

## **THE HISTORY OF THE BEAST REVELATION 17:9-14**

Well let's turn in our Bibles please to the book of Revelation chapter 17. The focus of our study today is going to be on verses 9 to 14. However, though the focus of our study is going to be on verses 9 to 14, we're going to read the entire chapter together in order to pick up the context of the section that we will be studying. Revelation 17:

<sup>1</sup> And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: <sup>2</sup> with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. <sup>3</sup> So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

<sup>7</sup> 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. <sup>8</sup> 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. <sup>9</sup> And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> 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. <sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. <sup>12</sup> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. <sup>13</sup> These have one mind, and shall give their power and strength unto the beast. <sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

<sup>15</sup> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. <sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. <sup>18</sup> And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

The book of Revelation is a book about spiritual warfare. It is about the war between Christ and Satan, and by extension and attachment and loyalty, this war also involves the servants of Christ and the servants of Satan as well. And although the conflict is long and protracted, the victory of Christ and His people over Satan and his people is absolutely certain, and furthermore, it is eternal.

This book gives us insight into the reason as to why things on this earth occur in the way in which they do.

On the one hand, the wars that occur, the plagues and famines that take place, the persecutions that are carried out, and the evil that is done are all the result of Satan's efforts to crush the people of God and to kill the kingdom of God upon the earth.

On the other hand, the perseverance of the people of God, the unstoppable spread of the gospel of Christ, the preservation of the church, and the triumph of Christians over the world and the flesh and the Devil are all the result of Christ's purpose to build His kingdom, and to destroy the works of the Devil, and to bring to pass His final judgment upon him.

Now we have seen the various aspects of this spiritual warfare in the previous chapters, but in the second half of Revelation, we are seeing this systematic destruction of Satan and his helpers by Christ in the exercise of His triumphant power, which will occur at the end of this age. In chapter 17, we are focused on the judgment of the great whore Babylon, who symbolizes anti-Christian society and all of its economic, social, materialistic, cultural, and moral aspects.

In chapter 17 and verse 1, the angel told John that he was going to show him the judgment of the great whore Babylon, who rides on the back of the beast. Now the beast on which the whore rides symbolizes anti-Christian government, and it has always assisted anti-Christian society in its rebellion against God and in its persecution of the saints. Anti-Christian government, which is the beast, provides anti-Christian society, which is the whore, with the power and the strength it needs to persecute the people of God.

When the homosexuals wanted to persecute Aaron and Melissa Klein of Sweet Cakes Bakery here in Oregon for their refusal to bake a cake for a sodomite counterfeit wedding, who did the homosexuals turn to for help? Well, they turned to the beast, to our anti-Christian civil government, to enforce the persecution which the anti-Christian society wished to impose upon them. And so the beast fined Aaron and Melissa Klein \$135,000, and ran them out of business, while the whore stood by and applauded and clapped.

Since anti-Christian society derives its power from anti-Christian government to persecute the saints, and since this whore Babylon works so closely with the beast in this age, John proceeds to show us the history and the final judgment of the beast, before he tells us about the judgment of the great whore Babylon. So in this section we are studying now, verses 7 to 18, John begins to tell us about God's judgment on the beast; that is, upon anti-Christian civil government.

Last time, as we looked at verses 7 and 8, we saw the summary of the judgment of the beast. We saw that between the Fall and the first coming of Christ, Satan was free to empower anti-Christian government to persecute the people of God and to suppress the kingdom of God on earth, and as a result, the kingdom of God was tiny for the first 4,000 years of the earth's existence. Then when Jesus came, by His life and death and resurrection and ascension to the right hand of God, He bound Satan with reference to his ability to deceive the nations. Ever since the first coming of Christ to this very day, the beast of anti-Christian governments has been powerless to stop the spread of Christianity across the world and throughout the centuries. The kingdom of God is now huge and massive and worldwide.

But, there will come a day when the final manifestation of the beast, which is the Antichrist and his worldwide transnational coalition of nations that constitutes a one-world government, will arise, because Satan will have been loosed once again to deceive the nations. Once Satan is unbound, the beast out of the bottomless pit, who is the Antichrist and his one-world government, will arise and will severely persecute the church to the point of destroying its visible presence and its visible witness, and only a small remnant will be left alive. And as the beast moves to destroy that small remnant, Jesus will return and will deliver His people, and destroy that wicked one with the sword of His mouth and with the brightness of His coming, and cast him into perdition, that is, into the lake of fire.

