

THE PRINCE of THIS WORLD . . . cometh !!!

Behold 'ye' among the heathen, and regard, and wonder marvellously :
for I will work **A WORK** in your days, which **YE WILL 'NOT' BELIEVE**,
though . . . it be told you.

HABAKKUK 1 v 5

It's an intriguing title '**THE PRINCE of this world**'. It is only mentioned three times in scripture. All are found within the Gospel of John. Chapter 12 ... Chapter 14 ... Chapter 16. Each instance has a unique context & quite unlike the others. On one level, they undoubtedly do speak of the corrupting '*power of sin*' - however - when combined together they ALSO reveal the true identity of a '*mysterious figure*' who at the *time of the end* shall bestride the world stage, amassing power and glory to himself and stand as the ultimate personification and embodiment of sinful flesh. All the bible evidence available suggests there is both a historic - and a '**future prophetic**' - application to the Lord's warning.

Throughout *Christendom*, it is widely believed that references to this dark, shadowy figure '**THE PRINCE of this world**' - who reigns over *this world* and stands in opposition to all that is godly & right - is the devil himself, *Satan*. However, we most certainly know IT IS NOT. For there is simply no such '*supernatural being*' who is allowed to operate and spawn evil (both in perpetuity and with impunity) against the will of the Almighty & Omnipotent God of the Universe. It is utterly illogical (and furthermore '*blasphemous*') to suggest a supremely powerful, wise and above all else '*just*' God would allow this. This *mythical falsehood* is simply an invention of evil minds from the Dark Ages.

So then . . . **WHO** - or - **WHAT** is '**THE PRINCE of this world**' that cometh ?

It is neither *Satan incarnate*, nor is it simply 'a metaphor' for *Sin in the flesh* (as often suggested). It is exceedingly more specific. For the believers in Christ, a '*true understanding*' of this subject is *far more* relevant to us living in the last days than perhaps we realise. To fully understand the import of these bible allusions to "**THE PRINCE of this world**" we will examine all three passages in John's Gospel to reveal this evil, prophetic figure and his maligned future exploits.

JOHN - Chapter 12

The first reference to "**THE PRINCE of this world**" is set in the midst of the dark hours leading up to the Lord's crucifixion as he prepared his beloved disciples for the perplexing events soon to unfold. In revealing to them the imminent time of his '**hour of trial**', Jesus was also equipping the disciples with spiritual insights and truths that would not only help them to understand its purpose, but also encourage and carry them (. . . *and the generations of followers to come*) through the vast expanses of time UNTIL His glorious and triumphant return at the end of days.

v23 And Jesus answered them, saying, **The hour is come**, that the Son of man should be glorified.

v24 Verily, verily, I say unto you . . .

Except a corn of **wheat** fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

v25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

v26 If any man serve me, let him follow me; and where I am, there shall also my servant be:

if any man serve me, him will *my* Father honour.

v27 Now is my soul **troubled**; and what shall I say? Father, save me from **this hour**: but for this cause came I unto **this hour**.

v28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

v29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

v30 Jesus answered and said, This voice came not because of me, but for your sakes.

v31 **NOW** is **the judgment of 'THIS WORLD'**: now shall **THE PRINCE OF THIS WORLD** be cast out.

v32 And I, if I be lifted up from the earth, will draw all *men* unto me.

Preparing to face this most grievous '*personal*' trial, the Lord's words in vs.31, "*Now is the judgment of **this world***". seem entirely '*out of context*'. Why did the Lord frame his own impending crucifixion as a '*judgment of **the world***' ?

We know verse 31 is an entirely figurative statement. There was no literal 'prince' to be cast out of the Lord's body, rather it was the power of 'SIN' in the flesh to which he referred. It would be through the Lord's act of voluntarily submitting himself to a death upon the cross that he would lay the basis for mankind's redemption. Through his condemnation of 'SIN' (*in the flesh*), the Lord foreshadowed the ultimate conquest and victory over SIN, that would become *the standard* elevated for all men. Through his victory he would provide the way and means of salvation the Father has graciously offered unto all men. As a community privileged to have an understanding of God's plan and purpose, **it is vital** we also have a clear and precise vision of this final end-times outworking of '*the battle between spirit and flesh*' that will invariably involve the literal "**PRINCE of this world**".

