

230917-1 Re 17, The Beginning of the Judgment of the Great Whore—CThurman

In the 15th chapter, seven angels came out of the temple in heaven having the seven last plagues which complete the wrath of God against them that dwell on the earth. To these angels were given vials or bowls from which they shall pour out the wrath of Almighty God upon the earth, upon the Antichrist and upon his kingdom. But prior to the pouring out of these vials there was seen a great multitude of *martyrs* standing before the throne of God on a sea of glass mingled with fire, this signifying that they had come out of great tribulation (cf. Mt.24.21; Re.7.14), a tribulation resulting from their refusing to worship the beast, his image, or to receive in their foreheads or on their hands his mark. Then the blood of the saints began to be shed as never before. These having gotten the victory over the beast suddenly appear before the throne of God, standing on this sea of glass mingled with fire, *sing* praise to the omnipotent God for his great and marvelous works.

The 16th chapter accounts for the outpouring of the seven vials of God's wrath.

1. A noisome, grievous sore.
2. The sea turned to blood.
3. The rivers and fountains of waters turned to blood.
4. Men scorched with the searing heat of the sun.
5. The seat of the Antichrist is smitten with terrible darkness so that men gnawed their tongues for the pain.
6. After the River Euphrates is dried up Satan sends forth three demons to convince all the kings of the east and all the kings of the earth to gather into the valley of Megiddo *to the battle of that great day of God Almighty.*
7. It is done. The greatest earthquake in the history of mankind smites the earth. The city of Babylon is divided into three parts and all the cities of the nations fell. Every island and mountain were moved out of their places. And finally, an exceeding great hail storm of 60# hail fell upon the earth. And unregenerate man did what they always do, 'blasphemed God.'

What is God doing by all of this? He has set an ambush for all the kings of God in the valley of Megiddo (Armedgeddon). He has drawn them out to this valley and

then destroyed everything around them with this massive earthquake and exceeding great hailstorm. The stage is set for the coming of the King of kings, and the Lord of lords, the Word of God to come with all of His armies.

At this point, before reading the 17th chapter, it is necessary once again to refer back to chapters 12-14. Those chapters are an interlude to the seven trumpet judgments and the pouring out of the seven vials of the wrath of Almighty God. They present the rise and fall of the 4th and final kingdom, ending an era otherwise known to us as the times of Gentiles. (cf. Lk.21.24; Dan.2.44) In this section of Scripture, at ch.14.7, 8 the time for the judgment of *that great city*, called Babylon has come. We read in v.8, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication*. This Babylon is the same great city that we will read of in the next three chapters, ch.17-19.3, called by three names: 1. *The Great Whore*, 2. *The Mother of Harlots & Abominations of the Earth*, and 3. *Babylon, that mighty city*. The 17th chapter begins to shed light upon the reason why this city becomes the focal point of God's fiery judgment and the kind of judgment under which it shall come.

Note: The timing of this 17th chapter must be just before the middle of Daniel's 70th week. The ten-nation confederation destroys the Great Whore and to the Antichrist they give of their power and authority. This is when the Antichrist sets himself up as God and wars against the children of God. (cf. Re.17.16, 17)

Chapter 17

1 ¶ And there came one of the seven angels which had the seven vials,

“ has
or simply, having

which had, ἔχόντων, gen. pl. masc. part. pres. of the verb ἔχω, to have, to possess.

and talked with me, saying unto me, Come hither; I will shew unto thee the
put on display

I will shew, δείξω, 1s. fut. of δείκνυμι, and always tss. with the English verb *to shew* (show), and means to put on display or to present. (**this fut. verb is in Re.4.1; 17.1; 21.9.**)

judgment of the great whore that sitteth upon many waters:

harlot which (She sits as a queen over peoples, nations multitudes, and tongues [cf. Re.18.7].)

whore, πόρνης, gen sing. of the noun πόρνη, tss. in Re.17, *whore* (3), *harlots* (1), and in Re.19.2, *whore*. In the NT this is tss. with the English *harlots* (8), *whore* (1); the noun πόρνος, is tss. *fornicators*, *whoremonger* (**Re.21.8; 22.15**); the verb πορνεύω, *to commit fornication* is in **Re.2.14, 20; 17.2; 18.3, 9**) Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5).

sitteth, καθημένης, gen. sing. fem. part. pres. of κάθημαι, tss. *to sit, to sit down, to sit by, to dwell*.

