

EP96 Revelation 12 verses 2-3

In our last podcast we discussed why the Spirit utilized the imagery of a woman who was clothed in the sun, with the moon under her feet, while wearing a crown of victory comprised of 12 stars. All this imagery provided us a picture of the spiritual soul of humanity at large, with the light of **Yahweh** being central in this image, dominating over the false light of the moon. And this woman's victory being displayed in the spiritual expressions that came forth from the 12 tribes of Israel.

We learned that through this woman, **Israel** (the promise of *God to be the God of God Prevails*) is the center of the spiritual galaxy that **Yahweh** created providing to all the world light, warmth, wisdom, truth, grace, mercy, and the very means of salvation to all who are willing to let God prevail over their stubborn and relentless heart.

Now, let's pick up verse in **Revelation 12:2**.

The Birth of the Child

Revelation 12:2, 5-6

... and she was **now** being with child; and she **now** cries out, **now** being in labor and **now** caused to being in pain to give birth...

And she gave birth to a son, a male child, who **now** is about to **now** rule all the nations with a rod of iron; and her child was caused to be **caught up** to God and to His throne.

Fiction Alert

FICTION ALERT

Israel or the Church?

Many teachers have argued that this woman who is clothed in astrological symbols is a picture of the church; but given the background derived from the **Codex**, and what plays out in the next few verses, it seems like such an unnecessary stretch. The church is referred to in the Bible as a woman—the bride of Christ—but never as a pregnant woman that births a child, a son, who now is to now rule all nations with a rod of iron (which clearly is a reference to the Christ, the Messiah, the Promised one).

The imagery associating the woman with the church simply does not fit. Moreover, we will find that twice this woman will flee into the wilderness, but the church never flees. The bondservants of God have been sent out into this world as ambassadors of Christ to the nations.¹ Once again, the imagery does not fit the church, but it does fit **Israel** (represented in a people, a nation, a religion), as revealed across the

¹ John 17:18; 2 Corinthians 5:20; John 20:21; Matthew 28:19-20; Mark 16:15

pages of the **Codex**.

This woman, Israel, was pregnant and was crying out in birth pains and the agony of giving birth. This is a direct allusion from the prophet **Isaiah** which said, “*As the pregnant woman approaches the time to give birth, she writhes and cries out in her labor pains, thus were we before You, O Yahweh.*”² Similar references are made about Israel in the **Codex**, and they are all messianic in nature.³ **Isaiah** also speaks of this woman giving birth to a boy. “*Before going into labor, she gave birth; before her pains came, she delivered a male child.*”⁴ This passage not only addresses the birth of the boy, but it points forward to the apocalyptic pains that she will endure in the future.

More notably, Jesus literally came forth from Israel, for He was a Jew, and the nation of Israel was His earthly home. The church did not give birth to Jesus; in fact, just the opposite, Jesus gave birth to the church. Though His death and resurrection, Jesus provided the way for men and women to be “*reeds*” – channels of oil through which the Holy Spirit flows enabling them to be a light in this present darkness.

We can safely conclude that the child being addressed in this story is none other than Jesus, **Yahweh Yasha**, the Messiah, because it says that the child of this woman is the one who is destined to rule all the nations with a rod of iron. According to the **Codex**, this description fits only the Son of God. When Jesus returns to the earth at His Second Coming, the Father has declared that He will rule all nations with a rod of iron.⁵

In addition, this child was caught up to God and to his throne, which is what happened to Jesus. The Father raised Jesus from the dead and called Him up to heaven (He ascended) and seated Him at His right hand in the heavenly places.⁶ Jesus is now seated at the right hand of God: “*He has taken His seat at the right hand of the throne of the Majesty in the heavens.*”⁷

Sticking to the **Codex**, the identity of this woman is clear—it is **Israel**; and the identity of the male child is clear, it is the Messiah, Jesus Christ.

Pain in Labor & Birth

“... and she was **now** being with child; and she **now** cries out, **now** being in labor and **now** caused to being in pain to give birth.” Now, what is strange about this passage is not just the imagery but the use of the **Code**. You might be thinking, with the clear but odd use of the *present* tense, “how then can this be a reference to Jesus”? This woman is now being with child, and she now cries out, and she is now laboring in pain.

