

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 17:1 Kai. h=lqen ei-j evk tw/n e`pta. avgge,lwn tw/n evco,ntwn ta.j e`pta. fia,laj kai. evla,lhsen metV evmou/ le,gwn(Deu/ro(dei,xw soi to. kri,ma th/j po,rnhj th/j mega,lhj th/j kaqhme,nhj evpi. u`da,twn pollw/n(

^{NAS} Revelation 17:1 **And one of the seven angels who had the seven bowls came and spoke with me, saying,** Kai, (cc) ei-j (card.adj./nm-s; "one") evk (pAbl) tw/n o` (d.a./Ablmp +) e`pta, (card. adj./Ablm-p; "the seven") avgge,lwn a;ggeloj (n-Ablm-p) tw/n o` evco,ntwn e;cw (d.a. + adj.ptc./p/a/Abl-p; "having") ta.j h` (d.a./afp +) e`pta, (card.adj./af-p) fia,laj fia,lh (n-af-p; "bowls") h=lqen e;rcomai (viaa--3s; forward for emphasis) kai, (cc) evla,lhsen lale,w (viaa--3s; "spoke/communicated") metV meta, (pg) evmou/ evgw, (npg-1s; ref. John) le,gwn(le,gw (circ.ptc./p/a/nm-s) **"Come here, I shall show you the judgment of the great harlot who sits on many waters,** Deu/ro(deu/ro (adv. of place; when used as an imperative "Come here") dei,xw dei,knumi (vifa--1s; "I will show/point out/explain"; same as 1:1; 4:1) soi su, (npg-2s; ref. John) to, kri,ma (d.a. + n-an-s; "the judgment"; used 27x; in a legal sense "verdict/process and reasoning for sentencing") th/j h` mega,lhj me,gaj (d.a. + a--gf-s) th/j h` po,rnhj po,rnh (d.a. + n-gf-s; "harlot/whore/prostitute"; used 12x) th/j h` kaqhme,nhj ka,qhmai (d.a. + adj.ptc./p/d/gf-s; "sitting") evpi, (pg; genitive emphasizes contact) pollw/n(polu,j (a--gn-p; "many") u`da,twn u[dwr (n-gn-p; "waters")

^{GNT} Revelation 17:2 meqV h-j evpo,rneusan oi` basilei/j th/j gh/j kai. evmequ,sqhsan oi` katoikou/ntej th.n gh/n evk tou/ oi;nou th/j pornei,aj auvth/j

^{NAS} Revelation 17:2 **with whom the kings of the earth committed acts of immorality,** meqV meta, (pg; "with") h-j o[j (rel.pro./gf-s; ref. the great whore") oi` o` basilei/j basileu,j (d.a. + n-nm-p; "the kings/rulers") th/j h` gh/j gh/ (d.a. + n-gf-s; "of the earth") evpo,rneusan porneu,w (viaa--3p; lit. to prostitute oneself; "committed immorality"; same as 2:14,20; metaphorically to engage

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in idol worship cp. LXX Jer.3:6,8,) and those who dwell on the earth were made drunk with the wine of her immorality." *kai, (cc) oi` o` katoikou/ntej katoike,w (d.a. + subs.ptc./p/a/nm-p; "those who dwell/inhabit") th.n h` gh/n gh/ (d.a. + n-af-s) evmequ,sqhsan mequ,skw (viap--3p; "were made intoxicated/drunken") evk (pAbl; lit. "from the source of") tou/ o` oi;nou oi=noj (d.a. + n-gm-s; "the wine") auvth/j auvto,j (npgf3s; ref. the great whore) th/j h` pornei,a,j pornei,a (d.a. + n-gf-s; "fornication/immorality"; same as 2:21; 9:21)*

ANALYSIS VERSES 1 – 2:

1. Chapter 17 begins the final parenthetical insert for Revelation ending at Rev.19:10.
2. The parenthesis is designed to highlight why Babylon is remembered before God in conclusion of the septet judgments. Rev.16:19b,c
3. That being that Babylon represents the dominate system of evil responsible for the global rebellion of the world against God and their ultimate demise under His wrath.
4. Both chapters 17 & 18 are further designed to explain the two-fold falls of Babylon. Rev.14:8; 18:2
5. This is designed to point out two literal entities of religious and political influence that are the dominant players behind this Babylonian system.
6. Upon the finale of the 7th bowl judgment in Rev.16:21, John is now approached by **one of the marquee angels**, “**And one of the seven angels who had the seven bowls came and spoke with me, saying..**”.
7. We are not told which angel it is and any attempt to identify him is speculative.
8. This is the first of two times John is solicited by **one** of these **angels**, the other recorded in Rev.21:9.
9. Whether they are **one** and the same is not stated.
10. Yet it is clear the angel(s) in view represent the last of God’s septet judgments.
11. Further, it is from this group of **angels** that we see a final angelic messenger(s) having direct interaction with John from chapter 17 to the conclusion of the Book of Revelation.
12. It appears that the angel’(s’) participation in this vein is designed to set apart the chapters of 17-21 as **one** final unit of significance as it pertains to this book.
13. In addition, both occasions of angelic participation combined provide a contrast between the prostitute of our passage and the bride described in the form of the New Jerusalem. Rev.9:21ff
14. This contrasts the realities found behind the human viewpoint evil that brings judgment upon the world to the realities of God’s plan in judgment that brings eternal blessing.
15. The final 5 chapters of Revelation as a unit are to be viewed as highlighting the contrast found in judgment bringing condemnation on the one hand, but eternal blessing on the other.

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16. This is seen in that judging or **judgment** is a reoccurring theme mentioned some 10x in these final chapters. Rev.17:1; 18:8,10,20; 19:2 (2x),11; 20:4,12,13
17. This issue is immediately addressed in our verse as seen in the angel's words now spoken to John, **'Come here, I shall show you the judgment of the great harlot who sits on many waters'**.
18. As elsewhere in Revelation, John is given an imperative to which he must obey in order to reap the benefits of understanding the message of truth this angel offers. Cp.Rev.10:9-11; 11:1-2
19. This points to the principle that failure to adhere to God's words in obedience, the individual remains blind to the truth (a **judgment**). Joh.9:39
20. This universal truth becomes the common denominator as to the why of **the judgment** brought upon Babylon and participants, rejection of the truth.
21. The Greek noun "**judgment**/kri,ma – kríma" is the result of the verb "to judge/kri,nw – krino" denoting the verdict or sentence handed down by a judge, here emphasizing the condemnation of the wrong.
22. While God is the ultimate Judge in this case, He determines that the sentence is to be executed by others. Rev.17:17
23. It will be the 1st 6 verses of chapter 17 that will establish the guilt of the **great** whore as a result of her rejecting the truth.
24. The term "**harlot**/whore/po,rnh – porne" is a female that practices sexual **immorality** as a means for making her living as in our modern terms of prostitute or hooker.
25. The description of **'great'** indicts this particular whore as one that has taken the practices of prostitution to new heights in terms of **immorality** and success in her trade.
26. The genitive case of **'harlot'** is objective indicating she receives the action of **the judgment** imposed.
27. The woman is actually identified for us in vs.5, "*Babylon the Great, the mother of harlots and of the abominations of the earth*".
28. This indicates that she spawns like progeny practicing the trade of spreading her evil in areas God in particular despises.
29. She is further defined in 17:18 as "*the great city, which reigns over the kings of the earth*".
30. Based on these facts, we know we are not dealing with a literal person, but a system that has a geographical primary seat of power as a large, prominent or notable city.
31. Further, while in complicity with the political powers of the earth, she is regarded as separate from the individual political systems themselves.
32. The final phrase of vs.1, "**who sits on many waters**" is interpreted for us in vs.15 as the vast extent of her influence being global over the masses of –V of *peoples and multitudes and nations and tongues*.
33. This indicates that while her authority and influence highlights world leaders, it is not limited and extends to all categories of humanity.
34. It is the figure of harlotry that points this system to be judged as an apostate religious system.

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35. As we noted in the introduction to chapters 17 & 18, the picture and language concerning this **great** whore soliciting immoral sexual activity of others recalls the one other woman mentioned in Revelation of same character, Jezebel of Rev.2:20ff.
36. As noted in the analysis of Rev.2, Jezebel's acts and solicitation of fornication went beyond physical immorality and portrayed the leaven of spiritual infidelity that had infiltrated the true Church during the time of Thyatira ~590-1606 AD.
37. In fact, it has been noted that the figure of harlotry is used some 50x in the OT to picture the spiritual apostasy or spiritual fornication practiced by idolatrous Jews. Cp. Jdg.2:17; 8:33 et al
38. It was during the Middle Ages that Roman Catholicism dominated the Christian landscape in the European theater.
39. This is important as the woman is seen directly associated with the Revived Roman Empire in vs.3 defined as *a scarlet beast, full of blasphemous names, having seven heads and ten horns.*
40. We already identified this beast in connection with Antichrist heading the present EU being the RRE and 4th beast of Daniel's vision. Rev.13:1 cp. Dan.2:40-43 to 7:7-8
41. It is the RCC that is the present day incarnation of the mother/son cult for which Babylon is so religiously and infamously noted.
42. Further, Roman Catholicism is the only religious system (apostate or otherwise) that literally has their own city, Vatican City. Rev.17:18
43. Through the invention and process of Roman Catholicism developed a system of false religion successful in infiltrating the political arena in order to advance her cause.
44. It is this illicit union between religion and political powers that is now first highlighted in her disgusting sexual escapades in vs.2a, "**with whom the kings of the earth committed acts of immorality**".
45. Another identifying mark for this spiritual whore is her claim to fame in seducing the world rulers and leaders **of the earth.**
46. The phrase "**the kings of the earth**" is to be viewed in a timeless sense not limited to the time of writing or other specific date.
47. The aorist tense of the verb "**committed acts of immorality**" is to be classified as gnomic presenting a timeless ongoing action emphasizing its characteristic over a particular era.
48. The verb itself 'πορνέω, w – porneuo' literally means to prostitute one's body for money or to engage in sexual activity with a prostitute.
49. It is then observed that the subject of this verb is actually **the kings of the earth.**
50. This points to the fact that as one may rightly denigrate this whore for her ignominious/reprehensible lifestyle, without her paramours/lovers (our term "Johns"), she would quickly be out of business.
51. This looks to the union that false religion produces between –V and its idolatrous human viewpoint man-made ideologies. Cp.1Cor.6:16-17
52. It takes two to tango.
53. While large blocks of Revelation are dedicated to the evil of the unholy trinity and the great deception they place upon the world, Babylon is dedicated to highlighting the evil of man itself.

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54. It points to the –V of mankind over history as the instruments of evil that sets the stage ideologically for Antichrist to emerge with a pre-strategic plan already in place and operating on a global basis.
55. This is the two-armed global political-religious system of whose ideology Antichrist will consolidate under his rule.
56. The –V of mankind bring the judgments of God upon the world, any blame upon Satan or others aside.
57. History has clearly revealed that the Church became actively involved in politics from the time of Constantine the Great circa 306-337 until the present day.
58. As we studied regarding the 7 churches, we noted the infiltration of religiosity and idolatry infiltrating the Church even in its infancy state.
59. The influence of Gnosticism under the legalistic and liberal banners of the Nicolaitans and Balaamites resulted in an organized religious approach to Christianity.
60. This approach produced a system of monarchian hierarchy, mysticism (esoteric) and ecumenical absorption of pagan belief.
61. By the time of Constantine’s conversion, this sphere and genre of religious reversionism with the admixture of truth can be concluded as imbedded in the Church.
62. The extent of leaven is seen as one of the major controversies at the Council of Nicaea in 325 AD included Arianism that denied the true Deity of Christ. *Christianity Through the Centuries; p.134a*
63. During this time, Constantine became the first emperor to hold a position of authority in the Church and in fact ruled over the Nicaea Council.
64. This formulated a new beginning to institute a union of church and state.
65. What this meant was that the bishops now joined the bureaucrats to form a new governing class in the Roman Empire that resulted in Constantine establishing the Roman Catholic Church as the only lawful church in the Empire.
66. He sought to enforce political and doctrinal unity within the Empire by subsidizing the church that resulted in a great amount of wealth flowing into that organization.
67. By the time of Pope Leo I in 440 AD, the Roman bishop began to claim his supremacy over all other bishops, and by 476AD Rome was recognized as the seat of temporal power.
68. Since spiritual authority and power would have to be accounted for, Gelasius I wrote that religious power of the pope was more important than royal power; hence, rulers should submit to the authority of the pope.
69. By 800 AD the authority of the papacy was firmly established in England, Spain, and in much of the area of modern Germany.
70. However, the popes found themselves subject to pressures that threatened their increasingly strong claims to power.
71. The emperors in Constantinople, who believed that the church should be subordinated to the ruler of the state, were steadily encroaching on the prerogatives that the bishops of Rome had taken for themselves.
72. These difficulties forced the pope to look for a powerful ally who would support his claims of spiritual power and to temporal possession in Italy.

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73. The most promising allies looked to be the Frankish (Saxon) rulers, with whom an alliance was made to influence ecclesiastical and political affairs during the Middle Ages.
74. During the time of Charlemagne (c. 800 AD) the kingdom of God was conceived as having two arms; the spiritual, presided over by the pope, and the temporal, presided over by the emperor.
75. Although the pope and the emperor were to give each other mutual support, the popes finally succeeded in bringing the emperors under their control.
76. By the time of Pope Innocent III in 1198 AD, papal influence had made a steady advance over European political affairs.
77. His position is recorded in a letter to Acerbius and the nobles of Tuscany as he writes, *“Now just as the moon derives its light from the sun and is indeed lower than it in quantity and quality, in position and in power, so too the royal power derives the splendor of its dignity from the pontifical authority...”*
78. Although Catholic power and influence would decline from time to time, by the time of the Inquisitions in the Middle Ages there was virtually no distinction between the church and the state in Europe.
79. During the 20th century, the Roman Catholic Church has continued its course of political involvement, enacting its will in Germany, France, Spain, Poland, Belgium, Russia, Italy, the United States, Latin America, Japan, and China.
80. The Catholic Church has continued to be so influential and exert such great power in the diplomatic-political field because it has at its disposal the tremendous machinery of a spiritual organization with constituents in every country of the planet.
81. An organization with such great numbers and power is something politicians want to make certain is functioning on their behalf, a fact that makes them quite willing to sleep with the prostitute.
82. With the coupe of seducing those of the highest political influence, vs.2b focuses on a more passive residue as an extension from the whore’s political triumphs, **“and those who dwell on the earth were made drunk with the wine of her immorality”**.
83. Once again, mention of the **“earth dwellers”** that is repeatedly used in the book for unbelievers is brought forth.
84. These –V unbelievers are said to be **made drunk with the wine of her immorality** employing a passive verb that sees the end result.
85. However, as we know, those that are **made drunk** get into that state by the exercise of their volition consuming alcohol in excessive quantities.
86. That literal drunkenness and **wine** are not in view is seen in that the **wine** is defined by the genitive of apposition referred to as **her immorality**.
87. **Her immorality** is then further defined for us in vs4 as *abominations and the unclean things of her immorality*.
88. The **wine** is metaphorical for the various false doctrines that arose during the course of history becoming embedded into the RCC.
89. This as a result of the whore’s cavorting with the political leaders of the world and distorting the truth to suit her course of action.
90. While physical drunkenness comes with excess of alcohol intake, spiritual drunkenness is the state of those that have accepted and assimilated false doctrines into their lives.