In this chapter there are four types or symbols that are interpreted for us: *the great whore, many waters, seven heads, and ten horns*. Each of these are defined for us in vss.15-18. But I want to define these terms as we come to them in the text.

The apostle John begins by referring to a certain angel *which has* (or, *having*) one of the vials of the wrath of God to pour upon the earth. The angel evidently has not yet poured out his vial. And this angel began talking to him. The angel commands John to come to him and he would put on display to him why this city is judged and what that judgment involves.

the great whore – *the great whore* is also called *the Mother of Harlots*. It is a metaphor used to describe a certain city of cities that is located in a certain place.

Re.17.18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

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

Identifying This Great City

It will be difficult to determine which city this verse refers to if the *timing* of the Book of Revelation is not kept in view. What is the timing of the Book of Revelation? Isn't the timing of this book during the last week of Daniel's 70 weeks? Doesn't the timing concern the last great kingdom, the 4th, dreadful, terrible and exceeding strong kingdom on the earth prior to the coming of the Lord Jesus Christ? If so, then the city to be identified is not so far back into the beginning of human civilization, or into the earliest history of the OT. Quite the contrary, this city is contemporary with the times of the NT. Why do I say this?

First, many commentators refer to ancient history, to Nimrod and to Babylon then. (cf. Ge.10.8-10) While I'm not denying that there is a connection between the false religions of the world that goes all of the way back to Nimrod, that there is a connection that all of the kingdoms share in common because Satan is the god of this world, there is no need not go any further into history than about the time of the birth of our Lord Jesus Christ (c.31 B.C.), because the Book of Revelation is only concerned with the time of the 4th kingdom of Nebuchadnezzar's dream. Remember the great colossus this Gentile king saw having a 1. head of gold (the first kingdom), chest and arms of silver (the second kingdom), belly and thighs of brass (the third kingdom), and legs of iron with feet and toes of iron mingled with clay (the fourth kingdom)? There should be no doubt that the 4th kingdom under concern, just before the birth of our Lord Jesus Christ (cf. Re. 12.4), imperial Rome. All we need to understand is which is the greatest city of this 4th kingdom, and we will have our answer? And I am amazed to see so many point their finger at the city of Jerusalem. Jerusalem to this 4th kingdom is a stumbling stone and least among all the nations of the Gentiles. No, rather, that great city is Rome.

Second, many of these commentators appear to *intentionally* confuse the issue concerning the identity of the Great Whore, the Mother of Harlots as Roman Catholicism and avoiding the implication that Catholicism and

Protestantism are historically guilty of shedding the blood of the true saints of God and them that have believed in Jesus Christ, of perverting the doctrines of Christ, and deceiving many from the right way of Christ in the NT churches. Certainly, this is a hard pill is to swallow, but avoiding the truth, denying it, or burying it doesn't change the fact that Rome and Catholicism is the *Great Whore*, the *Mother of Harlots*, and *Babylon*, that great city. By keeping the Book of Revelation in its proper time-setting the unbiased reader will readily conclude that Rome is that great city, or properly Vatican City, which is the seat of the world's great religious, political, and economic power.

many waters – This represents the masses of unbelieving humanity *in the last days*.

Re.17.15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. (comp. Is.57.20; Nu.24.7; 2Sa.22.17; Re.17.1)

This woman sits in authority over multitudes of people all over the earth. Re.18.7 reveals how she confesses to sit as a queen over the earth.

