

We now continue our discussion and deconstruction of the Book of Revelation. Last time we spoke about the head that was wounded. We saw that, at the cross, Jesus crushed the head of the serpent;<sup>1</sup> but we saw that in the strategy of Satan, he was able to reboot his influence amongst believers. The first major attempt of this kind was having Constantine approve the church as the church of the Roman Empire. Even when the classic Roman Empire ended, the empire was rebooted as the Holy Roman Empire by the time of Charlemagne, around AD 800—actually, Charlemagne was crowned king of the Holy Roman Empire on Christmas day, AD 800. Charlemagne, by the way, was the grandson of Charles Martel and was the second emperor of the Carolingian dynasty that replaced the Merovingian dynasty that had been in existence in France at the time. He, at the invitation of the pope, came to the Vatican on Christmas day, 800, and was crowned emperor of the Holy Roman Empire. He reconfirmed the church’s position as a subordinate of the state.

This gave rise, ultimately, to all of the state churches. When the religious Roman Empire collapsed, the states that had been brought under the hegemony of the Roman Church began to break away; among the earliest, of course, were the German states, as they provided comfort, support, and security for Martin Luther. As they began to break away, what began to take shape and take form in nations of Western Europe, the former Holy Roman Empire, were various iterations of the church of the Roman Empire, and it took the form of state churches. These became what were known as the Orthodox churches or state churches. That is how it came to be. Once again, they followed the line of the state offering power to the church in exchange for a productive, tax-paying citizenry.

By the way, Satan rolled out exactly the same temptation to the church—first with Constantine, subsequently with Charlemagne, and then continuously through the development of state church—rolled out exactly the same temptation that he had offered to Jesus, which was, “If You will fall down and worship me, I will give You the kingdoms of the world. Because,” he said, “they are

---

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See Genesis 3:15 NIV: “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

mine to give.”<sup>2</sup> Understanding that if Jesus indeed acknowledged the sovereignty of Satan by “falling down and worshiping him,” it would not matter what he gave to Jesus in exchange, because he would end up controlling everything that Jesus had, inasmuch as he would have been the source of the authority of Jesus to rule. Now Jesus clearly understood the difference and knew prophetically that God Himself had established Him as King, so Jesus said to God, prophetically in the second Psalm, “I will obey the decrees of the Lord.” To which God replied, “You are My Son, today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance. I will give You the ends of the earth for Your possession.”<sup>3</sup> So it would have been entirely inconsistent for Jesus to have accepted Satan’s offer as the basis of His rule. He rejected it entirely.

Unfortunately, that cannot be said for the historic church. It was eager to accept the grant of emperors. And as we follow this form of church, we understand that she is the woman in the wilderness who becomes the harlot.<sup>4</sup> Now this mortal wound that Jesus inflicted at the cross, or the wound that was inflicted at the cross, had been healed through this device of the church being lured into and agreeing to accept the power of the state, just like Satan attempted to lure Jesus into an agreement that would ratify Satan’s theft of Adam’s power—Satan’s deceptive accessing of Adam’s power. So that mortal wound had been healed.<sup>5</sup>

---

<sup>2</sup> See Matthew 4:8-9: “Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, ‘All these things I will give You if You will fall down and worship me.’”

See also Luke 4:6-7 NIV: “And he said to him, ‘I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours.’”

<sup>3</sup> See Psalm 2:7-8.

<sup>4</sup> See Revelation 12:5-6: “She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

See also Revelation 17:1-2: “Then one of the seven angels who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.’”

<sup>5</sup> See Revelation 13:3 “And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

As a consequence of this, Satan proceeded—from the time of Adam, continuing through Christ, and now to the present—to follow the line of developing a systemic kingdom that had one objective. The objective is specified in Scripture from the very earliest of biblical prophecies, found in Genesis 3:15, where the Seed of the woman, or the offspring of the woman, would wage war against the offspring of the serpent; and the Seed of the woman would crush his head, yet he would bruise His heel.<sup>6</sup> The end of the age, you see, is when the final playing out of these original prophetic utterances takes place. You do not have to speculate as to what the events of the end of the age will be like; they will simply be the culmination of and the fulfilling of all unfulfilled biblical prophecies.