Now having seen the summary of the judgment of the beast in verses 7 to 8 last time, today we want to look at the history of the beast in verses 9 to 14. John gives us in symbolic language the interpretation of what the beast with the seven heads and the ten horns represents. We must understand that both the numbers used and the terms employed in verses 9 to 14 are symbolic in nature. Efforts to literalize the numbers and to literalize the terms that are contained in verses 9 to 14 leave the passage with as many different meanings as there are interpreters.

To properly grasp what is conveyed here is going to require our focused attention and thought, and it's going to require careful analysis of the symbolic language employed and the symbolic numbers that are used. So what we want to do, then, is to proceed with our analysis and explanation of the passage that is before us today.

So in the first place then this morning, let us consider together the successive beasts throughout history. The successive beasts throughout history is contained in verses 9 and 10. Notice verse 9 and 10: <sup>9</sup> And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> 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."

Now while the term "beast" is used in the singular, when referring to anti-Christian government, the concept of the beast is one that encompasses all of the anti-Christian governments from the beginning of time to the end of time. Over time, there have been a large number of successive

anti-Christian governments, and they are all represented by this beast who has seven heads and ten horns.

You recall that we looked at verse seven last time. Notice verse 7: “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.” So in verse 7, John was promised by the angel that he would have the mystery of the beast with seven heads and ten horns explained to him. A summary explanation was given to John in verse 8, which we looked at last time. But now a more detailed and expanded explanation is going to be provided in verses 9 to 13. The Bible often does this. It gives us a summary, and then it gives us an expanded description, based on that summary. And that’s what we have here. We have the summary in verse 8, and then we have the expanded description and explanation in verses 9 to 13.

Now notice verse 9. It says, “And here is the mind which hath wisdom.” In other words, a wise person will understand the meaning of this symbolic beast, his seven heads and his ten horns. The angel then declares in verse 9 that the seven heads represent seven mountains, upon which the woman sits.

Now some commentators think that these seven mountains are the seven literal hills upon which the city of Rome sat, and therefore the beast is Rome. However, if you take that view, which I do not, then you immediately run into insolvable problems with trying to interpret verse 10, because no succession of Roman Caesars can be made to fit the five who have fallen, the one that is, and the other who is not yet come. There were far more than seven Caesars, and purely arbitrary choices must be made in the identification of those who are represented by these seven kings that are spoken of in verse 10. And so we reject the notion that these seven mountains are the seven literal hills upon which the city of Rome was built.

There is, however, a far more satisfactory interpretation of these seven mountains that are spoken of in verse 9, and that is to understand these seven mountains as seven kingdoms. Now in the Old Testament, a mountain is a symbol of strength, and from that, a strong kingdom was often referred to as a mountain.

For example, Jeremiah 51 is a chapter that details God’s wrath against Babylon, the king and kingdom that took Israel captive in 586 B.C. And among the many declarations of God’s wrath against Babylon in Jeremiah 51, in verse 25, God says of the Babylonian kingdom of Jeremiah’s day, “Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.”

And so God calls Babylon, the Old Testament literal kingdom of Babylon, a “destroying mountain,” thus referring to the kingdom as a mountain. And then He says, I’m going to make you a burnt mountain. In other words, my wrath is going to fall upon you.

In Ezekiel chapter 35, the nation of Edom is referred to as “Mount Seir” repeatedly throughout that entire chapter. In Zechariah chapter 4 and verse 7, God says of the King of Persia, who at that time was Artaxerxes the First, who had ordered a halt to the rebuilding of the temple—God says, “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.” And so God is saying to Artaxerxes, who ordered the building of the temple to stop, I’m going to flatten you, you great mountain.

This is just a sampling of the many times “mountain” is used to refer to kingdoms in the Old Testament. So this mention here of seven mountains in Revelation chapter 17 is not a reference to some specific geographical location, featuring seven actual geographical mountains, but rather, it is a reference to seven kingdoms.

Furthermore, the number “seven” here is also symbolic, as it is throughout the book of Revelation. When used symbolically, the number seven contains the concept of completeness. You remember the creation was completed in seven days. So this statement that these seven heads are seven mountains means that these seven heads represent the full or complete number of kingdoms that have existed and will exist between the creation, up until the coming of Antichrist and his kingdom, which is the eighth and the final kingdom.

So these seven heads, which are seven mountains, represent all the anti-Christian governments of the world that have existed and will exist, from creation to the time of Antichrist and his transnational one-world government, which is the eighth king and kingdom.

Now the last phrase in verse 9 tells us that the whore Babylon rides upon these kingdoms. The seven heads are seven mountains, which we have seen are seven kingdoms, all the kingdoms from creation to Antichrist, on which the woman sitteth. All throughout history, anti-Christian society, which is represented by this whore Babylon, has always ridden upon and ruled anti-Christian governments. And anti-Christian governments, have always given their power to anti-Christian society.