The mind of those ready to form a new union, the U.S.A, toward Roman Catholicism:

On October 21, 1774, the Continental Congress sent England a note condemning its support for a Roman Catholic religion that “disbursed impiety, bigotry, persecution, murder and rebellions through every part of the world.” So stood relations between Congress and the pope on the eve of independence. *Ted Wimer, ‘From “the Scarlet Whore” to Pope Francis: A Brief History of America and the Papacy,’ September 22, 2015*

1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων μοι, Δεῦρο δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν

Re 17:1 *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

2 With whom the kings of the earth have committed

(this great whore, historically)

fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

ἐκ

are become drunk from

have been made drunk, ἐμεθύσθησαν, 3pl. aor. pass. of the verb μεθύω, and always tss. with the English drunk (7); v.6.

drunk with the wine of her fornication –

Re 19:2 For true and righteous [are] his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Re 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

*abundance of her delicacies, δυνάμειος τοῦ στρήνους, **power of luxury**, gen. sing. of the noun στρήνους, only here in **Re.18.3**; compare LXX, *fierceness* (2Ki.19.28) and Interlinear Bible, J. P. Green, Sr., *arrogance* [to exaggerate one's own worth or importance in an overbearing manner].)*

This woman, through the *power of luxury*, has corrupted the earth. She has through wicked uses of things that are of God's and Christ's caused the kings of the earth to follow after her. All of the false teachers, the name it and claim it, prosperity preachers have tapped into this great power to delude people from the truth of Christ.

Re 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her ... (lived deliciously, στρηνιάσαντες, nom. pl. masc. part. aor. of the verb στρηνιάω, lived luxuriously, Re.18.7, 9)

This woman, by taking to her the things of God and Christ and corrupting them, turns the grace of God into things the flesh lusts for, so that the kings and masses through her pretenses to religion act beyond the natural inhibitions of that law which is written in their hearts so that they go beyond in transgressing against the LORD and His people.

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν

3 So he carried me away in the spirit into the wilderness:
(this angel) brought me by spirit

carried, ἀπήνεγκέν, 3s. aor. of the verb ἀποφέρω, tss. to carry, to carry away, to bring. Re.17.3; 21.10.

The angel took John, not to a beautiful locale, but to a wilderness, a barren wasteland of godlessness. This is human society without God, which has its own false doctrine, false religion, false Christ, false hope, and a corrupt government.

ἐπὶ
and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

full, γέμον, acc. sing. neut. part. pres. of verb γέμω, to be full, burdened, laden (Re.4.6, 8; 5.8; 15.7; 17.3, 4; 21.9. The noun γόμος, is tss. merchandise. Another verb, γεμίζω, is tss. to fill, Re.8.5; 15.8.

scarlet coloured beast – The *scarlet* color is for royalty. (Dan.5.7, 16; Mt.27.28)

This *scarlet colored beast* is not to be confused with the *red dragon* of Re.12.3. Certainly this *dragon* (Satan) is at its foundation of this scarlet beast. The dragon is described with similar terms.

Re 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

But this beast is noted for bearing the woman along, or so this thing bear along this great city. See in 17.7... *the beast that carrieth her ...* .

This woman is born along by a particular beast. Consider that this beast could be a reference to a glorious, hierarchical rulership of men located in a certain *great city*. Let me try to explain what I mean as it relates to bearing along the city of Rome, or the Vatican.

‘Scarlet was the papal color (white only became associated with the papacy after the Napoleonic Wars).’ *Internet Source*

full of the names of blasphemy – This text informs us that the beast was *full* (loaded, laden) *of the names of blasphemy*. Familiar blasphemous names that will be found in this beast are:

Pope – meaning Father. **A name of blasphemy.**

Mt 23:9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

Pontifex Maximus – Pontifex means literally ‘bridge builder.’ The Pope is the Pontifex Maximus, or the supreme bridge-builder; that is, he is the man, not Jesus Christ, but he is the man that bridges the gap between man and deity or deities. He is *vicar*, he stands in Christ’s place for sinners. **A name of blasphemy.**

1Ti 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus ...