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91. Just as too much alcohol disorients the consumer causing a loss of touch with objective reality, even so those that imbibe false doctrines come under the influence of evil and spiritually disoriented.
92. While not stated explicitly, implicitly the **great whore** under God's **judgment** strongly suggests that union of church and state/politics is to be avoided. 1The.4:11; 1Tim.2:2
93. The Church is designed to be a spiritual organization and attempts to infiltrate the political arena would demand some compromise of doctrinal purity violating our mandate to remain separate. Jam.4:4 cp.1Cor.5:12-13
94. A dangerous bit of human viewpoint floating around Christian circles today is the fallacious idea that we can reform the Devil's world through political action.
95. The fact is we can only offer the gospel of the truth of BD as the solution to man's problems.

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EXEGESIS VERSE 3:

^{GNT} Revelation 17:3 kai. avph,negke,n me eivj e;rhmon evn pneu,matiÅ kai. ei=don gunai/ka kaqhme,nhn evpi. qhri,on ko,kkinon(ge,monta ovno,mata blasfhmi,aj(e;cwn kefala.j e`pta. kai. ke,rata de,kaÅ

^{NAS} Revelation 17:3 **And he carried me away in the Spirit into a wilderness;** kai, (cc) avph,negke,n avpofe,rw (viaa--3s; "he carried off/took away"; used 6x) me evgw, (npa-ls; ref. John) evn (pL) pneu,matiÅ pneu/ma (n-Ln-s; "spirit") eivj (pa) e;rhmon e;rhmoj (ap-af-s; "wilderness/desert/desolate uninhabited area"; same as 12:6,14) **and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.** kai, (cc) ei=don o`ra,w (viaa--ls) gunai/ka gunh, (n-af-s; "a woman") kaqhme,nhn ka,qhmai (adj.ptc./p/d/af-s; "sitting") evpi, (pa) ko,kkinon(ko,kkinoj (a--an-s; "a scarlet/crimson/red"; used 6x) qhri,on (n-an-s; "beast"; ref. to the 1st beast Rev.13:1) ge,monta ge,mw (adj.ptc./p/a/an-p; "full of"; plural implicates both woman and beast) blasfhmi,aj(blasfhmi,a (n-gf-s; "blasphemous") ovno,mata o;noma (n-an-p; "names") e;cwn e;cw (adj.ptc./p/a/nm-s; "having"; masculine gender personifies the beast) e`pta, (card.adj./af-p; "seven") kefala.j kefalh, (n-af-p; "heads") kai, (cc) de,kaÅ (card.adj./an-p; "ten") ke,rata ke,raj (n-an-p; "horns")

ANALYSIS VERSE 3:

1. Vs.3a makes it clear John responds to the angel's command to approach him as the angel now becomes a transport vehicle for John, "**And he carried me away in the Spirit into a wilderness**".
2. Four times in the book of Revelation we see the phrase "**in spirit**" used with John indicating a transition into a spiritual trance-like state. Rev.1:10; 4:2; 17:3; 21:10
3. This spiritual state could be likened to our understanding of virtual reality with the events John experiences as real and tangible to his consciousness and senses as if physically present.
4. Yet, physically John never leaves the island of Patmos while the information of Revelation is imparted to him.
5. Further, the phrases' use in our context points to a major transition in the spiritual realities that have heretofore been emphasized.
6. This is seen in that John is now transported from the vantage of the 3rd heaven **into a wilderness**.

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7. The transition is clearest understood as now dealing with the Babylonian system and its ideologies as the vehicle of man that God has also been targeting in judgment.
8. This in contrast to emphasis on Antichrist, the ultimate product as a result of Babylon.
9. The term “**wilderness**/εἰρημός – eremos” denotes a solitary, desolate region or uninhabited desert.
10. For the desert to be only literal falls short of the reality behind this vision.
11. The imagery here portrays the spiritual wasteland characteristic of the **woman** and the **beast** upon which she sits.
12. The world that comes under their spell will be a spiritual desert, void of the knowledge of God and lacking the spiritual food and water of sound BD.
13. The **wilderness** is characteristic of the negative world that embraces false doctrine and human viewpoint.
14. The term here has the same spiritual nuance likening Israel’s unbelief at the 1st Advent and as expressed by John the Baptist as “...a voice of one crying in the **wilderness**”. Joh.1:23
15. The **woman** John now observes is correctly identified as the great whore initially introduced in vss.1-2, ‘**and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns**’.
16. The **beast** is the same **beast** introduced in Rev.13 identifying Antichrist and the kingdom over which he rules.
17. The **beast** is further described for us in Rev.17:7-13.
18. The **beast** is here presented in its final accumulative form in the last days of **having seven heads and ten horns**.
19. As we have noted, the 7 **heads** are 7 world empires, 6 that have existed, Egypt, Assyria, Babylon, Persia, Greece and Rome and one that will appear in the last days, The Revived Roman Empire.
20. That which each of these empires have in common are:
 - A. All 7 are directly in conflict with the Jews.
 - 1) Egypt dominating the Jews in slavery.
 - 2) Assyrian conquest of the Northern Kingdom 721 BC.
 - 3) Babylonian conquest of the Southern Kingdom 586 BC.
 - 4) Medo-Persian domination under Darius and Cyrus.
 - 5) Continued Macedonian/Grecian domination under the Ptolemaics and Seleucias out of Alexander’s 4 generals’ fame (Ptolemy, Seleucus, Lysimachus and Cassander). Dan.8:8
 - 6) Continued Roman domination.
 - 7) Final domination via Antichrist.
 - B. All 7 are influenced by the mother/son cult:
 - 1) Egypt: Isis/Osiris
 - 2) Assyria: Astarte/Adoni
 - 3) Babylon: Ishtar/Tammuz
 - 4) Medo-Persia: Anaita/Mithra
 - 5) Greece: Aphrodite/Adonis
 - 6) Rome: Venus/Aeneus later converting to Roman Catholicism: Mary/Christ
 - 7) RRE: Modern day Roman Catholicism
 - C. All 7 politically seek world domination in its own time.

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21. It is the RRE that is one and same future terrifying beast of Dan.7:7 also **having 10 horns**.
22. The 10 **horns** therefore, are only on one of the 7 **heads** (the last in chronological appearance) and are 10 nations confederated in the last days. Rev.17:12
23. That the beast of Dan.7:7 is associated with historical Rome in Nebuchadnezzar's vision of the giant colossus (Dan.2:40-43) is where this final empire derives its name as the Revived Roman Empire.
24. Further, it indicates the geographical boundaries of this future empire existing within Europe today.
25. The 10 nations can be further identified today as the backbone of the EU, the 10 founding nations a.k.a. the Western EU (Belgium, France, Germany, Greece, Italy, Luxembourg, Netherlands, Portugal, Spain and United Kingdom). *The Modified Brussels Treaty - 1954*
26. Together with Antichrist, the WEU makes up the political base and geographical boundaries for the RRE.
27. That the **woman** John now sees is postured "**sitting upon**" this political empire indicates all 7 **heads** as major power vehicles used by Satan to support and promote the ongoing mother/son idolatrous cult throughout history.
28. And that which is of most significance is the final incarnation of the cult as it appears in the last days via the RRE and the rise of Antichrist.
29. This again looks at modern day Roman Catholicism that continues to dominate the religious landscape of Western Europe today.
30. The RCC is the religious bridge of the mother/son cult tying historical Rome with the RRE.
31. Further, her **sitting on** the **beast** indicates that initially she is in a dominant position.
32. Later, she will be destroyed by the **beast**. Rev.17:16
33. The one descriptive item attributed to the **beast** in our verse omitted in chapter 13 is that it is said to be "**scarlet**/ko ,kkonoj – kokkonos" in color.
34. Interpreters analogize this color in many ways such as typifying the luxury of the empire (cp.vs.4), contrasting with the white clothing of Christ and the saints (Rev.19:8,11,14) or a direct connection to the red dragon (Rev.12:3 though different term "red/purro , j – purros").
35. Another reference is to sin being likened to the color **scarlet**/crimson in the LXX of Isa.1:18 and thus emphasizing the absolute sinfulness of Antichrist and his empire.
36. While legitimate arguments can probably be made for all cases, the symbolism behind this color as the term is used in the NT is royalty.
37. This is documented in its use in Mat.27:28, "*And they stripped Him, and put a **scarlet** robe on Him*".
38. The **scarlet** robe was for mocking Jesus at His trial as King of the Jews. Cp.Mat.27:29
39. That the **beast** is here presented in its finalized form as the RRE, the **scarlet** would then look to a Monarchical appearance attributed to the **beast**.
40. It looks to the governmental system of Monarchs/kings behind each of the 7 world empires.
41. Governments of Monarchs are also seen in the establishment of the 10 European nations.

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42. This is seen in that Western Europe's post-Rome development into its modern day layout ultimately comes as the result of ruling classes of kings.
43. One of the things Western Europe is renowned for in today's world is its contribution of royalty throughout the centuries.
44. Of the 10 European nations mentioned, all were ruled by kings well into the 19th and 20th centuries.
45. The European confederation is colored by its proud tradition of kings, a political tradition destined to become a reality again under Antichrist as supreme ruler over the RRE.
46. The same sense of Monarchical royalty will be attributed to the **woman** herself in vs.4 looking to the Pontifical system of government in the RCC.
47. It is the principle of king or monarch that is the tie between the Babylonian religious and political arms.
48. It is this type of governmental system of only one sovereign that has the right to rule that becomes the contrasting backdrop of conflict between Satan's policy and God's.
49. The fact that it is a religious system being emphasized is seen in the participial phrase indicting both the **woman** and **beast** being **full of blasphemous names**.
50. While Rev.13:1 indicated the **beast** had **blasphemous names** on his **heads**, here we are told that it is entirely covered, as with the **woman**.
51. **Blasphemous names** indicate **blasphemous** reputations that both the **woman** and **beast** characterize when seen together in their religious political format.
52. Together, this formulates the basis for the Babylonian system.
53. It is an arrogant manmade system on both accounts and together manufactures a single system that is in total defiance and rejection to the plan of God.
54. It openly attacks true Christianity with religiosity and attacks God's government of nationalism with internationalism.
55. In affect, the systems call God a liar rejecting the truth of His word.
56. The epitome of their blasphemy will be realized in their consolidation through Antichrist claiming divinity as god and right to rule the world. Dan.8:11,23ff
57. That the **woman** is here affiliated with head number 7 (RRE) is to single out that it is in those days that she will be judged.
58. This is the main purpose of the chapter; to reveal her judgment. Rev.17:1
59. It becomes clear that the RCC will have a close relationship with Antichrist during the first portion of the tribulation.
60. At first, the church will be in the dominant position.
61. However, the Antichrist will use the whore to help come to power.
62. This is not unusual, since the prostitute has traditionally committed spiritual adultery with the rulers of the earth.
63. However, the Antichrist will desire personal worship.
64. When he acquires sufficient power, he will destroy the apostate church on his road to proclaim himself to be god. 1The.2:3-4
65. It is God that puts it into the hearts of the Antichrist and the 10 kings to destroy the RCC. Rev.17:17
66. This parallels His judgment on Israel for spiritual adultery. Eze.23
67. The great prostitute, the RCC, is finally destroyed by one of her lovers.
68. God views spiritual adultery as the worst sort of abomination.

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EXEGESIS VERSES 4 – 5:

^{GNT} Revelation 17:4 kai. h` gunh. h=n peribebhlhme,nh porfurou/n kai. ko,kkinon kai. kecruswme,nh crusi,w| kai. li,qw| timi,w| kai. margari,taij(e;cousa poth,rion crusou/n evn th/| ceiri. auvth/j ge,mon bdelugma,twn kai. ta. avka,qarta th/j pornei,aj auvth/j

^{NAS} Revelation 17:4 **And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, kai, (cc) h` gunh, (d.a. + n-nf-s; "the woman") h=n eivmi, (viIPFa--3s +) peribebhlhme,nh periba,llw (+ complement. periphrastic ptc./PF/m/nf-s; "was clothed/had clothed herself") porfurou/n porfurou/j (ap-an-s; "purple"; used 4x; figurative for royalty cp. Joh.19:2,5) kai, (cc) ko,kkinon ko,kkinoj (ap-an-s; "scarlet") kai, (cc) kecruswme,nh cruso,w (+ compl. periph. ptc./PF/p/nf-s; "had been adorned/gilded or overlaid with gold"; used 2x; emphasis on the overt appearance) crusi,w| crusi,on (n-dn-s; "gold") kai, (cc) timi,w| ti,mioj (a--dm-s; "a thing of great value/cost/precious"; used 12x) li,qw| li,qoj (n-dm-s; "stone/gem") kai, (cc) margari,taij(margari,thj (n-dm-p; "pearls"; used 8x) **having in her hand a gold cup full of abominations and of the unclean things of her immorality, e;cousa e;cw (+ periph. ptc./p/a/nf-s; "having/holding") evn (pL) auvth/j auvto,j (npgf3s) th/| h` ceiri. cei,r (d.a. + nLf-s; "hand") crusou/n crusou/j (a--an-s; "a gold/golden") poth,rion (n-an-s; "cup") ge,mon ge,mw (adj.ptc./p/a/an-s; "full of") bdelugma,twn bde,lugma (n-gn-p; "abominations/detestable or foul things"; used 6x; of Antichrist in Mat.24:15; Mar.13:14) kai, (cc) ta. to, avka,qarta avka,qartoj (ap-an-p; "unclean/defiled/filthy things"; same as 16:13) auvth/j auvto,j (npgf3s) th/j h` pornei,aj pornei,a (d.a. + n-gf-s; "immorality/fornication")****

^{GNT} Revelation 17:5 kai. evpi. to. me,twpon auvth/j o;noma gegramme,non(musth,rion(Babulw.n h` mega,lh(h` mh,thr tw/n pornw/n kai. tw/n bdelugma,twn th/j gh/jÅ

^{NAS} Revelation 17:5 **and upon her forehead a name was written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE**

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ABOMINATIONS OF THE EARTH." kai, (cc) evpi, (pa) auvth/j auvto, j (npgf3s; ref. the woman) to, , me, twpon (d.a. + n-an-s; "forehead") o; noma (n-nn-s; "a name") gegramme, non(gra, fw (circ. ptc./PF/p/nn-s; "had been written") musth, rion((n-nn-s; "a mystery"; is in apposition to name) Babulw. n (n-nf-s; "Babylon") h` mega, lh(me, gaj (d.a. + a--nf-s; "the great") h` mh, thr (d.a. + n-nf-s; "the mother") tw/n h` pornw/n po, rnh (d.a. + n-gf-p; "of harlots/whores") kai, (cc) tw/n to, bdelugma, twn bde, lugma (d.a. + n-gn-p; "of the abominations") th/j h` gh/jÅ gh/ (d.a. + n-gf-s; "of the earth")

ANALYSIS VERSES 4 – 5:

1. In vss.4-5, John is now focused solely on the appearance of the great whore.
2. He first begins by describing the colors of her dress code, **“And the woman was clothed in purple and scarlet”**
3. Along with **scarlet**, **purple** is added in compliment of her attire.
4. As with the term **“scarlet”**, **“purple/porfurou/j – porfurous”** is also used to indicate royalty. Cp.Joh.19:2,5
5. In the 2 occasions Christ was mocked as *King of the Jews*, the colors of **purple and scarlet** were the symbolic colors of choice for that representation.
6. That **the woman** so dresses herself in this fashion is designed to point to the Pontifical hierarchy of government established in the RCC.
7. Just as a literal prostitute dresses to allure her clientele, so the RCC is designed to appeal to her favorite johns, the *kings of the earth*. Rev.17:2
8. She dresses as a “high price” call girl so as to fit within the circles of the rich and famous.
9. This looks to the early compromise of the Church with Rome facilitating the political landscape of emperors and kings into the hierarchy of the Church as seen with Constantine the Great.
10. Through this compromise evolved the position of Pontiff Maximus a.k.a. the Supreme Pope.
11. The College of Cardinals with the Pope as its head is the highest echelon of power within the RCC.
12. All other members of the RCC are subordinate to these men as they are held as the ruling class over the church.
13. With **scarlet** as one of the dominant colors for dress, is it any wonder this class of royals in the RCC is called cardinals?
14. It has been noted that of the different articles of clothing specified for the Pope to wear when he is installed into office, five are **scarlet**.
15. It is this highest order of the RCC that personifies the elite royalty represented in the woman’s dress code with the Pope equal to the Sovereign God in power over the church.