The beast of anti-Christian government and the whore of anti-Christian society have always worked closely together to persecute and suppress the kingdom of God, all throughout history. And so from creation to anti-Christ, we have had the beast, which is the succession of anti-Christian governments. And we have had the whore, which is anti-Christian society, and together, they have persecuted the people of God.

Now notice verse 10: Verse 10 says, “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.” Now not only are there seven kingdoms, as verse 9 tells us, but there are also seven kings who rule those seven kingdoms. You don’t have a kingdom without a king, do you? Now as we said, the number seven is symbolic in Revelation, and so are the following numbers that are employed to make up the division of these seven kings and kingdoms.

Notice first, verse 10 tells us, that five of these kings and kingdoms have fallen. These five kings and kingdoms represent all the kings and kingdoms that existed from creation until the time that John lived and wrote this book. From John's perspective, five had fallen.

Now ten conveys the concept of totality, and therefore five represents less than the total number of kingdoms. It is a partial number of the total kings and kingdoms that will exist. If ten represents all the kings and the kingdoms that exist, then five represents part of them—the part that existed from creation until John's day. So the five kings and kingdoms represent all the kings and kingdoms that existed from creation until John's day in 95 A.D., all of which had fallen and all of which no longer existed. So verse 10 says there's seven kings—five are fallen.

Then verse 10 goes on to tell us that one kingdom *is*. That is, one kingdom is currently, presently in existence. This is, of course, the sixth kingdom, and that is the Roman Empire, the kingdom that John is currently living under and which exiled him to the island of Patmos. So the beast took the form of the Roman Empire in John's day, and that expression of the beast *is*, in John's frame of time reference.

Now the sixth kingdom fell as well. Six symbolizes the concept of man, the concept of humanism, because man was created on the sixth day, and Rome was focused on the worship of a man—the worship of Caesar as God. So Rome was therefore the quintessential humanistic empire, and thus appropriately labeled the sixth kingdom.

Verse 10 goes on to mention a seventh king and kingdom that is yet to come, after John's day. Notice verse 10: “And there are seven kings: five are fallen,”—kings from creation to John—“and one is,”—the one that existed in John's day, the Roman Empire—“and the other,” the seventh, “is not yet come; and when he cometh, he must continue a short space.”

So verse 10 mentions a seventh king and kingdom that is yet to come, after John's day, and this seventh kingdom lasts for “a short space.” Now this seventh kingdom is the feet of Nebuchadnezzar's image in Daniel chapter two. In Daniel chapter 2, verses 41 to 43, you have the description of the feet of Nebuchadnezzar's image that are made of part iron and part clay. This is this seventh kingdom.

This seventh king and kingdom represented by these feet of clay and iron represents all the fragmented kingdoms of the world that will exist from the fall of the Roman Empire, which is the sixth kingdom, to the appearance of Antichrist and his kingdom, which is the eighth.

This seventh kingdom, that represents the collective fragmented kingdoms that exist from the fall of Rome to the appearance of Antichrist must continue, it says, “a short space.” Now “short” is a relative term. Compared to a century, a decade can be said to be a short time. And compared to the 4,000-plus years between the time of creation and the end of the Roman Empire, the subsequent less than 2,000 years now past since the fall of the Roman empire can be said to be, in comparison, a short space.

So these seven kingdoms of verses 9 to 10 represent the complete number of all the kingdoms of the earth between the creation and the appearance of the Antichrist, because seven is the number that symbolizes completion. The larger part of these kingdoms have fallen before John's day. These are represented by the five kings and kingdoms. One kingdom, the sixth, existed in John's day. When Revelation was written, it could be said of the Roman Empire, *It is*.

One kingdom, the seventh, has yet to come to be, from John's timeframe, and that kingdom is the collective and yet fragmented kingdoms that will exist between the fall of Rome and the rise of the Antichrist. And the span of this final collective kingdom will be something less than the previous six put together, because relative to their collective time span, the seventh kingdom will continue for a short space.

So if we've gone 4,000 years from creation to the fall of Rome, then it seems apparent we'll not go another 4,000 years since the fall of Rome before the end comes. And that's the closest you'll ever hear me come to date-setting. Now I could be wrong about that, and I want to make that clear. The "short space" could be a short space relative to something other than the six kingdoms. It could be a short space relative to eternity, right? But it seems in the context, the short space is in relationship to the other kingdoms, and that's why I said what I did, okay?