Pope names, i.e., Pius (The Holy), Benedict (The Blessor), Boniface (The One of Good Fate), Innocent (The Guiltless). **Names of blasphemy.**

Other names – The Reverend, Archbishop, and Prelate, Primate and Cardinal, meaning first in order of pre-eminence or first in importance. All titles to hold one above another should be discouraged among the saints of God. **Names of blasphemy.**

Mt 23:8 But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren.

There is in this great city an entourage of men dressed in royal garb that are full of the names of blasphemy. These men are not only identified with the city of Rome, but they have born along this city to this day.

seven heads – These seven heads has a dual interpretation. First, the seven heads are *seven mountains* or hills.

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

This great city is situated on seven mountains.

And second, the verse (9) went on to explain that the heads are also representative of seven kings.

Re.17.10 And there are seven kings ...

ten horns – These horns represent that last ten-king confederation, which is an extension of that 4th and final, Gentile kingdom of Daniel's colossus revealed in Dan.2.40-44.

Re.17.12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ...

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι καὶ εἶδον γυναῖκα καθήμενη ἐπὶ θηρίον κόκκινον γέμον ὀνομάτων βλασφημίας ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα

4 And the woman was arrayed in purple and scarlet colour,

clothed, περιβεβλημένον, acc. sing. masc. part. perf. pass. of περιβάλλω, to cast about, tss. *to array, to clothe, to cast about, to put on (to clothe, Re. 3.5, 18; 4.4; 7.9; 10.1; 11.3; 12.1; 18.16; 19.13; arrayed, Re.7.13; 17.4; 19.8).*

The colors purple and scarlet are found together in 29 texts of Scripture. As I understand it the number 29 represents *departure*. The woman is an harlot. She is departed from God by her perverseness.

Purple refers to costly apparel for those which have the rule over other. (Jud.8.26; Es.8.15; Sol.7.5; Mk.15.17; Lk,16,19; Jn.19.2) So, the city is quite impressive as a city among cities, rich and royal.

and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Though a great whore this greatest, richest of cities on the earth and using her 'power of luxury,' *the abundance of her delicacies* to corrupt the world.

4 καὶ ἡ γυνὴ ἡ περιβεβλημένη πορφύρα καὶ κόκκινω, καὶ κεχρυσωμένη χρυσῶ καὶ λίθω τιμίω καὶ μαργαρίταις ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκάθαρτος πορνείας αὐτῆς

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

forehead, of the noun μέτωπον, μετά after + ὤψ, Liddell & Scott, 'the eye, the face, the countenance; μέτωπον, is only found in the Book of Revelation. (Re.7.3; 9.4; 13.16; 14.1, 9; 17.5; 20.4; 22.4)

mystery, μυστήριον, a noun, always tss. with the English *mystery*.
(Re.1.20; 10.7; 17.5, 7)

She is called a *mother of harlots*. This *harlot* has brought forth children. As she is so are her children (harlot daughters).

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον μυστήριον Βαβυλῶν ἡ
μεγάλη ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς

ἐκ

ἐκ

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

wondered, ἐθαύμασα, 1s. aor. of the verb θαυμάζω, tss. *to wonder*, *to marvel*, *to admire*. (Re.13.3; 17.6, 7, 8)

the blood of the saints – is of those that are baptized, believing, church-related disciples of Jesus Christ.

blood of the martyrs of Jesus – would be every child of God otherwise not associated with the churches of Jesus Christ.

To become drunken is to become uninhibited. The usual barriers of the conscience that constrain or restrain men is removed by excess drink. So, she acts unnaturally and without restraint, without conscience or remorse to kill the saints of the churches and all that have true faith in Jesus Christ.

6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
αἵματος τῶν μαρτύρων Ἰησοῦ Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα

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

carrieth, βαστάζοντος, gen. sing. neut. part. pres. of the verb βαστάζω, tss. *to bear* (Re.2.2; 2, *bear*, 3, *borne*), *to carry* (Re.17.7, *carrieth*), *to take up*.