It's a Now Thing

The woman now being with child evokes a difficult concept for those who see things literally versus as a picture, a metaphor. But the idea is that Israel is still pregnant, for although the Messiah was physically birthed, He was promised to Israel, and this is a continuing promise that will be fulfilled at His Second

² **Isaiah 26:17**

³ **Jeremiah 4:31; Micah 4:9-10**

⁴ *See Isaiah 66:7-9*

⁵ **Psalms 2:9; Revelation 12:5; 19:15**

⁶ **Ephesians 1:20; Luke 22:69**

⁷ **Colossians 3:1; Hebrews 8:1**

Advent, or His Second Coming.

Israel did not recognize His first coming, so in effect they are still travailing as a pregnant woman, in pain, waiting for the delivery of their coming Messiah; and it will be a painful journey.⁸ Thus, although the Messiah was literally birthed, it is as if He was birthed for Ephraim, the Gentiles, with whom He has spent the last 2,000 years. Thus, this image of the woman who is even now being with child points us forward to the end of the tribulation when Israel will bring forth their Messiah, and they will say, "*Blessings on the one who comes in the name of Yahweh!*"⁹

Matthew 23:37-39

O Jerusalem, Jerusalem, the city that even now is killing the prophets and even now stoning those who God has caused to be sending! How often I have wanted to gather your children together as a hen now protects her chicks beneath her wings, but you wouldn't let me. Look, your house is now being caused to become abandoned and desolate. For I now tell you this, you might never see me again until you might say, 'Blessings on the one who now chooses to be coming in the name of the LORD!'"

The woman now cries out, and is now laboring, and now in ongoing pain because Israel is still looking for its Messiah and, in a spiritual sense, this woman is still in the pains of labor, and therefore still cries out. Israel did not accept Jesus as their Christ (their promised Messiah), but one day they will. We are told that at the end of the tribulation, when they see that it is Jesus who returns, the one whom they pierced, that they will mourn for him as one mourns for an only son, and they will weep bitterly over him like the bitter weeping of a **firstborn**.¹⁰ Without questions, they will know that they made the biggest mistake imaginable.

In effect, metaphorically speaking, this woman (**Israel**) is still awaiting the birth of her child.

A Dragon

Revelation 12:3

Then another sign was caused to be seen in heaven: and behold, a great red dragon **now** having seven heads and ten horns, and on his heads were seven diadems.

In relatively the same manner as the woman, God caused another sign or picture to be seen in heaven, though this is not a great sign as was the picture of the woman, it is just another sign that He wanted John to behold.

Now, before we get into the identity of the dragon, let us spend a moment on this image of this great

⁸ **Luke 19:41-44**

⁹ **Psalm 118:26**

¹⁰ **John 19:37; Zechariah 12:10**

red dragon. In the Hebrew, the word translated as dragon is “*tanniyn*” which means a sea or a land monster, and it comes from a root that means to elongate, inferring to something that is preternaturally formed—exceeding that which is natural, or inexplicable by any ordinary means. So, in effect, a huge monster.

Outside of the references to a dragon in the book of **Revelation**, in the **Codex**, there are 28 references to the “*tanniyn*,” which is sometimes translated as a dragon, and other times as a sea monster or a serpent. However, there is one indirect reference in the book of **Job** that helps us tie “*tanniyn*” to what we image as a huge, fire breathing, terrifying monster—a dragon.

However, in **Job**, as well as in **Isaiah**, this huge monster is also referred to as the Leviathan. As we have learned, it is not uncommon for the Spirit to give different names to the same creature, with each name emphasizing something unique about that creature’s nature. This will become abundantly clear in this chapter as we discuss the one who is called the Satan, the Devil, the Serpent, the Dragon, the Prince of the Power of the Air, and so on.

Let’s first look at a couple of references in **Isaiah** which utilizes “*tanniyn*.” The first of these direct references is tied into the judgment of the **End Times**.

Isaiah 26:21-27:1

For behold, **Yahweh** is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the bloodshed on it, and will no more cover its slain. In that day **Yahweh** with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the **dragon** that is in the sea.

