A book that goes along with this Revelation 17 series is *When "The" Church Rides the Beast,* which can be obtained by:

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We now begin our studies on:

The Harlot and the Beast (Revelation 17)

# Prophecy Research Initiative presents



**Revelation 17** 

Franklin S. Fowler Jr., M.D.



In apocalyptic prophecy we are increasingly thrust into each scene to convince us how present and personal its truths are!

John's Revelation discloses that its end-time story is of war. God is exhibiting selected "battle scenes" which reveal the true motives of the military leaders!

Both sides are seeking to win. Both are making desperate attempts to have us join their "forces." One, through elevated appeals to <u>right</u> and reason; the other, through <u>deception</u> and <u>seduction</u>. The latter is our focus in this series. Warning: "Know your enemy!"

Revelation 17 apprises its readers that Pope Benedict XVI is the last pope of the seven heads on the beast! During an "eighth," the end is ushered in.



This story appears, at first, to be a "win" for Satan. But – at the "finish line," he loses.

The context begins in Revelation 16: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." (Rev. 16:17).

Probation there has closed. The issues of the final Day of Atonement have ended!

With this divine judicial "end" from God's throne – the eternal verdicts for all humanity have been pronounced.

Related to this courtroom declaration is fascinating information that God ties directly to this 7<sup>th</sup> vial plague:

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (Rev. 16:19)



"And the great city was divided into three parts, and the cities of the nations fell:" (vs 19)

Babylon is that "great city," composed of three divisions. When God's wrath comes and destroys "her," the "cities" of other nations also come to an end.

In the next chapter we will learn that Babylon is <u>also</u> the name of a "harlot," who is the "centerpiece" of that prophecy.

That means something <u>illicit</u> is destroyed. Babylon, the harlot, must be symbolic of apostasy or rebellion as a coalition of three precincts or powers.

Babylon is Satan's ally in the last conflagration. The antichrist, as we shall see, is the "leader" of this "great city."

### Then it says:

"and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (vs 19) That fulfills the Third Angel's Message warning recorded in Revelation 14:9-11! God has had great patience as "commander of heaven's forces." He has given the "other side" amazing incentives and opportunities to join Him. They refused.

Here, John uses a unique Biblical expression. Divine justice is intimately linked with the word "remembrance."

When the "memory" of Babylon comes <u>up</u> <u>before God</u>, the time to execute the end of the war has arrived!

"Babylon" was first introduced to John in the narrative of a "Second Angel." (Rev. 14:8) Then again in a "Fourth Angel." (Rev. 18:2-4) In those collective missives, a dire warning is given:

- 1. "Babylon is fallen" (from its "purity").
- 2. It has become the dwelling place of devils.
- 3. Nations were having illicit relations with it.
- 4. It had evil ties to earth's businesses.

THEN – God "issues" one of His invitational incentives: "Get out of Babylon" – because:

"her sins have reached unto heaven, and God hath <u>remembered</u> her iniquities." (Rev. 18:5)

There's that "divine memory" clue once again. By this expression from that fourth angel story, God is saying that the judicial end of Babylon is about to occur.

Then we see that happening during the 7<sup>th</sup> vial plague we noted in Revelation 16 (cf. 18:8).

Before we go to the harlot and the beast in Revelation 17, we need to address a question about that name "Babylon."

## What does it mean when it says:

"the great city was divided into three parts" (vs 19)?

Earlier in that chapter John noted that he saw "three unclean spirits like frogs" come out of the mouths of the dragon (Satan), beast (antichrist based in Rome) and the false prophet (apostate Protestantism). (Rev. 16:13)

These "three" have been known as a parody for the Trinity – Satan's "false trinity." In verse 14 they are called "spirits of devils."

