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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 studied the seven heads of the Beast who now are kings and who now are seven mountains. We discovered that this is addressing spiritual Princes, Kings, of the highest level who have rule and authority over the kingdom of man. These were once all a part of Satan’s rule, his strategic counsel, but Satan turned his power, throne, and great authority over to the Beast, so these seven heads are now the central authority within the kingdom of the Beast. The **Codex** is clear that five of these heads have fallen from their position of prominence amongst mankind, they are no longer worshiped as gods. But now it is time to dive deeper into understanding who those five might have been.

EP144 Revelation 17 verse 10-11

The Beast’s Kingdom

Revelation 17:9-13

Here is the mind which is **now** having wisdom. The seven heads **now** are seven mountains on which the woman **now** chooses to sit, and they **now** are seven kings; five fell, one **now** is, the other has not yet come; and when he may come, he **now** must remain a little while.

The Beast which was and **now** is not, is **now** himself also an eighth and **now** is one of the seven, and he **now** goes to destruction.

The ten horns which you saw **now** are ten kings who have **now** not yet received a kingdom, but they **now** receive authority as kings with the Beast for one hour. These **now** have one mind, and they **now** give their power and authority to the Beast.

The 5-Gods Who Have Fallen

*“... and they **now** are seven kings; five fell, one **now** is, the other has not yet come; and when he may come, he **now** must remain a little while. The Beast which was and **now** is not, is **now** himself also an eighth and **now** is one of the seven, and he **now** goes to destruction.”*

In the **Codex**, we find that there were five very specific spiritual beings (heads) who were worshiped as God not just by those who dwell on the earth, but specifically by those who should have worshipped **Yahweh** alone. The people whom God set apart as His own, turned from the exclusive worship of **Yahweh** and they served, sacrificed, and worshiped other so called “gods.” This is exactly what we have seen, and will see, happen with the eighth king who is one of the seven. He now claims to be God and he is

worshipped as God by many in the kingdom of God (those dwelling in the “temple”) who should, by nature of their covenant with God, worship only **Yahweh**.

Throughout the history of God’s people, there were many demonic beings that they worshipped, but the **Codex** drives our attention to five very specific Spiritual Princes who had a place of notoriety far above the other demonic spirits who pose as gods to be worshipped.

1 Kings 11:1-8

Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which **Yahweh** had said to the sons of Israel, *"You shall not associate with them, nor shall they associate with you, for they will surely turn your heart away after their gods."* Solomon held fast to these in love. He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.

For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to **Yahweh** his God, as the heart of David his father had been. For Solomon went after **Ashtoreth** the goddess of the Sidonians and after **Milcom** the detestable idol of the Ammonites. Solomon did what was evil in the sight of **Yahweh**, and did not follow **Yahweh** fully, as David his father had done. Then Solomon built a high place for **Chemosh** the detestable idol of Moab, on the mountain, which is east of Jerusalem {literally, the Mount of Olives which was also called the Mount of Destruction¹}, and for **Molech** the detestable idol of the sons of Ammon. Thus, also he did for all his foreign wives, who burned incense and sacrificed to their gods.

During the reign of king Solomon, four of these spiritual Princes are mentioned: **Ashtoreth**, **Milcom**, **Chemosh**, and **Molech**. This is mind-blowing, and it is how we can confirm that the eighth is one of the seven. What the Spirit said was not just a mystery to confuse a mystery, but He was giving us a roadmap to identify the eighth king who is one of the seven.

Chemosh, which literally means the Destroyer, is the Beast who arises out of the sea of humanity, and he is the *“angel of the abyss”* which was released, along with his entourage of demonic locust like spirits, upon the blowing of the 5th Trumpet. We were told that his name in Hebrew is Abaddon (“Destruction”) and in Greek, Apollyon (“Destroyer”).² Thus, Chemosh, the Destroyer, was one of the original seven and will become the eighth. Oddly, the Mount of Olives, also known as the Mount of Destruction, was named after him, and it was where his temple was situated.