JOHN - Chapter 14

As we look to the second reference to "**THE PRINCE of this world**" we find the principal focus of chapter 14 is centred upon the Lord's instruction to his followers and how they should endure through the coming period of his extended absence. The chapter opens with Jesus' words of consolation to his brethren . . . "*Let not your heart be **TROUBLED***", gently comforting and reassuring his disciples that God would provide, even in His absence.

For this reason in verses 16-18 Jesus speaks extensively concerning '**the Comforter**' (*God's Word, the Bible*) that would come following His ascension, which would provide 'ALL' His followers with the needful guidance, ministrations and encouragement throughout the ages to come, UNTIL His return in the last days.

- v16 And I will pray the Father, and he shall give you another **Comforter**, that **he** may abide with you for ever ;
v17 Even **the Spirit of truth** ; whom the world cannot receive , because it seeth **him** not , neither knoweth **him** :
but ye know **him** ; for **he** dwelleth with you , and shall be in you.
v18 I will not leave you comfortless : I will come to you.

And once again in verse 26 , He further expands on this:

- v26 But **the Comforter**, which is **the Holy Ghost** , **whom** the Father will send in my name,
he shall teach you **all things** , and bring **all things** to your remembrance , whatsoever **I have said** unto you
v27 Peace I leave with you , my peace I give unto you : not as the world giveth , give I unto you.
Let not your heart be ' TROUBLED ' , neither let it be afraid.

As the Lord offers this *final* re-assurance to His disciples and signals His imminent departure to be with the Father , he reminds them a second time . . . "**THE PRINCE of this world cometh**". He is *fore-warning* that at some point during His prolonged absence , *this is* THE INDIVIDUAL who will rise to power to become a towering global figure of tyranny and brutality. After millennia of the evil reign of man , THIS INDIVIDUAL will be the final (aggregate) king of sin.

- v28 Ye have heard how I said unto you , **I go away**, and **come again unto you**.
If ye loved me, ye would rejoice , because I said , I go unto the Father : for my Father is greater than I.
v29 And now I have told you **BEFORE 'IT'** come to pass , that , **WHEN 'IT'** is come to pass , **YE MIGHT BELIEVE**.
v30 Hereafter I will not talk much with you : for **THE PRINCE OF THIS WORLD cometh** and hath nothing in me.

Certainly, Jesus was (in an immediate sense) referring to the '*manifestation of sin*' seen in the corrupt Roman / Jewish authorities who were already proceeding to wrongfully convict and kill him. Yet as Jesus offers His last words, we see in the prior verse he *TWICE cryptically* alludes to an unnamed and unspecified ' event ' that will *come to pass* in the future. In both instances this mysterious event is simply labelled with the pronoun "**IT**". Exactly what '**IT**' is, the reader is not told , except to make clear that only when '**IT**' *does* happen , **ONLY THEN "ye might believe"**. The obvious implication found within this statement , is that before this event takes place , it simply will **NOT** be believed .
[Habakkuk 1v5 ->> "*for I will work ' A WORK ' in your days , which **YE WILL NOT BELIEVE** . . . though 'IT' be told you "*]

'Whatever' this ominous future event is , it's clearly linked to the approach (or presence) of "**THE PRINCE of this world** "

JOHN - Chapter 16

The overriding theme of this chapter is "**the time cometh / the hour cometh**" pertaining to events yet to be fulfilled. The chapter is literally '*book-ended*' by these phrases. No doubt, on one level they refer to '*the hour*' of suffering the Lord would endure through His crucifixion . . . for His disciples, the years *of trial* to come after the Lord's ascension.

However , the phrases "**the time cometh / the hour cometh**" in this passage , also represent a far broader and more expansive application to prophetic events far removed from their time. We know this for certain because '*the core*' of this chapter speaks '*at length*' concerning the role and effect of '**the Comforter**' which - **over the next 2,000 years** - would spiritually sustain and encourage His followers through all their trials . . . UNTIL "**the time / the hour cometh**"

As the Lord then explains to them '**the Comforter**' and its intended three-fold purpose throughout *the ages* to come , He also re-introduces again "**THE PRINCE of this world**" for the third (& final) time , in the context of '*Judgment*'.