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16. This aspect of the RCC is being judged as fallacious as the Bible makes clear that all believers in Christ are royalty and no man is to be exalted to the level of God. 1Pet.2:9; Mat.23:9
17. The next thing that catches John's eye is the extreme luxury this whore flaunts, "**and adorned with gold and precious stones and pearls**".
18. While this is seen in a vest the Pope wears covered with **pearls** and the miter **adorned with gold and precious stones**, it would include the rich attire of all the clergy of rank (rings, miters, crowns, etc.) and that which decorates and furnishes their cathedrals.
19. The luxury is judged as it was attained by misrepresenting God's plan i.e., spiritual prostitution.
20. The accumulated wealth of the RCC over the past 1700 centuries is immense and publicly unknown.
21. One writer and researcher in his book "Vatican Billions" (Avro Manhattan) projects at the minimum billions of dollars in their wealth accumulation.
22. One example to base estimation upon is in a statement published in connection with a bond prospectus by the Boston archdiocese listing its assets at \$635,891,004, which is 9.9 times their liability (net worth \$571,704,953).
23. This is only one of 28 archdioceses and 122 dioceses in the U.S. alone, some even wealthier than Boston.
24. One can imagine their accumulated global wealth with real estate and property in every nation and then Rome itself.
25. The author Manhattan further records, "*Some idea of the real estate and other forms of wealth controlled by the Catholic Church may be gathered by the remark of a member of the New York Catholic Conference, namely 'that his church probably ranks second only to the United States Government in total annual purchase.'* Another statement made by a nationally syndicated Catholic priest, perhaps is even more telling. *'The Catholic Church must be the biggest corporation in the United States. We have a branch office in every neighborhood. Our assets and real estate holding must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.*
'The Catholic Church, once all her assets have been put together, is the most formidable stockbroker in the world. The Vatican, independently of each successive pope, has been increasingly orientated towards the U.S. The Wall Street Journal said that the Vatican's financial deals in the U.S. alone were so big that very often it sold or bought gold in lots of a million or more dollars at one time.
'The Vatican's treasure of solid gold has been estimated by the United Nations World Magazine to amount to several billion dollars. A large bulk of this is stored in gold ingots with the U.S. Federal Reserve Bank, while banks in England and Switzerland hold the rest. But this is just a small portion of the wealth of the Vatican, which in the U.S. alone, is greater than that of the five wealthiest giant corporations of the country. When to that is added all the real estate, property, stocks and shares abroad, then the staggering accumulation of the wealth of the Catholic Church becomes so formidable as to defy and rational assessment.

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'The Catholic Church is the biggest financial power, wealth accumulator and property owner in existence. She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, government or state of the whole globe. The pose, as the visible ruler of this immense amassment of wealth is consequently the richest individual of the twentieth century. No one can realistically assess how much he is worth in terms of billions of dollars.'

26. It is further noted that the Vatican has large investments with the Rothschild's of Britain, France and America, with the Hambros Bank, Credit Suisse in London and Zurich and in the U.S. with Morgan Bank, the Chase-Manhattan Bank, the First National Bank of New York, the Bankers Trust Company and others.
27. The Vatican also has billions of shares in the most powerful international corporations such as Gulf Oil, Shell, General Motors, Bethlehem Steel, General Electric, International Business Machines, T.W.A., etc.
28. There are no few historians and researchers that have openly said the Vatican, through the Jesuit Order are in firm control of the Illuminati and also in control of the U.S. Federal Reserve, contending whoever controls the Federal Reserve of New York controls the whole U.S. Federal Reserve with roots of this control leading to the Vatican.
29. What better way to appeal to the monetary and power grids of elite rulers and kings of nations and displaying evidence of cavorting with the richest on the planet.
30. The 3rd thing John now notices is an item she is holding, **"having in her hand a gold cup full of abominations and of the unclean things of her immorality"**.
31. The beauty and value of this drinking vessel is intended to produce a sharp contrast with its contents.
32. The **cup** itself looks to the false religious system of Roman Catholicism with emphasis on its sacramental system.
33. The term **"cup/poth, rion – poterion"** is used symbolically for doctrine both true and false (1Cor.10:21) as well as for the concept of Christ's sacrifice on the cross. 1Cor.11:25
34. Roman Catholicism is permeated with false doctrine, the least not being the partaking of the sacraments.
35. RCC doctrine proclaims under the doctrine of transubstantiation that when one drinks from the **cup** and eats the round cakes at communion, these elements are literally turned into Christ's blood and flesh.
36. Further, the doctrine proclaims that if one does not partake of Catholic communion recognized under the authority of Roman Catholicism, the individual dies and goes to hell (salvation by works).
37. This points to this **cup** being **gold** that symbolizes divinity and that the Catholic Church has the power of God to positionally forgive sins saving one from eternal condemnation.
38. This is seen in the priesthood, the necessity of confessions to a priest and the acts of contrition demanded for one to be able to go to heaven.
39. The RCC has replaced the one true mediator Jesus Christ with their own organization. 1Tim.2:5
40. A list of false doctrines of Catholicism includes:
 - A. Baptismal regeneration.

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- B. Justification by works.
 - C. Sacrifice of the mass.
 - D. Extreme unction (the preparation of the dying for their final journey was a pagan rite in the ancient cult).
 - E. Purgatory.
 - F. Prayers for the dead.
 - G. Idol processions.
 - H. Relic worship.
 - I. The Rosary.
 - J. The clothing and crowning of images.
 - K. "Holy" pictures.
 - L. Worship of the sacred heart.
 - M. Candle lighting.
 - N. The sign of the cross.
 - O. Priests, monks, nuns (an order of virgin worship).
 - P. A sovereign pontiff said to be infallible in all matters of doctrine.
 - Q. "Holy" water.
 - R. Infant baptism.
 - S. Prayers to various "saints".
 - T. Novenas (prayer by rote).
 - U. The worship of the Virgin Mary.
 - V. The doctrine that Mary remained a virgin all her life (Mat.1:25 cp. 12:46,47; Mar.6:3; Gal.1:19).
41. The whole religious system in toto is here called **abominations and filthy things of her** spiritual fornications.
 42. The **abominations and unclean things** are exegetical with the first emphasizing the idolatry and second emphasizing the defiled spiritual state in union with her the system produces.
 43. It is a system of idolatry, debauched worship and false doctrine emulating the oldest of pagan rituals.
 44. It is this "wine" that she gives to the undiscerning of humanity to appeal to the STA's of those with religious and many times mystical trends but no true +V.
 45. In vs.5, **the woman** is clearly identified as John observes, "**and upon her forehead a name was written, a mystery, 'Babylon the Great, the Mother of Harlots and of the Abominations of the Earth'**".
 46. Her three-fold **name** appears upon a most conspicuous area of her body, the **forehead**.
 47. This indicates that she would be readily recognizable with anyone with any spiritual discernment.
 48. While the text does not indicate who wrote the **name**, it is unlikely that she marked herself with such an unflattering and derogatory title.
 49. It harks to a practice of the ancient world where the whores would write their names on their foreheads so they could be readily recognized by those that desired their services.

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50. It is most clear here that the **name** now ascribed to this **woman** is from God for the purpose of others identifying her in order to avoid the spiritual disease she spreads to those that lay with her.
51. It communicates the shameless nature of the whore equating to the blatant and impudent idolatrous worship of the mother/son cult. Cp.Jer.3:3
52. There is some debate as to whether the term “**mystery**/mysth, rion – musterion” is actually part of the **name** or is simply in apposition with the term **name** on her **forehead**.
53. Some translations (NIV, KJV) translate the term as a part of the **name** “**Mystery Babylon the Great**”, while others (NET, NAS) recognize that the terms **name** and **mystery** are both neuter and understand the phrase as *a mysterious or cryptic name was written...*
54. The term **mystery** is a religious technical term in the cults of the Greco-Roman world that denoted a religious secret that was revealed only to the initiates of the cult.
55. It does not refer to that which cannot be known or understood, but to that which can only be properly understood by those that have the appropriate frame of reference.
56. The use of this term points to that which is not obvious to the untrained or to those that lack understanding; therefore, many interpreters have recognized that what follows is to be understood in a mystical or symbolic fashion. Rev. 1:20
57. The name on her forehead is recorded in a series of three phrases, the first of which is **Babylon the Great**.
58. This name is designed to connect the system in view with the first great revolution against God, the construction of the tower of Babel under Nimrod. Gen.10:8-10; 11:1-9
59. It was here that the Babylonian cult was invented, a system claiming to possess the highest wisdom and the greatest divine secrets.
60. The second part of her name identifies her as **the mother of** prostitutes that is designed to indicate that she was the progenitor of many other prostitutes.
61. She is the first in a line that extends through human history reproducing her nature in others.
62. Roman Catholicism and its ritualistic practices are found to some extent in a plethora of denominational churches today.
63. The third portion of her **name** also is part of her offspring as she is **the mother of the abominations of the earth**, indicating that all the things God especially hates proceed from her.
64. This emphasizes the plethora of false doctrine other churches have absorbed from her influence.
65. While the genitive **of the earth** can be understood as descriptive (earthly **abominations**), possessive (earth’s **abominations**), or directional (**abominations** on the earth), it is clear that the **abominations** belong to the earthly scene.
66. The use of **the earth** also confirms that the woman’s activities have been a global affair, penetrating every *people, multitude, nation, and language* with her **abominations**. Rev.17:15
67. **The woman** is envisioned as producing many other spiritual offspring’s of like nature inflicting pseudo-Christianity and false theologies upon the negative..

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68. She may be pretty on the outside, but she is a spiritually disease ridden whore unbridled in seducing any dupe that finds her attractive.

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EXEGESIS VERSES 6–7:

^{GNT} Revelation 17:6 kai. ei=don th.n gunai/ka mequ,ousan evk tou/ ai[matoj tw/n a`gi,wn kai. evk tou/ ai[matoj tw/n martu,rwn VIhsou/Å Kai. evqau,masa ivdw.n auvth.n qau/ma me,gaÅ

^{NAS} Revelation 17:6 **And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly.**
kai, (cc) ei=don o`ra,w (viaa--1s) th.n h` gunai/ka gunh, (d.a. + n-af-s; "the woman") mequ,ousan mequ,w (circ.ptc./p/a/af-s; "drunk/intoxicated") evk (pAbl) tou/ to, ai[matoj ai-ma (d.a. + n-Abln-s; "the blood") tw/n o` a`gi,wn a[gioj (d.a. + ap-gm-p; "of the saints") kai, (cc) evk (pAbl) tou/ to, ai[matoj ai-ma (d.a. + n-Abln-s) tw/n o` martu,rwn ma,rtuj (d.a. + n-gm-p; "of the witnesses") VIhsou/Å VIhsou/j (n-gm-s) Kai, (ch) ivdw.n o`ra,w (circ.ptc./a/a/nmls; "after I saw") auvth.n auvto,j (npaf3s) evqau,masa qauma,zw (viaa--1s; "I wondered/was astonished/marveled") qau/ma (cognate noun-an-s; "at the marvel/wonder") me,gaÅ me,gaj (a--an-s; "greatly")

^{GNT} Revelation 17:7 kai. ei=pe,n moi o` a;ggeloj(Dia. ti, evqau,masajÈ evgw. evrw/ soi to. musth,rion th/j gunaiko.j kai. tou/ qhri,ou tou/ basta,zontoj auvth.n tou/ e;contoj ta.j e`pta. kefala.j kai. ta. de,ka ke,rataÅ

^{NAS} Revelation 17:7 **And the angel said to me, "Why do you wonder? kai, (ch) o` a;ggeloj((d.a. + n-nm-s) ei=pe,n le,gw (viaa--3s) moi evgw, (npd-1s; ref. John) Dia. dia, (pa +) ti, ti,j (interr.pro./an-s; "Because of this thing?") evqau,masajÈ qauma,zw (viaa--2s; "you wonder/marvel") I shall tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. evgw. evgw, (nnp-1s; ref. the angel +) evrw/ le,gw (vifa--1s; "I myself will say/tell") soi su, (npd-2s) to, musth,rion (d.a. + n-an-s; "the mystery") th/j h` gunaiko.j gunh, (d.a. + n-gf-s) kai, (cc) tou/ to, qhri,ou qhri,on (d.a. + n-gn-s; "the beast") tou/ to,**

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basta, zontoj *basta, zw* (d.a. + adj.ptc./p/a/gn-s; "carrying/bearing")
auvth.n *auvto, j* (npaf3s; ref. the woman) *tou/ to, e;contoj e;cw* (d.a.
 + adj.ptc./p/a/gn-s; "having"; ref. the beast) *ta. j h` e`pta,* (d.a. + card. adj./af-
 p; "the seven") *kefala. j kefalh,* (n-af-p; "heads") *kai, (cc) to, de,ka*
 (d.a. + card. adj./an-p; "the ten") *ke, rataĀ ke, raj* (n-an-p; "horns")