One of the mistakes people make in understanding biblical prophecy is they think that because a prophetic reference has been fulfilled once, that that is all the fulfillment there is. No. God knows the end of every matter from the beginning. He set up everything. Before the foundations of the world, He contemplated a creation in which there would be cycles of the same thing occurring. The first cycles are designed to keep the promise, or keep the statement, or keep the concept or the principle alive in human culture. Subsequent fulfillments add weight and mass and dimensions to that prophecy while it is yet moving forward to the ultimate fulfillments. Everything ultimately is summarized in Christ, which is to say the Body of Christ. All of what God had planned, all of what God intended will give their final accounting in the Body of Christ at the end of the age, and this is no exception.

Now there are specific prophecies as they regard specific persons, but quite often, some of these people are types and shadows of Christ, just like others are types and shadows of Satan. So, that is why you find so many quotes of Old Testament prophecies in the New Testament, even after there had been fulfillments within Scripture.

The mortal wound was healed, but it was not the final crushing of the head of the serpent because it had been prophesied, spoken of in passages like the 3<sup>rd</sup> chapter of Ephesians, that God's intent was that now, through the church, the manifold wisdom of God would be made known to

---

<sup>6</sup> See Genesis 3:15: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

principalities and powers in the heavenly realms, namely that which God accomplished in Christ.<sup>7</sup> Things accomplished in Christ would be perfected in the Body of Christ. So the destruction of the works of the devil, which is the purpose for which the Son of God is revealed,<sup>8</sup> would be perfected in the Body of Christ. When it is fulfilled in the Body of Christ, it is the same as if Christ Himself personally fulfilled it because that is what God envisioned. According to Ephesians, chapter 1, God saw us in Christ before the foundations of the world, to the praise of His glorious grace.<sup>9</sup> At this point, I am not going to go any further into explaining the doctrine of propitiation, but that is what we are talking about. We were included in Christ, and God saw us in Christ, so whatever God attributes to Christ, He, by extension, attributes to us, particularly as it regards fulfilling Old Testament and New Testament prophetic Scripture.

So the mortal wound was healed, on account of which the following is said in Revelation, the 13<sup>th</sup> chapter, the latter half of verse 3.

*And all the world marveled and followed the beast. So they worshiped the dragon [We know that to be Satan.<sup>10</sup>] who gave authority to the beast [This is the systemic kingdom.]; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?” (Revelation 13:3b-4 NKJV, comments added in brackets).*

I will go on and read a few more verses to broaden your view of the context, but I want to come back and focus on this question: Who will make war with him? Right after that it says,

*And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against*

---

<sup>7</sup> See Ephesians 3:10-11 NIV: “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord.”

<sup>8</sup> See 1 John 3:8b: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

<sup>9</sup> See Ephesians 1:4-6.

<sup>10</sup> See Revelation 12:9: “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

*God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation (Revelation 13:5-7).*

I have spoken already to the blasphemies against God contextually being blasphemies against (and again, here I am summarizing):

1. His name—or His power and authority;
2. His tabernacle—or His dwelling place, the Body of Christ;
3. And those who dwell in heaven—those whose authority and power come from the throne of God as opposed to, as we will later see, those who dwell on the earth.

There has been a lot of hype and controversy surrounding this issue of war with the saints, because we notice that he makes war against the saints, whose names are written in the Lamb's Book of Life, and he overcomes them. How is that so?

*“It was granted to him to make war with the saints and to overcome them” (Revelation 13:7a).*

There are a variety of solutions offered for this notion of Satan making war against the saints and overcoming them. One such offering is, “Well, just before we are annihilated in this war by superior military force, we will be raptured out.” We have heard many of these late-night prophets on TBN over the years carrying on about the conglomeration of nations waging war against believers and overcoming them, and therefore, we long for being raptured out. The more current versions of that argues that, since this is going to happen, it is the right of Christians to defend themselves as citizens, and it is the basis on which certain of these same prophets argue that the people of God should buy freeze-dried foods and prepare for siege; they should also have guns and ammunition.

By the way, this is not a comment on gun ownership. We are so triggered right now, all the puns intended, that anything people hear, they can only hear within their paradigms. Now listen to me. If you can only hear within your paradigms, then this is your condition: you see and see not; you

hear, but you do not hear; neither do you understand. So you are blind and you are deaf. The condition right now of everybody hearing a few words and jumping to conclusions and taking positions, that is a condition that is fully descriptive of seeing and not seeing, hearing and not hearing, nor understanding. If you want to do that, do that; it is your right to do that. You have every right to blind yourself. You have every right to deafen your own ears. When you are in that condition, you will not see what God is showing, you will not hear what God is saying, and the day will come upon you and the times will come upon you in the fashion of the way times overtake people who are simply fools. Jesus put it this way, “O, you fools and blind!”<sup>11</sup>—people who are deaf and blind. Jesus called them fools and blind.