- v8 And when **he** (**Comforter**) is come , **he** will reprove the world *of sin* , and *of righteousness* , and *of judgment* :
v9 **Of sin** , because they believe not on me ;
v10 **Of righteousness** , because I go to my Father , and ye see me no more ;
v11 **Of judgment** , because **THE PRINCE OF THIS WORLD** is '**judged**'

It is an emphatic , far-reaching pronouncement of judgment by the Lord Jesus Christ , declaring *a-fore-time* the final divine ' adjudication and sentence ' that will be executed upon this end-times tyrant , who at the zenith of his powers shall not only stand as the consummate representative of *Sin* , but also oppose / fight against Almighty God and His Son.

But even in these his 'final' parting words, the Lord makes perfectly clear that he is **not disclosing** all of the details concerning these events to come. He purposefully '*holds back*' some information from His disciplines, stating explicitly:

v12 I have yet '**many things**' to say unto you, but **ye cannot 'bear them' now**.

v13 Howbeit when **he**, the Spirit of truth, is come (ie... '**The Comforter**'), **he** will guide you into all truth :
for **he** shall not speak of himself ; but whatsoever **he** shall hear, *that shall he* speak :
and **he** will shew you **things to come**.

v14 **He** ('**The Comforter**') shall glorify me : for **he** shall receive of mine, and shall shew '**IT**' unto you.

v15 All things that the Father hath are mine : therefore said I, that **he** shall take of mine, and shall shew '**IT**' unto you.

Despite having '*many things*' still to reveal, the Lord specifically says he will withhold these details for the sole reason that the disciples were unable to "*bear them*" at that time. In other words, these additional details would simply be **too burdensome** - or - **unable to be understood** by His disciplines (or perhaps **both**). Nevertheless, the Lord both immediately and repeatedly (3 times in the next 3 verses) reassured his brethren that '**the Comforter**' (God's Word) would most assuredly **show** them - not only "*things to come*" - but *more specifically*, reveal EXACTLY what '**IT**' will be.

The Lord Jesus Christ made perfectly clear that '**THE VISION**' and understanding of this strange and inexplicable event (directly connected to the long-prophesied "**PRINCE of this world**") would in due time, be fully revealed from the pages of God's Word, the Bible. From ancient times, and according to the wisdom of the Father, these details have remained embedded and hidden in His *immutable* Word of Truth, awaiting the appointed time when '**THE VISION**' should be revealed for the purpose it was intended - to fore-warn His saints of the '*true nature*' of this unprecedented event to come - and **to prepare them** spiritually, to endure through '**IT**'.

We therefore look to the '*full expanse of scripture*' to find this revealing body of evidence that the Lord promised would be found written therein. As we do so, we begin with our '*introductory*' bible quote [**Habakkuk 1 v 5-11**] which *not only* captures the incomprehensible nature of this end-times event (that will leave many '**unbelieving**' and '**in total denial**' of this coming reality) but more importantly, it provides a full verification of the prophetic context by identifying the principal character and instigator of this apocalyptic maelstrom. After this, we then proceed to the next chapter [**Habakkuk 2**] which 1) expands on '**THIS VISION**' 2) further confirms '*the identity*' of the perpetrator and 3) introduces the key term (the pronoun '**IT**') which is consistently used as an oblique reference to this final '**tribulation**'.

In the series of bible passages that follow Habakkuk 1 & 2 (*below*) we see the remarkable line of evidence woven into God's Word, all of which describe in meticulous and inescapable detail, this approaching global crisis. As you read all these passages ... weigh the surrounding context ... visualise the pictorial metaphors ... try to conceive of '**ANY**' **alternative 'explanation'** for exactly **WHAT** is prefigured by the central, *recurring pronoun* '**IT**' across all these verses.