ANALYSIS VERSES 6 – 7:

1. In vs.6, John now observes a common condition of intoxication found amongst prostitutes regaling in their trade.
2. The language makes it clear it is not literal drunkenness, but metaphorical, **“And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus”**.
3. The imagery conjures up a monstrous, cruel and shocking picture of a woman engaging in what is considered to be an abominable act until she is totally **drunk**.
4. Not only does she cause others to drink to excess through her system of false doctrine (Rev.17:2), she herself is intoxicated with another substance.
5. The figurative language of being **“drunk with blood”** is used to denote the reality of killing and death on a large scale. Deu.32:42; Isa.49:26
6. In our context, it is used as a euphemism (less offensive expression for something harsh) to indicate the murder of believers.
7. The phrase **“blood of the saints”** is better understood as the **“blood shed by the saints”** or **“the saints murdered”**.
8. The present active participle of the verb **“drunk”** conveys that **the woman** was already **drunk** when John initially **saw** her.
9. The two phrases, **“the blood of the saints, and the blood of the witnesses of Jesus”** has been interpreted by some as one in the same with the conjunction **“and”** being epexegetical translated **“namely”**.
10. The grammar of the passage is quite explicit with the singular verb **“drunk”** followed by two prepositional phrases clearly independent of each other.
11. The **woman** gets **drunk** from two distinct sources, **the blood** that comes from **saints** and **the blood** that comes from **the witnesses of Jesus**.
12. While the term **“saints”** has been used previously to emphasize believers living during Daniel’s 70th week (Rev.6:10; 8:3,4; 11:18; 13:7,10; 14:12; 16:6), we must remember that its use here envisions **the woman** already **drunk** by the time she appears on the scene with the RRE.
13. Therefore, the term **“saints”** is best taken here as a general designation for believers.
14. The phrase **“the witnesses of Jesus”** says just what it means, those that were eyewitnesses of the incarnation. Cp.Act.2:32; 4:33
15. This points to believers living during the Church Age.
16. The dual reference encapsulates all believers that have been martyred by this whore beginning with the Apostolic period of the Church.
17. While history of antiquity may be shrouded in silence with regard to overt persecution of believers by the mother/son cult, it is clear cultic activity of this type spawned animosity and murder towards believers. 1Kgs.16:31; 18:4,13; 19:2

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18. From our vantage point at the end of history, we can simply review the activities of the final incarnation of the mother/son cult of the RCC to have a clear picture of the murderous activities she has got **drunk** on over the centuries.
19. It begins early in the Church as Christians are persecuted by Rome with the influence of esoteric cults such as we dealt with in the message to Smyrna called a *synagogue of Satan* (Greek Eleusinian mysteries) . Rev.2:9
21. Following the death of the apostles there was no authoritative voice for the Church to follow, save adherence to the inspired writings that they and their associates had left behind.
22. The Christians of the second and third centuries had to fight a war on two fronts:
 - A. To preserve their existence in the face of attempts by the Roman state to abolish the Church.
 - B. To fight internally to preserve doctrinal purity.
23. Since converts generally came from one of two sources (a Jewish background with a works mentality, or a Greek intellectual background with a philosophical bent), they tended to carry their old ideas into this new environment.
24. Since the threat of legalism or philosophical perversions was very real, overly zealous leaders would develop particular interpretations to correct real or perceived evils in the Church.
25. While the legalism that characterized the Jewish heritage continued to be a problem in the Church for some time, after the final destruction of Jerusalem by the Romans in 135 AD it ceased to have as much influence.
26. However, the far greater threat to the doctrinal purity of the Christian faith came from the source of Greek philosophy since there were far more Gentile converts that entered the Church during this period.
27. Out of these varied sects came philosophers that wanted to dilute Christianity with philosophy or incorporate pagan religion and philosophy with the Christian faith.
28. Gnosticism sought to deal with the moral and spiritual questions of the faith by synthesizing Christianity and Hellenistic philosophy, seeking to employ human wisdom to understand the ways of God and avoid the stigma of the cross.
 - A. Their sect sprang from the natural human desire to create a theodicy (argument in defense of God's goodness despite the existence of evil), vindicating the holiness and justice of God and explaining the origin and existence of evil.
 - B. Dualism became one of their main tenets, insisting upon a clear separation between the worlds of matter and the spiritual world since they always associated matter with evil and spirit with good.
 - C. Their theology resulted in the fabrication of a series of emanations (supernatural revelations) from the Most High God that were beings with less and less spirit and more and more matter.
 - D. The first emanation was the demiurge, whom they identified as Jehovah of the Old Testament and whom they heartily disliked since it was he who created the evil, material world.
 - E. They explained Christ through the doctrine of Dualism (Docetics) that taught that since matter was evil Christ could not be associated with a human body since it was composed of material.

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- 1) Either the man Jesus was a phantom with the seeming appearance of a material body, or the Christ came upon the human body of Jesus only for a short time—between the baptism of Jesus and his suffering on the cross.
 - 2) Then, the Christ left the man Jesus to die on the cross.
 - 3) It was the task of the Christ to teach a special *gnosis* (knowledge) that would help man to save himself by an intellectual process.
- F. Salvation, which only affected the soul or spiritual part of man, began with faith but was completed by the special gnosis that Christ imparted only to the elite.
- G. Since the body was material, it might be controlled by strict ascetic practices or could be given over to lascivious activities, depending on which form of Gnosticism one practiced.
- H. Their theological aberrations were many and included:
- 1) Their view that there were two gods, the evil one of the Old Testament and the good one of the New Testament.
 - 2) Consequently, they pandered to anti-Semitism.
 - 3) They rejected the true humanity of Jesus Christ, His sacrificial death, and physical resurrection.
 - 4) They fostered and catered to a form of spiritual pride with their suggestion that only the elite would enjoy the pleasure of dwelling with deity in Heaven.
 - 5) Their ascetic practices became one of the contributing factors to the medieval ascetic movement that we know as monasticism.
29. Manichaenism, founded by Mani or Manichaeus of Mesopotamia, combined Christian thought with Zoroastrianism and other oriental religious ideas into a dualistic philosophy.
- A. Zoroastrianism was the ancient religion of the Persians that taught that the lord of light carried on a ceaseless war against the lord of darkness and evil.
 - B. Man's soul linked him with the lord of light, but his body brought him into bondage to the kingdom of darkness.
 - C. Salvation, which was a matter of liberating the soul from the body, could be accomplished by exposure to the Light, Christ.
 - D. The elite ones constituted the priestly caste for this group, lived ascetic lives, and performed certain rites essential to the release of light.
 - E. This group placed so much emphasis on the ascetic lifestyle that they viewed sex as evil and emphasized the superiority of the unmarried state.
 - F. There is little doubt that they contributed to the development of a priestly class (clergy) and the rise of celibacy among that priestly class.
30. While these two were some of the sects that arose during the 2nd and 3rd centuries AD, they were by no means the only ones and were followed by such groups as the Montanists, the Monarchianists, the Donatists, and others. *Christianity Through the Centuries, Cairns*
31. In lieu of an exhaustive treatment of church history here, it is important to note that around 170 AD the church began calling itself the *catholic* or *universal* church.
32. It is evident from the NT that there is one pastor-teacher, who is viewed as the overseer and leader of the local church. 1 Tim.3:1ff

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33. However, during the middle of the 2nd century AD this led to the conception that the bishop of the church in Rome had some measure of extra prestige over other pastor-teachers.
 - A. This was first based on the supposition that Peter was the first bishop in Rome and endowed with special powers by Christ Himself.
 - B. Since Peter and Paul were both killed in Rome, it was supposed that this added prominence to the city.
 - C. The church at Rome had been the center of the earliest persecutions under Nero, and so occupied an exalted status.
 - D. It was one of the largest and wealthiest of the churches by 100 AD, and Paul had written his most lengthy epistle to this church.
34. Therefore, by about 300 AD, three things concerning the “catholic church” had become recognized realities.
 - a. The doctrine of apostolic succession was generally accepted without question.
 - b. The Roman bishop came to be recognized as the first among equals because of the importance of the traditions associated with his canon.
 - c. Apostolic succession in the hierarchy of the church was a guarantee against heresy and schism and was to be used to promote unity.
35. Between 100-300 AD creeds became part of the norm for expressing faith, the canon of the NT was developed, and the power of the bishop of Rome was growing.
36. By the early part of the 4th century, it was believed that the bishop of Rome derived his authority from the apostles, was viewed as the depository of the truth, and the dispenser of the means of grace through the sacraments.
37. Over the centuries, the doctrine that the bishop in Rome was in some way superior to all other bishops continued to flourish and by 440 AD Leo I actively claimed complete supremacy over other bishops.
38. Papal power would experience periods of augmentation and periods of decline, but the greatest period of its temporal power was seen between 1050-1300 AD.
39. The rise of universities and scholasticism strengthened the intellectual foundations of papal power, while Monastic reform provided the pope many able and zealous monks, who were his obedient servants.
40. During this time, Hildebrand (1020-1085) was able to humble the emperor of the Holy Roman Empire, and Innocent III (1161-1216) became powerful enough to force rulers of nation-states to do his will.
41. Both men were unwilling to accept the idea that God had given the pope and the political ruler coordinate sovereignty over the souls and bodies of men.
42. Although the temporal ruler was not inclined to admit to the idea that he exercised sovereignty over men by a gracious grant of the power of the pope, neither was the pope willing to accept the idea that his control over men came from the temporal ruler.
43. Hildenbrand, who was elected as Pope Gregory VII in 1073 AD, wanted no civil power to dominate the Roman church; instead, his claim was that the church was to control the civil power.
 - A. This ideal of papal supremacy over temporal rulers is clearly developed in the *Dictatus Papae*, allegedly written by Cardinal Deusdedit.

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- B. In it he stated that the Roman church owed its foundation to God alone, that its pontiff was alone to be called universal, that he had full power over all bishops, that his feet should be kissed by all princes, that he might absolve subjects of evil temporal rulers, and that he might depose emperors.
 - C. The peak of the papal pretension to supremacy was found in the 22nd article that stated that there had never been error in the Roman church and that, according to the Bible, it would never err.
44. As we can readily understand, these developments would not only begin the immoral relationship between the great prostitute and the kings of the earth over which she would rule, they would solidify it. Rev.17:18
45. The actual zenith of papal power was found during the reign of Pope Innocent III (1161-1216), who believed that he was “*the vicar of Christ,*” with supreme authority on earth.
- A. He claimed that kings and princes derived their authority from him and that he could excommunicate them or depose them from their offices.
 - B. He thought that the pope stood below God and above man, and that the relationship between the church and the state was similar to the relationship between the sun and the moon.
 - C. Therefore, the state was to bask in the glory of the papacy, from which it derived its power and right to rule.
 - D. During his reign, Philip Augustus of France had remarried Ingeborg of Denmark after the death of his first wife, but later took a disliking to her and claimed she was bewitched.
 - 1) Philip forced the French bishops to annul the marriage and he took Agnes as his new wife.
 - 2) Ingeborg appealed to Innocent III, who ordered Philip to put away Agnes and to restore Ingeborg as his rightful wife.
 - 3) Innocent placed France under an interdict (prohibiting or forbidding communion) in 1200 AD, which affected everyone in the nation, effectively closed the churches, and eventually forced Philip to submit to the moral law of the church.
 - E. Innocent was able to defeat John of England in a battle over the election of an archbishop for Canterbury, eventually forcing John to acknowledge that he was in office only as a feudal vassal of the pope.
 - F. At the fourth Lateran Council of 1215, Innocent made part of church doctrine that all men must confess annually to the priest, all must attend the Mass at Easter, and that all members had to accept the doctrine of transubstantiation.
46. Under the leadership of Innocent III, the Catholic Church began a persecution of the Cathars, a group that actually was heretical, advocating gnostic and docetic doctrines.
47. This formed the basis for what is known in history as the Papal Inquisitions, which were instituted under Gregory IX, and which continued in some form for almost 600 years.
48. Historians often divide the study of the Inquisition into two major segments – the Medieval (or Papal) Inquisition, which was an arm of the Papacy, and the Spanish Inquisition, which, while closely associated with the Church, is primarily viewed as a tool of the secular government of Spain.

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49. It was during this time that the church and state, which were for all practical purposes one and the same, began to persecute Jews in Spain under the reign of Ferdinand and Isabella.
50. The vast majority of those brought before the Inquisition were accused of heresy, which was tantamount to secret Judaizing in the minds of those in charge.
51. During the 600 or so years in which the Inquisition existed in one form or another, millions of “heretics” were killed, many of whom were Jews and faithful believers.
52. While there are still many debates as to the actual numbers of people that were killed during this time (some Catholic authorities suggest only about 60,000), the truth is that a lot of **blood** was shed.
53. Beginning with the persecution of the Cathars, Rome systematically set out to destroy those that were opposed to its doctrines and practices.
54. This group included the Waldenses and the Albigenses, and while the attack was most active in Southern France, it successfully claimed vast numbers of victims in Spain, Italy, Germany, and the Netherlands.
55. Halley’s Bible Handbook estimates that in the 30 years between 1540-1570 AD no fewer than 900,000 Protestants were put to death in the Pope’s attempt to exterminate the Waldenses
56. The inquisition continued through the time of the Reformation and in France the Huguenots suffered the death of some 200,000 of their number.
57. In Bohemia, by 1600, the Hapsburgs and the Jesuits reduced a population of about 4 million to 800,000, all of whom were then faithful Catholics.
58. Perhaps the most notorious arm of the Inquisition was found in Spain under the ruthless leadership of Torquemada, who was responsible for the deaths of over 10,000 people and had nearly 100,000 condemned to perpetual imprisonment.
59. It is estimated that in the years between 1481-1808 some 100,000 were killed as martyrs and over 1.5 million were banished from Spain.
60. As an institution, the Inquisition stands alone in terms of the length of time it existed (600 years), the number of its victims, the ruthlessness of its methodologies, and the intolerance that it fostered.
61. As John observes this drunken and gruesome spectacle, he responds by employing a cognate accusative with the verb “q̄auma, zw – thaumazo/to be awed/astonished/wondered” that has the nuance of “***I was astonished with great astonishment***”.
62. While various translations express this along the same lines, the NJB (New Jerusalem) provides an interesting thought about the intent of this statement when it translates this as ***I was completely mystified***.
63. John’s astonished confusion is short lived, as the angel immediately offers to explain the entire scenario in detail in vs.7, “**And the angel said to me, ‘Why do you wonder? I shall tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns’**”.
64. This is the force of his words as he offers to explain the meaning of **the woman**, the meaning of **the beast** that carried **her**, and the meaning of the **seven heads and ten horns**.
65. The term “**carries**/basta, zw – bastadzo” means to bear or to support and looks to the dominance of the RCC early in Daniel’s 70th week.