Chemosh (the Destroyer) was one of the Spiritual Princes worshipped as a god by the people of God. King Solomon set up a temple to Chemosh right adjacent to the temple of **Yahweh**. This was during the time that he, Chemosh, *“was.”* But as we have learned, he crossed some line and God exiled him and sentenced him, along with his priests and princes (those locust-like demons), to the deep, dark, pits of the Abyss.³ Hence, he **now** is *“not.”*

¹ See **2 Kings 23:12**

² See **Revelation 13:1-4 and 9:1-11**

³ See **Jeremiah 48:7**

But when he is released from the Abyss, he will no longer be worshiped as Chemosh, he will be worshiped as the **Beast** because this demonic being will be transformed and supercharged when the dragon gives to the Beast his (the dragon's) power, throne, and great authority. And all the spiritual authorities who have been cast down to the world worship the dragon and the Beast, now saying, "*Who is like the Beast, and who is able to wage war with him?*"⁴

After the Beast is supercharged by the dragon, he will be a new creation, so-to-speak. And instead of ruling a territory (historically, the land of the Amorites), in his new incarnation, rebirth, or resurrection (in a very "Tammuz" like manner), he will rule over the entire world. Though he was originally one of the seven, in his new incarnation, he will be an eighth head.

*The Beast which was and **now** is not, is **now** himself also an eighth and **now** is one of the seven* (all of this is rendered in the *present* tense; it speaks of what now is).

Let's take a quick look at the other four spiritual Princes who, along with Chemosh, likely comprise the original **five who fell** from their place of prominence among mankind and are no longer worshipped as gods.

Ashtoreth has been known by many other names, Isis, Astarte, Aphrodite, Venus, and the **Queen of Heaven**, the mother of God. The so-called people of **Yahweh** would present to Ashtoreth meat offerings, drink offerings, and burn incense to her.⁵ It is also understood that she was worshiped with various sexual fertility rites, due to her connection to Baal, who was a fertility god.

Ashtoreth was so important that she even had a city named after her.⁶ Not surprisingly, this was a city in which the "Rephaim" lived, including the famed Og king of Bashan (one of the ancient giants that was killed as Moses and the Israelites were moving toward the Promised Land).⁷ There are many who believe that the Rephaim were the offspring of a union between the "*sons of God*" (angelic creatures) and women. All of this is mentioned in **Genesis 6:4**.

Ashtoreth had such a prominent influence in the land of Palestine that when the Philistines slaughtered King Saul, the first king of Israel, they took Saul's weapons and offered them as a tribute in their temple to Ashtoreth.⁸

Throughout history, Ashtoreth was always associated with a male counterpart. For instance, she was intimately connected with the worship of Baal.⁹ We are told, in no uncertain terms, that the people of Israel "*forsook **Yahweh** and served Baal and the Ashtoreth.*"¹⁰ Her reach, however, went beyond Israel. In Egypt, the pairing was Isis and Horus; in Greece, Aphrodite and Eros; in Italy, Venus and Cupid; and eventually in Rome, and throughout the world, Mary (the "**Queen of Heaven**") and her son Jesus. And even today, we still see her long arm of influence on the millions who worship or venerate Mary, the mother of Jesus.

⁴ **Revelation 13:4, 8**

⁵ **Jeremiah 7:17-18, 44:17-19; 1 Samuel 7:3, 12:10; Judges 2:13**

⁶ **Genesis 14:5; Deuteronomy 1:4; Joshua 9:10**

⁷ **Deuteronomy 3:11**

⁸ **1 Samuel 31:10**

⁹ **Judges 10:6; 1 Samuel 7:4, 12:10; Genesis 14:5**

¹⁰ **Judges 2:13**

Milcom was the abomination of the Ammonites. Because of his love for his foreign wives, Solomon went after Milcom and worshiped him as a god. In the **Codex**, we read about David attacking the Ammonites and taking from their “king” a crown with a precious stone in it. However, this was probably a reference not to a man, but to a manly statute of this god Milcom who was their king.