7 καὶ εἶπέν μοι ὁ ἄγγελος Διὰ τί ἐθαύμασας ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα

8 The beast that thou sawest was, and is not;

The beast was active before in men but at the time of John's writing it was not presently active.

and shall ascend out of the bottomless pit,

– deep –

ascending, ἀναβάντα, acc. sing. masc. part. aor. of ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.

Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up

bottomless pit, ἀβύσσου, gen. sing. of the adj. ἄβυσσος, tss. deep (2 [Lk.8.31; Ro.10.7]), *bottomless* (2 [Re.9.1, 2]), *bottomless pit* (5 [Re.9.11; 11.7; 17.8; 20.1, 3]).

and shall ascend –The final expression of this beast, perhaps referring to an evil spirit, a demon rising out of the bottomless pit shall positively influence, not only the men that have born along this mother of harlots, but this demon particularly influences a man, the Man of sin so that he fulfills the will of God and is at the end finally cast into destruction.

Otherwise I cannot explain what this means.

and go into perdition:

The beast *was and is not*; that is it existed, and then did not, it was working and then it was not working. And this beast shall rise up out of the bottomless pit, that deep well in the earth. Some of the difficulty of explaining this is that we have a system, and then a man that is as a king over this system. So the *beast* is a complex idea.

The beast is a complex idea of a system as well as a man.

In 13.1-4 it is a system of Catholicism, which receives a death-blow of sorts by the rise of Protestantism (harlot daughters of the whore), and then she is revived. There is no doubt that this antichrist system (make no mistake about it, this system of religion, politics and economics is against Christ) is born along by wicked men feigning to be religious. The system is represented by men and becomes personalized in the last days by a man, the man of sin, the Antichrist, (cf. Re.13.5-8; Dan.7.8) who shall be cast into perdition.

This man, the Antichrist shall be the last of the *seven kings* in this wicked dynasty under the 4th and final, most dreadful, terrible and exceeding strong kingdom (cf. Dan.7.7).

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:

and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast

(In the person of that final king, the Antichrist)

that was, and is not, and yet is.

(in the past)

(presently)

(or, in that day when these things shall come to pass.)

8 θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου βλέποντες τὸ θηρίον ὃ τι ἦν καὶ οὐκ ἔστιν καίπερ ἔστιν

9 And here is the *mind* which hath wisdom.

understanding, perception

mind, a noun of the Gr. νοῦς, tss. *understanding* (7), *mind* (16). The verb νοέω, is tss. *to understand, to perceive, to consider*.

The seven heads are seven mountains, on which the woman sitteth.

And here is the mind which hath wisdom – Meaning that this is difficult to understand. It could be that this refers to those which have a keen sense of discernment between things historical and biblical so that the matter might be understood correctly. (cf. the same wisdom is necessary to recognize the number of the beast when it appears. [cf. Re.13.18])

seven heads – These seven mountains are Palatine, Capitoline, Quirinal, Viminal, Esquiline, Caelian, and Aventine. These are considered the grounds where Rome was founded. They mark the ancient boundaries of the city and were protected within the Servian Walls, which were built in the 4th century BC.

9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν

10 And there are seven kings: five are fallen, and one is,
(5 in the past) (presently reigning in John’s day: the 6th)

are fallen, ἔπεσαν, 3pl. aor. of πίπτω, tss. *to fall, to fall down, to fail, to light* [on].

is, ἔστιν, 3s. pres. of εἶμί, a *being* verb, *am*.

and the other is not yet come; and when he cometh,
(the 7th, which is to come)

come, ἔλθη, 3s. aor. of the verb ἔρχομαι, tss. *to come, to light, to go, to fall out*.

δεῖ μείναι
he must continue a short space.

a while (3 ½ yrs., 42 mos., 1,260 days, a time, times
and a dividing of a time.)