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66. As we will see, the angel does not wait for John to reply or respond in any way and simply launches into the explanation of the startling and amazing scene.
67. We must remember that John lives before the formation of the Roman Catholic Church and this whole scenario “blows his mind”.
68. As one final related application, some have pointed to the irony that **the woman** is pictured as being **drunk with blood** since the doctrine of transubstantiation is a staple of the Catholic doctrine.
 - A. Transubstantiation is the theory accepted by Rome as a dogma in 1215, in an attempt to explain the statements of Christ: "This is my body" and "This is my blood" (Mar.14:22, 24) as applied to the bread and wine of the Lord's Supper.
 - B. While it is insisted that the "is" must be taken with the strictest literalism, to our senses the bread and wine seem to remain exactly as they were even when consecrated.
 - C. There is no perceptible miracle of transformation; the explanation is found in terms of a distinction between the so-called substance (or true reality) and the specific, perceptible characteristics of the bread and wine.
 - D. The latter remain, but the former, i.e., the substance of bread and wine, is changed into that of the body and blood of Christ.
 - E. As some have noted, if Christ is substantially present, it is natural that the elements should be adored.
 - F. It can also be claimed that he is received by all who communicate, whether rightly to salvation or wrongly to perdition.
69. The fact is that the doctrine is unscriptural and suggests that cannibalism is part of the Lord's table.

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EXEGESIS VERSE 8:

^{GNT} Revelation 17:8 to. qhri,on o] ei=dej h=n kai. ouv k e;stin kai. me,llei avnabai,nein evk th/j avbu,ssou kai. eivj avpw,leian u`pa,gei(kai. qaumasqh,sontai oi` katoikou/ntej evpi. th/j gh/j(w-n ouv ge,graptai to. o;noma evpi. to. bibli,on th/j zwh/j avpo. katabolh/j ko,smou(blepo,ntwn to. qhri,on o[ti h=n kai. ouv k e;stin kai. pare,stai

^{NAS} Revelation 17:8 **"The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction.** to, qhri,on (d.a. + n-nn-s; "the beast") o] o[j (rel.pro./an-s; ref. the beast) ei=dej o`ra,w (viaa--2s) h=n eivmi, (viIPFa--3s; "was/existed") kai, (cc) ouv k ouv (neg. +) e;stin eivmi, (vipa--3s; "is not/does not currently exist") kai, (cc) me,llei me,llw (vipa--3s; not immediacy; "is with certainty/inevitably" +) avnabai,nein avnabai,nw (+ comp.inf./pa; "to come up/ascend") evk (pAbl) th/j h` avbu,ssou a;bussoj (d.a. + n-Ablf-s; "the abyss/the pit") kai, (cc) u`pa,gei(u`pa,gw (vipa--3s; "keeps on going") eivj (pa) avpw,leian avpw,leia (n-af-s; "destruction/ruin"; here "eternal destruction/perdition") **And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world,** kai, (cc) oi` o` katoikou/ntej katoike,w (d.a. + subs.ptc./p/a/nm-p; "those who dwell") evpi, (pg) th/j h` gh/j(gh/ (d.a. + n-gf-s) qaumasqh,sontai qauma,zw (vifp--3p; "will be amazed/astonished/wonder") w-n o[j (rel.pro./gm-p; ref. earth dwellers) to, o;noma (d.a. + n-nn-s) ouv (neg. +) ge,graptai gra,fw (viPFp--3s; "has not been written") evpi, (pa) to, bibli,on (d.a. + n-an-s; "the book/scroll") th/j h` zwh/j zwh, (d.a. + n-gf-s; "of life") avpo, (pAbl) katabolh/j katabolh, (n-gf-s; lit. to cast down; "laying a foundation/beginning") ko,smou(ko,smoj (n-gm-s) **when they see the beast, that he was and is not and will come.** blepo,ntwn ble,pw (adj.ptc./p/a/gm-p; "when they see") to, qhri,on (d.a. + n-an-s; "the beast") o[ti (cc; intro. indir. discourse; "when they see that") h=n eivmi, (viIPFa--3s) kai, (cc) ouv k ouv

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(neg. +) *e;stin eivmi, (vipa--3s) kai, (cc) pare, stai pa, reimi (vifm--3s; "will come forth/arrive/be present")*

ANALYSIS VERSE 8:

1. Vss.8-18 constitutes the angel's full explanation to John concerning the woman and **the beast**.
2. The angel will first explain **the beast** and then the woman as the development of **the beast** is crucial to identifying the woman as she appears in her final incarnate form.
3. The explanation dissects this unholy picture addressing all sub-primary entities making up its composite imagery:
 - A. It addresses the nature of the **beast** as both a person and geo-political institution.
 - B. It first addresses its person. Vs.8
 - C. It then addresses its geo-political make-up starting with the 7 heads. Vss.9-10
 - D. It then further identifies the person in correlation with these heads. Vs.11
 - E. It then explains the meaning of the 10 horns, their association with **the beast** and their combined political ambitions. Vss.12-14
 - F. Vss.15-18 then explain the woman with emphasis on her judgment of 17:1.
 - G. Her identification is in two parts of vss.15 and 18.
 - H. Her judgment is sandwiched between in vss.16-17.
4. The language of vs.8 makes it clear we are now dealing with the person Antichrist rather than an empire as the angel explains, "**The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction**".
5. If interpreters would just read this verse in its natural meaning regarding Antichrist, many false identifications and speculations rampant throughout history could be avoided.
6. The first thing noted about **the beast** is described as to his existence in the phrase "**was and is not**".
7. The two uses of the "to be" verb *eivmi, -eimi* point to a past existence (imperfect tense) in contrast to not existing (negative + present tense) at the time that John wrote this book (~96 AD).
8. The next phrase "**and is about to come up out of the abyss**" then points to an expectation of a future existence that Antichrist will experience.
9. The present tense of the verb translated "**about**/*me, llw – mellow*" here expresses the idea of certainty indicating an inevitable future destiny, not that immediacy is required.
10. The NJB (New Jerusalem Bible) accurately captures the force of all these phrases with the translation, "**The beast you have seen was once alive and is alive no longer; it is yet to come up from the Abyss**".
11. The language concerning Antichrists' existence is of utmost importance as there is a direct correlation to the existence of the 7 horns in vs.10 indicating past, present and future realities.
12. In other words, Antichrist is seen to be in chronological association with one of the 5 kings that *have fallen* as well as the obvious future kingdom over which he will rule.

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13. That the future holds for Antichrist to ascend **from the Abyss** points to the reality that in his past existence he died as an unbeliever and will be resuscitated to a life perpetuating his unbelief. Cp.Rev.11:7; 19:20
14. In the interim, Antichrist's soul resides in hell, the compartment of Sheol located in the bowels of the earth and where all unbelieving souls are destined to go after death. Cp.Luk.16:19-31
15. Knowing that Christ emptied Sheol Paradise with its believing souls prior to His ascension (Eph.4:8), we can safely assume that any mention of the **abyss** and its occupants after the fact references only unbelievers or demons. Cp.Rev.9:1,2,11; 11:7; 20:1,3
16. While no mention of Antichrist's 2nd career is here mentioned, we know that his resuscitation will correspond to the beginning of Daniel's 70th week. Rev.6:1-8 cp.11:7
17. In fact, his career is bypassed emphasizing his ultimate destination "**and to go to destruction**".
18. The term "**destruction**/αἰσῶν, λεία – apoleia" looks to that which is destroyed or wasted. Mat.26:8
19. It is used in a title for Antichrist called "*the son of destruction*" denoting his nature as one destined for the eternal **destruction** of the damned. 2The.2:3
20. This final, eternal **destruction** will be visited on the souls of all unbelievers as they suffer by association with Satan and his angels. Mat.25:41
21. The eternal compartment that will house all unbelieving souls post-Great White Throne judgment is called the Lake of Fire (Rev.20:14-15).
22. It is this place of **destruction** that Antichrist and his cohort False Prophet are ultimately destined for and in fact, it appears they will be its first occupants having to await the company of others for some 1000+ years. Rev.19:20
23. In vs.8b, we are again introduced to the unbelieving '**earth dwellers**', "**And those who dwell on the earth will wonder, whose name has not been written in the book of life from the foundation of the world**".
24. The astonishment or amazement of unbelievers looks back to the fact of Antichrist's existence as one that has experienced resuscitation from a long term death.
25. It harks back to Rev.13:3 and the fact that Antichrist will prove a prior existence and death and that he has now come back to life.
26. As Antichrist appears on the scene, he will have to convince mankind that he has conquered death.
27. While his initial appearance may be spellbinding, his career will continue to keep the world amazed at his presence.
28. There can be no doubt that his presence merely begins to enhance his legendary status that will result in the Jewish leadership eventually recognizing him as their messiah.
29. His very appearance in human history is a judgment on –V unbelievers that are ready, willing and eager to receive that which is characterized by the lie. 2The.2:10-12
30. The unbelievers again are further defined and limited as to **those whose name has** ceased to be **written in the book of life**. Cp.Rev.3:5; 13:8
31. The phrase "**whose name**" begins with a plural pronoun followed with the singular for **name** and is designed to indict all unbelievers en masse, yet retains each in their individual responsibility of volitional accountability before God.

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32. The perfect tense of “**has not been written**”, indicates a recording that has ceased or no longer recognized as having been recorded.
33. This is equivalent to unbeliever’s names that have been “blotted out” from **the book of life**. Rev.3:5
34. As we have noted, by all appearances there is one scroll called the “**book of life**” that has two separate registries within.
35. One simply referred to as **the book of life** that is a recording of all humanity throughout history and the other more specifically defined as the *Lamb’s book of life* in which only believer’s names are ever recorded.
36. As unbelievers names are erased with their passing in unbelief, you have two matching registries of only believer’s names and hence one **book of life**.
37. The issue here is the state of unbelief and the consequences at the GWT judgment when their names are not found recorded in **the book of life**. Rev.20:12
38. That these unbelieving **earth** dwellers reject the Person of Christ and truth of BD, they will be sucked into the vacuum of deception spawned by the real miracle of Antichrist’s appearance.
39. This is reiterated in vs.8c, “**when they see the beast, that he was and is not and will come**”.
40. The verb “**see**/ble ,pw – blepo” indicates that what they see physically corresponds with his claim of past existence and now resuscitation.
41. The intent behind their amazement is that what the world thinks about Antichrist is his claim of resurrection and that he is Christ.
42. The threefold description of Antichrist in the first part is now slightly altered by changing the last word from “**come up**” (vs.8a) to the future of “**will come**” or “be present”.
43. This fulfills the intent of certainty behind vs.8a.
44. Many have noted this description of Antichrist forms a contrast to the threefold description of God. Rev.1:4,8
45. This is designed to picture the evil parody of the career of Christ that descends from heaven and returns to it while **the beast** ascends from hell and then descends back to it.
46. This is an important reality that the negative world will totally miss as they are only enamored with the fact that Antichrist died and now he is again physically present with them.

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EXEGESIS VERSES 9–11:

^{GNT} Revelation 17:9 w-de o` nou/j o` e;cwn sofi,anÅ ai` e`pta. kefalai. e`pta. o;rh eivsi,n(o[pou h` gunh. ka,qhtai evpV auvtw/nÅ

^{NAS} Revelation 17:9 **"Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits,** w-de (adv.; "Here/In this case/relevant at this point") o` nou/j (d.a. + n-nm-s; "the mind/intellect") o` e;cwn e;cw (d.a. + adj.ptc./p/a/nm-s; "having") sofi,anÅ sofi,a (n-af-s; "wisdom") ai` h` e`pta, (d.a. + card.adj./nf-p; "the seven") kefalai. kefalh, (n-nf-p; "heads") eivsi,n(eivmi, (vipa--3p) e`pta, (card.adj./Pred.nn-p; "seven") o;rh o;roj (n-Pred.nn-p; "mountains") o[pou (adv. of place; "where") h` gunh, (d.a. + n-nf-s; "the woman") ka,qhtai ka,qhmai (vipd--3s; "sits") evpV evpi, (pg; "upon") auvtw/nÅ auvto,j (npgn3p; ref. the mountains)

^{GNT} Revelation 17:10 kai. basilei/j e`pta, eivsin\ oi` pe,nte e;pesan(o` ei-j e;stin(o` a;lloj ou;pw h=lqen(kai. o[tan e;lqh| ovli,gon auvto.n dei/ mei/naiÅ

^{NAS} Revelation 17:10 **and they are seven kings; five have fallen, one is, the other has not yet come;** kai, (cc) eivsin\ eivmi, (vipa--3p) e`pta, (card.adj./nm-p; "seven") basilei/j basileu,j (n-nm-p; "kings") oi` o` pe,nte (d.a. + card.adj.nm-p; "the five" kings understood) e;pesan(pi,ptw (viaa--3p; "fell/have fallen") o` ei-j (d.a. + card.adj./nm-s; "the one") e;stin(eivmi, (vipa--3s) o` a;lloj (d.a. + a-nm-s; "the other" of the same kind) ou;pw (adv.; "still not/has not yet") h=lqen(e;rcomai (viaa--3s) **and when he comes, he must remain a little while.** kai, (cc) o[tan (temp.conj.; "when/at the time that") e;lqh| e;rcomai (vsaa--3s; "he might come") auvto.n auvto,j (npam3s; "he himself"; accus. of gen. ref. as subject "to remain/meno") dei/ (vipa--3s; "must/it is necessary") mei/naiÅ me,nw (compl.inf./aa; "to remain/abide/reside") ovli,gon ovli,goj (adv.; "a short time/a little while"; contextually = 7 years)

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GNT Revelation 17:11 kai. to. qhri,on o] h=n kai. ouvκ e;stin kai. auvto.j o;gdoo,j evstin kai. evk tw/n e`pta, evstin(kai. eivj avpw,leian u`pa,geiÅ

NAS Revelation 17:11 "And the beast which was and is not, is himself also an eighth, and is one of the seven, and he goes to destruction. kai, (cc) to, qhri,on (d.a. + n-nn-s; "the beast") o] o[j (rel.pro./nn-s; "which") h=n eivmi, (viIPFa--3s) kai, (cc) ouvκ ouv (neg. +) e;stin eivmi, (vipa--3s; "is not") evstin eivmi, (vipa--3s) auvto.j auvto,j (nprnm3s) kai, (adjunct; "also") o;gdooj (ord. adj./nm-s; "an eighth/an eighth one"; used 5x) kai, (cc) evstin(eivmi, (vipa--3s) evk (pAbl) tw/n o` e`pta, (d.a. + card.adj./gm-p; "the seven") kai, (cc) u`pa,geiÅ u`pa,gw (vipa--3s; "he goes") eivj (pa) avpw,leian avpw,leia (n-af-s; "destruction"; same as vs.8)

ANALYSIS VERSES 9 – 11:

