

Revelation 17a – The Scarlet Beast Identity

A prominent teaching found in Dispensational Protestantism today is that the Whore of Revelation meets its fulfillment in the Roman Papal System. But most do not see this Whore as the same power as the beast she rides, therefore, they conclude that the Papacy cannot be the Antichrist or Beast power of Daniel and Revelation. They conclude that while the Whore of Babylon is realized in the Papal System, the great Antichrist power can only be one single man, exclusively in the future, and is a completely separate entity from the Whore of Babylon. This is a common problem I encounter time and time again when I run into Bible students who study the prophecies from a Dispensational-Futurist perspective. They consistently declare that the Papal System cannot be the prophesied Antichrist because it represents the Harlot Woman riding the Beast in Revelation 17, and since according to them the Harlot Woman is a distinct entity from the Beast she rides, the Papacy can never be the Antichrist power of Bible prophecy. This problem must be dealt with *head on*.

With this in focus, I therefore propose that dispensationalists have an enormous amount of stretching to do in making the whore of Babylon appear as a *wholly* distinct power from the Antichrist Beast. We have clear parallels from scripture to equate these two symbolic powers as one unified Antichrist force. Before I expound upon a number of Biblical reasons for equating these two powers as essentially one and the same, I will quote D.S. Farris:

"It is absolutely amazing that dispensationalists can see the fact that the Papacy is the continuation of the Babylonian system of Pontiffs, and yet, not grasp that the supreme number of that system is 666. Somehow, they are not grasping the fact that "666" was the mystical number of the Sun's rotation in the Zodiac and became the number of the pontiffs who were believed to be the Sun incarnate. Larkin, back some pages in this chapter, presents a clear example of how the Dragon of Revelation 12 (the embodiment of Chaldean worship in Pagan Rome) gave its seat of authority to the Beast (the Papacy). Dispensationalists teach that the Antichrist will come from Rome and bear the number 666. This is perfectly fulfilled in Papal Rome; and yet, dispensationalists miss this. One of the reasons—out of the monstrosity of reasons—they cannot identify the Papacy as the Antichrist is because—in Revelation 17—they separate the Harlot from the Beast as being two different entities. Larkin claims:

"All Protestant commentators insist that the "Papal System" is described in Rev. 17: 4, 5, under the figure of a 'Woman' arrayed in 'purple and scarlet color,' and decked with 'gold and precious stones and pearls.' This is undoubtedly true, but this 'Woman,' the 'Mother of Harlots,' is represented as riding upon a 'Beast,' universally admitted to be the Antichrist. If the 'Beast' is the Antichrist, the 'Woman' cannot be, and that they are separate and do not signify the same thing is clear" (Dispensational Truth, 115).

This interpretation may appear sound to those who have a hazy knowledge of prophetic symbolism, but it does not stand as factual to those who are accustomed to

comparing this depiction with other depictions in Revelation. For example: Larkin wants us to believe that the Beast and the Harlot are not the same, because they are two different objects. Yet, in another book concerning Revelation 12, he allows the 12 stars, a different object from the sun-clad woman, to be identical to her (See *The Book Of Revelation*, 89, 90). Someone may say, “Yea, but history and scripture both prove that they are one in the same.” We agree! Consequently, this same method can also be employed to Revelation 17, for we read in verse 3 that the “**Scarlet Colored Woman**” sat upon a “**Scarlet Colored Beast**.” They are the same color, because they are essentially the same, just as the “crown of 12 stars” is the same as the “sun clothed woman.” Dispensationalists acknowledge **that the 7th head on the Beast of Revelation 13 is the Antichrist, and this head is a separate object on the beast like the woman on the beast. While there are indeed separate objects that can be proven as separate (like the 10 horns on the Beast), these separations do not preclude that in some places separate objects really are just two different illustrations of the same entity.** Another example of this is seen in the fact that the seven heads of the Beast can represent the Seven Hills of Rome. In time past, was the city of Rome separate from the seven hills? No! One symbol was understood by the other symbol as an explanation of one and the same place.

