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I would also encourage you to go to Amazon and pick up a copy of "**Liberating the Book of Revelation, Returning to the Source of the Message.**" This book is intended to help us all know what the Spirit said and how He said it. This book is focused not on interpreting the book of *Revelation*, that is what this podcast is for, but on accurately representing the book of *Revelation* in the manner in which the Spirit originally spoke it to John. It is available in all formats: hardback, paperback, e-book format, and as an *audible*.

In our last podcast, we dove deep into the historical spread of the great Harlot's apostasy, beginning in Ba-bel with Nimrod, but which took form, substance, and power through his wife Semiramis and her son Tamuz, who provides us with the first satanic messianic rip-off. She spread her apostasy all across the globe and became drunk with the blood of the saints as her system has no tolerance for the bondservants of God.

## EP142 Revelation 17 verse 6-8

### *The Mystery of the Woman & the Beast*

#### *Revelation 17:6-7*

When I was seeing her, I admired with great wonder. And the angel said to me, "Why did you admire? I will in the future tell you the mystery of the woman and of the Beast that is **now** carrying her, which is **now** having the seven heads and the ten horns.

### The Rebuke

Instead of making John nauseous and sick that he was seeing this drunken harlot tossing down the blood of the saints, he admired her and was fascinated with her, struck with wonder. That is how beautiful, powerful, attractive, and seductive this woman can be.

**We have all been there. We have all admired religion in its form and motion. We have all been smitten and have just wanted one more drink, especially when it involves our service and our worship of God. And like those who drink and drink of her abominations, we have admired with great wonder the power of this harlot as she controls people and resources the world over.**

The angel asked John "**Why did you admire?**" This was not just a casual comment, but it was a rebuke, a check on his emotions. The angel wanted John to proverbially "take a look in the mirror" and understand that he has an issue with this woman. In *Revelation 19:10* and *20:8*, it will become evident why this rebuke was necessary. John had reserved and protected within his heart a comfy place for this Harlot. It is revealed when twice he bows down to worship an angel instead of God, something which stems from the Babylonian system of religion, which focused on the worship of the stars of heaven, the angels.

## The Beast

The angel then assures John that he will in the **future** tell him of the mystery of the woman and of the Beast that is **now** carrying her which **now** is having the seven heads and the ten horns.<sup>1</sup>

Finally, an actual explanation. Ha – made you look.

As we have come to expect, this mystery is explained quite mysteriously, so we are going to have to stick to the **Code** to begin to understand this relationship between the woman and the Beast.

As to the odd use of the **future** tense, which we have not seen very often in this book, it seems to indicate that even though the angel is going to give John some sort of an explanation in the next few seconds (which is why the use of the **future** tense is so odd), the extent of his revelation about the Beast will be something revealed to future generations, perhaps to us.

### **Revelation 17:8**

The Beast that you saw was, and **now** is not, and is **now** about to **now** come up out of the abyss and **now** go to destruction.

This first part of the explanation takes us backwards, to the present, and then forward into the future with a few more stops in the present before going *back to the future*. So, buckle up.

**The beast you saw was.** The words “saw” and “was” both are expressions of the past, but with two different forms of the *past* tense. The beast you “saw,” utilizes the *aorist active indicative*, but “was” is uniquely rendered in the *imperfect active indicative*. The contrasting renderings intentionally draw our attention to the fact that the Beast “was” in that he had an existence previously. This is not just expressing a past event, but a past existence. Those who do not follow the **Code** miss these sorts of intentional distinctions that have been placed precisely as the Spirit intended so that we might come to understand how He sees things from the heavenly realms.

**...and now is not.** This phrase is rendered in the *present active indicative*. At the time of the revelation (and until his release from the Abyss), this Beast is in effect, “**not**”. Given the fact that we know the spirit of the Antichrist, the Beast, is active in the world, this cannot not mean that he has no actual existence, nor does it mean that he is not impacting our world.<sup>2</sup> There is far more to this dynamic than we can grasp.