1. Vss.9-10 change the emphasis of discussion from the person of the beast to its geo-political composite under the terms of **mountains and kings**.
2. The opening clause of vs.9 is much like we saw in 13:18, **‘Here is the mind which has wisdom’**.
3. That which is different in our verse is the necessity for calculations and we are merely provided the **wisdom** sufficient to solve this apocalyptic riddle.
4. **The seven heads** of the beast are directly identified for us twofold:
 - A. They are **seven mountains on which the woman sits**.
 - B. **And they are seven kings**.
5. Just as the great whore sitting on water is figurative for peoples multitudes, nations and tongues (Rev.17:1 cp.15), thus are **mountains** now figurative to represent kingdoms or empires.
6. OT documentation for figurative use in this regards:
 - A. Dan.2:35 of Nebuchadnezzar’s colossus “*..But the stone that struck the statue became a great mountain and filled the whole earth*”, identified as the Millennial kingdom of Christ vss.44-45.
 - B. Jer.51:25 of prophetic Babylon, “*Behold, I am against you, O destroying mountain..*”.
 - C. Isa.2:2 of Israel/Zion with “hills” being lesser kingdoms, “*Now it will come about that in the last days, the mountain of the house of the Lord will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it.*”
7. That the 7 heads are both kingdoms **and kings** indicates the beast’s geo-political makeup consists of 7 world empires with 7 prominent monarchial rulers.
8. Each of these 7 kingdoms that exist during world history are empires upon which we again see the **woman** sitting. Rev.17:3

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9. This looks to the known history of her influence over each of these kingdoms and their rulers via the mother/son cult she sponsors. *See Analysis pt.20 sub point B of Rev.17:3*
10. The 7 kingdoms are those empires that form the backbone of Satan's attack against God's plan for history with each promoting a world empire and like counterfeit religion.
11. The 7 kingdoms of these 7 kings we have identified as Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the Revived Roman Empire.
12. That which politically ties each of these kingdoms with each other is that each dominate Israel and the Jews in their history.
13. The foundational crux for identifying the kingdoms in view extend from Nebuchadnezzar's vision in Dan.2 further explained in Dan.8 esp.vss.21-26.
14. From Daniel's perspective we can positively identify Babylon, Medo-Persia, Greece, Rome and the future RRE.
15. Biblically, this leaves the only two other preceding world empires ruling over the Jews identified in Scripture as Egypt and Assyria.
16. In vs.10b,c, we are afforded chronological information relating to these kingdoms and **kings, "five have fallen, one is, the other has not yet come"**.
17. First, the indication of the language indicates we are to view the 7 heads in their chronological order of existence in history.
18. Second, that order of existence is to be further viewed from the perspective of John writing in ~96 AD as seen in the present tense of the phrase "**one is**".
19. Thirdly, the focus is now narrowed specifically upon the prominent **kings** that reigned over these empires.
20. This is made clear in the personalization of the final clause "**and when he** (singular person pronoun autos) **comes, he must remain a little while**".
21. In this perspective the term "**have fallen**" is understood as a euphemism for death, though it would also imply the collapse of the empire of which the **kings** are associated.
22. Unquestionably, Rome is the "**one is**" as John lived during the time of Rome.
23. This would categorize Egypt, Assyria, Babylon, Medo-Persian and Greece as the **five fallen**.
24. The one to come looks to the future existence of Antichrist in correlation with the RRE.
25. The fact **he must remain a little while** looks to the resuscitated history of Antichrist that will last for the 7 year period of Daniel's 70th week. Cp.Rev.19:20
26. Vs.11 then provides more insight as to identifying Antichrist spinning off the chronology of these **kings** and empires established in vs.10, "**And the beast which was and is not, is himself also an eighth, and is one of the seven, and he goes to destruction**".
27. First, we note the reiteration that **the beast was and is not**. Cp.Rev.17:8a
28. This chronologically parallels Antichrist's pre-existence with the **five fallen** and **one is** of the 6 past historic **kings** and kingdoms of vs.10.
29. We can therefore look to one of these prominent **kings** from the past that will be resuscitated from hell as Antichrist.

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30. That he **“is not”** obviously eliminates any ruler from the Roman Empire leaving one of the preceding 5 as candidates.
31. Yet we must keep in mind that the empire from which he will arise is geographically associated with Rome and therefore modern day Europe as the RRE. Dan.7:7-8
32. This is important not only geographically for identification, but racially as one would not expect Europeans to embrace a leader not European himself.
33. While Egypt is noted for many famous pharaohs, it can be eliminated as their kingdom never extended far northward from the African continent and never Europe.
34. Assyria also never extended its kingdom as far west as Asia Minor and their **kings** are largely unknown and would not be recognized by most contemporary cultures.
35. Babylon and its most famous king, Nebuchadnezzar is disqualified as he became a believer and would not ascend from hell. Dan.4:34-37
36. The Medo-Persian empire also never extended farther west than Asia Minor.
37. This leave the one candidate of Greece and therefore the most viable candidate for Antichrist in the person of Alexander the Great.
38. This empire was the first of European in origin (Macedonians) and provided the basis for the future Roman Empire.
39. His personage is well known in today’s modern world and can be easily attested as a historically celebrated figure.
40. Other identifying attributes of Antichrist that can be associated with Alexander:
 - A. Both claim to be God. 2The.2:4; Dan.7:20 cp.8:,11; 11:36
 - B. Both enjoy unrivaled military success. Rev.13:4
 - C. Both are homosexual. Dan.11:37
 - D. Both have long hair. Cp.Deu.32:42
 - E. Both are one worlders.
 - F. Both are capable of motivating people via oratory.
 - G. Both are geniuses.
 - H. Both exit the world in judgment at the hand of the Lord. Rev.13:3 cp.19:20
 - I. *See Doctrine of Antichrist.*
41. The middle portion of vs.11 then presents a riddle designed to tie Antichrist’s preexistence with his future reign, **“is himself also an eighth, and is one of the seven”**.
42. The question is, “How can Antichrist be **an eighth** and yet retain the position of being from **one of the seven**?”
43. Part of the clue is resolved in the chronological force of this verse.
44. Fitting the chronological pattern of the previous verses 8 and 10 of a past, present and future existence, the riddle itself is designed to express the future event.
45. In other words, Antichrist **was and is not** and being an **eighth and one of the seven** going **to destruction** looks to his final role via the RRE.
46. Therefore, **“is one of the seven”** emphasizes his position with the RRE and rise to power in the last days.
47. The phrase is to be taken in contrast that at that time of being **one** from **the seven** he **is also an eighth**.
48. The key to unraveling his being an **eighth** is found in Daniel and the following verses of 12-13 of our passage.

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49. In Dan.2:40-43, the iron mixed with clay 10 toes of the colossus represent the political make up of the RRE.
50. The 10 toes are symbolically parallel to the 10 horns of Daniel's vision of the 4th **beast** in Dan.7:7 and the 10 horns of **the beast** in our passage further described as kingdoms and kings ruling with Antichrist in Rev.12-13.
51. As Daniel notes in his vision, the Antichrist is pictured as another "little horn" that appears amongst the 10. Dan.7:8
52. The little horn then pulls out 3 of the previous 10 horns by the roots further interpreted for us as subduing 3 of the 10 kingdoms under his power in Dan.7:20,24.
53. That Antichrist is here called an **eighth** looks to the fulfillment of Daniel's prophecy in this regard noting that 10 kings - 3 leaves 7 + 1 (Antichrist the **eighth**).
54. A politically identifying mark of Antichrist in the last days will be his rise to power in the midst of the 10 nation WEU as an independent agent and force.
55. By implication and association with the great whore, it appears Antichrist will achieve his success in part through support and campaigning on his behalf by the RCC.
56. In this process, the 10 nation European confederation will elect Antichrist as the head of their Executive branch under a likeminded goal of unity and purpose. Rev.12-13
57. It becomes obvious that some type of dissension later arises between 3 of the nations and Antichrist and he ultimately uses his position and power to squelch the insurgency.
58. This will leave himself as the **eighth** in power and rule over the remaining 7 making him incontestably the prominent **one of** rule from the 7th and most dominant empire.
59. However, no matter the degree of his success, we are again reminded that his ultimate destiny is a continuous path **to destruction**. Cp.Rev.17:8
60. God will ultimately overrule all that Antichrist achieves resulting in his permanent eternal damnation. Dan.9:27; 2The.2:8; Rev.19:19,20

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EXEGESIS VERSES 12 – 13:

^{GNT} Revelation 17:12 kai. ta. de,ka ke,rata a] ei=dej de,ka basilei/j eivsin(oi[tinej basilei,an ou;pw e;lakon(avlla. evxousi,an w`j basilei/j mi,an w[ran lamba,nousin meta. tou/ qhri,ou

^{NAS} Revelation 17:12 **"And the ten horns which you saw are ten kings, who have not yet received a kingdom, kai, (cc) ta. to` de,ka (d.a. + card. adj./nn-p; "the ten") ke,rata ke,raj (n-nn-p; "horns") a] o[j (rel.pro./an-p) ei=dej o`ra,w (viaa--2s) eivsin(eivmi, (vipa--3p) de,ka (card.adj.nm-p) basilei/j basileu,j (n-nm-p; "kings") oi[tinej o[stij (rel.pro./nm-p; qualitative of class; "who/such a kind as") ou;pw (adv.; "not yet/still not") e;lakon(lamba,nw (viaa--3p; "have received") basilei,an basilei,a (n-af-s; "a kingdom") but they receive authority as kings with the beast for one hour. avlla. avlla, (strong advers.) lamba,nousin lamba,nw (vipa--3p; "they receive") evxousi,an evxousi,a (n-af-s; "authority/right to act") w`j (compar. conj.; "like/as/in the manner of") basilei/j basileu,j (n-nm-p; "kings") meta, (pg) tou/ to, qhri,ou qhri,on (d.a. + n-gn-s; "the beast") mi,an ei-j (card.adj./af-s; "one") w[ran w[ra (n-af-s; "hour")**

^{GNT} Revelation 17:13 ou-toi mi,an gnw,mhn e;cousin kai. th.n du,namin kai. evxousi,an auvtw/n tw/| qhri,w| dido,asin

^{NAS} Revelation 17:13 **"These have one purpose and they give their power and authority to the beast. ou-toi ou-toj (near dem.pro./nm-p; "these") e;cousin e;cw (vipa--3p; "keep on having") mi,an ei-j (card.adj./af-s; "one") gnw,mhn gnw,mh (n-af-s; lit. the mind as the instrument of knowing; "purpose/intentions/resolve/will/disposition/ determination"; used 9x) kai, (cc) dido,asin di,dwmi (vipa--3p; "the give") auvtw/n auvto,j (npgm3p; ref. the 10 kings) th.n h` du,namin du,namij (d.a. + n-af-s; "power/capabilities") kai, (cc) evxousi,an evxousi,a (n-af-s; "authority") tw/| to, qhri,w| qhri,on (d.a. + n-dn-s; "to the beast")**

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ANALYSIS VERSES 12 – 13:

1. Vss.12-13 now interpret the symbolism of the 10 **horns** of the beast, “**And the ten horns which you saw are ten kings, who have not yet received a kingdom**”.
2. As noted in the exegesis of vs.11, these verses spin off as the key in near context to unraveling the riddle of Antichrist being an eighth and yet still one of the 7.
3. Historicist and Preterist interpreters almost unanimously equate the 10 **horns** as kingdoms or provincial governing powers associated with historical Rome.
4. These disregard the obvious chronological force behind our verses indicating a past, present and far reaching future prophetic fulfillment.
5. The clear language of our verses indicates that these 10 **horns are 10 kings that have not yet received a kingdom** and will rule **with** Antichrist.
6. Most dispensationalist rightly equate the 10 **horns** with the 10 toes of the image in Nebuchadnezzar’s dream of Daniel 2 and the 10 **horns** of the 4th **beast** rising from the sea in Daniel 7.
7. One thing that sets the 10 **horns** apart from the 7 heads of the **beast** is their contemporaneous rule compared to the sequential rule pictured in each of the 7 world empires.
8. Surprisingly, even among the Spiritualist interpreters, at least one, Alford, identifies the 10 as a future coalition of 10 European kingdoms that will grow out of the 4th **beast** in Dan.7:23.
9. In the vision of Daniel’s image of the 4th **kingdom**, Rome, it is first viewed from the perspective of the time of Daniel during the Babylonian captivity as a great empire that will arise historically supplanting Grecian and other preceding empires in terms of power and reign. Dan.2:40
10. Further, Rome is pictured as having feet and 10 toes made of clay and iron and the fact that the empire will be *a divided kingdom*. Dan.2:41
11. The feet and toes looks to the political base and support of the empire.
12. The division itself looks to the demise of historic Rome ~500 AD and a future revival during which time the feet and 10 toes symbolizes her political makeup.
13. The iron of the image portrays the strong elements of this 10 nation confederation.
14. The clay of the 10 toes portrays 10 weak **kings** now being addressed in vss.12 -13.
15. The composite **kingdom** they **have not yet received** is comprised of various forms of government (autocracy, democracy, socialistic, etc.) held together by a treaty.
16. That treaty is indicated by the fact that the iron and clay of the **kingdom** are mixed together by men, but will not adhere to one another. Dan.2:43
17. The confederacy itself will find the ultimate bond to hold them together by virtue of the strength of Antichrist.
18. This is the force behind the strong adversative beginning the final clause of vs.12, “**but** (in stark contrast) **they receive authority as kings with the beast for one hour**”.
19. The “**one hour**” here is symbolic for the 7 year period of Daniel’s 70th week.
20. Daniel 7 then provides further insight as to the partnership between Antichrist and the 10 **kings**.
 - A. Antichrist appears on the scene immediately after the rapture. 2The.2:3-8
 - B. That he remains for the full **hour** would indicate that it would be the day of the rapture.

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- C. Dan.7:7 reveals that the RRE is pictured as having 10 **horns** directly paralleling our verse.
 - D. Daniel was already contemplating the 10 **horns** when a little horn *came up among them*. Dan.7:8a
 - E. The little horn is Antichrist that will arise after the formulation of the 10 nation confederation in treaty (WEU/Brussels Treaty – 1954).
 - F. Antichrist begins as a less significant power, but grows larger than his associates. Dan.7:20
 - G. Again, in this process he will subdue 3 of the 10 **horns** evidencing his dominance as the “eighth”. Dan.7:8,20,24
21. Antichrist will come to power among the 10 nation confederation of Western Europe a.k.a. the Western European Union.
 22. During the earlier part of the first half of the trib, he and the 10 **kings** will have co-terminus **authority with** another that will consolidate as a single powerhouse together throughout the trib.
 23. Antichrist will over time assert himself in power rising to the top reaching his pinnacle at the midpoint. Cp.Rev.13:5
 24. His political rhetoric and agenda for the RRE will correlate directly with the purpose behind the foundational treaty of unity behind the WEU.
 25. That is for this **kingdom** to arise to the stature of political, economic and military power that would grant them the status as leaders of the NWO.
 26. Antichrist’s agenda would follow along the lines of policy and agenda as noted in the 4 horsemen of the 1st 4 seal judgments. Rev.6:1-7
 27. By all appearances, he will simply step into the shadow of U.S. and European diplomacy of today for disarmament and world police and economic policies.
 28. Alexander’s military and political genius will shine forth in this regard, and the Confederation will realize that he is their one great hope to achieve their ultimate goals.
 29. This is the force behind vs.13, “**These have one purpose and they give their power and authority to the beast**”.
 30. The **one purpose** is the like-mindedness between Antichrist and the desires of the Confederation to rule over the world as the head of the NWO. Psa.2.1-3
 31. That the 10 rulers “**give their power and authority to him**” indicates a willingness to do so without the use of force.
 32. **These** men will be so enamored with Alexander under their negative volition and one world philosophy that they will relinquish any sovereign control they may have for the cause.
 33. In fact many, if not all, will come to worship Alexander as god along with the remaining unbelieving world. Rev.13:3-4
 34. As time progresses and Alexander’s power becomes greater, he will essentially dominate the confederation and begin to manipulate its existence for his own intents and purposes.
 35. As noted, 3 of the **kings** will in some form or fashion attempt to withdraw and/or realign policy of the confederation and at that time Antichrist’s power will be of such the revolt will be defeated and the political integrity of the confederacy will be ensured.