Habakkuk 1 (*NOTE : the context / the nation / the events that follow after verse 5*)

v5 Behold **ye among the heathen**, and regard, and wonder marvellously:

for I will work '**A WORK**' in your days, *which* **YE WILL NOT BELIEVE**, though '**IT**' be told *you*.

v6 For, lo ... I raise up the **Chaldeans** (*Latter-day Assyrian => '**RUSSIA**'*) *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places *that are* not theirs.

v7 They *are* terrible and dreadful : their judgment and their dignity shall proceed of themselves.

v8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves:
and their horsemen shall spread themselves, and their horsemen shall come from far;
they shall **fly** as **the eagle** *that* hasteth to eat.

v9 They shall come all for violence : their faces shall sup up as the east wind,
and they shall gather the captivity as the sand.

v10 And they shall scoff at the kings, and the princes shall be a scorn unto them:
they shall deride every strong hold ; for they shall heap dust, and take it.

v11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

Habakkuk 2

v2 And the LORD answered me, and said, Write **THE VISION**,
and make '**IT**' plain upon tables,
that **he may run** that readeth '**IT**' .

v3 For **THE VISION** is yet for **an appointed time**,
but **at the end** '**IT**' shall speak, and not lie :

though '**IT**' tarry, wait for '**IT**' ;

because '**IT**' will surely come, '**IT**' will not tarry. (*NOTE : verses.4 - 12 identify the perpetrator at the centre of this 'VISION'*)

We then turn to Zechariah 5 , a chapter that - *in its entirety* - is a vivid and exhaustive description of this unthinkable event , we see a continuation of the identical language and themes (both in Zechariah & the many texts that follow) :

Zechariah 5

- v3 Then said he (angel) unto me , **This is 'THE CURSE'** that goeth forth over the face of THE WHOLE EARTH :
- v4 I will bring 'IT' forth , saith the LORD of hosts,
and 'IT' shall enter into THE HOUSE of the thief,
and into THE HOUSE of him that sweareth falsely by my name:
and 'IT' shall remain in the midst of HIS HOUSE ,
and shall *consume* it , with the timber thereof and the stones thereof.
- v8 And he (*the angel*) said , **This is 'WICKEDNESS'** .

Isaiah 9

- v18 For 'WICKEDNESS' burneth as the fire : 'IT' shall devour the briars and thorns,
and shall *kindle in the thickets of the forest* , and they shall mount up *like the lifting up of smoke* .
- v19 Through the wrath of the LORD of hosts is the land darkened,
And 'the people' shall be as *the fuel of the fire* : no man shall 'spare' his brother .

Ezekiel 21

- v7 And it shall be, when they say unto thee , Wherefore sighest thou ? that thou shalt answer,
For the tidings ; because 'IT' cometh : and every heart shall melt ,
and all hands shall be feeble , and every spirit shall faint , and all knees shall be weak as water:
Behold , 'IT' cometh and shall be brought to pass , saith the Lord GOD.
- v9 Thus saith the LORD ; Say , A sword , a sword is sharpened , and also furbished :
- v10 'IT' is sharpened to make a *sore slaughter* ; 'IT' is furbished that 'IT' may '*glitter*' :
should we then make mirth ? 'IT' contemneth the rod of my son , as every tree.
- v11 And he hath given 'IT' to be furbished , that 'IT' may be handled :
this sword is sharpened , and 'IT' is furbished , to give 'IT' into the hand of *the slayer* .
- v12 Cry and howl , son of man : for 'IT' shall be upon my people , 'IT' shall be upon all the princes of Israel :
Terrors by reason of the sword shall be upon my people : smite therefore upon *thy* thigh.
- v13 Because 'IT' is a trial , and what if the sword contemn even the rod ? It shall be no *more* , saith the Lord GOD.
- v14 Thou therefore , son of man , prophesy , and smite *thine* hands together ,
and let the sword be doubled the third time , the sword of the slain:
'IT' is the sword of the great *men that are slain* , which entereth into their PRIVY CHAMBERS.
- v15 I have set the point of the sword against all their gates , that *their* heart may faint,
and *their* ruins be multiplied : Ah ! 'IT' is made *bright* , 'IT' is wrapped up for the slaughter.