The point is that this angelic spirit once had place, position, and prominence in and amongst the angelic forces, he “was.” But having been being butchered by God and interned in the Abyss, he has none of that; it has all been stripped away from him. He now operates in stealth, and perhaps through agents who are preparing for his release. The only position he now holds is that of the Angel of the Abyss where he rules as king over a terrifying demonic army – those locust-like demons with scorpion tails.<sup>3</sup>

Spirits are non-corporeal beings (they do not have physical bodies), but clearly within the spirit world God has been showing us that they indeed have substance and form that fits their function. But even now

<sup>1</sup> “carries” is rendered in the *present active participle*, “has” is rendered in the *present active participle*

<sup>2</sup> **1 John 4:3**

<sup>3</sup> See **Revelation 9:1-11**

this spirit, the Beast, is locked so deeply in the Abyss that he is not seen even by those who are traversing the spiritual realms. **He now is not!**

“... and is **now** about to **now** come up out of the abyss ...” This entire phrase is rendered in the *present* tense. The pump is primed, so-to-speak, and the wheels are even now in motion. From God’s perspective of time along the **End Times** narrative, this Beast is **now** about to **now** come up out of the Abyss. In other words, this is a guaranteed outcome. He will be released, and on God’s timeline, it will be soon.

Clearly, a lot must happen before this Beast is released from the Abyss at the sounding of the 5<sup>th</sup> trumpet.<sup>4</sup> But it is all in place. He is now about to come up from the deep dark hole to which he has been interned (during the time that he “**now is not**”).

“... and **now** go to destruction. In the **Codex**, we are told that this man who is possessed by the Beast (the king) “*will do as he pleases and he will prosper until the indignation is completed, for that which is decreed will be done.*”<sup>5</sup> And what has been decreed? *A complete destruction, one that is decreed, will be poured out on the one who makes desolate (causes horror)*”.<sup>6</sup>

This Beast, whose name is Destruction or Destroyer, will wreak massive destruction and horror on the people of God and upon the inhabitants of the earth, but he too is marked for complete destruction. He will have his time on this earth (42 months or 3.5 years) to destroy, and during this time he will do as he pleases until the time of God’s wrath, or indignation, is completed.<sup>7</sup> This is how we know that this Beast will not be active during the first half of the tribulation.

During that time, the man we call the Antichrist will be possessed by lesser demons as they guide him to his place of prominence in the earth. Once the Beast is released from the Abyss at the sounding of the 5<sup>th</sup> Trumpet, then, and only then, will he possess the man. All of this occurs right near the middle of the two 3.5-year periods of the Tribulation, and his authority will continue through the time of the seven vials of wrath, until the Second Coming of Christ.

But after this time, he too will get his comeuppance, for he will be harshly punished. A complete destruction is his destiny, though it will not be in the Abyss; rather, this spirit, this Beast, will be tossed into the **Lake of Fire** for complete destruction.<sup>8</sup>

The **Codex** is clear, “*the beast was slain, and its body was destroyed and given to the burning fire.*”<sup>9</sup> And with “**now go to destruction**” being rendered in the *present* tense, this is even now his destiny. There is no escaping it. The Destroyer is **now** doomed to destruction.

### **Isaiah 33:1**

Woe to you, O destroyer, while you were not destroyed; and he who is treacherous, while others did not deal treacherously with him. As soon as you finish destroying, you will be destroyed; as soon as

<sup>4</sup> **Revelation 9:1-12**

<sup>5</sup> **Daniel 11:36**

<sup>6</sup> **Daniel 9:27**

<sup>7</sup> **Revelation 13:5**

<sup>8</sup> See **Revelation 19:20**

<sup>9</sup> **Daniel 7:11**

you cease to deal treacherously, others will deal treacherously with you.

## They Will All Wonder

### *Revelation 17:8*

The Beast that you saw was, and **now** is not, and is **now** about to **now** come up out of the abyss and **now** go to destruction.

And they will in the **future** be caused to wonder, those who are **now** dwelling on the earth, whose *name* was not caused to have been written in the book of life from the foundation of the world, they are **now** seeing the Beast, that he was and **now** is not and will in the **future** choose to come.

This passage is about a very specific group of people who are identified by several peculiar attributes.

