



Overcoming The Dragon

Part Four

In the last part of this message we said the entity we all refer to as "the Antichrist" is primarily an *invisible* demonic prince. We said that the things Christians normally associate with the term "Antichrist"—such as a Global Government and Religion, and a world leader—are simply manifestations of this demonic prince.

Before the final empire of Antichrist can be established, the Visible Church must be rendered impotent. Antichrist must first deceive the majority of those who claim to be Christians—and this is exactly what we see happening right now. The Babylonish Religious System, which calls itself the Church of Jesus Christ, is being completely overcome by the spirit of Antichrist. This is why we have been focusing in our writings on the fact that Antichrist is first and foremost a demonic power.

However, it seems that most of God's people do not have ears to hear this truth. They know instinctively that behind all the evil we see is the power of the Devil, but the fact that Antichrist is primarily a powerful *religious* spirit is still not a reality to most of us. We still tend to think in terms of an individual world leader who will eventually take his seat in a rebuilt Jewish Temple.

The same is true when it comes to the seven-headed "beast" in the book of Revelation. Most of us still think in terms of a human leader who will be killed—or at least appear to be killed—and then come back to life in order to deceive the whole world. This is far from the truth.

First of all, this beast does not represent an individual human leader. It represents a world empire. Secondly, the empire it represents is a manifestation or expression of the same Antichrist *spirit* which has deceived and overcome the Visible Church. Notice what the angel said about this beast when he explained its meaning to John:

*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. 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 that was, and is not, **and yet is.***

Revelation 17:8

The angel told John the beast would: "...ascend out of the *bottomless pit*". As we have said before in our writings, the bottomless pit is a *spiritual* pit. No human being or political government resides in that pit; so no world leader or world empire can "ascend" out of it. The inhabitants of that pit are supernatural creatures.

The fact that only *spiritual creatures* inhabit that pit is revealed when John sees the pit opened. What comes out of that pit are demonic creatures that look like "locusts". As you read the description of these locusts, it becomes obvious they are not actual insects, and they didn't come out of that pit to have lunch! Their scorpion-like tails that inflict pain, along with their human-like faces and hair, reveal that they are demonic, intelligent and malevolent.

Another reason we know they are not insects is because they have a king over them, and the Scripture says locusts: "...have no king, yet go they forth all of them by bands" (Prov. 30:27). These creatures have a king, and he is called "*the angel of the bottomless pit*" (Rev. 9:7-11).

*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.*

Revelation 13:1

Some people get confused regarding where the beast comes from because John said he saw this beast: "...rise up out of the sea". The sea represents the nations of the earth, for when one of the angels shows John the "judgment of the great whore" (Rev. 17:1), he says she "sits on many waters". He then says these many waters: "...are peoples, and multitudes, and nations, and tongues" (Rev. 17:15).

But how can the beast arise from two different places at once? The answer is, what John saw in his vision (the beast rising up out of the sea) was a symbol or word picture of an external, visible government which would arise *from* the nations.

The beast comes up from the sea because it is *the nations* who are clamoring for it. It is *the nations* who are calling for a Global Government which will bring them peace, prosperity and security. What we see in the *visible* realm of politics is what John saw in his vision—the formation of a Global Empire. However, when the angel explains *the mystery* of the beast to John, he said the beast will ascend from the bottomless pit. Thus, the angel is explaining the *true source* of what John saw in his vision.

The final world empire (beast) is not being built by the nations (sea). Nor is it being built by the leaders of the nations (the horns on the beast). It's not even being built by secret political societies like the Illuminati, the CFR, the Rothschilds, etc. The *source* of everything we are witnessing in our day—whether it be the apostasy sweeping through the churches, or the formation of a Global Religion, or the building of a Global Empire—is a *spiritual creature*. The source of all this is a demonic prince who has ascended out of the bottomless pit!

The concept of a demonic "prince" being the source of world empires and their rulers should not be strange to us because the book of Daniel teaches this very clearly.

*Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But **the prince of the kingdom of Persia** withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.... Then said he, Knowest thou wherefore I come unto thee? and now will I return to **fight with the prince of Persia**: and when I am gone forth, lo, the **prince of Grecia** shall come.*
Daniel 10:12-13 & 20

In these accounts we have a revelation of how things really operate in the spirit realm. The human king of Persia was not doing what he did through his own wisdom and might. He was being empowered by, and sustained by, a demon prince called "*the prince of...Persia*".

The prince of Persia fought against the angel who was sent to Daniel, in order to prevent Daniel from getting the message God was sending him. The fight between this wicked prince and the angel who was sent to Daniel was so fierce, Michael—who is also called a "prince"—had to come to the aid of the angel.

