday law in the USA is identified in Revelation 13:11:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The USA “speaks as a dragon” when it passes the national Sunday law, which is an action of legislative and judicial authorities.

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

At the Sunday law in the USA the mark of the beast is enforced **and** the image of the beast is fully formed. The mark of Rome’s authority is Sunday worship, but the image of the beast is the structure used by Rome to implement her authority. That structure is the combination of church and state—with the church ruling over the state. So, how many images of the beast are there in Revelation thirteen? There are two!!!

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After the USA speaks as a dragon in verse eleven she begins to command the whole world to submit to her authority. In verse fourteen she commands the entire world to “make an image to the beast”:

And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; **saying to them that dwell on the earth, that they should make an image to the beast**, which had the wound by a sword, and did live.

This is the second image to the beast in Revelation thirteen. The first is implied, but definitely there, when the USA speaks as a dragon in verse eleven. The second is the image of the beast that the USA commands the entire world to establish. There is only one inspired definition of the image of the beast! It is the combination of church and state, with the state in submission to the church. By definition, when the USA commands the world to establish an image to the beast—it must consist of a church and a state. But this state government must encompass the entire world, for the USA is here “saying to them that dwell on the earth”. This is no longer the confines of the USA, this is the entire world. By definition then, this is a one-world government that is controlled by a church. If you doubt that this is a one-world government, then consider the very next verse:

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 USA brings this world image of the beast to life and causes it to “speak”. “Speaking” in prophecy “is the action of its legislative and judicial authorities”. The world image of the beast “speaks”—which means it must have legislative and judicial bodies. The seventh kingdom of Bible prophecy is a one-world government that is controlled by a religious power, that is forced upon the world by the sixth kingdom of Bible prophecy—the USA! That seventh kingdom is the United Nations.

The same line of prophecy that is established in the book of Daniel is taken up in the Revelation. The kingdoms of Bible prophecy in Daniel begin in 605 BC with Babylon. It continues until Medo-Persia sweeps Babylon away in 538 BC. Medo-Persia continues until they are conquered by Greece in 331 BC.

The fourth kingdom of Bible prophecy begins its march for world dominion in 168 BC, but only rules supreme from the battle of Actium in 31 BC, until the capital of pagan Rome is moved from the city of Rome unto Constantinople in 330 AD. This is in fulfillment of the time prophecy identifying how long pagan Rome to rule the world found in Daniel 11:24.

In 330 AD pagan Rome gave its seat to papal Rome.

In 496 AD Clovis, king of France, became the first pagan king of the former empire of pagan Rome to unite his throne and dedicate his army to the papacy, thus giving power to the papacy.

In 533 AD Justinian gave the authority to papal Rome by identifying the Roman church as the “head of all churches” and the “corrector of heretics”.

But pagan Rome continued until the last emperor surrendered his throne to the Ottoman Empire in 1449 AD. All these dates are the subject of the prophecies of pagan Rome as found in Revelation 13:2 and 9:15.

The point being that although Babylon, Medo-Persia and Greece have distinct periods in which they ruled the world, pagan and papal Rome do not.

Pagan Rome goes from 168 until 1449. Papal Rome had began in the time of Paul, for he spoke of the “mystery of iniquity” already working. Bible prophecy identifies thirty years of preparation before the papacy took control of the world. That preparation began in 508 AD. When accomplished the papacy, the fifth kingdom, began its time to rule supreme from 538 until 1798.

The book of Revelation takes up this same line of prophecy. Revelation twelve begins the line with pagan Rome. The same line continues in chapter thirteen with papal Rome following pagan Rome. But Revelation thirteen takes the line of prophecy further. It identifies the sixth kingdom of Bible prophecy as the USA and then it identifies a world image of the beast as the seventh kingdom of Bible prophecy! This line of prophecy is the very same line that is identified in Revelation seventeen verses ten and eleven:

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.

Five kings or kingdoms have fallen, one is (the sixth), and the other (the seventh) is not yet come. And the beast is the eighth. Revelation seventeen is very careful with this description. Before we arrive at these verses we have been informed that John had been carried to a certain point in history. If you correctly identify where John is at in history, the riddle is virtually foolproof.

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.