These "spirits" go out to the "kings" of the earth and to all the "earth dwellers." The influence of this coalition is so successful that the world:

- 1. Worships the "beast" and the "dragon" (Rev. 13:4)
- 2. And challenges, "who can make war with the beast?" (Rev. 13:4)

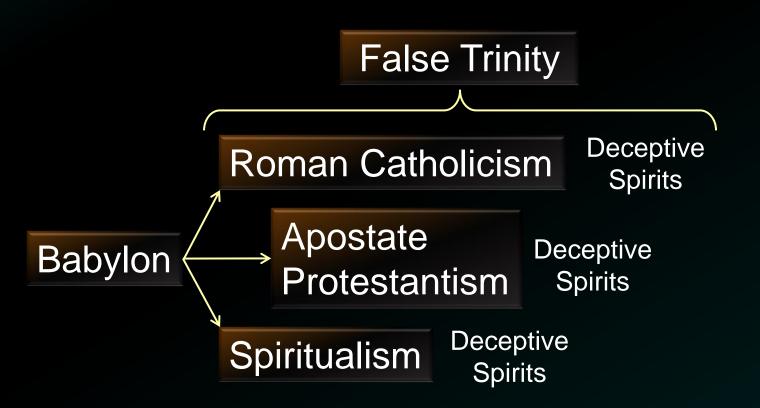
Frogs catch their prey with their tongues. They are hard to see because of camouflage. All these Babylonian symbols reveal their work of <u>deceit</u> and <u>falsehood!</u> This work of the "harlot, Babylon," God calls "fornication!" (18:3)

Then it says that those "three" are "sprits of devils" that go out to gather the whole world to battle. (Rev. 16:14) They feel invincible. That is when God "remembers" Babylon:

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

"And the great city was divided into three parts, and the cities of the nations fell: [in] the fierceness of his wrath." (Rev. 16:19)

So powerful are the deceptions of Babylon that we have been warned: "Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion." (GC 562)



## Babylon



term for apostate Christianity!
It is also a metaphor in prophecy for the "antichrist" or "earthly leader" of the false trinity.

In Revelation 16 we have seen that God gave us introductory insight as to how "Babylon" will come to its <u>end</u>. But, He has <u>much more</u> to say about "what He remembered!" That story is extremely important to students of prophecy! Again, these deceptive "players":

Players Introduced → (Rev. 13)

Dragon Spiritualism

Beast Catholicism

False Prophet Protestantism

God's Label? "Babylon" (Rev. 14, 16, 18)

Because of a religious guise, deceptive influences, an Illicit relationship with the world, violent acts, it is the "habitation of devils."

Results? → God's \_\_\_\_Wrath

> Destroys this "city," the false trinity (Rev. 16:19)

"It is Done"
The End

With this narrative sequence, we can now see that Satan's work will fail. All the minions who have worked with him will cease to exists!

Revelation 16 also says that all the "nations" will come to their end. (vs 19)

The "wicked world" is no longer "functional!"

It is how Babylon's end comes about that becomes our special study in Revelation 17.

Chapter 17 Story: Fall of Babylon/Harlot

Chapter 18 Consequences Babylon's Fall

Chapter 16

**Plagues** "Great Tribulation" End

Interlude

Chapter 19 Second Coming Marriage Supper

Chapter 20

Final Judgment

An interlude is a break in the prophetic narrative when

Millennium

God wants to review what He has already said or to give special "add on" thoughts to the prophecy! Both apply to this interlude! Recall that we have just studied what happens during the 7<sup>th</sup> vial plague. That means what now follows is related to that event in time!

This is now how the Revelation 17 interlude begins:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:" (Rev. 17:1)

One of those plague angels came to give John more information about what he just saw!

How we <u>understand</u> this <u>first verse</u> will determine how the rest of the chapter is viewed!!! We must evaluate <u>carefully</u> what John is saying.

"And there came one of the seven angels which had the seven vials, and talked with me," (vs 1)

We don't know which plague angel came to John, but the narrative suggests that it is a very personal encounter. The seer has just seen stunning drama of the close of earth's history. "Babylon" came to its end under God's wrath!

What now follows will remain a mystery to John. BUT – it details apocalyptic issues for the bearers of the Three Angels' Messages – and incredible end-time "clocks," showing when these things will occur!

The personal response continues: "talked with me, saying unto me"

"Come hither; I will show unto thee the judgment of the great whore" (vs 1)

I'll show you how Babylon came to its end!