The golden crown weighed 1-talent. Converting talents to pounds, this crown would have weighed approximately 75 pounds, a weight that is more fitting for a manly statute of a god than for a man.¹¹ Like Chemosh, Milcom was also exiled, together with his priests and princes, presumably to some part of the Abyss or to some desert or spiritual wilderness where bad demons are banished.¹² We simply do not know what exile looked like for Milcom, but we can be pretty sure that just like the Beast in the Abyss, he has found a way to still influence this world with his particular style of spiritual corruption.

The Ammonites had more than one deity. In addition to the abomination Milcom, they also worshiped **Molech**, who was famous for requiring his worshipers to sacrifice their babies in the fire as a holy offering to him.¹³ It is more than likely that this detestable spirit is functioning strong in our day and is the reason why so many babies are aborted throughout the world. Unbeknownst to the masses, people are still offering sacrifices to Molech.

As far as the **fifth** who fell from his prominence before mankind, the Jews unabashedly worshipped a demon called **Baal**. The word “Baal” is semitic for “owner,” “master,” or “husband.” He was believed to be the God of fertility and specifically, he was responsible for the blessing of rain. In blatant and unabashed apostasy, the people of God looked to Baal to be their provider of life itself, as the region was utterly dependent upon rain for its existence. In times of drought, to activate the rain, worshipers prayed, mourned, self-lacerated, danced and poured out water.¹⁴ Like Molech, Baal also demanded a sacrifice of a first-born male child to earn his favor.¹⁵

We read about Baal worship in our study in **Jude**. King Balak of Moab, with whom the prophet Balaam helped corrupt the Israelites, was a worshiper of Baal and he is responsible for introducing Baal to the people of God.¹⁶ We are told that the Israelites literally **joined** themselves, or in the Hebrew, bound themselves in covenant to Baal.¹⁷ They were the covenant people of **Yahweh**, but they had rejected that precious covenant and instead forged a new covenant to the Spirit Prince who went by the name of Baal. Instead of **Yahweh**, Baal became their “owner,” “master,” and “husband.”

We might question whether Baal is still influencing our world through the various environmental movements of our day, as people seek to do whatever they deem necessary to find the favor and blessing of “mother earth,” much like the Israelites of old.

One Is – the Sixth

“... one **now** is ...” The sixth of these angelic rulers (kings) **is**. This is rendered in the *present active*

¹¹ **2 Samuel 13:30; 1 Chronicles 20:2**

¹² **Jeremiah 49:1-3**

¹³ **Leviticus 18:21, 20:2-3; Jeremiah 32:35**

¹⁴ **1 Kings 18:26-28; Hosea 7:14-16**

¹⁵ See **Deuteronomy 12:31, 18:9-10**

¹⁶ See **Numbers 22-24**

¹⁷ **Numbers 25:3,6; Psalms 106:28**

indicative, and not as a *participle*; therefore, we are not to understand this one as having an ongoing platform of power and authority. Rather, this is a clear statement of fact of what was then, at the time of the **Revelation**, a present reality.

Thus, unlike the 5-kings who fell (Chemosh, Ashtoreth, Milcom, Molech, and Baal) and who have lost their place of glorification and worship amongst mankind, perhaps this sixth head is the central deity that, at the time of the **Revelation**, was worshipped as God. And we have no reason to believe that he has fell.

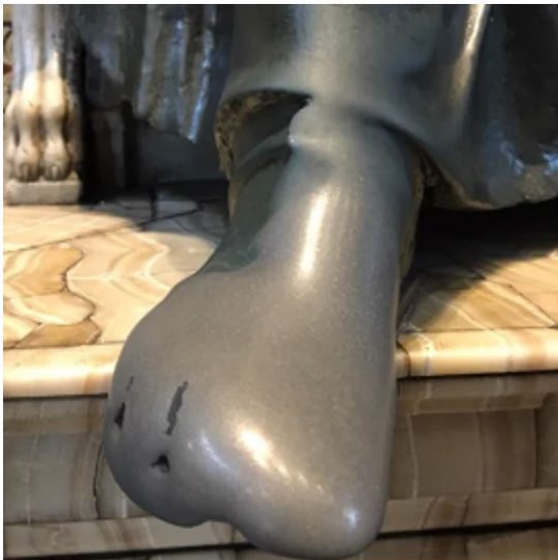
If you remember our study in **Revelation 13** about the icon, or the statute that is given life (or breath) and speaks, we learned that from the time of Antiochus IV, a king of the Seleucid Empire (from the area of modern-day Syria) who ruled from 175-164 BC, who is himself a type of the man we call the Antichrist, through and during the time of the **Revelation**, the chief or supreme God amongst the pantheon of gods was **Zeus**, who was known in the Roman world as **Jupiter Olympus**.