*short space, ὀλίγον, acc. sing. masc. of the adj. ὀλίγος, tss. few, little,
small, season, a while, short, short space.*

This seems to refer to major kings that have risen up over the earth during the NT era. It doesn't matter that we can explain everything about this except that there is coming a particular king that has working behind him an evil spirit that ascends from the bottomless pit. And of course that evil spirit was sent from Satan. This seventh king will have his day to reign over the earth for a little while.

10 καὶ βασιλεῖς ἑπτὰ εἰσιν οἱ πέντε ἔπεσαν καὶ ὁ εἷς ἔστιν ὁ ἄλλος οὕτω ἦλθεν καὶ, ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μείναι

11 And the beast that was, and is not, even he is the eighth,

(in a historical succession of certain
kings which has born along this woman)

and is of the seven, and goeth into perdition.

With verses 10, 11 considered it sounds like the Man of sin is the last of the seven kings (the 7th) that are identified with this great city of Rome, and yet at the same time he is of the ten kings (the 8th) which shall reign in the last days.

Da 7:8 I considered the horns (ten, v.7, which are ten kings), and, behold, there came up among them another little horn (king), before whom there were three of the first horns (kings) plucked up by the roots: and, behold, in this horn (king) [were] eyes like the eyes of man, and a mouth speaking great things.

...

Da 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast (kingdom) was slain, and

his body destroyed, and given to the burning flame. (completely destroyed kingdom of the Antichrist)

12 As concerning the rest of the beasts (kingdoms), they had their dominion taken away: yet their lives were prolonged for a season and time. (leading to the great judgment of the nations, Mt.25.31-46)

...

19 Then I would know the truth of the fourth beast (4th kingdom [v.23]), which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose look [was] more stout than his fellows.

...

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

The beast again becomes personalized. This beast is the man of sin, the Antichrist. He appears to be the seventh or last of the seven kings historically, but as he is originally of the ten-king confederation in the last days, and he overthrows three of them, then he becomes king over them all, even the 8th.

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν καὶ εἰς ἀπώλειαν ὑπάγει

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;

kingdoms, βασιλείαι, nom. pl. of the noun βασιλεία, tss. kingdom (oft), reigneth (1) (Wigram marg. 'having dominion'). (cf. Re.1.9; 11.5; 12.10; 16.10; 17.12, 17, 18)

And these ten kings are the last kings of this last kingdom of men just prior to the coming of our Lord Jesus Christ.

but receive ἐξουσίαν **power** **as kings one hour with the beast.**
right, jurisdiction, authority, strength

power, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν οἵτινες βασιλείαν οὐπω ἔλαβον ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου

13 These have one mind, and shall give their power and strength unto the beast. δύναμιν καὶ τὴν ἐξουσίαν **power and strength** **unto**
purpose authority

will, γνώμην, acc. sing. of the noun γνώμη, tss. purpose (Ac.20.3), judgment (1Co.1.10), advice (2Co.8.10) mind (Phile. 14), will (Re.17.13, 17).

power, δυνάμει, dat. sing. of the noun δύναμις, tss. wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3).

strength, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)

13 οὗτοι μίαν γνώμην ἔχουσιν καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν

14 ¶ These shall make war with the Lamb,

To make war with the Lamb can be the same as making war with the saints. (cf. Ac.9.1, 2, 4, 5)

Re 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Re 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

and the Lamb shall overcome them:

shall overcome, νικήσει, 3s. fut. of the verb νικάω, tss. to overcome (Re.2.7, 11, 17, 27; 3.5, 12, 21 [twice]; 11.7; 12.11; 13.7; 17.14; 21.7), to prevail (Re.5.5), to conquer (Re.6.2), to get the victory (Re.15.2). 17 times in the book of Revelation, the number for victory.

for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Read how the LORD revealed this same last day event of these ten kings in the Book of the Prophet Daniel.

Dan.7.25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

This gives clarity to verse 1 of this chapter.