1. They, this plurality, will in the **future** be caused to wonder or to be amazed.
2. They are **now** dwelling on the earth. Being rendered in the *present* tense, this which would include the “now” from the time of John to the “now” of our day. These types of people are always around. They have made the earth their abode, their dwelling place. They are attached to it to get all it can give. Perhaps these are those some refer to as the global elite, the internationalists, the illuminati.
3. They are now seeing the Beast that he was, and **now** is not, and will in the **future** choose to come. The use of the **future** tense is in stark comparison with the prior sentence which said that the Beast is **now** about to **now** come out up out of the abyss. This group is in the “game” so-to-speak, they see, and they know what is going on. They are tapped into the spiritual realms of darkness. From their perspective of time, they know that in the **future** the Beast is coming, and they anticipate and look forward to his arrival. He is their coming king, their coming Messiah, the one they believe will save them.
4. They are a collective, “those.” They are ascribed and identified by one “name” that is oddly singular and not plural; so, it does not match the plurality of “those.” One would think the sentence would read, “those whose names were not caused to have been written.” However, the Spirit intentionally draws our attention to one singular **name** for the collective.
5. The book of life would be a reference to the “Lamb’s book of Life” which is mentioned eight times in the **Codex**, six of which are in **Revelation**.<sup>10</sup> This book apparently was inscribed in from the time of the foundation of the world. From the very beginning it had names written within it.
6. The translation “world” might be a bit misleading because in our culture we tend to tie together the words “world” and the “earth,” and we use them somewhat interchangeably. The Greek word is “*kosmos*.” Contextually, the Spirit does not seem to be addressing the earth

<sup>10</sup> See **Psalms 69:28; Philipians 4:3; Revelation 3:5, 13:8, 17:8, 20:12,15, 21:27**

(which is a different Greek word). He does not seem to be contrasting the heavens with the earth, nor metaphorically addressing the world's system, but simply the foundation of the cosmos, or the universe.

7. Both "foundation" and "world" are nouns. This takes us back to the very beginning, to a place, where God formed the physical realms. "*In the beginning, God created the heavens and the earth.*" The Spirit speaks of this as an event.

### ***The Name & The Book of Life***

We addressed this singular **name** and the **Book of Life** back in **Revelation 13:8**, but let's review it once again so it is fresh in our minds.

There is one name that is used in the **Codex** that describes those who not only in the future will wonder or be amazed but are even "**now seeing the Beast**" in that they understand the work of the Beast (the "Destroyer") and they work in unison with his purposes and his agenda to usher in his arrival.

This collective is those who willingly worship the Beast and take his name or the number of his name not just on their forehead, but on their right hand, showing their fealty to the Beast through offering him their power and strength.

The **Codex** refers to these people with a unique name. They are called "**Vessels of Wrath**" that have been fitted or prepared for destruction, by their own choice and by the hand of God. This name functions as a **double entendre** of sorts which addresses the issues of both predestination and personal sovereignty. The vessels of wrath have been prepared for "Destruction" and they have prepared themselves for "Destruction," literally for relationship with *Apollyon/Abaddon*, the Beast whose name is "Destruction."

In **Romans 9:22**, the **Codex** makes this duality of sovereignty and choice quite clear. Let's quickly look at the extended passage with a focus on the "*preparation*" of these vessels of wrath.

#### ***Romans 9:19-24***

You will in the **future** say to me then, "Why does He **now** choose to find fault? For who has resisted His will?" On the contrary, who **now** are you, O man, who **now** chooses to be answering back to God? The thing molded will not in the **future** say to the molder, "Why were you making me like this," will it? Or does not the potter **now** have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

What if God, although **now** willing to choose to demonstrate His wrath and to make His power known, endured with much patience **vessels of wrath caused to being prepared for destruction, choosing to being prepared for destruction**? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles.

The overall issue being addressed in this passage is fairness. If God is truly sovereign and no one can resist His will, then is it fair for God to hold accountable in judgment those who do evil; after all, God is the one who should take the blame and not those who do evil. But that is only half of the story, for there

is also an underlying issue of personal sovereignty, for when it comes to these vessels of wrath **prepared** for the Destroyer, the Spirit uses a parsed verb, meaning that the verb has two applications.

The verb is rendered in both the *perfect passive participle* (God had been fixing or preparing them) and in the *perfect middle participle* (they had dug deep down in their soul and chose to be preparing themselves for destruction).

In this passage, “*destruction*” is a noun and not a verb. In other words, they have been prepared for “Destruction” and they have prepared themselves for “Destruction,” literally for relationship with *Apollyon/Abaddon*, the Beast whose name is “Destruction.”<sup>11</sup>

Thus, when we are told that “*those who are now dwelling on the earth, whose name was not caused to have been written in the book of life from the foundation of the world,*” we can be sure that they had a choice in the matter, and they made a choice, and God sealed them in their choice. Therefore, in His sovereignty He was not recording the **Vessels of Wrath** in the Lamb’s Book of Life. In this study, we have often referred to this group as the “Accursed.”

According to our passage, this choice was made outside of time – before the foundation of the cosmos. As such, this choice by God and by these **vessels of wrath** were part of God’s completed works from which He rested on the 7<sup>th</sup> day; hence, the decision being fixed in terms of their exclusion from the Lamb’s Book of Life.