You might be thinking, “hey, that might fit the typology about worship, but historically the people of God did not worship Zeus/Jupiter.” Or did they?

We learned that in the great Pantheon at Rome, there was a statue of the image of **Zeus/Jupiter** where people would gather to worship. Eventually, with the Christianization of Rome, the Pantheon was converted into a church in 125 AD and dedicated to the Virgin Mary (of course). Ashtoreth still has a long corrupting arm.

Today, the statues of all the gods in the Pantheon are found in the Vatican Museum, except for one statute of great importance, the great statue of **Zeus/Jupiter**, which has been modified into the form of St. Peter, re-titled, and seated on a throne in St. Peter’s Basilica in Rome. Though modified, the statue continues to have the Sun Disk over its head, which was a symbol of the Sun God, **Zeus/Jupiter**. It was left in place and now serves as Peter’s halo.

Thousands of people touch and kiss the foot of **Zeus/Jupiter** while offering up prayer and asking for blessings from “St. Peter.”



It is sad, but those paying homage have nearly worn away the toes of the statue through their idolatrous worship. How intense and disturbing is that? This statue is believed to be the oldest “Christian” statue. The irony is beyond imagination.

And just to keep all of this in the context of worship, in the Greek, the word we have in the **Codex** that is translated as “worship” literally means to “kiss towards.” People all throughout Christendom are literally kissing towards and worshipping **Zeus/Jupiter**.

This sixth King who “**now is**” just might be none other than **Zeus/Jupiter** who has maintained a significant, though diminished, platform of manifestation to humanity.

Yet to Come – the Seventh

“... *the other has not yet come; and when he may come, he **now** must remain a little while.*” This communicates that at the time of the **Revelation**, the seventh prince had not yet arrived on the scene. This angelic being exists but had yet to acquire his kingdom and place of authority on this earth where he will manifest himself as God.

It is interesting that the Spirit used the *subjunctive* mood, “*when he **may** come,*” and not the *indicative* mood, “*when he comes.*” The *subjunctive* indicates that this event is contingent, probable, or eventual. This is odd because this statement is not presented as a possibility, but a certainty, because later the Spirit references the eighth King. Can’t have an eighth without a seventh. So, perhaps, the Spirit was emphasizing the eventuality of the coming of this seventh King, and not the probability. This let John know that the coming of this seventh King would be way down the road, not something that John should expect in his lifetime.

“... *and when he may come, he **now** must remain a little while.*” After his coronation, so-to-speak, this ruler, this seventh King will not occupy this place of leadership for very long. This seems to indicate that when he does obtain his authority, and when mankind begins to worship this King, it will be close to the time of the end. And being rendered in the *present* tense, it is even now a reality with no contingency—he will remain a little while, his time has been fixed.

Now, this is an assumption, but the only spiritual King that has emerged on the scene since the time of **Zeus/Jupiter** and who manifested himself amongst humanity as God, such that he has demanded to be worshiped as God and, in “Beast” like fashion, is willing to kill anyone who does not worship him as such is the god **Allah**. He was introduced to the world in the 7th century by the prophet Muhammad, and it is a faith that is still spreading rapidly in our modern world. It is estimated that today 24% of the world’s population are dedicated to Allah.