Isaiah 28

- v15 Because ye have said , We have made a covenant with death , and with hell are we at agreement ;
WHEN the overflowing scourge shall pass through , 'IT' shall not come unto us :
for we have made lies our refuge , and under falsehood have we hid ourselves:
- v16 Therefore thus saith the Lord GOD , Behold , I lay in Zion for a foundation a stone ,
a tried stone , a precious corner *stone* , a sure foundation : he that 'believeth' shall not make haste.
- v17 Judgment also will I lay to the line , and righteousness to the plummet:
and the hail shall sweep away the refuge of lies , and the waters shall overflow the hiding place.
- v18 And your covenant with death shall be disannulled , and your agreement with hell shall not stand ;
WHEN the overflowing scourge shall pass through , **THEN** ye shall be trodden down by 'IT' .
- v19 From the time that 'IT' goeth forth 'IT' shall take you :
for morning by morning shall 'IT' pass over , by day and by night :
and 'IT' shall be a vexation only to understand the report .
- v21 For the LORD shall rise up as *in* mount Perazim , he shall be wroth as *in* the valley of Gibeon ,
that he may do 'HIS WORK' , his *strange work* ; and bring to pass his *act* , his *strange act* .
- v22 Now therefore **be ye not mockers** , lest your bands (*chains*) be made strong :
for I have heard from the Lord GOD of hosts *a consumption* , even determined upon THE WHOLE EARTH .

Job 18

- v11 **Terrors** shall make him afraid on every side , and shall drive him to his feet.
v12 His strength shall be hunger-bitten , and destruction *shall be* ready at his side.
v13 '**IT**' shall **devour the strength of his skin** : *even* the firstborn of death shall devour his strength.
v14 His confidence shall be rooted out of HIS TABERNACLE , and '**IT**' shall bring him to the **king of terrors**.
v15 '**IT**' shall dwell in HIS TABERNACLE , because *it is* none of his : **Brimstone** shall be scattered upon HIS HABITATION.

Job 20

- v23 *When* he is about to ' fill his belly ' , *God* shall cast the fury of his wrath upon him ,
and shall **rain 'IT'** upon him while he is eating.
v24 He shall flee from the **iron weapon** , and the **bow of steel** shall strike him through.
v25 '**IT**' is drawn , and cometh out of the body; yea, the **glittering sword** cometh out of his gall : **Terrors** *are* upon him.
v26 All darkness *shall be* hid in his secret places:
A **fire not blown** ('ignition') shall **consume** him ; It shall go ill with him that is left in HIS TABERNACLE.
v27 'The heaven' shall reveal **his iniquity** ; and the earth shall rise up against him.

Luke 21

- v34 And take heed to yourselves , lest at any time your hearts be overcharged with surfeiting,
and drunkenness, and cares of this life, and so **THAT DAY** come upon you unawares.
v35 For '**as a snare**' shall '**IT**' come on *all them that dwell* on the face of **THE WHOLE EARTH**.
v36 Watch **YE** therefore , and pray always , that **YE** may be accounted ' worthy to escape '
all these things that shall come to pass , and to stand before the Son of man.

We need to take heed to the Lord's warning .

A terrible period of tribulation is coming upon the whole earth. As foretold , '**IT**' will come suddenly . . . '**AS A SNARE**'. '**IT**' will come upon both **the believers** and **the non-believers** alike. These catastrophic events will be unimaginable in their scale and impact. They will be the final '*judgments of FIRE*' upon the kingdoms of men , ordained by the *Ancient of Days* , and executed by '*His sword*' manifest in the form of the latter day Assyrian-Babylonian king , the Russian Gog.

In **JOHN 16** , the Lord Jesus in his concluding words to his beloved disciples uses *an analogy* to explain **events to come** :

- v21 '**A WOMAN**' when she is in travail hath sorrow , because her hour is come :
but as soon as **she** is delivered of the child ,
she remembereth no more the anguish , for joy that a man is born into the world.
v22 And **ye** now therefore have sorrow : but I will see you again , and your heart shall rejoice ,
and your joy no man taketh from you.