John is taken to the wilderness at the very beginning of this vision. Where is the wilderness? Revelation 12:6, 14:

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The wilderness is the 1260 years of papal rule. When John is carried to the wilderness he is carried to a certain point in history. Both verses are identifying the history of the 1260 years of papal rule. Yes, there is a truth connected with the actual wilderness where God’s church was preserved, but the protection that takes place in the wilderness—takes place during the history we call the Dark Ages.

John was carried forward into history, not into geography. He was carried to the historical aspect of the wilderness, for he was going to be shown the papacy during the Dark Ages. John received this vision about 100 AD. In order for John to see the papacy during the Dark Ages he needed to be carried forward in history.

But not only was he carried to the Dark Ages, he was carried to the point in history where the papacy had already persecuted God’s people, for when he saw the woman, she was already “drunk” with the blood of the saints.

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

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John sees the papacy in the Dark Ages after the persecution had taken place—for she was already drunk. The persecution ended about twenty-five years before 1798.

“**The persecution of the church did not continue throughout the entire period of the 1260 years.** God in mercy to His people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said: ‘Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.” *The Great Controversy*, 266–267.

We therefore find John at the very end of the 1260 years of papal rule when he receives the riddle of verses ten and eleven. In 1798 the five that had fallen were Babylon, Medo-Persia, Greece, pagan Rome, and papal Rome. The one that “is” during that time period was the United States. The United States began in 1776, several years prior to the history where the vision is set forth. Recognizing the USA as the “one” that “is”—is simply identifying the USA as the sixth kingdom of Bible prophecy, in agreement with the sequence of kingdoms identified in Revelation thirteen. It is also in agreement with several other statements of inspiration:

#### THE NEXT TO COME ON THE STAGE

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were **the next to come on the stage** and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.” *Spalding and Magan*, 1.

#### A NEW POWER

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a **new power** coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” *Signs of the Times*, February 8, 1910.

#### ONE NATION, AND ONLY ONE

“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.**” *The Great Controversy*, 440.

The one that “is” in 1798 is the USA, the sixth kingdom of Bible prophecy. It’s not France. The ten horns are the seventh kingdom of Bible prophecy, but they are not the former nation of Europe, for the seventh kingdom had not yet come when John received this vision. These ten kings are yet future to 1798, whereas the ten kings of pagan Rome had already been in history. Verse twelve states:

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 ten horns have received no kingdom as yet. The ten horns of pagan Rome had already received their kingdoms before 1798. But more significant is that these ten horns receive only one kingdom—not ten kingdoms. The kingdom they receive is singular, not plural. Even more significant is that they are empowered as kings with the beast and the beast is the eighth king!

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

Rome always comes up eighth and is of the seven. The beast is Rome. The ten kings are empowered with Rome. In fact we are further told the ten kings give their kingdom, the seventh kingdom—unto the beast.

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 fulfil his will, and to agree, and **give their kingdom unto the beast**, until the words of God shall be fulfilled. Revelation 17:16, 17.

The ten horns give their kingdom unto the beast of Rome and rule with her for “one hour”, or as verse ten states, “a short space”. The seventh and eighth kingdom of Bible prophecy exist at the very same time. Two kingdoms that agree to rule together. This joint rulership is the “fornication” that is identified in the opening verses of the chapter:

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. Revelation 17:1,2.

“Fornication” is an unlawful relationship. In Bible prophecy “fornication” is the combination of church and state. The whore in chapter seventeen is the Roman church. The kings are the state.

“The woman [Babylon] of Revelation 17 is described as [Revelation 17:4–6, 18 quoted.]. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.” *The Great Controversy*, 382.

This is the same kingdom that is forced upon the world by the United States in chapter thirteen. It is the “image of the beast” that the whole world is forced to establish and worship. Remember, the definition of the image of the beast demands both a church and a state—with the church in charge.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.** This union is cemented by the great apostate.” *Testimonies*, volume 7, 182.

The ten kings are the state which exercise the authority of a world legislative and judicial body.

“**Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are **represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers*, 38.

The papacy is the beast and the ten kings are the dragon. The ten kings are the United Nations. But where is the United States, the sixth kingdom of Bible prophecy? Based upon Revelation thirteen, the United States is using its power to force the world to accept the new world order.

Revelation thirteen and seventeen both set forth the sequence of Bible prophecy as—the sixth kingdom, the USA; the seventh kingdom, the United Nations; and the eighth kingdom, the papacy.