The invitational "come hither" is exactly how the "living creatures" drew John near to see the horses of the first four seals.

Here John will see a "harlot." Another plague angel will later visit John, using the same words but introducing him to another lady:

"Come hither, I will show thee the bride, the Lamb's wife." (Rev. 21:9)



End-time prophecy is about a warring contrast between good and evil, a <u>pure bride</u> and a <u>harlot</u>. It approaches <u>when</u> man's final opportunity to make eternal decisions will pass!

Through prophecy God is inviting and warning. Will it be Christ or Satan?

The plague angel seems eager to tell us about the horrors of this harlot:

"I will show unto thee the judgment of the great whore" (Rev. 17:1)



"Look, all you students of the apocalypse, Babylon the harlot was destroyed. She just came to her judicial end in that 7<sup>th</sup> plague."

It is clear that this angel wants us to see <a href="https://how.that.really.neg/">how that really happened!</a> A lesson for all!

The word for harlot is *pornes* (G) and matches the attributes of Babylon in the Second Angel's Message (*porneias* – G) (14:8).

She is guilty of "fornication."

In prophecy this refers to <u>spiritual adultery</u>. She is involved with <u>illicit religious practices</u>. God often refers to this as <u>adultery or apostasy</u>. (Isa. 23:15-17; Jer. 2:20-31, 12:27; Hosea 2:5)

Intriguingly – centuries before, God had already identified Babylon as an adulterous city (Eze. 23:17), as He had Tyre (Isa. 23:14-17) and Nineveh (Nah. 3:1, 4).

The harlot uses her words and power to proselytize religious deception. [Remember the "frog" illustration?] Her existence is a travesty to God the Father. Since this is the story of how she came to His judgment, her end, it tells us that:

She can't get away with evil for very long!

At some point: "great Babylon came <u>in</u> remembrance before God, to give unto her the cup of the wine of the fierceness of <u>his wrath</u>." (Rev. 16:19)

Our story is how Babylon's rebellion finally crosses a line – then God reacts!

"the great whore that sitteth upon many waters:" (Rev. 17:1)

The plague angel concludes verse 1 by noting that the <u>harlot sits</u> on many waters. Verse 15 tells us that the "waters" represent:

- 1. People and multitudes
- 2. Nations
- 3. Tongues



It is "planet earth inclusive," the whole world. "Sitting on" the waters portrays rulership or "enthronement over." (Aune, World Biblical Commentary, Revelation, vol. 52c; 930)

New instances of "sitting" will be introduced as this chapter unfolds – each inaugurating a fresh line of "rulership" or "controlling" information! In the next chapter she even admits: "I <u>sit</u> a queen." (Rev. 18:7)



She has controlling power over the world!

"The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world." (GC 565 – 1887)

Before we visit the next verse, let's pause and look at this imagery of a "harlot." This "evil woman" has important symbolic meaning.

A woman in prophecy represents God's people or more often expressed, a church.

"I have likened the daughter of Zion to a comely and delicate woman." (Jer. 6:2)

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. 11:2; cf. Eph. 5:24-27;

Jer. 3:6, 20; Gen. 3:15; Gal. 4:26)

God sees His Church, His people, in this very beautiful way.



But, if the word "harlot" is used, that woman/church is in apostasy – she has had an illicit relationship with someone. She has become an "antichrist!"

The comparisons between a <a href="https://pure.ncm.nih.gov/pure.ncm.nih.g



#### The Pure Woman (Rev. 12)

Clothed with sun (v 1) Mother of remnant (v 18) Threatened by water (v 15) Attacked – red dragon (v 13) Alone – wilderness (vss 6, 14) Fed by God (vss 6, 14) Receives God's deliverance (v 14)

#### The Impure Woman (Rev. 17)



Arrayed in purple, jewels (v 4) Mother of harlots (v 5) Sits on the "waters" (v 1) Allied with scarlet beast (v 3) Exiled – wilderness (vss 6, 14) Sits enthroned as queen (18:7) Feasts with kings (vss 2, 4) Feeds on saints' blood (v 6) Receives God's judgments (v 1)

In other wonderful imagery, God's people, called the "144,000," are identified as "virgins" who aren't "defiled" with sin. (Rev. 14:4)

Since the "woman" represents a church, she/it symbolizes a "religious power."

This "harlot" is a religious power that is competing with God's true church at the end of time. This is why Jesus repeatedly warned: "Take heed that no man deceive you." (Matt. 24:4)

Why would He say this? The religious influence of this "harlot" is attractive, seductive, and her teachings are so enticing, the world will become a part of her! But – she is not what they think!

"With whom the <u>kings of the earth</u> have committed fornication, and <u>the inhabitants</u> of the earth have been made drunk with the wine of her fornication." (Rev. 17:2)





"With whom the <u>kings of the earth</u> have committed fornication," (vs 2)

The language is one of "religious prostitution." Secular leaders are emotionally captivated with the harlot.

There must be a "drawing card" towards this symbolic harlot!

This harlot, Babylon, is an <u>ecclesiastical</u> <u>power</u>. But she is carried by a <u>kingdom beast</u>, which we will shortly study in greater detail. But – what <u>religious influence</u> does a prostitute bring that enamors the world?

All this sounds so strange! Clearly, it is of major importance to God. He orchestrates "her" end. This is really a story of the judicial end to a strange apostasy!

There is a "global sacrifice" of spiritual principles. The obeisance to this apostate

power is so dramatic and focused that John observes in chapter 13 that the "world" even "worships the beast!" [referring to the church and state together]

The linguistic dynamics within this prophecy are intriguing:

We know <u>God is betrothed to His saints</u>. (Hos. 2:19) The engagement contract: His <u>covenant</u>.

- That was classified long ago as the <u>ten</u> commandments. (Deut. 4:13)
- Just before the wedding, it will actually become part of God's children! (Heb. 8:10)

Fornication relates to defiance of that <u>covenant</u> <u>relationship</u>. Evidence mounts that the <u>altering</u> of the <u>covenant agreement</u>, the Decalogue, is called symbolically "fornication." The "marriage agreement" is tainted by a change!

In one of Daniel's provocative prophecies regarding the antichrist ["vile person" (11:21), "king of the north" (11:40)], Daniel notes how resistant that antichrist is to the covenant:

Has "indignation <u>against</u> the holy covenant" (Dan. 11:30)



"... such as do wickedly <u>against</u> the covenant" (Dan. 11:32)

A "harlot" has "divorced" herself from the "engagement contract" (almost like a marriage agreement in the ancient world). We shall see that she is trying to change the terms of the contract. She wants to play the "God" role!

"The inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. 17:2)

As the pure grape juice (I Cor. 11:25) symbolizes the cleansing blood of our sin-pardoning Savior, this wine represents the mind-numbing drink of the harlot.

Intriguingly – the world "imbibes" enough of her illicit beliefs, its "inhabitants" get "drunk!" Their senses are altered by falsehood. <u>This</u> is a fearful follow-up to the Second Angel's Message: Babylon fell because "she made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8)

What is that wine? When Daniel and Revelation are studied together, we note that the <u>sin</u> that God calls an "abomination" (in this harlot's cup) is *pesha* (H). (Dan. 8:13) It is rebellion against the fourth commandment.

"This wine is her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden – the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men.'" (2MR 228)

The scene for John is about to change. By now, in the prophetic narrative we have discovered:

- 1. A woman represents a church.
- 2. The narrative focuses on a "harlot" an apostate church.
- 3. "She" has ruling power over the world
- 4. "She" has beliefs that the world (kings and inhabitants) enjoy. They are drunk with them.
- 5. "She" aggressively wants everyone to drink of those falsehoods.
- 6. God will destroy her at the end of time.

The "kings" or leaders of the world develop an alliance with this church. That, God sees as an illicit union. Why? It is based on a mutual agreement against God's Word! The shared wine is our clue in this understanding.

This describes a <u>church</u>—<u>state</u> <u>bond</u>, which serves a reciprocal purpose. This will unfold shortly.



The "inhabitants" or citizens of the secular world drink or accept the harlot's false religious doctrines. They are satisfied with that church's cup of wine. It appears that they do this in blind trust.

The saga of this "harlot" now changes. John is "taken" into vision to a different location. It almost seems as though the initial encounter with the plague angel was literal and real — then this vision.

This would mean that the first two verses were <u>auditions</u> – what John heard from the angel.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." (Rev. 17:3)

"So he carried me away in the spirit" (Rev. 17:3)

John's <u>mystical journey</u> begins by "traveling" to a "different place." This vial angel carries John, as will occur in a later vision (Rev. 21:10), to see greater details of this "harlot" story.

This is fascinating imagery! A created heavenly being is interacting with a created earthly being under the Spirit's influence. Ezekiel had many similar experiences and noted on one occasion when that occurred that the Spirit "entered into me." (Eze. 2:2)

"So he carried me away in the spirit into the wilderness:" (Rev. 17:3)

The visionary "destination" was "into the wilderness." John is there to be an eye-witness.

"Wilderness" is *eremon* (G), which refers to a desert-like place. As a prophetic symbol, it represents an isolated place <u>for</u> an exclusive or unique purpose. Nothing "outside" can interfere with it.

This wilderness symbol has many other Biblical meanings. It can be a place of protection. (Rev. 12:14) Here, it is a place to hide, so it can deceive. (cf. Isa. 13:21) We will discover that the harlot influences the world from this vantaged isolation.

"and I saw a woman sit upon a scarlet coloured beast" (vs 3)

Since the story is about a "harlot," and this is John's <u>first glimpse</u> of "a woman," his first impression undoubtedly was: "<u>This is that person!</u>" Quickly, he describes the scene:

She is "sitting" on a "scarlet colored" beast.

"Sitting on," again, suggests "enthronement" or "ruling over." (Aune, David, Revelation, vol. 52c, 934) A "beast" represents a king or kingdom. (Dan. 7:17, 25)

Thus, we are given a stunning picture of:

A <u>church</u> that rules over a <u>state</u> or a unique <u>nation</u>.

There is only one church that could literally match this. The Roman Catholic Church has total control over the Vatican State in Rome.

Since the imagery is one of <u>apostasy</u> from truth, it must be prophetically a "fallen" Christian Church! Thus, once again, it fits the mold of that Rome-based institution!



Pope Pius IX had been the ecclesiastical head of the Roman Catholic Church <u>and</u> the civil head of the Papal States (a land area that covered approximately 20% of what is Italy today).

Then a dramatic blow came to the Catholic Church in the late 1870's.



The Italian army, under General Cadorna, captured Rome on September 20, 1870. Shortly thereafter, the Papal States were confiscated.

There <u>had been</u> a church—state empire, ruled by the Catholic Church for centuries — until this attack. The Catholic Church was reduced to an <u>ecclesiastical body</u>.

But – the prophecy tells us that at the end of time a church–state power would influence the world.

Based on this alone, we must anticipate that the Roman Catholic Church would once again have a <u>nation</u> or <u>state</u>. When that would occur, it would be a "sign" that prophecy was being fulfilled! AND – the end is near!

Because of the confiscation of land and wealth from this Church (1870), a legal question was raised against the State of Italy. In a document called *Questione Romana*, the issue of *reparations* was put forth.

That "Roman Question" remained a problem.

In 1926 the intensity to resolve it increased. By 1929 documents were prepared to bring this issue to a close.

On February 11, 1929, Benito Mussolini, Prime Minister of Italy, on behalf of King Victor Emmanuel III, and Cardinal Pietro Gasparri, Secretary of State, for Pope Pius XI, signed three Lateran Accords.



The Church and State were together once again!

Thus – this date suggests the time when this Revelation 17 prophecy begins to apply. Since it will soon come into end-time judgment, it cannot relate to the papal power of the Dark Ages.

By means of this treaty, the <u>Vatican City</u>
<u>State</u> was formed. An international
Diplomatic Corps followed. As of 2018,
ambassadors from 181 countries are
assigned to this entity!

Intriguingly – they are officially ambassadors to the Holy See. That is unique!



These individuals are actually representatives to the hierarchy of the Roman Catholic Church!