The rapid growth of Islam has occurred in much of what was once Christian lands. The middle east and the entire Eastern arm of the Roman empire were at one time Christian. But in the 12th-14th centuries, many countries that once professed faith in Jesus Christ converted to Islam and now worship Allah, as do many provinces or regions of Europe that were once a part of what was known as the Western, Christianized, Roman empire, fitting the typology of worship that was established for us by the five Kings who fell.

“... *and when he may come, he **now** must remain a little while.*” The presence and prominence of this seventh King is a clear indicator that the time of the End is near, and his (the seventh King’s) end is also

near. This Spiritual King will either give his allegiance to the Beast or he will be removed giving way for the eighth who now is one of the seven.

The Eighth Who Goes to Destruction

*“The Beast which was and **now** is not, is **now** himself also an eighth and **now** is one of the seven, and he **now** goes to destruction.”*

It is not a coincidence that the Beast is the eighth King. According to the **Code**, eight is the number of new beginnings, the number of the Messiah, the one who makes all things new. The Beast takes on this number consistent with how he presents himself to the world as their promised Messiah, albeit a false blasphemous Messiah.

As stated previously, this definition of “*the Beast which was and **now** is not,*” ties directly to **Revelation 17:8** which says, “*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.*” Combined, both passages tie us to the Destroyer, the spirit that is interned in the Abyss, and to **Revelation 9:1-11** where we are shown the scene where this angel is released from the Abyss at the blowing of the Fifth Trumpet.

The Beast once had dominion and rule in the unseen realms and upon the earth, and now he does not. He will one day be released from the Abyss and take up rule in an entirely new way. No longer will he be known as **Chemosh** (one of the seven) now he will be the **Beast** (the eighth King) supercharged by the great power, throne, and authority that is granted to him by Satan. Thus, instead of ruling a territory (the land of the Amorites), in his new incarnation, rebirth, or Tammuz like “resurrection,” he will rule over the entire world. And all who are now dwelling on the earth will worship him now saying, “*Who is like the beast, and who is able to **now** be caused to wage war with him?*”¹⁸

He is an eighth who is also now one of the seven.

... and he **now goes to destruction.**

At some point after his release from the Abyss, he will possess the man we call the Antichrist. In the **Codex**, it is phrased as follows: “*There was caused to be given to him a mouth **now** speaking arrogant words and blasphemies, and authority to act for forty-two months was caused to be given to him. And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who are **now** dwelling in heaven.*” This is the only time **Revelation** refers to the man instead of to the demonic spirit.¹⁹

In the book of **Daniel**, we are also told that this man, who is possessed by the Beast, will do as he pleases and he will prosper until the indignation (or until the Lord’s wrath) is completed, “*for that which is decreed will be done.*”²⁰ And what has been decreed? “*... a complete destruction, one that is decreed, will be poured out on the one who makes desolate*” (or causes horror). In a clever word play on the name of the Beast, into destruction the Destroyer now goes, just as Daniel prophesied: “*on the wing of abominations will come one who makes desolate, even until a complete **destruction**, one that is decreed,*

¹⁸ **Revelation 13:4, 8**

¹⁹ **Revelation 13:5-6**

²⁰ **Daniel 11:36**

is poured out on the one who makes desolate.”²¹

This Beast, the Destroyer, will wreak massive destruction on the people of God and on the inhabitants of the earth, slaughtering without hesitation those who will not worship him, but he too is marked for complete destruction. His very name speaks of his destiny—destruction for one who destroys. And this time, it will not be a butchering and then internment in the Abyss; rather, the Beast will be tossed into the **Lake of Fire** for complete destruction.²²

The **Codex** predicts his **endgame**, *“the Beast was slain, and its body was destroyed and given to the burning fire.”²³* And since *“and he **now** go to destruction”* is rendered in the *present* tense, this is even now his destiny. There is no escaping it. The Destroyer is now doomed to destruction.

Let’s stop here and in our next podcast we will pick up with a study on the 10 horns of the Beast.

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

²¹ **Daniel 9:27**

²² See **Revelation 19:20**

²³ **Daniel 7:11**