Larkin’s argument is wishful thinking in an attempt to escape the inevitable conclusion that the Papacy is the Antichrist; and not only that, but the only possible conclusion: that 666 is truly manifested in the Papacy. Therefore, statements such as: “This information (information about 666) about how to identify the Antichrist is of no practical value to the Church since we will be watching from the balconies of heaven by the time he is revealed” (John Hagee, *Beginning Of The End*, 135) becomes vain to those who have really understood the character of Papal power and the visible fruits of her manifestation. The confusion in dispensationalism becomes glaring when one reads statements—in an attempt to disqualify the Papacy from being the Antichrist—such as: “*The ‘Papal System’ worships the ‘Virgin’ and the ‘Saints,’ but it is not true that it worships the Devil,*” while on another page, one reads: “*Easter is not a Christian name. It means ‘Ishtar,’ one of the titles of the Babylonian Queen of Heaven, whose worship by the Children of Israel was such an abomination in the sight of God*” (Clarence Larkin, *Dispensational Truth*, 115, 140). Why was this worship an abomination to God? The worship of Mary comes from the worship of Ishtar, and the worship of Ishtar comes from the worship of the sun, which is the primary symbol of serpent worship. Therefore, the Papacy does worship the Devil.” ~ D.S. Farris, *Prophetic Toolchest for Dismantling the Dispensational Delusion*, Chapter 6 – The System of Antichrist: Part 2, pp. 50,51)

In addition to the clear parallels Mr. Farris has already established regarding the **scarlet colored woman** riding a **scarlet colored beast**, I wish to add a few more significant factors that I feel Dispensationalists are ignoring. It becomes obvious that the scriptures portray more than one symbol to represent the same entity, but is done so to get a point across regarding various components and characteristics of that entity. Dispensationalists are forced to acknowledge that the Little Horn of Daniel 7 represents the same entity as the Beast of Revelation 13. They both make war with the saints for a *three and a half times* or a period of *1260 prophetic days*. Yet the Little Horn growing out of the 4th beast in Daniel 7 is *clearly a different object* from the Beast or seventh head in Revelation 13! If prophecy teachers throughout the centuries have unanimously agreed that these two objects represent the same entity, why is it that Dispensationalists have such a hard time acknowledging that the principle can just as *accurately* be applied to the Harlot Woman riding the beast? Just as the Little Horn can sit atop the head of the Beast in Daniel 7, so in a similar fashion the Harlot Woman can sit atop riding the Beast in Revelation 17!

Let us not forget that the Little Horn in Daniel 7:21,25 “*makes war with the saints and prevails against them...*” and “*shall wear out the saints of the most high*”, and yet we see the Harlot Woman of Revelation 17 exercising this **same characteristic**: “*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus* (verse 6).” Can Dispensationalists not see the glaring parallel here?? Notice that there is **no mention of a Harlot Woman in the book of Daniel**, but it does speak of a Little Horn persecuting the saints. Also notice there is **no mention of a Little Horn in the book of Revelation**, but it does speak of a Harlot Woman persecuting the saints. Did you just catch that? Can one honestly conclude that the angel Gabriel completely failed to reveal the power represented in the Harlot Woman to Daniel? When viewing this from a Dispensational-Futurist perspective, could God have completely missed revealing this key figure, the Papacy, in Bible prophecy to Daniel? This is most unlikely. The power that God conveyed as the Little Horn persecuting the saints to Daniel He likewise conveyed in more detail as a Harlot Woman persecuting the saints to John. I believe this to be sound and logical exegesis.

Dispensationalists acknowledge the Beast of Revelation 13 and the Little Horn of Daniel 7 are both applicable to the Antichrist. Additional parallels, however, will reveal the woman of Revelation 17 to be essentially the same power as the beast she rides and the Little Horn of Daniel 7. In Daniel 7:8, 20 and 25 the Little Horn is identified as having a “*mouth speaking great things*” against the Most High. In Revelation 13:5 the beast is identified as being given a “*mouth speaking great things and blasphemies*.” Thus far, these striking parallels leave us no choice but to conclude that these two powers are one and the same. But what about the Harlot Woman in Revelation 17? Is she essentially the same Antichrist power as the Beast of Revelation 13 and the Little Horn of Daniel 7? In Revelation 13 we find that the Beast has “*upon his heads the name of blasphemy*” (verse 1), is given a mouth speaking “*great things and blasphemies*” (verse 5), and opens his mouth in “**blasphemy against God, to blaspheme his name**” (verse 6). We find this SAME blaspheming characteristic with

the Beast and Harlot Woman of Revelation 17! Verse 3 says “*and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*” (17:3) Yet we see the Harlot Woman described as the one doing this persecuting (verse 6). This is juxtaposed to the Beast of Revelation 13 making “*war with the saints, and to overcome them*” (verse 7) and the Little Horn of Daniel 7 which makes “*war with the saints, and prevailed against them*” (verse 21) and “*shall wear out the saints of the most High*” (verse 25).