The second direct reference speaks of **Yahweh** having pierced the dragon, which might be a reference to the **Genesis** story and how the light pierced the darkness, as the “covering cherub” (which is another reference to Lucifer, Satan, the devil) like a coiling serpent, had wrapped this world in his darkness, and God separated the light from the darkness.¹¹

Isaiah 51:9

Awake, awake, put on strength, O arm of **Yahweh**; awake as in the days of old, the generations of long ago. Was it not You who cut Rahab in pieces, who pierced the **dragon**?

Now, the indirect reference in **Job** is really the coolest; it gives us a sense of what this dragon looks like and why the image John sees is such a marvel. The image alone suggests a fierce power, a murderous nature, and raw evil of the sorts which man cannot restrain. And without question, it paints a picture of something that is preternaturally formed—exceeding that which is natural, or inexplicable by any ordinary means.

¹¹ **Isaiah 51:9; Genesis 1:2; Ezekiel 28:14**

By the way, this indirect passage is what inspired so many of the artists of old to draw or paint dragons in the image with which we have all become accustomed. And what is strange is that in this passage, God is bragging about how amazing this creature is and how He created it with such splendor, power, and majesty such that no mere man could ever dream of coming against such a foe. This boast is what helps us know that this image is a spiritual creature, part of the unseen world of the angelic.

Job 41:1-34

Can you draw out Leviathan with a fishhook or press down his tongue with a cord? Can you put a rope in his nose or pierce his jaw with a hook? Will he make many pleas to you? Will he speak to you soft words? Will he make a covenant with you to take him for your servant forever? Will you play with him as with a bird, or will you put him on a leash for your girls? Will traders bargain over him? Will they divide him up among the merchants? Can you fill his skin with harpoons or his head with fishing spears? **Lay your hands on him; remember the battle—you will not do it again! Behold, the hope of a man is false; he is laid low even at the sight of him. No one is so fierce that he dares to stir him up.**

Who then is he who can stand before me? Who has first given to me, that I should repay him? Whatever is under the whole heaven is mine. "I will not keep silence concerning his limbs, or his mighty strength, or his goodly frame. Who can strip off his outer garment? Who would come near him with a bridle? Who can open the doors of his face? Around his teeth is terror. His back is made of rows of shields, shut up closely as with a seal. One is so near to another that no air can come between them. They are joined one to another; they clasp each other and cannot be separated.

His sneezings flash forth light, and his eyes are like the eyelids of the dawn. Out of his mouth go flaming torches; sparks of fire leap forth. Out of his nostrils comes forth smoke, as from a boiling pot and burning rushes. His breath kindles coals, and a flame comes forth from his mouth. In his neck abides strength, and terror dances before him. The folds of his flesh stick together, firmly cast on him and immovable. His heart is hard as a stone, hard as the lower millstone. **When he raises himself up the mighty are afraid; at the crashing they are beside themselves.**

Though the sword reaches him, it does not avail, nor the spear, the dart, or the javelin. He counts iron as straw, and bronze as rotten wood. The arrow cannot make him flee; for him sling stones are turned to stubble. Clubs are counted as stubble; he laughs at the rattle of javelins. His under parts are like sharp potsherds; he spreads himself like a threshing sledge on the mire. He makes the deep boil like a pot; he makes the sea like a pot of ointment. Behind him he leaves a shining wake; one would think the deep to be white-haired. **On earth there is not his like, a creature without fear. He sees everything that is high; he is king over all the sons of pride.**

That was awesome! It is no wonder that Satan has been an impossible foe to conquer, though many have tried. No man or weapon of man can prevail over this Leviathan, this fire-breathing dragon like creature with scales like rows of shields. There is nothing even in our earthly realm that is like him.

And it is for this reason that when it comes to Satan, we are instructed to resist him, standing firm in

our faith, but we are to leave the battle to **Yahweh**.¹² **Yahweh** knows how to punish this dragon, and he will soon be dealt with.

We also know that this dragon is an image of Satan and the devil because **Revelation 12:9** explicitly says so: “*And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world.*”

A Red Dragon

Satan is imaged as a “*great red dragon*” or literally a flamed color dragon. None of the other references to the dragon describe him by his color. Going back to the **Code**, red is the color of blood and war. And perhaps this descriptor is added to capture for us the purpose and intention of this fiery red dragon; he comes to make war and to spill blood. And because this dragon is great, he will war, and he will spill lots of blood.