### **REVELATION THIRTEEN**

The lamb-like beast is the USA. The church in the world image of the beast is the papacy. It is “the head” whose wound is healed. It is the “head” that is in control of the three-fold confederacy. The state in the world image of the beast is the United Nations. It is the government that “speaks”.

In Revelation 13:2, we are informed that “the dragon gave him his power, and his seat, and great authority”. This phrase is teaching that pagan Rome gave three things to the papal Rome. These three items typify the makeup of the new world order.

The “power” was the military strength of pagan Rome that was exercised to place the papacy upon the throne of the earth. Three horns had to be removed. The USA supplies the power for the modern papacy, for Revelation 13:12 states that the USA “exerciseth all the power of the first beast before him”. The power of pagan Rome was the same power that the USA exercises—military power.

The “authority” of pagan Rome was given to the papacy in 533, when Justinian gave the papacy the authority to correct heretics. The authority to correct heretics will be exercised by the United Nations, for we are told in Revelation 13:15, that when the world image of the beast is brought to life—it will “speak”. Speaking: is the action of legislative and judicial “authorities”.

The “seat” was given to papal Rome by pagan Rome when the capital was moved from the city of Rome to Constantinople in 330. A “seat” in Bible prophecy is identifying where a power rules from. It identifies who is directing the “power” and “authority”. The final manifestation of papal power places the papacy once again as the head over both the authority and power.

The USA exercises its power “in sight of the beast”—meaning under the direction of the beast. And in the world image to the beast, the combination of church and state, the combination of the papacy and the United Nations—it is the church that controls the state.

Revelation seventeen confirms these three powers as the final three kingdoms of Bible prophecy. Because they are set forth sequentially there as six, seven and eight, we find it hard to recognize a three-fold kingdom. But prophecy must be compared “line upon line, here a little and there a little”. One of the first keys to recognize this sequence of kingdoms as the three-fold union is in the first verse of Revelation seventeen, for it was “one of the seven angels which had the seven vials, and talked with” John about the vision. This angel ties Revelation seventeen together with Revelation sixteen.

### **REVELATION SIXTEEN**

Revelation sixteen describes the three powers that lead the world to Armageddon as the beast, dragon and false prophet.

And I saw three unclean spirits like frogs come out of the mouth of the **dragon**, and out of the mouth of the **beast**, and out of the mouth of the **false prophet**. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:13, 14, 16.

Sister White identifies the three-fold confederacy of the beast, dragon and false prophet as the identical unification that takes place when the ten kings of Revelation seventeen are of one mind and give their power and strength unto the beast!

“John in the Revelation writes of the unity of those living on the earth to make void the law of God. ‘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’ (Revelation 17:13, 14). ‘And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet’ (chapter 16:13).” *Selected Messages*, book 3, 423.

The unification that takes place when the ten kings are of “one mind” is the three-fold union of the dragon, beast and false prophet! In another place Sister White touches upon this same passage in Revelation seventeen:

“Revelation 17:13–14 quoted. ‘These have one mind.’ There will be **a universal bond of union**, one great harmony, **a confederacy of Satan’s forces**. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah.**” *The Seventh-day Adventist Bible Commentary*, 983.

Inspiration is teaching us that the three-fold union of the beast, dragon and false prophet that leads the world to Armageddon is the identical union that takes place between “all the corrupt powers that have apostatized from” God. She says that the term concerning the ten kings having “one mind” is identifying a “universal bond of union” and “a confederacy of Satan’s forces”.

The last three kingdoms of Bible prophecy are the USA, the United Nations and the papacy. The process in which they come together into a three-fold confederacy has been carefully outlined in the prophetic word. But not only is the sequence identified, but also the roles of each of the three powers is identified. The sequence is not identifying three separate kingdoms that rise and fall at the end of time. It is identifying the step by step process that brings together the final kingdom to oppose God and His people—and that final kingdom is the three-fold confederacy of the beast, dragon and false prophet.

The sixth kingdom, the USA will force the world to accept the seventh kingdom, the United Nations. But the seventh kingdom, the United Nations gives their kingdom unto the eighth kingdom, the papacy. This is the sequence. But the sequence does not destroy other lines of prophetic truth. Other lines of prophetic truth teach that the final kingdom is three-fold. So the sequence is accurate, but it is only describing the process that brings together the final three powers that will oppose God and lead the world to Armageddon.

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold 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*, volume 5, 451.

“The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” *The Great Controversy*, 588.