Not only did the angel have to fight the prince of Persia to get to Daniel, he said he would have to fight that prince in order to get back to wherever he came from. Then he told Daniel that after he had gone, another prince called "*the prince of Grecia*" would come. This demonic prince is the one that empowered Alexander the Great.

Each of these world empires had a *spiritual prince* ruling over them. We can see the same thing again, when God speaks through the prophet Ezekiel to the "king of Tyrus" (*Ezek. 28:11-19*). In this instance, the Lord is addressing no less than Satan himself.

We saw the same thing in the last part of this message, when we looked at Daniel's description of the "little horn", which is a reference to the human Antichrist. He will do things that no man can do. He will throw some of the stars (saints) to the earth and trample on them; he will set himself up to be as great as the Prince of the host, which is the Lord Jesus Christ; and he will cause truth to be cast to the streets (*Dan. 8:9-12*). It isn't the human political ruler that does all these things. It's the spiritual prince who dwells inside this leader who does them.

Just as Daniel's vision of the little horn is a description of *both* a human ruler and the spirit that empowers him, so John's vision of the beast is a description of both a visible empire and the spirit that builds it. There is the visible government, which the people of the earth can *behold* with the eye, which is no great mystery. The mystery lies in the *relationship* between the visible government and the invisible prince that is really in charge of it.

We believe the prince that is building Satan's last world empire *is* the spirit of Antichrist, and that it has *already* ascended out of the bottomless pit. This prince has already destroyed (spiritually) the Visible Church, and is now in the process of *rebuilding* it into a Global Church which *bears its image*. Those who remain part of this new Global Church will eventually be conformed to that same image and they will be damned.

The spirit of Antichrist is building both a Global Church and a Global Political Empire. The purpose of the Global Church is to lead the nations into *Dragon Worship* through the worship of the Global Empire. The purpose of the Global Empire is to *force* this Dragon Worship on the entire population of the planet, and to destroy any body who refuses to participate in this worship.

This is what John is describing in Revelation chapters twelve and thirteen. First, we see a Woman clothed with the sun, ready to have a child. Next we see a Great Red Dragon standing in front of the Woman, waiting to devour that child as soon as it is born (*Rev. 12:1-4*).

The Dragon plans to bring every person on this planet into utter subjection to himself. But he knows the Woman is going to give birth to an overcoming remnant of believers who will not only thwart his design, but completely take away his dominion. So he is before the Woman, waiting to devour that remnant as soon as it is born.

When the Woman births the manchild, it is immediately caught up to God. This is not a *literal* rapture or ascension. It's a picture of the overcomers living and

moving by the Spirit. They will be walking and living in heavenly places and be protected from the face of the Dragon. Thus, the Dragon will not be able to overcome them *spiritually*.

When the Dragon realizes he can't get to the manchild, he turns his attention to the Woman and begins to persecute her (*Rev. 12:5-6*). But the Woman is given two wings and flies into the wilderness, where she is protected (*Rev. 12:13-14*). The Dragon is so infuriated because he can't overcome either the Woman or the manchild, he goes off to make war on the remainder of her seed (*Rev. 12:17*).

The next thing John sees is the seven-headed beast rising up out of the sea, which represents Satan's final world empire. This empire will be the means by which the Dragon can overcome God's people *physically*, for it will have the power to completely lock them out of the global, economic system. The saints will not be able to buy or sell. This means they will starve to death unless they are kept alive through God's supernatural provision.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:1-4

The description of the beast as a leopard, with the feet of a bear and the mouth of a lion, tells us that *outwardly*, it will have some of the same notable characteristics of previous world empires:

Leopard = The empire of Greece

Bear = The empire of Persia

Lion = The empire of Babylon

The description of the beast as having one of its "heads" wounded as unto death and then healed, has nothing to do with an individual human leader dying and coming back to life because the heads represent empires.

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 that was, and is not, and yet is. And here is the mind

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

Revelation 17:8-10

Please notice that the angel tells John the seven heads of the beast represent seven "mountains". Whenever the Scripture refers to mountains in a symbolic way, it's *always* talking about kingdoms or empires. This is why the angel went on to say: "...and there are seven kings". Each empire had its own "king".

Many prophecy experts say the Woman who rides this beast is Catholicism and the beast itself is Rome because Rome sits on seven literal hills. However, if this were true, the "kings" would be a reference to the Popes of Rome. But speaking of these kings, the angel said: "...five are fallen". How could five of the Roman Popes (kings) have fallen by John's day when the Papacy hadn't even been invented yet?