So then, by way of summary, in verses 9 to 10, we have the description of the successive manifestations of the beast throughout history. These seven kingdoms describe the beast all throughout human history, up until the appearance of Antichrist.

That brings us then to our second major point this morning. Having seen the description of the successive beasts throughout history in verses 9 to 10, in the second place, let's consider together the final beast at the end of history, in verses 11 to 13. Notice if you will, verse 11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Now here in verse 11, we are introduced to the eighth beast. He is the final beast, as there are none who come after him. The number eight symbolizes salvation. You remember there were eight people saved on the ark. The number eight symbolizes salvation, and this final anti-Christian ruler offers a false salvation, and is a perverse savior. He is the Antichrist; he is the counterfeit Christ. So verse 11 brings us to the final expression of the beast, the one who ascends out of the bottomless pit; the one who will go into perdition, as we were previously told in verse 8.

This Antichrist and his kingdom is said in verse 11 to be "of the seven." This means that he stands in continuity with all the previous anti-Christian kingdoms that have existed upon the earth, that he shares their evil character, and that he shares their same energizing power, which is of course the power of Satan. So he's *of* the seven in the sense that he stands in continuity with them, in terms of sharing their evil character and their energizing power, which is Satan.

This final manifestation of the beast, which is Antichrist and his kingdom, is an extension of all the previous kingdoms of the earth, which collectively have made up the kingdom of Satan. He's the god of this world. What is the god of this world's kingdom? It's the anti-Christian governments and the anti-Christian societies. That is his kingdom. And they all stand in continuity with each other as they unfold over the process of time. They are all of a single piece, and together they make up the kingdom of darkness.

However, this final manifestation of the beast, this eighth, is by far the worst. The kingdom of Antichrist and his worldwide coalition of nations will far surpass any evil that has ever been done in any of the previous kingdoms on earth. At the end of time, Satan is loosed to do his worst, and he will do his worst through this final anti-Christian government, and the result will be, as Matthew 24:21 says, "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Now verse 12 provides us with further detail about this worldwide transnational coalition of kings and kingdoms that Antichrist will bring together in order to launch his final assault upon the kingdom of God. Notice verse 12. It says, "And the ten horns"—up until this time, we've been dealing with the seven heads, but now we come to the ten horns. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

Now this beast is said not only to have seven heads, which are seven kingdoms, as we have seen, but the beast also is said to have ten horns. Horns, like mountains, are symbols of strength and power, and thus these ten horns, John tells us, represent ten kings. Ten is the number that symbolizes perfection and totality. And so there will be a perfect unity of all of the kings of the earth that will exist in the future, at the time when Antichrist appears. In John's day, these ten kings had not yet appeared and had no kingdoms as of yet. But they will receive power as kings in the future, when the final manifestation of the beast arises, which is the Antichrist.

And when Antichrist arises, other kings will arise across the world as well, in charge of their respective kingdoms, and the kings of the world will yield their power and their loyalty to Antichrist, submit to him, and serve his evil agenda. That's what verse 13 says. These ten kings—all the kingdoms of the earth—"have one mind, and shall give their power and strength unto the beast," who in this case is the Antichrist.

So the whole world, all the kings and kingdoms of the earth, will finally unite with one mind and they will submit themselves to and serve the agenda of the Antichrist with one heart. All of their resources will be devoted to him and to his cause, and the desire of globalists to have a one-world government under one monarch will finally be realized. This coalition of the Antichrist and all the kingdoms of the world working together with one mind will last, it says in verse 12, "one hour."

Now this one hour is obviously a figurative term, one that is the same time period denoted by the three and half days of Revelation 11, verses 9 to 11. You remember there in Revelation 11, in verse 7, Antichrist arises out of the pit, and he persecutes the church, and its dead bodies lay in the streets, and his one-world coalition and he rejoice. They have party time, they send presents to each other for how long? Three and a half days, which is a very small amount in proportion to the three and a half years that the two witnesses spread the gospel through the whole world. You recall all that when we preached on chapter 11. Well this one hour is a figurative term for a short period of time that is equivalent to the short period of time denoted by the symbolic term three and a half days, in Revelation chapter 11.

So this time period in which Antichrist and his one-world government obtain unity together and obtain victory over the church is a very small period of time, in proportion to the time between the first and the second coming of Christ, when the church expanded over the whole earth, and which is called here in verse 10 “a short space.” A “short space” is the time between the fall of the Roman Empire and the appearance of Antichrist. In relationship to that short space, we have the “one hour,” which is the time when Antichrist and his transnational worldwide coalition of kingdoms that work together will exist and triumph. For only, as it were, an hour, the eighth king and his kingdom will exist and triumph.