The last earthly kingdom of Bible prophecy to oppose God and His people is three-fold in nature. It is illustrated in Revelation thirteen, sixteen and seventeen. It was typified by pagan Rome giving papal Rome its power, seat and authority. This understanding is part of the present truth message for the world today, for we are now at a point in history when all three of these prophetic players are fulfilling their individual roles in bringing together this final three-fold confederacy. This understanding is “present truth”. The present truth message for God’s people today is summarized prophetically in the Elijah message.

### **THE ELIJAH MESSAGE**

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Malachi 4:5.

The “great and dreadful day of the Lord” is the time period that is just about to unfold as men and nations fill their cups of iniquity. It is the time period that begins with the little time of trouble, to be followed by the great time of trouble and the return of Christ. Elijah is to appear before this time.

Elijah symbolizes God’s people at this very time period of earth’s history. And we find Elijah’s symbolized in two places in God’s word. First in the history of Elijah, and then in the history of John the Baptist—for Jesus clearly taught the John the Baptist was a type of Elijah.

This is he, [John the Baptist] of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Luke 7:27.

The history of both Elijah and John the Baptist portray the same scenario as Revelation thirteen, sixteen and seventeen. They both were opposed by a three-fold power. Elijah dealt with Ahab, the symbol of the state; Jezebel, the symbol of the impure church; and the priests of Baal, the symbol of the power that deceives. John the Baptist dealt with Herod, the symbol of the state; Herodias, the symbol of the impure church; and Salome, the symbol of the power that deceives.

In agreement with the definition of the “image of the beast” in both stories the symbol of the impure church is controlling the weak king. In both stories the impure church is directing the power that deceives. In both stories the impure church is seeking to persecute God’s people, symbolized by Elijah and John. In both stories we see the king deceived by the impure church.

The combined message of Elijah and John symbolize a warning message that identifies the troubles in the land as being brought about by the unholy relationship between church and state. This is the message of the third angel.



There is more important parallels in the testimony of Elijah, but suffice it to say that in the testimony of Elijah, there is a three-fold enemy against God and His people. Revelation seventeen is describing not only the sequence of the kingdoms of Bible prophecy, but also the process on how the final kingdom is established.

Bible prophecy is now crying out to God's people. It is teaching them that we are now at the time period when the prophecies of the book of Revelation have become "present truth". At this time period we find a multitude of private interpretations on different passages of prophecy, but worse perhaps, we find the attitude that "any idea about prophecy is acceptable". There are men that I know, who stylize themselves as "the defenders of the orthodoxy of Adventism", who are among many who attach themselves to private interpretations of prophecy and act as if it is inconsequential whether they are right or wrong. They teach as many do, that the ten heads of Revelation seventeen are the former ten horns of pagan Rome. They further teach that the ten horns are now represented by the European Common Market. How many countries are there in the EU? Many more than ten. But you might say, "This particular error about Revelation seventeen has been around for many decades. It has been and is still held by men that are respected."

#### **WE DO NOT WISH TO BE DISTURBED**

"The whole matter centers here. Obedience means eternal life; disobedience means eternal death. **Error never becomes truth, though it may be hoary with age.** Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a 'Thus saith Satan' in the place of a 'Thus saith the Lord'?"

"When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be awarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God.

"Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,—teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, 'Art thou he that troubleth Israel?'" *Review and Herald*, August 9, 1898.

Revelation seventeen teaches that the ten kings were yet future to the history where John received the vision. The ten kings arrive in history after 1798. The ten horns of pagan Rome came well before 1798. Sister White teaches that these ten kings represent a "universal bond of union". Universal means: worldwide, not simply Europe. The ten kings of pagan Rome had ten distinct kingdoms, but the ten kings in Revelation seventeen have received "no kingdom" as yet. They receive one kingdom—not ten kingdoms.

Isn't it time to reject private interpretations and seek to understand God's prophetic word based upon inspiration? The prophetic errors in Adventism are bad enough, but the attitude perpetuated by men conveying the idea that, "It is acceptable to hold onto personal opinions concerning prophecy" is as dangerous as the errors themselves. That attitude is teaching that prophecy is not that important. It teaches that multiple ideas on prophecy are OK. And this attitude is more strongly established, when it is conveyed by them men who style themselves as champions of orthodoxy.

