



## Episode 12 - Revelation 17, Part 2

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Revelation 17:8-11 has always been difficult for me to understand. How could there be a beast that "was, and is not, and shall ascend out of the bottomless pit?" These things become simple when we take an honest look at world history.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley, DTG Ministries. I always want to remind you we're exploring the deep things of God. Why? Because we're living in the days of the great apostasy that was to come on this world, leading to the man of sin, the son of perdition, leading to the second coming of Christ, his literal coming.

When we talk about Revelation 17, things can seem a little confusing, and I'm trying my best to simplify it. Today, we're going to get into some of the harder verses in Revelation 17. If we could just keep in mind that in the days of the apostles, the apostasy had already begun. That's irrefutable. That's 1 John, chapter 2, starting at verse 18, "*We know it is the last time, because antichrists are already here...*"

But apostasy is nothing new to the people who are serving God, because if you go back to pre-flood and the days of Enoch and Seth, and the people who were wanting to walk

with God, the world was engulfed in a flood by God because of the apostasy. They apostatized from the truth. From there, God calls out Noah, and you have the flood. Nimrod demonstrates the next time of the apostasy. He calls out Abraham. Egypt is the next time the children of God are in apostasy. He calls out Moses. Babylon is the next time they're in apostasy. He calls out Zerubbabel, the time of Zerubbabel. Then you have Rome, the Roman Empire.

Jesus comes during the Roman Empire, and he calls out the twelve apostles who are going to carry the truth. During the time of the apostles, that would be the sixth king time. But during the time of the apostles, there is another beast head, another apostasy, and this one is described as going into "perdition," which is the word Paul uses in 2 Thessalonians 2:3, where he talks about the son of perdition.

We know from history that it was Catholicism. What's interesting is that the Protestant Reformation did not fully come out of Catholicism- it retained Catholicism in its heart. They still believed in the Trinity. When they broke away from Catholicism, the main thing that they still carried was that destructive God concept, that God needed to have a blood sacrifice, a human sacrifice, before he could forgive us.

If you stop and think about it, that's paganism. That's what paganism is. The angry God needed to be appeased. So even the fellows who wrote the King James, and really every Bible since then, the people transcribing it, the people who are defining it, the people who are translating it, are carrying Catholicism in their hearts. They see God as a Trinity, and they see God as needing a human sacrifice.

When you say, "God is love," they say, "Yeah, but he's got to be just." Well, that is just. He is just. He will never condemn a blind man for being blind. He won't condemn a crippled man for being crippled, and that is how he sees the world. You're blind, you're in darkness, and you're crippled. So he is not condemning anyone.

We condemn ourselves because of the doctrines that we believe. We think he's mad; we think he's angry. Why? Because we would be mad, and we would be angry if we were him. But in Isaiah 55, he says, *"I don't think like you think. My thoughts are not your thoughts. I'm as different from you as the heavens are high above the earth."* Therefore, we see through the scripture, especially when you come to Revelation, people who dwell

in the heavens and people who dwell on the earth. People who dwell on the earth and in the sea are following their own understanding of God.

If you're in the heavens, then you're understanding God the way he understands himself, and even then, we have a lack of understanding. We see that God does think differently from us, but there's a place in Revelation 12 where there's a red dragon in the heavens, and that red dragon is Satan. So Satan has whispered in our ears things that we believe about God. He is in our heavens, too.

There has to be a way of removing the whisperer. There has to be a way of removing the dragon and Satan, and that is the cross, which we will get into these things later. Right now, I want to take a look at Revelation 17, and let's just start at verse 7.

Rev 17:7 And the messenger said unto me, Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has seven heads and ten horns.

We know the woman, according to the last verse, Revelation 17:18, is the great city which reigns over the kings of the earth, and that's Babylon.

Rev 17:8 The beast that you saw was (remember this is apostasy), ... the beast was and in the days of the apostles, right now it is not; but it's going to ascend out of the abyss, the bottomless pit, and then go into perdition: ...

Paul calls that the man of sin. The next apostasy was Catholicism, to go into perdition.

Rev 17:8 .... and they that dwell on the earth (or walk according to their own understanding, an earthly understanding) shall wonder (they'll marvel at it), whose names were not written in the book of life from the foundation of the world, ...

Remember in Revelation 13:8 that Christ was slain. The Lamb was slain from the foundation of the world. Understanding his death, receiving his death, and what it was going to entail delivers you. It saves you from the whisperer. He died to destroy the works of the devil (1Jn 3:8).

Rev 17:8 They shall wonder, whose names were not written in the book of life from the foundation of the world.