The Harlot Woman is also paralleled with Babylon, that *great city* (17:18), and we know that *Babylon is a kingdom*, and the Beasts of Daniel 7 *represent kingdoms* (7:23)! Babylon is also represented as a male lion beast with wings in Daniel 7:4. Since both a Woman and Beasts are represented as *kingdoms* in scripture, how proper it becomes to equate the Harlot Woman as part of the same entity as the Beast she rides. The symbolism is accurate, and finds completeness once we understand the characteristics of the Papacy.

We agree with Louis F. Were as he succinctly parallels the Beast of Revelation chapter 13 with the Beast of chapter 17 in his book, “*The Woman, and the Beast in the Book of Revelation*”:

The addition of a woman—the apostate church—to Rev. 17 should not convey the idea that there is a vast difference between the beast of Revelation 13 and the one of Rev. 17. The beast of Rev. 13, we are informed by God’s servant, represents “*the Papacy, a church that controlled the power of the State*”. That beast’s mouth is said to be “*as the mouth of a lion*” (the symbol for Babylon in Dan. 7). Thus Babylon is said in Rev. 13 to speak for the kingdoms that included the beast. Babylon also in Rev. 17 is pictured as controlling the beast. Thus in the essential features, the two chapters deal with exactly the same things. By picturing the woman sitting on the beast the same truth is presented in a clearer, plainer way: the Church controls the State. Any effort to differentiate between the beasts of Rev. 13 and 17 because in Rev. 17 a woman has been added to the picture, misses the obvious reason why that woman is brought prominently to view, namely, to stress the fact that *already indicated in Rev. 13, that the Church controls the State*. There are a number of similarities between the Beast of Rev. 13 and 17, such as both having ten horns, seven heads, names of blasphemy on their heads, in both there is a death and a resurrection, in both there is followed by the world wondering after the beast.

The additional symbol of the woman in Rev. 17 must not conceal the many similarities between the two beasts. In both instances it represents the State that becomes a part of the Babylonian system and enforces Babylonian dogmas. The number and name of the beast are not said to be the name of *the woman*. The image of the beast is not said to be the image of *the woman*. The warning message (Rev. 14:9-12) is not said to be against the worship of *the woman, her image and the reception of her mark*. The beast of Rev. 13 combines both Church and State; in Rev. 17 there is still the same combination of Church and State, but the woman is shown as a separate entity from

the State in order to make clearer the deceptive part that Babylonian teachings have in causing the State to persecute God's people. In Rev. 19:19, 20, and 20:4 we do not find that the woman appears as well as the beast, the Scriptures merely refers to "the beast" in these instances which occur *after Rev. 17*. As we all know, the beast in these references means the apostate church *and* the nations under her guidance; thus the woman is again *included* (in Rev. 19:19, 20; 20:4) in the term "the beast", which shows that the mention of the woman in addition to the beast in Rev. 17 was only for the purpose of revealing and emphasizing the part which the Babylonian teachings and system play in deceiving the world to war against God and His people.

It would be foolish to seek to make a wide divergence between the woman and the beast when the Scriptures before and after Rev. 18 employ the term "the beast" when portraying the same work which is accomplished by the woman *and* the beast of Rev. 17. In Dan. 7 the "little horn" of "the beast" utters great words against the Most High, and persecutes His saints "until a time, times, and the dividing of time", which is the same as the 42 months of Rev. 13. In Rev. 13 it is "the beast" that blasphemes God and makes war on His saints for 42 months. The "little horn" is said to do what "the beast" is said to do. The difficulty of making a clear-cut distinction between the "little horn", or church aspect, and the "the beast", or civil aspect, is illustrated by the fact that in Dan. 7:11 we are informed that "the beast" will continue until it is slain at the time of the second advent "and his body destroyed and given to the burning fame". In Rev. 13 it is "the beast" whose head receives a "death-stroke"; it is "the beast" that is "killed with the sword". In Rev. 17:8, 11, it is "the beast" that goes "into perdition", and yet in 2 Thess. 2:3, 4 it is "the man of sin"—the Papacy—that is called "the son of perdition". (Louis F. Were, *The Woman and the Beast in the Book of Revelation*, pp. 165,166)