7 Heads, 10-Horns, 7-Diadems

The dragon is also seen as “... *now having seven heads and ten horns, and on his heads were seven diadems.*”¹³ We will examine each of these symbols one-by-one according to the **Code**.

7 Heads

According to the **Code**, the **head** is a symbol of leadership and authority. For example, Jesus is spoken of as being the head of the church and we as His body.¹⁴ The imagery communicates that Jesus is our ultimate authority and that He is our leader, and we are to take directions from no one else (and that includes ourselves). It communicates that His mind, His wisdom, and His thoughts need to be ours, for without them we are literally (in a spiritual sense) thoughtless, more akin to unreasoning animals.

In this regard, **the dragon has seven heads**. According to the **Code**, the number seven speaks of completeness, and since this is rendered in the *present active participle*, **he is now having seven heads**. Thus, the heads cannot be an image of that which existed in the past, whether empires or kingdoms, or any other construct of humanity, as all those empires or kingdoms have long since expired from the scene. Rather, it speaks to us about an ever-*present* rule of authority and leadership within the kingdom of darkness. Think of these seven heads as the dragon’s personal military-like leadership counsel through which he administers his authority.

Now, with that said, in the past, this rule was likely manifested to mankind via various worldly empires and kingdoms, but the focus here is on the ever-*present* role of these rulers who sit atop the kingdom of darkness as heads, leaders, or authority figures.

7-Spirit Princes

What this communicates is that the dragon rules the earth and the realm of humanity through seven demonic leaders, Spirit Princes, which are heads over nations and collective of nations.

¹² **1 Peter 5:8-9; Ephesians 6:10-17**

¹³ “having” is rendered in the *present active participle*

¹⁴ **Ephesians 4:15; 5:23**

The kingdom of darkness, over which the dragon rules, is structured and hierarchical, much like our modern-day military, and these seven are the top generals, so-to-speak. By way of example, in the book of **Daniel**, we are introduced to this idea of Spirit Princes.¹⁵ These are mighty demons who are the behind-the-scenes powers that rule over nations. In **Daniel**, the Spirit gave us a glimpse of the spirits who ruled over Persia and Greece. These are the mighty “*Kings of the Earth*” mentioned so often in **Revelation**.

The angels, Michael (the Spirit Prince over the Israel of God) and Gabriel (who assists Michael), battle at this level of spiritual authority. We know that Michael is referred to as “*the archangel*,” which intimates that he is one of the highest-ranking angels in the kingdom of God, and he once stood against Satan when they argued over the body of Moses. But even then, it was clear that Satan was of a rank that was even higher, for Michael dared not pronounce a railing judgment against Satan, but instead said, “*The Lord rebuke you.*”¹⁶ We covered this in our study in **Jude**.

Thus, in the same way that angelic beings are not identical in rank, power, glory, and authority (consider also the Four, the Seraphim, and Cherubim, etc.), not all demonic beings have the same rank, power, glory, and authority.

In terms of the kingdom of darkness, the **Codex** lists for us some classifications of these spiritual beings in their various demonic hierarchies, but since this is not a study on the demonic per-se, we will just peruse the list. But keep in mind, even some of these classifications may overlap, as we are not given one definitive list. In addition to the Spirit Princes mentioned in **Daniel**, there are:

- Celestial Beings (also known as glorious ones)¹⁷
- World-rulers¹⁸
- Authorities¹⁹
- Powers²⁰
- Dominions²¹
- Thrones²²
- Principalities²³
- Cosmic Elemental Spirits²⁴

¹⁵ See **Daniel 10:13-21**

¹⁶ **Jude 9**

¹⁷ **2 Peter 2:10; Jude 8**

¹⁸ **Ephesians 6:12**

¹⁹ **1 Corinthians 15:24; Ephesians 1:21, 2:2, 3:10, 6:12; Colossians 1:16, 2:10; 1 Peter 3:22**

²⁰ **Luke 21:26; Romans 8:38; 1 Corinthians 15:24; Ephesians 1:21; 1 Peter 3:22**