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθηται λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι

16 And the ten horns which thou sawest upon the beast,

Beast here referring to that system of government in that day.

these shall hate the whore, and shall make her desolate and naked,

Hate her for all that this great city represents.

and shall eat her flesh, and burn her with fire.

was burnt, κατεκάη, 3s. aor. pass. of κατακαίω, tss. *to burn* (Re.17.16, κατακαύσουσιν, 3pl. fut.), *to burn up* (Re.8.7), *to utterly burn* (Re.18.8, κατακαυθήσεται, 3s. fut. pass.), which are the only three places this Greek verb is found in the Book of Revelation.

There appears to be a rejection of ALL religion except that which involves worshipping the beast and his image.

‘The two Beasts ... set up an entirely new religion upon earth, –a religion which they insist on making as universal as their own dominion, and so must needs make war on all existing religions, true or false. The record is, that they will not permit anyone to live under them who will not conform to their new worship, nor allow anyone to buy or sell without first accepting their hellish sacrament or mark. Hence every form of existing worship then upon earth, be it Romanism, Mohammedanism, degenerate Protestantism, or any other species of false worship, it will come under the ban of this great infernal confederation. Whatever riches or possession they may have will be confiscated. Their temples, cathedrals, mosques, institutions, and treasure-depositories, will be rifled, stripped, burned to the ground, and all their owners turned out in perfect nakedness; and any of them daring to resist or refusing to conform to the new worship of the Beast and image, will be put to the sword. All

this is necessarily implied in what was shown of the doings of the False Prophet, and what occurs under his administrations; but it is here independently stated as part of “the judgment of the Great Harlot.” This is the first part of her calamities.’ J. A. Seiss, *The Apocalypse*, p.397, Zondervan Publishing House, 16th Printing 1976.

The manner of the man, the Antichrist, his false prophet, and his religious-political administration is unlike anything the world has ever witnessed.

Da 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

The *Great Whore*, this woman, this great city of Rome, and frankly all that belongs to it everywhere shall be stripped of all its former glory by the latter-day kings of this earth under the direction of the man of sin.

At first, in their zeal they see the excesses, the hypocrisies, and the abuses that has been promoted all over the world from this city for centuries. So, at the first stripping the great city of its wealth shall appear to be quite acceptable. But once the dust settles and the reality of what they have done, cutting their nose off to spite their face, they’ll begin to mourn because they have robbed themselves of those riches that this city brought to them. (cf. Re. 18.8, 9) Yet, what they have done is precisely as the LORD purposed it.

Ps.2.1 ¶ Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying],

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν καὶ τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ

δίδωμι ποιῆσαι, aor. infin. γνώμην
17 For God hath put in their hearts to fulfil his will,
given do purpose, mind

will, γνώμην, acc. sing. of the noun γνώμη, tss. purpose (Ac.20.3), judgment (1Co.1.10), advice (2Co.8.10) mind (Phile. 14), will (Re.17.13, 17).

one, fem. to εἷς, tss. one (Re.6.1), a (Mt.2.19; Re.13.1), agree (lit. to form one mind [Re.17.17]) first, certain.

καὶ ποιῆσαι μίαν γνώμην δοῦναι, aor. infin.
and to agree, and give their kingdom unto the beast,
do one purpose (to)

until the words of God shall be fulfilled.
accomplished

shall be fulfilled, τελεσθῆ, 3s. aor. subj. pass. of τελέω, tss. to go over, to make an end, to finish (Re.10.7; 11.7; 20.5), to pay, to accomplish, to fulfill (Re.15.8; 17.17; 20.3), to fill up (Re.15.1), to expire (Re.20.7).

Pr 21:1 The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will.

*Is.46.9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,
10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:*

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also do it.

Ac.4.24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou [art] God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθῆ τὰ ῥήματα τοῦ θεοῦ

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Much to consider. But the idea of judgment continues into the next chapter. Perhaps a domino effect. Destroy the city and certain catastrophic events follow. The world is being turned upside down and prepared for the coming of our victorious Lord.

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς