

Does the Vatican sit on 7 hills? It is not possible!



A variation of the 7 heads.

Note the change from impersonates to Personates. Not sure who did this, but from my study it seems correct. [I would appreciate any feed back.](#)
[Carol](#)

Rev 17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

The 7 Kings of the Beast that "Yet Is"

1.	2.	3.	4.	5.	6.	7.	8.
							?
Pius XI	Pius XII	John XXIII	Paul VI	John Paul I	John Paul II	Benedict XVI	Satan
1922 - 1939	1939 - 1958	1958 - 1963	1963 - 1978	1978	1978 - 2005	April 19, 2005	?
Lateran Treaty 1929				Reigned only 33 days	Seriously Wounded 1981	Rules only a short time	Personates Christ's 2nd Coming
Five are fallen					One is	One yet to come	Goes into perdition

The Chart is in Error!

Note: According the chart the fifth pope reigned a shorter space (time) only 33 days, 302 days less than the seventh or present pope. So by what then does the chart determine the phrase "a short space"? for the fifth popes reign is shorter than the seventh popes.

Six of The Heads came up before any of the "Ten Horns" appeared. The "Eighth Head" or "Little Horn" sprang up after the "Ten Horns/Toes" 538 A.D. for three "Horns/Toes" were plucked up by it.

The "Ten horns" are the same as the "Ten Toes" for it has the same application. The Beast on which these horns sit is the same in Daniel and the Revelation.

The sixth "Head" "One Is" Rev 17: 10, is that form of Roman government "Imperial" that was in power at the time when John was given the vision on Patmos. "For five are (have) fallen" or ceased to exist.

The Seventh "Head" or form of Roman government reigned only "A Short Space" of six years. This form or title was "Exarch of Ravenna".

It was the Eighth "Head" the "Papal" form of Roman government that received

the "Wound and did live" 1798. "Not long after" in 1800 the wound was healed by the election of a new pope. The papal head is still hear and goes "into perdition" at Christ's second coming.

The Eighth Head continued "Forty and two months" or "1260" years 538-1798.

The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. GC 266:3

See Uriah Smith 1897-1912 "Daniel and the Revelation" on Revelation 17:10
Also S N Haskell "Seer of Patmos" on Revelation 17:10

The General Conference session of 1888 was called for Minneapolis, Minnesota, October 17 to November 4. This was preceded by a week-long Biblical Institute, at which there were discussions as to whether the Huns or the Alemanni should constitute **one of the ten kingdoms** of Daniel 2 and 7, and Revelation 13. Uriah Smith, editor of the *Review and Herald*, took a certain position and A. T. Jones, editor of *Signs of the Times*, took another. E. J. Waggoner, also from the Pacific Press, conducted studies on the atonement and the law of God, and Elder Jones presented justification by faith. These discussions continued into the session itself, and occasionally there was bitter disputation. Some of the ministers had come to the conference to debate certain questions, rather than to study truth. Ellen White was present, and she called for all to approach these presentations with open hearts and open minds. She urged a careful, prayerful study of the topics under discussion. TM xxiii.1

Note: Jones new interpretation of the ten Horns/Toes of Daniel and the ten Horns Revelation of which the little horn the papacy is one. What would naturally follow is other portions of Daniel and Revelation redefined such as the above. These are the result of what Jones started.

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CHAPTER XVII

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The head that was wounded to death was the papal head. We are held to this conclusion by the very obvious principle that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol. Now Rome is represented by two symbols, the dragon and the leopard beast, because it has presented two phases, the pagan and the papal; and whatever is said of the dragon applies to Rome only in its pagan form, and whatever is said of the leopard beast applies to Rome only in its professedly Christian form. But Rome was pagan in John's day, who lived under the sixth or imperial head. This shows us at once that six of the heads, including the imperial, belong to the dragon; and if it was any one of these heads which was wounded to death, then it was one of the heads of the dragon, or one of the forms of government that belonged to Rome in its pagan form, and not one of the heads of the beast; and John should have said, I saw one of the heads of the dragon wounded to death. But he says that it was one of the heads of the beast that was wounded to death. In other words, this wound fell upon some form of government that existed in the Roman empire after its change from paganism to christianity. But after this change, there was but one head, and that was the papal. Thus it is placed beyond controversy that it was none other than the papal head that was wounded to death, and his deadly wound was healed. This wounding is the same as the going into captivity. Rev.13:10. It was inflicted when the pope was taken prisoner by Berthier, the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, Aug. 29, 1799. But the deadly wound was healed when the papacy was re- established, though with a diminution of its former power, by the election of a new pope, March 14, 1800. (See Bower's History of the Popes, pp. 404-428; Croly on the Apocalypse, London edition, p. 251.)

The Seven Heads. The seven heads are explained to be, first, seven mountains, and then seven kings, or forms of government; for the expression in verse 10, "And there are seven kings," should read, and these are seven kings. "Five are fallen," says the angel, or passed away; "one is;" the sixth was then reigning; another was to come, and continue for a short space; and when the beast reappeared in its bloody and persecuting character, it was to be under the eighth form of government, which was to continue till the beast went into perdition. The seven forms of government that have existed in the Roman empire are usually enumerated as follows: (1) kingly; (2) consular; (3) decemvirate; (4) dictatorial; (5) triumvirate; (6) imperial; and (7) papal. Kings, consuls, decemvirs, dictators, and triumvirs had passed away in John's day. He was living under the imperial form.

Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads; while the last, which is usually denominated the seventh, is in reality the eighth. The head which was to succeed the imperial, and continue a short space, could not be the papal; for that has continued longer than all the rest put together. We understand, therefore, that the papal head is the eighth, and that a head of short continuance intervened between the imperial and papal. In fulfilment of this, we read that after the imperial form had been abolished, there was a ruler who for about the space of sixty years governed Rome under the title of the "Exarch of Ravenna." Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the papacy; and in this form it ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but a mixture of Christian errors and pagan superstitions.