You know, I do not actually care if a person listens to me with an open heart or not. I am attempting to be faithful to the Lord. I do not have time for foolish arguments with deaf and blind people, so I am not sent to everybody. Those who may hear me are those who have a listening ear and a seeing eye, and to them I am sent. But to the rest, the word of God comes as much for judgment as it does for redemption. You see, I am not of the view that we have got to do everything in our power to make sure we do not offend people, and we do all we can to persuade them of the truth. I admit, I am not going to persuade people who are deaf and blind. I am not. And if I do not succeed in persuading them, there are no surprises there. That is why I say I do not care. Because it is your right to blind your own eyes, and it is your right to deafen your own ears. If you choose to do that by deciding already what you will listen to and what you will hear, it is your right to do it; but it does not bother me that you do. I do not need to persuade you.

When I say there are certain ones who masquerade as prophets... These have been remarkable times, because an entire slew of the prophetic has been disrobed and shown to be naked—not clothed in vision or in righteousness, but rather clothed in political activity. They have been embarrassed and made ashamed publicly. But do you think they are repenting? No. They are continuing to find ways to keep going. Because, in truth, they love the following. They are not raising sons; they are content with having fans. I do not care about that. Let them and their fans do as they will. But those who have eyes to see and ears to hear, they will hear and they will see.

---

<sup>11</sup> See Matthew 23:17, 19.

So when I say that certain of these late-night prophets on TBN or other ostensibly Christian networks are telling the people to buy freeze-dried food and buy guns and ammunition, the moment I say, “Buy guns and ammunition,” the deaf and the blind hear: he is either against gun ownership or he is a pacifist. Think what you will, I do not care. But to those who have ears to hear, what I am saying is, that is misdirection. If you are an American, you have a right to buy and own as many guns as you want to, and nothing I am saying should be heard or interpreted within the context of your Constitutional rights to buy and own guns. Own as many as you want to. But if you are doing that in the hope that you are going to somehow prepare for this war against the dragon, you are sadly deceived and overwhelmingly mistaken. And if you are listening to those prophets, you simply lack understanding.

Let me tell you about this war. Ordinarily, you would expect the normal word for “war,” which is *strateuó*<sup>12</sup>—that word is the normal Greek word, it is the middle voice, meaning “to make war;” it also refers to an encamped army. It is translated in passages like 2 Corinthians 10:3, “to war.” Metaphorically, it refers also to spiritual warfare, as in 1 Timothy 1:18, 2 Timothy 2:3, James 4:1, 1 Peter 2:21. You would expect that word for “war” to be used when he says, “Who can make war against the beast?” But lo and behold, he does not use that word.

This is the word he used: *polemeó*<sup>13</sup>—not *strateuó*, but *polemeó*. If you have an ear to hear, and if you can make associations, and if you have a sufficiently developed vocabulary, what do you hear in the word *polemeó*? You hear the word “pole.” You hear the word “polar.” You hear the word “polemics,” and you hear an argument by people who have staked out different, irreconcilable positions; they are engaged in polemics—arguments from polar opposite perspectives. That is the kind of warfare that is referred to in the question, “Who can make war against the beast?” It is not *strateuó*, which is a military encampment and/or a military campaign. So much for the guns and ammunitions and freeze-dried food. While you are doing that, holed up in remote areas like of the western United States, the war will be going on of rebranding, redefining—polemics—an argument for hearts and minds based in popular concepts and changing cultural norms.

---

<sup>12</sup> See *strateuó*, Strong’s Greek 4754 - <https://biblehub.com/greek/4754.htm>

<sup>13</sup> See *polemeó*, Strong’s Greek 4170 - <https://biblehub.com/greek/4170.htm>

I will dive into this in the next session, but I wanted to introduce it within this review session before we start moving forward in the rest of these recordings. Once again, I point out what I have pointed out so many times: Those who teach biblical prophecy, and many who teach biblical doctrine, go on the basis of assumptions. They assume that domesticated understandings that you readily accept are how they should present complicated things. That is why they can lead the church as children. But God is requiring a mature people to arise in the end of the age, and children need not apply. This is not an army of children going off to the Crusades. This is an army of mature saints who fully understand their place, their purpose, their calling, their power, their authority. That is who God is raising up in this hour. That is who needs to hear this message of wisdom among the mature.

When we come back, we will jump right into *polemeó*, war against the saints.

I am Sam Soleyn. We will see you then. Bye-bye.