The ten kings of Revelation seventeen were yet future to the history where John was placed when he received the vision. They represent the ten division of the world which the United Nations has created in order to manage the world when it takes control. The United Nations has designed and published a world map which partitions the world into ten districts. [See page 24.] The map is public record. The UN will be “universal” [world-wide] in its authority. It came into existence well after the history where John received the vision. It will give its kingdom to the papacy. This truth is also established in Daniel two.

## DANIEL TWO

Traditional Adventist understanding identifies the feet and toes of iron and clay of Nebuchadnezzar’s dream as the inability of the nations of Europe to unite. It identifies the toes as the ten kingdoms of pagan Rome. But the toes and feet take place at the end of the world, when the image is struck by the stone cut out of the mountain. The ten pagan nations of Rome were developed during the third through fifth centuries AD.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Daniel 2:44.

Sister White is clear about Nebuchadnezzar’s image:

**“We have come to a time when God’s sacred work is represented by the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

The ten toes on the image are the ten kings of Revelation seventeen. The iron and clay represent the combination of church and state. Clay in the Bible represents the church and iron represents the state. Rome was the iron kingdom and its legacy to the world was the three-part style of government. Rome’s legacy to the world is statecraft.

God is the Potter and we are the clay. Clay is identifying the church. Daniel two is in complete agreement with identifying the ten kings of Revelation seventeen as the state which comes into alliance with the papacy at the end of time. Psalm eighty-three identifies these ten toes and ten kings as well:

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together **with one consent**: they are **confederate** against thee:

The tabernacles of **Edom** [1], and the **Ishmaelites** [2]; of **Moab** [3], and the **Hagarenes** [4]; **Gebal** [5], and **Ammon** [6], and **Amalek** [7]; the **Philistines** [8] with the inhabitants of **Tyre** [9]; **Assur** [10] also is joined with them: they have holpen the children of Lot. [The children of Lot are Moab and Ammon, who are already listed,] Selah.

Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: *Which* perished at Endor: they became *as* dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession.

O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That *men* may know that thou, whose name alone *is* Jehovah, *art* the most high over all the earth. Psalm 83.

Psalm eighty-three is identifying the end of the world confederacy that has “consulted together with one consent”. “One consent” is identical to the ten kings being of “one mind”. And sure enough there are **ten nations** identified in the confederacy against God’s “hidden ones”. These ten nations are the ten toes of Daniel two, they are the ten kings of Revelation seventeen. They are Ahab unlawfully married to Jezebel. They are Herod unlawfully married to his brother’s wife. The ten toes, the ten nations, the ten kings all come together to accomplish the secret designs of the impure woman—the papacy. Those secret designs are to destroy God’s people!

“**Kings, and rulers, and governors have placed upon themselves the brand of antichrist**, and are represented as **the dragon** who goes to make war with the saints,—with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of **the choice of Barabbas** instead of Christ. God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame **in the persecution of his people**. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account.” *Review and Herald*, August 29, 1893.

These “kings, governors, and rulers” that are symbolized as “the dragon” power during the Sunday law time period will be called to account for crucifying Christ. How do they crucify Christ? By persecuting His people. This is the work of the ten kings:

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. Revelation 17:12-14.

And what do the ten nations of Psalm eighty-three do? “For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and **let us cut them off from being a nation; that the name of Israel may be no more in remembrance.**”

They do the identical work of the ten kings. They persecute God’s people. And of course this is the work carried out by Herod when he cuts John the Baptist’s head off. It is the work of Ahab as he sought to destroy Elijah. And this is the very same work of the world image to the beast, for it causes “that as many as would not worship the image of the beast should be killed.”

The dragon power is the ten kings, it is the ten toes, it is the ten nations. Ten is a number associated with the dragon power. In pagan Rome there was manifested ten horns or nations, and pagan Rome is also symbolized by the dragon.

## TWO PHASES OF ROME

In Daniel two there are two legs. This can be understood as identifying the two phases of Rome. I recognize that traditional Adventist understanding rejects this concept, but the traditional understanding is based upon the idea that the ten toes were the former nations of pagan Rome and that the iron and clay represented the inability of the nations of Europe to unite. The Spirit of Prophecy opposes that interpretation, or at least, places it as a secondary understanding. The primary understanding of the iron and clay is the combination of church and state at the end of the world. Recognizing this point of reference allows us to use the same application of prophecy assigned to the Medes and Persians in Daniel two, when dealing with Rome in Daniel two. In Daniel two the two shoulders represent two phases of one power. Therefore the two iron legs can correctly be understood as the two phases of Rome.