Each of the heads on the beast represents a world empire and its king. Each kingdom (head) is not the actual beast itself, but a particular (partial) *expression* of the beast. The seven world empires, represented by the seven heads of the beast are: Assyria, Egypt, Babylon, Medeo-Persia, Greece, Rome, and the Final World Empire.

So much for the heads. What about the beast itself? When the angel describes the beast, he seems to be making contradictory statements; for he says that in John's day:

~ The beast *was* (had previously existed as an empire).

~ And *is not* (that empire no longer existed).

~ Yet *is* (it existed in some form in John's day).

~ And *shall ascend* out of the pit (in the future).

These statements will only make sense if we understand that: (1) the heads are a *partial* manifestation of the beast; and (2) the source of all these partial manifestations are demonic princes.

Whenever a manifestation (head) of the beast is in existence, then the beast can be said to exist. When that manifestation (head) has been destroyed, then the beast can be said to no longer exist. This is how it can exist and *not* exist at the same time.

One of the heads of the beast had existed as a world empire *before* John's day, but it had been destroyed. So in John's time, that particular manifestation (head) of the beast no longer existed. Thus, the angel could say the beast was and is not. The beast—as it was represented by that particular head—no longer existed. But speaking of the same beast, the angel then turns around and says it "is". The fact that the beast "is" means that in John's day, it existed as an empire—the Roman empire.

What we have in the vision of the beast with seven heads is the story of past, present and future world empires. Five of the heads of the beast (empires) had already fallen by John's day. The sixth head (the Roman Empire) existed in John's day. The seventh head (the last empire) would come at some future point relative to John's day.

As we have already seen, each of those past empires were actually ruled by a demonic prince. No doubt the same was true of the Roman Empire. In fact, we believe the prophet Daniel alluded to this prince when he said:

*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

Daniel 9:25-26

In this prophecy, Daniel explains the timing of the coming of Israel's Messiah. After saying Messiah will be cut off at a certain point, he says the people of "*the prince to come*" will destroy the city of Jerusalem and the Temple. Of course, most Bible teachers and scholars agree (as do we) that "the people" Daniel referred to here was in fact the people of the Roman army, which did destroy the city of Jerusalem and the Temple in 70 A.D.

However, we disagree with the scholars when it comes to the identity of "the prince" of those people. Most teachers assume the prince Daniel is talking about was Titus, the Roman general who led the army which destroyed Jerusalem. Some say the prince was Vespasian, the father of Titus, who at that time had taken the throne after Nero's then-recent suicide. But we believe Daniel was referring to the *spiritual* prince who was in charge of the whole Roman Empire (as well as its army).

History has a nasty habit of repeating itself. Just as in 70 A.D., when a demonic prince brought about the destruction of the *literal* city of God and His temple, so in 2008 A.D., another demonic prince is destroying God's *spiritual* city and temple.

It's important that we understand the meaning of the heads of the beast from the sea. If we don't, we will never understand what John meant when he described how one of those heads, which appeared to be dead (destroyed), comes to life *again*. That head will be the last world empire, and in some sense it will be a *revival* of one of the heads (empires) which fell *before* John's day.

Once again, the five empires (heads) which fell before John's day were: Assyria, Egypt, Babylon, Medeo-Persia and Greece. The last head on the beast from the sea also corresponds to the forth "beast" Daniel saw in his visions.

*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and **it was diverse from all the beasts that were before it; and it had ten horns.***

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:7-8

The two main points we want to notice in this vision are: (1) this beast (empire) was *different* from all the other beasts Daniel had been shown; and (2) it had "ten horns". The reason it was different from previous beasts (empires) is because all the previous beasts, like the previous heads on the beast from the sea, were only *partial* manifestations of Satan's wicked nature. This forth beast, which answers to the last head on the beast from the sea, will not be a partial revelation but the *full revelation* of his nature.

As we put together all the various pieces of information the Scripture provides, the picture that begins to emerge is this: when the five empires of Assyria, Egypt, Babylon, Medeo-Persia and Greece were conquered, the demonic prince that ruled *one of them* was put into the bottomless pit. In the last days, this same demonic prince will be loosed from that pit and he will proceed to conquer the world *again*, through a group of political leaders (kings, horns) who will open themselves up to his influence.

These political leaders are the "ten horns" of the forth beast, and also the "ten horns" on the beast from the sea, as well as the "ten toes" of the man's image in Nebuchednezer's dream. From among these kings, one will arise to become the final, human Antichrist

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