Although the Holy See is not a member state of the United Nations, since 1964 it has had a Permanent Observer Mission to that body.



In 2004 the UN General Assembly passed a resolution, by acclamation, that the Holy See has the right to participate in the general debate of the General Assembly, the right of reply, the right to have its communications issued and circulated directly as official documents of the assembly, and the right to co-sponsor draft resolutions and decisions that make reference to the Holy See!

Before we get deeper into the prophecy, we have just been alerted to startling information! Details as to the period of the end-time, which will cover this harlot and beast prophecy, have just been given!

Evidence to this point: 1929 to the 7th plague!

Let's now address the details of this message. This "beast" nation is "scarlet" in color.



"I saw a woman sit upon a scarlet coloured beast" (Rev. 17:3)

750 years before, Isaiah had noted: "though your sins be as scarlet, they shall be as white as snow." (Isa. 1:18) The same word is implied between the Greek and Hebrew.

That color represents the <u>guilt</u> a sinner has, typified by "<u>blood on his hands</u>." (Isa. 1:15) For the whole beast to be "scarlet" in color, it is "blood guilty." The "beast" and its "harlot rider" are sinful and murderous.

Another horrible beast characteristic is revealed in this little verse:

The beast is "full of names of blasphemy," (vs 3)

As the color of "scarlet" represents "sin" or "blood guilt," so the word "blasphemy" denotes mockery or insulting God. Its rebellion is actually so deep, it suggests hatred towards God! Could that really be true of that Roman Christian Church?

That is why this prophecy is given. Reality may be <u>different</u> than we <u>feel</u>. But – it is one of the Bible's most solemn warnings!

The harlot church and the kingdom beast have sunk so low that they have become a supreme enemy of God! Yet – they have gained control of the world through amazing alliances!

In that context, scholar Grant Osborne says: "The beast sets himself up as the 'god of this world." (*Revelation*, 611, 2002) Robert Mounce, in his book, notes: "The blasphemies are not so much directly spoken against God by the beast as they are implied by his self-deification." (*The Book of Revelation*, 310 – 1977)

We have a descriptive association to the beast of Revelation 13:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (13:1)

This is one of the Bible's dramatic descriptions of the end-time antichrist. Visual images portray what words falter to describe! This "beast" is a tool of Satan.

"having seven heads and ten horns." (Rev. 17:3)

This description will become progressively more important as our study continues.

"beast" – represents an earthly "kingdom," first referenced in apocalyptic prophecy in Daniel 7:23.

"horns" – symbolize "kingdoms" also that give <u>power</u> to the beast. This is understood from a comparison of this chapter with Revelation 13 and Daniel 7. There, they are described as a "number" of horns, whereas here, they exist <u>all at one time!</u>

"heads" – these are symbolic of <u>leaders</u> or <u>national heads</u> (kings, prime ministers, presidents, etc.). For this beast? Papal heads!

Different from the horns, this <u>number</u> <u>seven</u> takes on critical significance. Here, they are not only numbered but <u>sequenced</u>. Thus – there is a <u>nation</u> (beast) that will be given <u>authoritative power</u> from ten defined civil governments or horns <u>and</u> will be "headed" by seven sequential leaders!

What popes fit this prophecy in an apocalyptic setting? That will be part of our continued study.

## **Embellishing what lies ahead:**

In Revelation 17 "heads" are not only seen as "kings" (vs 10), as we have just alluded to, but also as "mountains" (vs 9).

This will all add to the drama and elevated need to "crack the code" of this stunning prophecy. Seven "mountains" and seven "heads," all terminating in God's eschatological wrath, will be addressed in detail in our next two lessons.

These will show that we <u>are</u> at the time of the end.

"At this time – the last days of this earth's history – we are to make the book of Revelation a special study." Why?



"Because it depicts the scenes that we are to meet. We need to understand what we are to meet and how we are to meet it. We know that the last great conflict will be Satan's most determined effort to accomplish his purposes." (Upward Look, 152)



Let us pray that understanding will come to us regarding these prophecies and that God will strengthen us for those trials that we will shortly meet.

## The End

## In our next lesson:

## **Truth About that Alluring Harlot!**



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