Daniel seven deals with two phases of Rome. The first phase of pagan Rome was different from the kingdoms before it for we are told in verse seven “it *was* **diverse** from all the beasts that *were* before it; and it had ten horns”. The second phase of Rome is identified as different than the first, for we are told there that after pagan Rome “another shall rise after them; and he shall be **diverse** from the first, and he shall subdue three kings”. The difference between pagan and papal Rome is not their religion, for their religions are identical, with the exception that papal Rome professes Christianity. The difference is the pagan Rome was an empire of statecraft and papal Rome was an empire of churchcraft.

Daniel chapter eight also identifies two phases of Rome. The correct established understanding of the “little horn” of verse nine, is that it represents both phases of Rome. This is the pioneer understanding.

Daniel eleven first identifies pagan Rome in verse fourteen. From that point on pagan Rome is under discussion until the “abomination that maketh desolate” is set up in verse thirty-one. From that verse on, it is papal Rome. Daniel seven, eight and eleven all address two phases of Rome, and to not recognize the two phases of Rome in the two legs of iron in chapter two is to miss an easy symbol.

In any case, pagan Rome represents statecraft in Bible prophecy and papal Rome represents churchcraft. When we see pagan Rome represented by the dragon in Revelation twelve, we see the dragon associated with the state. We have already considered the passage in *Testimonies to Ministers*, where we are told that “kings, governors, and rulers are represented as the dragon”. Kings, governors and rulers are politicians—representing statecraft at the end of the world. Ahab and Herod were kings, thus representing statecraft. The iron of Daniel two, pagan Rome as the dragon power, the ten kings of Revelation seventeen as the dragon power, the dragon of Revelation sixteen, Ahab, Herod, the ten confederate nations of Psalm eighty-three—are all symbolic of statecraft.

The clay of Daniel two, the little horn that speaks great words against the Most High, the whore of Revelation seventeen, the beast of Revelation sixteen, Jezebel, Herodious—all are symbolic of churchcraft.

The world image of the beast of Revelation thirteen symbolizes both the world church and the world state. Daniel two identifies the same union symbolized by the term, “image of the beast” in Revelation thirteen by using “iron and clay”. Revelation seventeen uses the “fornication” between the kings—statecraft, and the whore of Rome—churchcraft!

So, Pastor Lin: Let me summarize my answer to your original question. I believe the eighth head on the leopard-like beast of Revelation thirteen is implied. It is the head that returns to life. It is modern Rome. Rome always comes up eighth. And it is simply the head that was once slain, so it is of the original seven heads. Rome always comes up eighth and is of the seven.

In agreement with this I believe the eighth king in Revelation seventeen is once again, modern Rome. You think the eighth head is the United States. I believe when modern Rome returns to its former position of power it will be the eighth head and the eighth king—but I believe this number must be understood in association with the three-fold union of modern Babylon.

In spite of the sequence that can be recognized and identified in prophecy which points to the sixth kingdom as the USA, the seventh kingdom as the United Nations and the eighth kingdom as the papacy—the reality is, that all three of these kingdoms come together into the final endtime confederacy. In reality, they are the sixth and final kingdom of Bible prophecy. Viewed in this fashion it is correct to say that the USA is a third part of the sixth kingdom of Bible prophecy, and the UN is also a third part of the sixth kingdom, and the papacy is a third part of the sixth kingdom. In this sense the false prophet, dragon and beast all our part of the sixth kingdom, which is three-fold in nature, and that is represented by the number six, six, six!

The testimony of inspiration is abundant that the final kingdom is a confederacy of all the powers that have apostatized from God. In Bible prophecy those powers are paganism, papalism and apostate Protestantism. The power, the seat and the authority. The dragon, the beast and the false prophet. Spiritualism, Catholicism, and apostate Protestantism. Ahab, Jezebel and the priests of Baal. Herod, and Herodias and Salome. The king that “is”, the king that is “yet to come” and the eighth king that is of the seven.

The eighth king is also the beast that “was, and is not, and yet is, and shall ascend”.

## THE BEAST THAT WAS, AND IS NOT, AND YET IS, AND SHALL ASCEND

You have identified the eighth king as the United States, but Revelation seventeen is clear that the eighth king is the beast that “was, and is not”.

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 the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:8, 11.

The symbol of “was, and is not, and shall ascend and yet is” is identifying the papacy, and therefore pointing out that the papacy is the eighth king. A primary characteristic of the papacy is that it is the antichrist of Bible prophecy. The term antichrist primarily means “in place of Christ”, as opposed to the modern understanding of “anti” being against. Certainly the papacy is against Christ, but primarily the “antichrist” is one who attempts to take the place of Christ. One of the primary attributes of Christ in the Bible, but more specifically in the book of Revelation is that He is the One who was, and yet is, and is to come:

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which **is**, and which **was**, and which **is to come**; and from the seven Spirits which are before his throne. . . . I am Alpha and Omega, the beginning and the ending, saith the Lord, which **is**, and which **was**, and which **is to come**, the Almighty. Revelation 1:4, 8.

Christ is the one “which is, and which was, and which is to come”, and the attributes of the eighth king are that he is the beast that “was, and is not, and yet is”. This is identifying the aspect of the papacy’s work to personate Christ and His ministry, as it fulfills its role as the antichrist.

John receives the vision after the persecution had taken place. This places him within the last twenty-five years of the papal rule. The papacy had prophetically ceased to be a kingdom. Prophetically it had fallen. Five had fallen. The papacy was the fifth. It is the beast that—“was”, and the beast that—“is not”. The chapter is describing how the papacy would return to rule the world. It was the beast that—“shall ascend”. It is also the beast—“yet is”. To understand this requires defining “the deadly wound”. The deadly wound is primarily a prophetic symbol.

### PROPHECY FORETELLS A RESTORATION

“And **prophecy foretells a restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to **the downfall of the papacy in 1798.**” *The Great Controversy*, 580.

In 1798, the papacy received its deadly wound. Prophetically it ceased to be a beast of Bible prophecy, even though it continued to be a woman of Bible prophecy. The deadly wound is identifying when the papacy ceased to be a geopolitical power ruling the earth—though it continued to be a church. It is the beast that “was”, in the sense that it was fallen. It is the beast “is not”, in the sense that it had received its deadly wound. It is the beast “shall ascend”, for “prophecy foretells a restoration of her power”. And it is the beast “yet [that] is”, because it continued as a woman of Bible prophecy. This beast that was, and is not, yet shall ascend, and yet is—is the eighth king and is of the seven.

The beast is clearly identified within verse eight. Beyond the identifying marks of being the beast that was, and is not, yet is, and shall ascend in verse eight, we find three other characteristics that all point to Rome. The beast is the beast that ascends from the “bottomless pit”. It goes into “perdition”. And it is the beast that “the whole world wonders after, whose names are not written in the book of life”.

## THE BOTTOMLESS PIT

The bottomless pit is defined as a manifestation of Satan:

“‘When they shall have finished [are finishing] their testimony.’ The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as ‘the beast that ascendeth out of the bottomless pit.’ In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a new manifestation of Satanic power.**” *The Great Controversy*, 268.

“I told him that the Lord had shown me in vision that mesmerism was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it.” *Review and Herald*, July 21, 1851.

There are three earthly powers connected with the “bottomless pit” in Revelation. We find atheism in chapter eleven; Islam in chapter nine; and the papacy in chapter seventeen. All three of these powers are “manifestations of Satanic power”.

## PERDITION

The papacy is the power identified with perdition in Bible prophecy:

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, **the son of perdition**. 2 Thessalonians 2:3.

## THE POWER THE WHOLE WORLD WORSHIPS

The beast is the power that the whole world wonders after, whose names are not in the book of life. This is the power identified as the papacy in Revelation thirteen:

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and **all the world wondered after the beast**. And they worshipped the dragon which gave power unto the beast: and **they worshipped the beast**, saying, Who *is* like unto the beast? who is able to make war with him? And **all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb** slain from the foundation of the world. Revelation 13:3, 4, 8.

The eighth king of Revelation seventeen in the papacy! It returns to power when the sixth kingdom of the USA forces the world to accept the seventh kingdom of the United Nations as the governing body for the new world order. The new world order is not so new. It is the components that existed when the papacy ruled the world in the past. It is made up of a ruling throne—the papacy. It has a military power—the USA. And it has a governing authority—the UN.

All of these components are active in our world today, and it is essential that we recognize these truths correctly, because they are the realities that make up the message of present truth for Adventism and the world at large today. I hope this helps.

Jeff Pippenger