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EXEGESIS VERSE 14:

^{GNT} Revelation 17:14 ou-toi meta. tou/ avrni,ou polemh,sousin kai. to. avrni,on nikh,sei auvtou,j(o[ti ku,rioj kuri,wn evsti.n kai. basileu.j basile,wn kai. oi` metV auvtou/ klhtoi. kai. evklektoi. kai. pistoi,Å

^{NAS} Revelation 17:14 **"These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, ou-toi ou-toj (near dem.pro./nm-p; "These"; ref. antichrist and 10 horns) polemh,sousin poleme,w (vifa--3p; "will wage war") meta, (pg; "with/against") tou/ to, avrni,ou avrni,on (d.a. + n-gn-s; "the Lamb") kai, (ch) to, avrni,on (d.a. + n-nn-s) nikh,sei nika,w (vifa--3s; "will overcome/have victory over") auvtou,j(auvto,j (npam3p) o[ti (causal conj.) evsti.n eivmi, (vipa--3s) ku,rioj (n-nm-s) kuri,wn ku,rioj (n-gm-p; "of lords") kai, (cc) basileu,j (n-nm-s) basile,wn basileu,j (n-gm-p; "of kings") and those who are with Him are the called and chosen and faithful." kai, (cc) oi` o` (dnmp; "the ones/those" +) metV meta, (pg; "with") auvtou/ auvto,j (npgm3s) klhtoi. klhto,j (a--nm-p; "the called/invited") kai, (cc) evklektoi. evklekto,j (a--nm-p; "chosen/selected/elected") kai, (cc) pistoi,Å pisto,j (a--nm-p; "faithful/loyal/trusty/reliable")**

ANALYSIS VERSE 14:

1. Verse 14 provides a snapshot of the ultimate result that stems from the union of Antichrist and the European Confederation, **"These will wage war against the Lamb"**.
2. The verse itself must be understood with the proper frame of reference of Antichrist influence with respect to the RRE.
3. There is nothing that states that this was the initial agenda or desire of the 10 kings heading the WEU.
4. Only that the alliance formed is antagonistic to **the Lamb** and will engage in open warfare with Him.
5. The verse is designed to be merely a summary anticipation of the final battle omitting all that has transpired prior to it.
6. As we discussed in the analysis of vss.12-13, Antichrist arises to power to assume dominance of force and authority over the RRE.
7. On the way we know that he will squelch rebellion among his own ranks, exalt himself as the Christ and establish a law of total obeisance in worship of him.

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8. The message will be sent loud and clear that opposition to Antichrist will not be tolerated.
9. While the unity of the Confederation with Antichrist initially revolves around exalting the RRE into its empirical goal as the elite of the NWO, the ultimate destiny of the path taken with Antichrist will be his satanic goal against God.
10. This to establish Satan's throne over the world in fulfillment of 3 & 4 of his 5 "I wills", "*..And I will sit on the mount of assembly in the recess of the north, I will ascend above the heights of the clouds..*" Isa.14:13d,14a
11. Once committed to Antichrist's plan, the Confederation will find itself in the position of ultimately taking on God in open combat.
12. Christ has already taught that His return will be *like a thief* at the 2nd Advent and therefore the -V world is blind to this reality. Rev.16:15a
13. Antichrist feeds off their spiritual blindness and leads **these** in association with him on a path of destruction. Rev.17:8,11
14. **These** rulers will be duped by Antichrist in support of his plan **against** God through the same type of spiritual blindness that characterizes all of the other nations that will align with him. Rev.16:14,16
15. Further, that Christ's return will be unexpected indicates that the statement of **waging war against** Him is only the result, not their primary offensive.
16. That offensive is recognized in their conformity with Antichrist, along with all the other nations of the world, to occupy and destroy Israel bringing to fruition the battle of Armageddon.
17. It is a failure of many Christians and theologians today as in past history to recognize the significance of the nation Israel in the future of God's plan.
18. Israel is God's chosen people and while they have been temporarily set aside through reversionism to make room for the Church, the Bible makes clear they reemerge as the apple of God's eye and the kingdom from which Christ will rule for all eternity.
19. Reversion recovery for Israel is necessitated in the Abrahamic and Davidic covenants that can only be fulfilled at the 2nd Advent. Gen.12:2-3 cp.Heb.11:10; 2Sam.7:8-16; Psa.89:3-4; Jer.33:14-26
20. When the nations align themselves **against** Israel, they in turn have openly declared **war against the Lamb**.
21. Our verse immediately jumps to that ultimate result, "**and the Lamb will overcome them**".
22. As we know, Christ **will** defeat all of His enemies securing victory for Israel for all eternity. Rev.19:19-21
23. We are then given the cause behind the victory, "**because He is Lord of lords and King of kings**".
24. These titles will probably not go unrecognized by His enemies as they will be ascribed upon His robe and thigh when He returns. Rev.19:16
25. Both titles together attribute to Christ His absolute Sovereignty over the world as the God/man.
26. Both are applied to Yahweh of the OT in the LXX. Deu.10:17; Psa.136:3; Dan.2:47
27. Given the context relating to religious Babylon, the title is especially apropos as ancient **kings** would use this title of themselves. Eze.26:7; Dan.2:37

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28. The titles are designed to proclaim that anyone claiming to have absolute reign must be viewed as a pretender to the throne in light of the absolute sovereignty of the **Lamb**.
29. In this vein, the causal force takes on an implicit impetus of contrast to the cause behind why **these** (Antichrist and **kings**) find themselves at odds with Christ.
30. That is **because** of the own power driven STA's under -V in attempts to become the power elite of the world.
31. Antichrist represents the epitome in history of a man with an STA arrogance and power trend and he uses his own trend to feed the trends of **these** other rulers.
32. It is this contrast between the humility of the Little **Lamb** that secures His rightful place as the Sovereign of the world and Antichrist that sheds light of purpose behind the final clause, "**and those who are with Him are the called and chosen and faithful**".
33. That angels are never referred to as **those called**, the descriptions presented are characteristic of believers.
34. The clause is designed to implicate **those** that will share victory with Christ against Antichrist and his cohorts as **those** that have humbled themselves in alignment with Christ by faith in His Person.
35. In spite of all the efforts of the most powerful of men in the world to rule the world, even Antichrist, the real power and right to rule lies within the confines of the truly humble and meek of this world. Mat.5:5
36. That these believers are further stipulated as being **with** Christ would further narrow these believers in view as Church Age believers. Rev.19:14
37. CA believers are given the special distinction of accompanying Christ at this battle as the first that have experienced what gives believers the right to rule with Christ by virtue of their resurrection bodies evidencing their eternal life.
38. Their salvation experience centers on the doctrine of election and calling. Rom.8:29-30
39. That they are **called** looks to their acceptance of the gospel Ph₁ message that occurs in time for the believer.
40. That they are **chosen** or elected looks to God's predetermination based on His foreknowledge to destine all believers to be conformed to the image and destiny of Christ.
41. The choosing/election occurs in eternity past.
42. That they are **faithful** summarizes in affect their conformance to God's directive will in His plan for salvation. Cp.Gal.3:9
43. While there is no indication here whether the Church will actively engage in battle with Christ, Rev.19:21 attributes all death of Christ's enemies in this battle to "*the sword which came from the mouth of Him..*".
44. *Review Doctrine of Election and Calling.*

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EXEGESIS VERSES 15 – 18:

^{GNT} Revelation 17:15 Kai. le,gei moi(Ta. u[*data a*] ei=dej ou-
h` po,rnh ka,qhtai(laoi. kai. o;cloi eivsi.n kai. e;qnh
kai. glw/ssai

^{NAS} Revelation 17:15 **And he said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.** Kai, (cc) le,gei le,gw (*vipa--3s*) moi(*evgw, (npd-1s)* Ta. to, u[*data u[dwr (d.a. + n-nn-p; "the waters") a] o[j (rel.pro./an-p) ei=dej o`ra,w (viaa--2s) ou- (adv. of location; "where/place in which") h` po,rnh (d.a. + n-nf-s; "the harlot") ka,qhtai(ka,qhmai (vipd--3s; "sits") eivsi.n eivmi, (vipa--3p) laoi. lao,j (n-nm-p; "peoples") kai, (cc) o;cloi o;cloj (n-nm-p; "multitudes/masses/populace") kai, (cc) e;qnh e;qnoj (n-Pred.nn-p; "nations") kai, (cc) glw/ssai glw/ssa (n-Pred.nf-p; "tongues")*

^{GNT} Revelation 17:16 kai. ta. de,ka ke,rata a] ei=dej kai. to. qhri,on ou-toi mish,sousin th.n po,rnhn kai. hvrhwmme,nhn poih,sousin auvth.n kai. gumnh.n kai. ta.j sa,rkaj auvth/j fa,gontai kai. auvth.n katakau,sousin evn puri,

^{NAS} Revelation 17:16 **"And the ten horns which you saw, and the beast, these will hate the harlot** kai, (cc) ta. to, de,ka (*d.a. + card.adj./nn-p; "the ten") ke,rata ke,raj (n-nn-p; "horns") a] o[j (rel.pro./an-p) ei=dej o`ra,w (viaa--2s) kai, (cc) to, qhri,on (d.a. + n-nn-s; "the beast") ou-toi ou-toj (near dem.pro./nm-p; "these") mish,sousin mise,w (vifa--3p; "will hate/detest/abhor") th.n h` po,rnhn po,rnh (d.a. + n-af-s; "the harlot") and will make her desolate and naked, and will eat her flesh and will burn her up with fire. kai, (ch) poih,sousin poie,w (*vifa--3p; "will make") auvth.n auvto,j (npaf3s) hvrhwmme,nhn evrhmo,w (circ.ptc./PF/p/af-s; lit. "having been stripped bare" hence, "to make desolate/lay waste"; used 5x) kai, (cc) gumnh.n gumno,j (a--af-s; "naked") kai, (cc) fa,gontai evsqi,w (vifm--3p; "they themselves will eat/consume") auvth/j auvto,j (npgf3s) ta.j h` sa,rkaj sa,rx (*d.a. + n-af-p; "flesh") kai, (cc) katakau,sousin***

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katakai ,w (vifa--3p; "will burn completely up"; same as 8:7) auvth.n auvto ,j (npaf3s) evn (pI; "with/by") puri ,Å pu/r (n-In-s; "fire")

^{GNT} Revelation 17:17 *o` ga.r qeo.j e;dwken eivj ta.j kardi,aj auvtw/n poihsai th.n gnw,mhn auvtou/ kai. poihsai mi,an gnw,mhn kai. dou/nai th.n basilei,an auvtw/n tw/| qhri,w| a;cri telesqh,sontai oi` lo,goi tou/ qeou/Å*

^{NAS} Revelation 17:17 **"For God has put it in their hearts to execute His purpose by having a common purpose, ga,r (explan.conj.) o` qeo,j (d.a. + n-nm-s) e;dwken di,dwmi (viaa--3s; "gave/put") eivj (pa) auvtw/n auvto ,j (npgm3p; ref. 10 horns) ta.j h` kardi,aj kardi,a (d.a. + n-af-p; "hearts") poihsai poie,w (inf.purp.aa; "to execute") auvtou/ auvto ,j (npgm3s; ref. God) th.n h` gnw,mhn gnw,mh (d.a. + n-af-s; "purpose/intention/the mind") kai, (cc/cc+) poihsai poie,w (inf.purp./aa; "also to create/manufacture") mi,an ei-j (card.adj./af-s; "one") gnw,mhn gnw,mh (n-af-s; "purpose"; to have a common goal) and by giving their kingdom to the beast, until the words of God should be fulfilled. kai, (cc/ch) dou/nai di,dwmi (inf.purp.aa; "to give") auvtw/n auvto ,j (npgm3p) th.n h` basilei,an basilei,a (d.a. + n-af-s; "kingdom") tw/| to, qhri,w| qhri,on (d.a. + n-dn-s) a;cri (cs; "until") oi` o` lo,goi lo,goj (d.a. + n-nm-p; "the words") tou/ o` qeou/Å qeo,j (d.a. + n-gm-s) telesqh,sontai tele,w (vifp--3p; "will be completed/finished/fulfilled")**

^{GNT} Revelation 17:18 *kai. h` gunh. h]n ei=dej e;stin h` po,lij h` mega,lh h` e;cousa basilei,an evpi. tw/n basile,wn th/j gh/jÅ*

^{NAS} Revelation 17:18 **"And the woman whom you saw is the great city, which reigns over the kings of the earth." kai, (cs) h` gunh, (d.a. + n-nf-s; "the woman") h]n o[j (rel.pro./af-s) ei=dej o`ra,w (viaa--2s) e;stin eivmi, (vipa--3s) h` mega,lh me,gaj (d.a. + a--nf-s; "the great") h` po,lij (d.a. + n-nf-s; "the city") h` e;cousa e;cw (d.a. + adj.ptc./p/a/nf-s; "the one having") basilei,an basilei,a (n-af-s; "royal power/dominion/rule") evpi, (pg) tw/n o`**

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*basile,wn basileu,j (d.a. + n-gm-p; "the kings") th/j h` gh/jÅ gh/
(d.a. + n-gf-s)*

ANALYSIS VERSES 15 – 18:

1. After having explained the images of the **beast**, the angel is now set to explain **the woman** sitting on **the beast**.
2. As noted previously, the purpose for first addressing the **beast** in its composite form is to help the reader in identifying **the woman**.
3. Other than operation tower of Babel in Gen.11 and a few miscellaneous verses in the OT referencing the “queen of heaven” and “Tammuz” mother/son occult (Jer.7:18; 44:17-19,25; Eze.8:14), apart from Revelation, the Bible is otherwise silent as to this occult’s significance in the A/C.
4. With the dissecting explanation of **the beast**, we now know that the mother/son cult is the prominent religious occult behind all 7 satanically sponsored empires.
5. More importantly, we can further account for the occult to be the prominent religion of Rome in its divided existence historically and as the RRE.
6. With the addressing of the rise of Roman Catholicism in the letters to the 7 churches in Rev.2-3, we can know without doubt that the RCC assumed the position to carry forward this spiritual apostasy. Rev.2:12-24
7. That the RCC has prevailed for some ~1600+ years and remains prominent in association with the European theatre today, we can also without doubt pinpoint her as the final incarnate form of the mother/son occult.
8. While we with certainty can identify the very organization, we must remember that from John’s perspective, he can only attribute the characteristics revealed by the angel as to how **the woman** manifests herself in future history.
9. The angel’s explanation is two-fold:
 - A. It provides more specific geo-political guidelines characteristic to identifying her.
 - B. It explains the judgment the angel indicated he would reveal to John regarding the whore in vs.1.
10. The entire explanation is presented in such a way as to addressing her identity in vss.15 and 18 inserting her judgment in between with vss.16-17.
11. The purpose of this explanatory format in part is to correlate her demise with Antichrist’s religious-political agenda.
12. His agenda can thus be simplified in two parts as first elevating himself over the world as a religious icon securing immense wealth (Rev.13:14-17), so as to secondly advance his final goal to rule the world politically.
13. The angel begins by interpreting for John part of the symbolism attributed to her in vs.1, “**And he said to me, ‘The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues’**”.
14. We are now told specifically that the **waters** represent the inhabitants of the world, their places of residence and social existence.
15. The nuance behind the verb “**sits**” looks to the dominance and extent to which she has established herself on an international basis.
16. The present tense of the verb is an historic present viewing with vividness of certainty the ongoing nature in which she establishes herself over history.