There is no literal book. It's the mind. It's the understanding of life, possessed, I believe, by the Father and the Son, from the foundation of the world,

Rev 17:8 ... when they behold the beast that was, (right now) it is not and yet is. It's going to be again.

So in John's day, five kings had fallen. John was living during the time of the apostles, the sixth king.

Rev 17:9 And here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.

Mountains are doctrines. I tried to cover in that last study how each beast head will retain the understanding of the one before it, but it keeps adding to it.

Rev 17:10 And there are seven kings: five are fallen, ...

In John's day, five had fallen. He was living during the time of the apostles, the time period of the sixth king.

Rev 17:10 There are seven kings, five are fallen, and one is (the day of the apostles). The other king has not yet come. (That would be the last generation church.) When he comes (which will be those coming out of the apostasy), he'll continue a short space.

Why a short space? Because the last time frame of a king is the last generation church, and it only lasts for one generation. That's why it's a short space. Every other king lasted multiple generations, but not the last one. It is a one-generation movement.

Quickly turning to Zechariah 4, I just want to read to you a couple of verses dealing with the end of the world and the last generation church.

Zech 4:9 The hands of Zerubbabel ...

And what is Zerubbabel? "Zerubbabel" means "born in Babylon," and all of us were because it's been nothing but the apostasy all of our lives.

Zech 4:9 The hands (the works) of Zerubbabel have laid the foundation of this house; his hands shall also finish it ... (It's a one-generation movement.) And you'll know that Jehovah of hosts has sent me to you.

Zec 4:10 For who has despised the day of small things? ...

And it is. For the people receiving the truth, this is the day of small things, and that seems to be one of the reasons people will reject us, the people carrying this truth that Jesus is really the Son of God. He did not die to pay your sin debt. See, this is the day of small things. One of the reasons they will reject you is that they will say, "Well, you're only temporary. Look at these big churches out here. Are you telling me all of them are wrong?"

I can go to one of these churches. 5,000 people are sitting in there, all praising God. I see that, but I also know if someone walked in there and told them the truth, you probably wouldn't have two people left in there. They want to believe what they want to believe, and it doesn't matter what you show them in the Bible. *This is the day of small things.*

Zec 4:10 Who has despised the day of small things? for they shall rejoice, and see the stone of tin in the hand of Zerubbabel with the seven (with the fullness of understanding of the Lord), which runs to and fro through the whole earth.

That stone of tin was used in building to keep things straight. So you might look at us, and you might say, "Wow, you know, you're awfully small. How many people do you have in that church?" Well, we don't have very many, but we have the stone of tin, and we're able to keep our building of the temple straight, and we're able to see it accurately. God is delivering us from emotional turmoil and struggles, healing families, healing people in this church with truth, and he is destroying the works of the devil. We are overcoming iniquity, and guess what? Christ died to redeem us from all iniquity (Tit 2:14).

So the truth does work. You can see it in the last generation church, and you can be a part of it. But to do so, you really have to lay everything down. You have to approach the truth with the understanding that I've been in apostasy all of my life. I've never been told the truth, and I want to know what the truth really is. Now, if you can approach Christ like that, you'll get somewhere.

But you know what? It's hard to do, isn't it? You have to begin to realize that what you're believing now is not working. It doesn't save you from all iniquity, and you're not seeing the love of God that you would see if you would simply realize God is love, and love doesn't make a record of sin. "Oh, it doesn't? Well, then, why did Christ die?" Well, let's get into that. You've got to approach God from the standpoint of total humility: "I know nothing. Please help me. The scriptures belong to you, Father. Please help me understand them."

So, again, I want to look at Revelation 17:8.

Rev 17:8 The beast that you saw, it was (there was an apostasy), (right now during the time of the apostles) it is not; but it's going to ascend and go out of the abyss, and go into perdition (which is Catholicism): and they that dwell on the earth (who were not listening to God) will marvel, whose names were not written in the book of life from the foundation of the world (where Christ was slain from the foundation of the world), when they behold the beast that was, right now it isn't, and yet it is. It's going to happen again.

Rev 17:9 Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.

There are also seven time frames of not being in apostasy. John says five have fallen. He is living during the sixth. *One is* (that was his day), and *another is not yet come* (Rev 17:10), that's the last generation church. When the last generation church comes, it will continue for "*a short space*." It's a one-generation movement.

Rev 17:11 The beast that was, right now it isn't, even he is the eighth, and is of the seven, and goes into perdition.