And then verse 14 occurs: “These”—Antichrist and his transnational worldwide coalition of kings and kingdoms—“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” And so Antichrist and his worldwide transnational coalition of supporters will make war against the church and largely destroy it. This is their hour of triumph. And when Christ returns to rescue the small surviving remnant, this final manifestation of the beast, this Antichrist, will make war with Christ Himself. But Christ will destroy the beast and all who assist him, and they will be cast into the lake of fire forever.

You’re in chapter 17—turn over to chapter 19. In chapter 19, we have the second coming of Christ beginning in verse 11, and it describes His glorious return. Notice it says in verse 19 of Revelation 19: “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” Well, you’ve got the whole world with all of its military power united for one purpose, and that’s to destroy Christ when He returns.

What’s the outcome of the battle? Verse 20: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. <sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

Listen, even when all the nations of the earth are united under one leader to fight against Christ, and even when they have all the military power of the whole world arrayed against Him, they will not prevail for an instant. Christ will destroy them all with the sword of His word and with the brightness of His coming. When the Devil does his worst, and when the Devil exercises the maximum power he possesses to fight against Christ and His people, he utterly fails.

Christ is Lord of lords, and Christ is King of kings, and no one can stay His hand or resist His power or escape His wrath. When the kingdom of Satan is at the peak of its power, and when Satan has the whole world on his side and all of the kingdoms of earth unified in his service, and all of their resources at his disposal with all of their weapons, he will still go down to defeat at the hands of one Man—and that is the Man Christ Jesus.

So, we see things happening in the world today and we think, Man, the forces of evil are really powerful! Ha, you haven't seen anything yet. Even when they're at the very peak of their power, Christ destroys them just with the sword of His mouth and with the brightness of His coming. Do you think He has them under control now? Do you think they can do anything now without His permission?

Notice if you will in chapter 17, verse 17: "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Now let me ask you a question—Who's in control? The Antichrist, or God? Notice it's God putting it in their hearts. He controls them. They don't control Him, and they sure don't control His people. No one can touch us without going through God's will first.

So the encouragement of this passage is that when Satan does his worst, he goes down to defeat. He's doing something less than his worst today, and so therefore, Christ certainly has him under control now if He's going to have him under control then. Therefore, we don't need to fear the forces of evil. The King of kings and the Lord of lords knows His enemies, He knows what they're doing, He has them under His control, and everything they do to fight against Him is simply a further accomplishment of His purposes through them.

Therefore, we can view the future with strength and with optimism and with courage and with joy, knowing that God is working out His plan through the evil of Satan and his helpers to bring Himself glory, to bring the salvation of His people to pass, and to deliver them into the new heavens and the new earth.

So I say unto you what the Scripture says to you hundreds of times: Fear not. Fear not. Our Jesus will triumph and we will triumph in Him, for those that are with Him are called and chosen and faithful. And the reason why we're with Him is because He chose us, He called us, and we faithfully follow Him. And when we do, we know that in the end, we will come out on His side, on the right side, and in that condition and situation, we will share His triumph, we will see all of our enemies cast into the lake of fire, where they will never bother us ever again for all eternity.

And so what we see in the book of Revelation over and over and over again is that Christ and His people triumph and Satan and his people go down to defeat. Do not envy them, do not fear them, do not think that they have something that you don't. Recognize them for who they are—defeated people serving a defeated king, who is going to go down to ultimate defeat in the end.

Well, that's the encouragement that we have, and that's the promise that we're given, and that's the future that we have to anticipate, and that's the hope that we have to look forward to. Let us keep that vision bright before our eyes, and when the evil seems so strong, recognize that there's a God in heaven still, and that evil is coming to an end. Well let us pray together.

Our Father, we thank you for this fore-view of how things are going to be, and we see how things have been from the creation till now, and we see how they're going to be, and we see from start to finish how that you are working out your plan and you are saving your people. You are declaring and displaying your glory, and you are preparing for us a place where we can dwell with you forever.

Father, I ask that you would help us not to grow discouraged as we read the news, as we hear of the advance of evil across the world. Father, we know that things are eventually going to get far worse than they are now, and yet, that in no way should discourage us or bring us into a state of despair or despondency. But rather, we watch and we wait, and we know that your plan is being accomplished, and we know that in it, is our salvation.

And so, Father, we thank you that we can have peace in the midst of worldwide turmoil, and we know that in following you and trusting you, we have the confidence that in the end, we shall be with the King of kings and the Lord of lords. May He be Lord to us now and rule in our hearts and our lives, and put it in our hearts to follow Him and serve Him all the days of our life. In Jesus' name. Amen.