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17. While the NAS appears to lump all the subjects of her dominance together, the Greek is more defining.
18. Literally, the final phrase is translated, “**peoples and multitudes they are also nations and tongues**”.
19. The predicate nominatives of the nouns “**nations and tongues**” are in correlating apposition to the preceding nouns “**peoples and multitudes**”.
20. In other words, “**nations and tongues**” emphatically define the “**peoples and multitudes**”.
21. The Greek makes it clear that the influence of the whore is not limited to individuals or simply specific groups of people, but has spread into every nation and society.
22. The emphasis of vs.15 is that geographical or ethnic boundaries have no limits as to where the whore can be found to reside.
23. This further emphasizes the global religious influence she wields more so than political, which will be addressed in vs.18.
24. This is important with respect to judgment upon religious Babylon as judgment comes first as a result of what man believes (or not). Joh.3:18
25. What comes from our heart or how one thinks is what we truly are. Luk.1:51; Rom.1:21; 2:2-8; Eph.4:1-19; 2Pet.2:12-15
26. That **God** is ultimately behind this judgment (vs.17) further iterates this principle.
27. From a relatively small beginning at the tower of Babel, the religious arm, the whore, will have expanded her base of operations to encompass all the **nations** of the world.
28. In that regard, religious Babylon serves as a satanic counterfeit of the kingdom of God that will eventually expand to dominate the world. Cp.Dan.2:44-45
29. There is no extant religious organization today that can boast of such geographical success presented here other than the RCC.
30. It is estimated that over one billion people belong to this organization and the RCC exists in virtually every nation on the planet.
31. Their agenda is obvious as actively pursuing to bring all religions together under a single banner – theirs.
32. There has been active attempt to bring “churches with defects” back to their fold conducting ecumenical negotiations with Anglican, Evangelical Protestants, Mennonites, Lutherans and others to achieve this unity.
33. “Evangelicals and Catholics Together: The Christian Mission in the 3rd Millennium” is a 25-page document attempting to foster ecumenical unity.
34. It was originated by Chuck Colson and Catholic social critic Richard John Neuhaus, was signed by 40 noted evangelical and Catholic leaders including Pat Robertson, heads of Home Mission Board and Christian Life Commission of the Southern Baptist Convention, Bill Bright (founder of Campus Crusade for Christ), Mark Noll of Wheaton University, Jesse Miranda (Assemblies of God), Richard Mauw (President, Fuller Seminary), J.I. Packer (noted author) and Herbert Schlossberg (Anglican leader).
35. The RCC will no doubt continue on the path it has chosen and may very well attract a new following after the rapture.
36. That her religious ideology is so wide-spread, it will only seem prudent to Antichrist that she become a target for extermination.

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37. While she will have value to Antichrist in his rise to power at the beginning, she will become expendable and ultimately a barrier as he seeks to elevate himself as God and the true religion.
38. While Antichrist's thinking is fairly obvious (religiously and politically), the European Confederation will also be convinced that she is a threat to them.
39. This is made clear in vs.16a, **"And the ten horns which you saw, and the beast, these will hate the harlot"**.
40. Both the WEU and Antichrist are here said to **"hate the harlot"**.
41. Secondly, we should note that all **ten horns** are involved indicating that judgment of **the woman** will occur before Antichrist subdues the 3 rebel nations of the Confederacy. Dan.7:8,20,24
42. That the fall of economic Babylon of chapter 18 occurs *"after these things"*, we can surmise that the fulfillment of vs.16 will occur prior to the 3rd year 1st month of the trib. Rev.18:1
43. The European Confederation has embraced Antichrist for one primary reason; they regard him as their ticket to political and economic success for world power.
44. They have thrown their "hats" into the Antichrist "ring" and will become like minded with him in their pursuits.
45. The future tense of the verb **"will hate"** should be viewed as ingressive **"will begin to hate"**.
46. The physical reality portrayed here is the contempt that can stem from a relationship between a prostitute and her clients.
47. Over time, while the prostitute profits from her services, the "john" expends more and more for his physical pleasure and begins to appreciate the full experience and impact of what their relationship is really about.
48. Prostitution as a business is all about money. Pro.6:26a; Pro.29:3
49. This would indicate that it is money, as much as power, that is the driving force behind why the Confederation adopts this attitude.
50. The international tax exempt status the RCC enjoys pictures the breeding grounds for this contempt to surface.
51. There is no doubt that while the RCC helps politicians and others rise to power, while investing in other humanitarian causes, it is for their own selfish ambitions.
52. And all the while they greedily are enjoying the vast wealth of their membership with comparatively little shared diplomatically and otherwise.
53. That money rules in this matter is at least implicit in what they ultimately do to the whore, **"and will make her desolate and naked, and will eat her flesh and will burn her up with fire"**.
54. Vs.16b now describes the physical judgment the RCC will experience.
55. The participle **"desolate/εὐρημο, w – eremoo"** literally means "to be stripped bare".
56. This looks to the complete removal and confiscation of all of the rich clothing and accoutrements that so characterized the whore in vs.4.
57. This in turn will expose her as **"naked"** to the world and thus expose the whore for what she truly is.
58. The phrase **"eat her flesh"** (Gk.plural)" is figurative for devouring or consuming those of hierarchy that control her means of operation.

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59. The wealth of the RCC, its buildings, property and anything else it possesses will be confiscated, its leaders defrocked and killed and everything else destroyed.
60. This is the force of the final phrase **‘will burn her up with fire’** emphasizing the destruction of that deemed of no value by the Confederation.
61. While the logistics of “Operation Judge Whore” may seem insurmountable on a global basis, much will be accomplished simply by taking control over their command center at the Vatican.
62. There, the Confederation will gain access to deeds, banking accounts, etc., and by cutting “the head off the snake” will disable satellite churches monetarily and operationally as to being an effective institution.
63. Having secured controlling rights over the RCC’s domain will give the RRE practical leverage to dispose of otherwise foreign investments.
64. Otherwise, the vast amount of wealth stored at the Vatican in and of itself will probably be sufficient boon to make the invasion worth time and effort.
65. As we noted in Antichrist’s economic agenda of the 3rd seal (Rev.6:5-6), this influx of vast wealth into the RRE will probably propel the Euro dollar as the dominant international currency, especially after the fall of the U.S.
66. This will secure for Antichrist and the WEU the monetary leverage to fulfill the economic purpose of Antichrist’s image of Rev.13:16-17.
67. Vs.17 then explains an underlying cause behind why the RRE makes a “hit” on the Catholic Church, **‘For God has put it in their hearts to execute His purpose by having a common purpose and by giving their kingdom to the beast’**.
68. We can summarize the cause as simply fulfillment of God’s plan as His sovereignty operates behind human history.
69. Some suggest that vs.17 is the angel’s anticipation for objection to such an eventuality that the Europeans would allow the RCC with such deep roots in European culture to be destroyed by a new political union.
70. This suggestion is probably due in part in that the Confederation (10 **horns**)/**their kingdom** are singled out distinct from **the beast**/Antichrist.
71. While Antichrist is locked into facilitating Satan’s plan as being the false Messiah, the question is how do other men find themselves into whole heartedly throwing in their support to crush the RCC?
72. While we have addressed STA predilections that would provide motivation, our verse declares that **God** is instrumental in their thinking to take this path in life.
73. The verse is not stating that **God** has formulated or introduced evil thoughts into their heads, only that He has introduced or influenced their thinking necessary to **execute His purpose**.
74. The doctrine of volition is required to have an understanding of this verse as we know **God** does not violate this Divine institution.
75. What **God** puts **in their hearts to execute His purpose** is a two-fold proposition:
 - A. **By having a common purpose.**
 - B. **And by giving their kingdom to the beast.**
76. What **God** first does under His permissive will is to allow the negative volition of those ruling over the Confederation to pursue their STA goals of the NWO.
77. He again under His permissive will allows the resuscitation and subsequent introduction of the Antichrist into their fold of leadership.

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78. His agenda and their agenda will harmonize politically producing a **common purpose** and goal of global domination.
79. In their **common** plan, the Confederation willing of their own free will transfer the power and authority of **their kingdom to the beast**.
80. This forms the framework in which the leaders of the WEU will willingly then destroy the RCC.
81. **God** permits their evil to exist and in refraining to overrule at this time in history effectively allows circumstances and situations to come to maturation.
82. That **God** controls history and does not overrule the partnership, He effectively is **giving** these rulers the ammunition in their thinking to pursue His Divine will to obliterate the Catholic Church.
83. To state it another way, by putting Antichrist and the 10 **horns** together in history, **God** effectively secures their persons to **execute His purpose**.
84. This is a classic example of **God** utilizing evil to judge evil effectively bringing circumstances and situations together that in turn promotes the thinking necessary to facilitate God's plan.
85. The charisma and power of Antichrist will be so strong that once these power, money driven greedmites are brought into contact with him, **God** will have provided them all that is necessary to do His bidding.
86. The final phrase, "**until the words of God should be fulfilled**" looks not only on the decreed destruction of religious Babylon, but to all the prophecies that will be fulfilled by the 2nd Advent.
87. This is seen in the plural used of the noun "**words**".
88. The temporal conjunction '**until/a;cri - achri**' looks forward to the time when **God** will implement His overruling will against the RRE.
89. Vs.18 closes by providing a definite geo-political identification of **the woman**, "**And the woman whom you saw is the great city, which reigns over the kings of the earth**".
90. That the **city** is described as **great** points to its notoriety and importance.
91. The present tense of the "to be" verb "**is**" indicates that the **city** is in existence during John's time.
92. Further, the **city** possesses dominion and power **over the kings of the earth**.
93. The **city** would be easily identifiable by John pointing to Rome that represents the **city/state** empire of Rome.
94. That **the woman** has a definite future of fulfillment, a characteristic that John and his readers can apply to the religious whore is a future affiliation with Rome.
95. We know today that the **great city** is none other than Vatican City.
96. It is from this location that religious Babylon exercises her power over rulers and leaders of the world.
97. Vatican City is declared as an independent sovereignty among nations.
98. While it is only 100 acres and its population of residence ~921, it is called **great**.
99. This indicates her international influence that is totally out of proportion to its size.
100. With the subtle shift of emphasis to the political aspirations of the Confederation in vss.16-17, we now see the same emphasis with respect to the whore.

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101. While religious and economic reasons behind the RRE and their destruction of the RCC have been discussed, last, but not least, it obviously has political reasoning and impact.
102. These points to the ultimate goal of the RRE, global rule.
103. There can be little doubt that the political leadership of Europe over the centuries has had more than its share of interference from the Pope.
104. It can be readily documented that from the 5th Century AD until the time of Reformation, Catholic power in the political realm was simply a fact of life for the temporal powers in Europe.
105. The Catholic secretive society called *Opus Dei* (Latin for work of God) is a good example of the Churches political involvement .
106. The group is noted as engaged in advancing the agenda of the Pope with respect to the place of women, reproductive issues, abortion, and the like.
107. Their goal is to place members in influential positions and thereby impose policies society-wide deriving from Roman Catholic belief.
108. Opus Dei pursues the Vatican's agenda through the presence of its members in secular governments and institutions and through a vast array of academic, medical and grassroots pursuits.
109. Opus Dei does not publish the names of its members, and many members do not make public their membership in the organization.
110. While the organization lists just over 80,000 members worldwide, its power is out of proportion to this relatively small total.
111. Their strategy of recruiting, influencing and nurturing highly educated elite explains the organization's focus on recruitment of students, intellectuals, professionals and the wealthy.
112. Through its members and sympathizers, Opus Dei is strongest in the media, medicine, the judiciary, university education, finance and politics with its greatest political strength in Europe and South America.
113. They have successfully infiltrated the highest levels of government in France, Italy, Germany, Austria, Portugal, Spain and the EU.
114. In Europe, Opus Dei has concentrated with strategic precision on vital activities: opinion forming among academics through frequent conferences and the operation of institutions of higher education.
115. Their work includes the foundation of bioethics and other research institutes across the continent and involvement with the medical community.
116. It has come to have a political presence at the highest levels of governments and European political institutions, completing a direct line from the Vatican to the secular heart of Europe.
117. As some of their critics have noted, the real agenda this organization advances is determination to create a World Government under the Pope.
118. Many have recognized that the Catholic Church has never rescinded their claims to temporal power, and the agenda has and is that of a one world government under a one world religion.
119. The Vatican clearly views itself as the ruler of a theocratic world state, with the authority to tell legislators in democratic nations what they must or must not legislate.

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120. Paul Blanshard describes the Vatican in American Freedom and Catholic Power, *“a full civil government with a flag, a police force, courts and postage stamps. It issues currency and passports to its citizens and has a large and active diplomatic corps”*.
121. The extent of Vatican influence is aptly presented by Avro Manhattan in The Vatican and World Politics, *“This power of the Catholic Church to interfere in social and political spheres is rendered infinitely more dangerous by the fact that it is not limited to any given country: it reaches all countries in which there are Catholics. Thus there is no continent where the Pope cannot influence, to a greater or less degree, the social and political life of the community”*.
122. The whore’s demise has been recorded and foretold for posterity of +V and **God** will use her illicit lovers to do His bidding for Him.
123. *Review Overview of Religious Babylon.*