This is the only time in history when the two apostasies happened together. You have Catholicism, and coming out of Catholicism, which was the Protestant Reformation, but they continued in the apostasy. But they're different. They're different from Catholicism, but really, in their core, they're the same. So that's why he says even he is the eighth. Why the eighth? Because when they walked away from Catholicism, you could say, for that time, they destroyed Catholicism. They walked away from it and said, "We don't want anything to do with it." That sixth head came back and became the eighth.

So you still have two apostasy heads dwelling at the same time. They walk away from Catholicism, you could say slaying the head, but they, too, are in apostasy, still teaching Catholicism, allowing Catholicism to come back and become the eighth head. You still only have seven heads. The sixth became the eighth, showing you that Catholicism would come back with its apostasy and join hands with the apostate protesters. But notice verse 11 again.

Rev 17:11 And the beast that was, right now it isn't, he is going to come back and become the eighth, he's of the seven, and he goes into perdition.

Again, it's Catholicism. That same word perdition is used just like Paul did in 2 Thessalonians 2:3.

Rev 17:12 The ten horns which you saw are ten kings, which have received no kingdom as yet; but receive authority as kings for one hour with the beast.

What is he talking about? Ten is the number that I began to realize is an understanding; it's like God's understanding. But you can have God's understanding sanctified and God's understanding unsanctified. As we grew up in the apostasy, what we thought God understood or our "ten" had a great red dragon in the heavens. Our "ten," our way of perceiving God, was still apostasy.

So when you have ten horns, if you look back at Exodus 34 and you see Moses going up to get the Ten Commandments, he comes back and his face shone. That word "shone" is the root, it's connected to the word horn. Why? Because it's a projection. He projected light. So what are you seeing here? You see ten horns. They are projecting their

understanding of God, and they will connect with the beast, which has become the eighth. They will connect with Catholicism. Let me read this again. Verse 11.

Rev 17:11 The beast that was, and is not, he is the eighth, and is of the seventh, and he goes into perdition (Catholicism).

Rev 17:12 And the ten horns (or this false projection of God) which you saw are ten kings ....

Kings, carrying the understanding of God differently than the beast heads, but still the same thing. The only way you can identify that, the only thing that makes sense, it isn't Catholicism, it's apostate Protestants. But they teach the same thing. They just don't have the pope.

Rev 17:12 ... They have received no kingdom as yet (as John is writing this, the apostate protesters have received no kingdom yet); but they will receive authority as kings for one hour with the beast.

An hour is an experience. An hour isn't an actual literal hour. Remember when they came to get Christ, and he said it's the hour of evil or the hour of the authority of darkness. You see this in Luke 22:53. He says, "*This is your hour.*" Did he mean an actual literal one hour? No. It's referencing a period of time. *This is your hour and the authority of darkness.* Well, taking that understanding and applying it to Revelation 17:12, the apostate protesters in John's day had received no kingdom as yet, but will receive authority as kings for one hour with Catholicism.

Rev 17:13 These have one purpose. They'll give their abilities and authority to the beast.

Now, why refer to it as the beast? Because this is the same beast that we're seeing in Revelation 13- you'll see a lion, a bear, and a leopard, and we'll get into that probably in the next podcast. These have one purpose. They give their ability and their authority to the beast.

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him (the last generation church) are called, they're chosen, and they're faithful.



Rev 17:15 He said, The waters which you saw, where the whore is sitting, are peoples, and multitudes, and nations, and tongues.

You see the whole world and this beast ascending out of their mind, out of the bottomless pit, because they have rejected God. They have rejected truth, and this has happened all through history, as Revelation 17 depicts.

To close this podcast, let me simply say we can look at history and see what happened. God is not going to give us a prophecy like Revelation 17 without supporting it from the scripture. Looking at history through the scripture, we see the beast, and we see the kings, and we have 1 John 2, telling us about the great apostasy.

We can see in the great apostasy, they deny Father and Son, and they deny that Jesus came in the flesh. We can see all of the universal churches basically believe the Trinity, and if you do, then you're denying the Father and Son in eternity past, and you're denying that Jesus came into this world without an understanding of God- he came in the flesh, in the fleshly understanding.

It's easy to see if you'll simply humble yourself before God and receive the truth. Jesus is the only begotten Son of God, and he so loves you, he gave you his Son that you wouldn't perish, that you could be delivered from all iniquity ... You could be redeemed from all iniquity. We see the truth has been cast down, and the church redeems the truth, and it becomes truth that heals. We see this. You can't deny history and what the scripture is saying about it.

Most gracious Heavenly Father, we desperately need quietness to think about these things and humility, and we need your spirit to come upon us that we might be made free from all iniquity and be saved into your kingdom. We worship you. We praise you. We thank you in Jesus' name. Amen.