Prophetically, we know this final anguish/travail of '*the woman*' is inflicted by the invading Russian Gog. Yet , it's **NOT** just about *natural* Israel's time of trouble. It relates to us as well. Throughout God's Word the term '**woman**' is used as a symbol for '**ALL**' *believers* (ie. ecclesia / church) whether Jew or Gentile, faithful or unfaithful, true or apostate. The Lord's words are to the whole body. To his disciples before him - and to '*all the believers*' in the ages since . It's both an encouragement and a stark warning. The trial , sorrow and travail must come BEFORE the glory and the joy.

It was true for the Lord at that time . . . it was true for the disciples . . . so it will be for us.
Is '**our hour**' almost upon us ?

Do we realise the '*hour of trial*' the Lord faced is a prophetic type of the '*final hour of judgment*' coming on mankind ? In 2021 , as the world descends into '*the darkest hour*' of Gentile night , we need to take a lesson from the disciples. **Even they** were not alert to the circumstances of the night. Nor did they understand the events that would soon come. They allowed themselves to fall asleep. Are we asleep to the circumstances coming ? Have we deceived ourselves with an unfounded and unscriptural hope of a '*PRE-tribulation*' deliverance ? Or are we awake , vigilant and alert to the trials coming soon ? Jesus needfully prepared himself and prepared his disciples to endure their '*time of trial*' from the counsel of God's Word. It is imperative we understand the Lord's words of warning and likewise prepare ourselves.

As we see the nations plunging ever deeper into distress and turmoil , and authoritarian dictators rising to *global* power , we not only need to have a clear '*VISION*' of the actual events coming - but also understand '**the means**' by which we will endure through (and ultimately be delivered from) this final tribulation. For the kingdoms of men are about to undergo their final , violent convulsions . . . and "**THE PRINCE of this world cometh**" to "**work A WORK in your days** , **which ye will NOT BELIEVE though it be told you**". We among the heathen MUST believe - and be *spiritually* prepared.

ADDITIONAL RESOURCES ('CLICK' on Blue Links)

' BIBLE EVIDENCE ONLY !! ' DOCUMENTS

- [TIME OF TROUBLE - or - CHRIST'S RETURN \(Which comes first ? \)](#)
- [SAINTS ENDURE ' THE FINAL TRIBULATION '](#)
- [DIVINE JUDGMENT ... THRO' MAN'S ' WICKED DEVICES '](#)
- [THE COMING ' END-TIMES ' PASSOVER](#)

FURTHER READING (STRONGLY RECOMMENDED)

1. [THE FINAL VISION ... Where there is NO VISION the people perish](#)
2. [REVELATION 12 \(Pt.1 \) ... The Great Red Dragon](#)
3. [REVELATION 12 \(Pt.2 \) ... The Dragon](#)
4. [THE TIME OF TROUBLE ... We Are Here Until The End](#)
5. [THE RETURN OF CHRIST ... The Need For Bible Truth](#)
6. [THE BUYER & THE SELLER ... The Rod of Wickedness revealed](#)
7. [THE 2020 PROPHECY ... \(Job 20 \) A Warning For The Last Days](#)
8. [GLOBAL NUCLEAR WAR ... & The ' End-Times ' Passover](#)
9. [THE END OF THE WORLD ... Parable Of The Wheat & Tares](#)

In brief ...

There is coming ' **A WORK of God** ' that nobody will believe (... **even** when they are told of it)
which will involve ... the latter-day Assyrian , RUSSIA .

It is a ' VISION ' given for ' *those* ' who will read it ... so that they run (' *escape* ') .
... It is a ' VISION ' set for an appointed time (at the end)
... It is a ' VISION ' of an all-consuming ' CURSE ' that goes forth upon the whole earth
... It is brought forth of the LORD.
... It consumes houses (timber & stone)
... It is a ' figurative ' sword ... sharp , glittering and bright

The Angel describes this ' CURSE ' as ' **Wickedness** ' .
... It shall burn and devour forests and land
... It ' *rains down* ' upon man as he eats
... It is an ' *Iron weapon* ' and a ' *bow of steel* '
... It is a glittering sword *of fire* that consumes

It will come ' *AS A SNARE* ' upon the whole earth