It must ever be remembered that the Papacy possesses both Political and Ecclesiastical influence and power. How does the Papacy accomplish her religious agendas? Through her Political prowess with the kings and nations of the earth! Thus the symbolism is accurately portrayed where we see the Beast representing the Political power and system of governments which carries its Religious agenda. The Catholic Church relies heavily on its political influence with the kingdoms and nations throughout the world. The Papacy is the **only global religio-political kingdom on the earth!** Said another way, the Antichrist power is a composite of two aspects: 1. The Roman Catholic Church (Woman), and 2. The Nation of Vatican City (Beast) [Note: **In another sense, there is much documentation to support that the Papacy is working through the United Nations, European Union, and numerous Secret Societies to accomplish her goals. In essence, these political powers are really, behind the scenes, working for the Papacy who calls the shots and exercises its political control through its Jesuit Order. In essence, these political powers are really one and the same with the great Antichrist system, with the Papacy and its crafty Jesuits at its head. These political government powers are what help to carry her religious agendas. They are Rome's "tentacles"]**. This is all a repetition and enlargement of the Little Horn of Daniel 7. The principle of "repetition

and enlargement" is found all the way through Daniel 2, 7, 8, 9, 10-12 and even into Revelation. The ten horns that turn against the whore in Revelation 17:16 are future, and are symbolic of the very end when the Antichrist/Beast/Whore is exposed and the nations become enraged for being deceived by her, and will end up burning her with fire and leaving her desolate. This takes place at the end of the final tribulation, just before the Second Coming. Although there is no doubt a discernable difference between the Harlot Woman and the Beast she rides, that difference does not draw the kind of distinction as Dispensationalists would like to have it—to the point of making the Antichrist and the Harlot two separate and distinct entities. Such an interpretation is just off the scale based on the points we have covered.

We will allow Louis F. Were to continue expounding on this point:

The difficulty of differentiating between Church and State in such symbolism is rendered thus because the same people are often involved in the two aspects of national life. That is to say, men who are kings, rulers, politicians, or people who support them, are often also at the same time church people. It is the same nation but in it are the throne or Parliament house and the cathedral; the same people hold an allegiance to both the civil and religious life of the nation. Two separate nations are easily portrayed as symbols entirely separate because different people and different territories are involved; but such clear-cut distinction cannot be made between the civil and religious life of the *same people* and the *same territory*. However, from these prophetic symbols involving Church and State it is made clear that the apostate church with its assumptive claims to be "*the*" only true church, being founded upon "the primacy of St. Peter", and claiming the right to use the strong arm of civil power in the enforcement of her dogmas, must have the power of the State as an agent of persecution. It is in this capacity that the beast of Dan. 7 is shown as the agent of the little horn. The beast of Rev. 17 is also revealed as the agent upon which the woman depends for her execution of her designs against the true church. While the *woman* is said to be drunken with the blood of the saints (Rev. 17:6), the *beast* also is charged with making "war with the saints" (Rev. 13:7). Thus the Scriptures do not make a wide distinction between the woman and the beast, only when seeking to emphasizing the important part that doctrines, false teachings, have in leading the States to persecute the people of God. (Louis F. Were, *The Woman and the Beast in the Book of Revelation*, pp. 166,167)

In closing, I should also not fail to mention that in Roman times, the Roman empire was figured on Roman coins—on some a *winged beast*, on others a *beast full of horns*, on others a *woman riding a beast*, and on others as a *woman sitting on seven hills*—all pictorially demonstrated in *Prophetic Faith of Our Fathers, Volume 1, pp. 158-160, 259.*). Hence, the arguments put forth by Dispensationalists to support the Harlot Woman and the Beast being two distinct powers do not impress me.

Conclusion

The evidence thus far presented should compel the reader to seriously examine the Protestant claims that the Papacy is the Antichrist/Little Horn/Beast of Daniel and Revelation. Once we understand that the Papal System is represented in both the Harlot *and* the Antichrist Beast Power in whom she rides (demonstrating the multiple characteristics and aspects of this Satanic system--**or two aspects of the same entity**), Dispensationalism finds itself on a faulty foundation. Dispensational-Futurist adherents can rightfully identify the Catholic System as the great “Whore” as much as they like, but as long as they continue in refusing to recognize this same “whore” as the very Antichrist power of Daniel and Revelation, they are in essence inadvertently playing into the hands of Rome and siding with Antichrist. This is precisely what Rome wishes Protestantism to think. The Counter-Reformation has truly performed its sorcery and cast an infectious spell upon the Protestant world—blurring their ability to perceive the very man of sin sitting in the Temple of God.