All of this presents a sort of harmony which exists outside of the constructs of time.

Those who were **NOT** written into the book of life are those whom He knew would always choose to make their abode in this world, regardless of all the means and ways that He reached out and communicated to them that they should choose Him or at least thank Him. This is abundantly clear through their abject refusal to repent regardless of the terrors of judgment that are poured out on their lives via the seven vials of the great wrath of God.<sup>12</sup>

**Yahweh** is the **Alpha** and the **Omega**, the **first** and the **last**, the **beginning** and the **end**, the one who sees all things outside of the construct of time. **Romans 8:29** is clear. It is in God’s foreknowledge that He predestines. In His *foreknowledge* of the choices each person will make exercising their own personal sovereignty given each set of circumstances which **Yahweh Adonai** appoints, He calls, chooses, and predestines the affairs of that person, and thereby sets forth that person’s eternal destiny. This includes their name not being written in the Lamb’s Book of Life.<sup>13</sup>

Make no mistake, as mind twisting as this issue is, with destiny being formed outside of linear time, it is never devoid of choice, personal sovereignty, the right of each person to choose their destiny. Each of these people been prepared for “Destruction” and they have prepared themselves for “Destruction.

This whole dynamic is very similar to those people of God whom **Yahweh** swears in His wrath that they will not enter His rest because they are those who will *not choose to enter Yahweh’s* rest. This “rest” is available to them, but He knows they will never choose it, so He agrees with them and declares that they

<sup>11</sup> **Revelation 9:11**

<sup>12</sup> **Revelation 9:20-21, 16:9, 11**

<sup>13</sup> **Revelation 21:6, 22:13**

will not choose to enter His rest.<sup>14</sup> With God, there always seems to be this overlap between a person's choice and God, in His sovereignty, sealing them in their choice.

In contrast, but by way of reinforcing this point, in speaking of the 144,000, that great multitude which no one could count, from every nation and all tribes and peoples and tongues, who had been standing before the throne and before the Lamb, having **chosen** to being clothed in white robes, the Spirit said that they are those who even **now** are digging deep down in their soul and making the **choice** to be coming out of the Great Tribulation.<sup>15</sup> God has marked them as His own and they have chosen to be marked and in so doing are those who even now make the choice to not participate in the Great Tribulation.

Once again, all of this presents a sort of harmony which exists outside of the constructs of time, the choices of which are inserted into time and played out in our lives.

### ***They Will Be Amazed***

This section starts with the phrase "*And they will in the **future** be caused to wonder ...*" Perhaps when the kingdom of the Beast arrives on the scene at the blowing of the **Second Trumpet**, it is even more powerful and dominating than they could have hoped for. Looking back at **Revelation 8:8**, a third of the governmental institutions and a third of the military, and political groups operating amongst the nations, will deliberately choose to join the Beast. And to top it all off, one third of the religious organizations that have been rotting away for years will be worthless to help others take a stand against the kingdom of the Beast. More likely, they will be those who lead the persecution of the Chosen.

And then when the Destroyer is released from the Abyss and supercharged with the dragons' power, throne, and great authority, it is all so much more glorious than they could have imagined. When he moves against the two witnesses of God and has them slaughtered in the land of religious apostasy, these, whose name has not been caused to be written in the Lamb's Book of Life will be caused to wonder or to be amazed. In fact, they will be so elated at the slaughter of the two witnesses that they will party and exchange gifts.<sup>16</sup> To them, it will be a time of the Beast's glory, a time in which they get to share.

Though this podcast is shorter than usual, we are going to stop here because the next section is about the Kingdom of the Beast, and it really needs to flow without interruptions. Expect some exciting material next week.

I am glad you "tuned in" and have been "ready to listen."

<sup>14</sup> See **Hebrews 3:11, 18, 4:3, 5** where "enter" is rendered using the **middle** voice, indicating personal choice and **Numbers 14** which indicates that the people refused to enter the land and therefore God decided that He won't let them enter the land. See also **Deuteronomy 1:34**, and **Psalms 95:11** where it indicates it was God's decision, in that He even took an oath saying that none of those who refused to enter shall even see the good land.

<sup>15</sup> **Revelation 7:9, 14**. Note, "clothed" is rendered in the **perfect middle participle** and "coming out" is rendered in the **present middle participle**, with the **middle** voice indicating personal choice.

<sup>16</sup> See **Revelation 11:10**