²¹ **Colossians 1:16; Ephesians 1:21; Jude 8**

²² **Colossians 1:16**

²³ **Romans 8:38; 1 Corinthians 15:24; Ephesians 1:21, 3:10, 6:12; Colossians 1:16, 2:10, 15**

²⁴ **Colossians 2:8**. Note: depending on the translation you use, some refer to “elemental spirits” and some to “elementary principles,” referring to religious legalism (as also referenced in **Colossians 2:20**, rules such as “do not touch” and “do not taste.” Thus, the application to the demonic is not agreed upon, even though the point is made in **2:10** that Jesus is head of all rule and authority, pointing us to the unseen realm and the spiritual influence behind the religious legalism in the world. And since we have learned that all things originate in the spiritual realm and are then released in our human realm, it is fitting that the angelic would be behind religious legalism.

- Spirits of Wickedness²⁵

Again, some of these classifications may overlap since we are not ever given a definitive list, but this confirms that there is a significant hierarchy in the kingdom of darkness, with each demonic spirit having a different role based on its own power and glory.

Thus, it is through seven heads, or seven Spirit Princes, akin to the rank of Michael and Gabriel, that the dragon manages and rules over his kingdom of darkness. In **Revelation**, they are referred to as kings, chiefs, or sovereigns.

By the way, the terms “demons” and “angels” are used generically in this study as catch all phrases. “Demons” refer to the evil spirits (those on the “bad” team) and “angels” refers to the good spirits (those on the “good” team), respectively. But they are not accurate descriptors of these spirits’ rank, authority, power, or glory. However, unless the text specifically addresses the differences, the generic terms will be used for convenience and familiarity. “Go good guys.”

In this case, these seven heads are seven Spirit Princes of darkness who are at the top of the “demonic” pecking order. They are the generals, so-to-speak of the Satanic forces (the “bad” guys), and they report directly to their lord, the dragon.

Crush the Heads

“... a great dragon *now having* seven heads and ten horns...” It’s been our practice in this study to never avoid something in the **Codex** that is hard to understand, or which presents something different than we might otherwise think we have understood. And, so, here goes!

The **Codex** states unequivocally that **Yahweh** burst the heads (plural) of the sea monster (in Hebrew, “*tanniyn*” or the “*dragon*”)—He broke in pieces the heads (plural) of leviathan (the twisting serpent, the fleeing serpent, the great serpent of the sea).²⁶

With both “burst” and “broke in pieces” being rendered in the Hebrew *perfect*, we know this is something which God has done, and the effect of which still has a present resonance in our day-and-age. At some point in time, God burst the heads of the dragon and broke in pieces the heads of Leviathan (the seven heads).

So, what can this mean?

Apparently, in the past the collective of seven had somehow been divided or broken into pieces; yet John is shown this image of seven heads on the dragon, all intact and not broken apart. Let’s just take a quick look at the passage:

Psalms 74:12-17

Yet God is my king from of old, who works deeds of deliverance in the midst of the earth. You divided the sea by Your strength; **You broke the heads of the dragon {sea monsters} in the waters. You crushed the heads of Leviathan;** You gave him as food for the creatures of the wilderness. You broke open springs and torrents; You dried up ever-flowing streams. Yours is the day, Yours also is the night;

²⁵ **Ephesians 6:12**

²⁶ **Psalms 74:13-14.** See also **Isaiah 27:1**

You have prepared the light and the sun. You have established all the boundaries of the earth; You have made summer and winter.

The Psalmist, Asaph, was having a moment with God. His soul was tortured over the fact that God had allowed the enemy to come in and destroy the holy places of Israel, even burning down the Sanctuary of God. Asaph felt as if God had rejected Israel and was wondering why God had withdrawn His right hand of power, when He should be using it to smash and destroy His enemies. This time of anguish ultimately brought Asaph to a place of remembering that he was addressing, God, **Yahweh**, who works deeds of deliverance in the midst of the earth.

It is not entirely clear, but the comment that God divided the sea by His strength, seems to point back to the time when God divided the Red Sea for the children of Israel to cross over safely, but then brought the sea down on the heads of the army of the Egyptians, decimating them. If this is the event he was referring to, it seems to indicate that the Red Sea miracle was more than just a physical victory over the armies of Pharaoh, but it was a spiritual victory, one that involved the dragon, Leviathan, or at least the heads—the Spirit Princes—of the dragon.

It is likely that one or more of the heads of the dragon was in charge of the Egyptian empire, and there at the Red Sea, **Yahweh** crushed that head(s). This would feed into the imagery used in the **Codex** where Pharaoh and Egypt are used as pictures to describe Satan's oppressive and violent rule over the world and the world's system.

However, going back further in time, this comment that *"You divided the sea by Your strength,"* as well as the rest of the text *"You broke open springs and torrents; You dried up ever-flowing streams. Yours is the day, Yours also is the night; You have prepared the light and the sun. You have established all the boundaries of the earth; You have made summer and winter,"* might provide for us a different context than the event at the Red Sea. Perhaps the text speaks more about the creation event from **Genesis 1** than it does the deliverance of Israel from Egypt.

As previously mentioned, the world was covered in darkness, wrapped around by the twisted serpent as darkness covered the surface of the deep—of the waters. Then as the Spirit of God hovered over the darkness, the light pierced the darkness and instantly separation began. Light began to create a separation from the darkness, and the waters began to separate, and eventually, God began to dry up ever-flowing streams as the land began to emerge. Then He prepared the light and the sun, the day, and the night, established the boundaries of the earth, made the seasons, summer and winter, and so on.

Contextually, it is more than likely that the Psalmist was considering the creation story when he spoke of God piercing the dragon, as the light pierced the darkness, and in so doing crushed or broke the heads of the dragon.

With all that said, we really do not know. **We just know that sometime in the past God broke the heads of the dragon in the waters—He crushed the heads of Leviathan.** And since John sees an image of the dragon with the seven heads intact, it is likely some demons got promoted to fill the spot keeping the circle of seven intact.

Broke & Crushed

Moreover, given the way the Spirit seems to talk or to connect various events in one sentence or

collection of sentences, there is also a chance that the comment “You **broke** the heads of the dragon {sea monsters} in the waters” refers to a separate event than “You **crushed** the heads of Leviathan.” Hence, Asaph could also have been speaking prophetically about the time God took one of the heads, a Spirit Prince who manifested himself to humanity as a god—the god Chemosh (whom we know as the Beast)—and exiled him to the Abyss.²⁷ This division or crushing of a key member of the dragon’s leadership council, by sending the Beast to the Abyss, must have been very destructive to Satan’s cabal of evil. As we will learn, everyone in the spiritual realm thought that this Spirit Prince was destroyed by **Yahweh**, for he had received a fatal wound, and they will be completely shocked when he comes forth from the Abyss—when he seemingly rises from the dead.²⁸

The Final Breaking & Crushing

By the way, the Spirit makes it clear that when Jesus comes again to establish His rule on this earth, He will punish not just the dragon, but the rebellious demonic spirits who have served him.

Isaiah 27:1

*In that day **Yahweh will punish** Leviathan the fleeing serpent, with His fierce and great and mighty sword, even Leviathan the twisted serpent; and He **will kill** the dragon who lives in the sea.*

Isaiah 24:21-23

So, it will happen in that day, that **Yahweh will punish** the host of heaven on high, and the kings of the earth on earth. They will be gathered together like prisoners in the dungeon and will be confined in prison; and after many days **they will be punished**. Then the moon will be abashed and the sun ashamed, for the Lord of hosts (**Yahweh Sabaoth**) will reign on Mount Zion and in Jerusalem, and His glory will be before His elders.

It is a done deal that cannot be altered. **Revelation 19:21** describes this event, this punishment, even more graphically. After we are told that the Beast and the False Prophet are thrown into the Lake of Fire, the Spirit then says, “*And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.*” With “birds” being a picture, **Code**, for demonic spirits, this scene is disgusting, with demons feasting on the flesh of other demons.

Then, Jesus will punish the dragon, Leviathan, the fleeing serpent, who is the devil and Satan, and confine him in the Abyss for 1,000 years. Then shortly after his release, God will kill the dragon, by tossing him into the Lake of Fire, where he will join the Beast and the False Prophet, and the devil will be tormented day and night forever.²⁹

*“In that day (when **Yahweh** comes forth from His place to punish the inhabitants of the earth, during the time of Indignation, or the time of great wrath), **Yahweh will punish Leviathan the fleeing serpent,***

²⁷ See **Jeremiah 48:7**

²⁸ **Revelation 9:1-11, 13:3**

²⁹ See **Revelation 19:20-21, 20:1-3, 7-10**

*with His fierce and great and mighty sword (for Yahweh will execute judgment by fire and by His sword on all flesh), even Leviathan the twisted serpent; and He will kill the dragon who lives in the sea.*³⁰

Thus, we can be confident that “*In that day,*” Yahweh will once again break apart this coalition of power (imaged as the seven heads of the dragon), and He will burst open or crush each head, rendering them forever powerless.

It is awesome when God reveals to us the end of the story. It is intended to keep us abiding in **HOPE**, confident that despite the struggles, and terror even, which we face during our journey on this earth, we will win, and all the powers of darkness will lose.

Pictures & Pictures & Names & Names

With the way the Spirit uses metaphors, pictures, and **Code**, it is easy to become confused amidst the various images. For instance, the terms “*Leviathan*,” this “*great red dragon*” who lives in the sea (the “*sea*” being **Code** for the restless masses of humanity), the “*twisted serpent*,” and “*the serpent of old*” are different animal pictures or metaphors through which the Spirit depicts the lord of evil, Lucifer, based upon his different roles or expressions amongst humanity. As a dragon, he crushes and terrifies humanity; as Leviathan, he keeps the masses of humanity in chaos as if tossed in a tumultuous sea; and as a serpent, he deceives humanity, and so on.

It is much like the way the Spirit uses different names or titles to capture Lucifer’s different roles: Satan (which means the adversary or opposer), the Devil (which means he is the accuser or slanderer), the “Prince of the power of the air,” the “ruler of this world,” and “the god of this world,” all of which explains his God given responsibility in connection with the earth.³¹ But regardless of the picture or the name used, they are all a reference to the same angelic being whose name is Lucifer.

This is confirmed for us in **Revelation 12:9** where we are told, “*And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world.*” The dragon reference is clear in both the New and Old Testament, and the “*serpent of old*” is tied to the Old Testament references to “*Leviathan*”—the great serpent of the sea, as well as to the serpent who tempted Eve in the Garden of Eden. Again, they are all a reference to the same angelic being whose name is Lucifer.

Other Thoughts on the Seven Heads

Other teachers have reported that they have received prophetic insight from God and that these seven heads represent seven spirits that stand in direct opposition to the role of the Holy Spirit. They say that each letter to the seven churches reveals a “counter strategy” to the demonic influence in the kingdom of man.

- The Spirit of the Lord vs. the spirit of Jezebel (Thyatira)
- The Spirit of Wisdom vs. the spirit of Balaam and worldly wisdom (Pergamos)
- The Spirit of Understanding vs. the spirit of blindness and deception (Laodicea)
- The Spirit of Counsel vs. the spirit of false lies (Philadelphia)

³⁰ See **Isaiah 26:20-21, 27:1, 66:16**

³¹ See **John 12:31, 14:30, 16:11; 2 Corinthians 4:4; Ephesians 2:2**

- The Spirit of Might vs. the spirit of artificial life which is really death (Sardis)
- The Spirit of Knowledge vs. the spirit of religious pride (Ephesus)
- The Spirit of the Fear of the Lord vs. the spirit of the fear of man (Smyrna)

Now whether this “counter strategy” is real or not, we do not know, but the idea of it is beautiful. The Spirit of God in our lives is the answer or the remedy to all the deceptions of wickedness with which we are affronted daily.

Finally, it is also important to take note that from the perspective of the **Codex**, we have no direct connection made to any specific Spirit Princes and the seven heads that represent the dragon’s complete leadership and authority, *we just have supposition*. But what we do know is that according to the **Code** the image of a head represents leadership and authority. Thus, in this image of the red dragon with seven heads, we know that Satan’s kingdom is ruled by seven leaders or Spirit Princes.

Let’s stop here and we will pick up in our next study with the horns that sit atop of the seven heads.