

We want to continue our studies in the Book of Revelation, and we are in probably the most difficult part of this book; it is chapter 13, and this one speaks, of course, of the mark of the beast, and brings into its context passages like 2 Thessalonians, chapter 2, that speak of the man of lawlessness.¹ The problem we have typically in the interpretation of the Book of Revelation is that so much has been said that already colors our perceptions. But almost nothing that has been said about the interpretation of the Book of Revelation brings in all of the context of Scripture itself. You do not have to be particularly wise to recognize the fact that, if this is the summation of all prophetic utterances, and indeed, if it is the summation of Scripture, it is impossible for that goal to be arrived at without looking at the entirety of Scripture, particularly at the thematic Scriptures—in other words, the great themes of Scripture.

I want to begin today by recapping something I did two sessions ago. Let us go back to Revelation 13:5.² There it is speaking of this beast of seven heads and ten horns, what I have characterized as a systemic kingdom, namely the *kosmos*.³ Satan gives his power, his throne, and great authority to the beast. This thing arises and is supported by Satan. It arises as the quintessence of the expression of that which is the offspring of Satan—to go back to Genesis 3:15, where God prophesied that in the continuation of time, from the point at which Adam and Eve had sinned against God—having been induced to that condition of sin and rebellion against God by the deception of Satan—that this was an initiation of a process that would result in a culmination and a fullness, both for the woman and for the serpent. The Seed of the woman would crush the seed of the serpent.⁴ The

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

¹ See 2 Thessalonians 2:3-4 (NIV): “Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.”

² See Revelation 13:5-7: “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 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.”

³ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

⁴ 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.”

serpent would produce an offspring; the woman would produce an offspring. Each one, the woman and the serpent, would produce an offspring after its own kind. The Seed or the offspring of the woman was destined to crush the head of the serpent. So this was going to be a spiritual battle. The offspring of the serpent was going to be the final objection to and the final resistance against God. So that would take on a form.

If you are viewing these things in a domesticated fashion, then what is the offspring of the serpent? What is the seed of the serpent? Another snake? No. Especially when, in the Book of Revelation, the 12th chapter, it refers to that ancient serpent, the devil and Satan, who leads the whole world astray; he was cast out.⁵ Then referencing the identical personage it says, Satan, this ancient serpent from the Garden of Eden, gives his power, his throne, and great authority to the beast.⁶ So the thing that rises up is characterized in Scripture—both in Daniel 7,⁷ and here again in Revelation 13⁸—as a beast of seven heads and ten horns, concerning which Daniel had already told us: these four great beasts are four kingdoms that shall arise from the earth.⁹

The prior three—the lion, the bear, the leopard—were physical kingdoms, like Babylon and Greece and Rome, with defined borders. The boundaries of their empires were commonly known. But in this fourth beast, its destiny was to crush and devour the whole earth, and trample down those who are left.¹⁰ I am using the exact language of Scripture. So this is a global kingdom. That could have one of two meanings:

⁵ 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.”

⁶ See Revelation 13:2: “Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

⁷ See Daniel 7:1-8.

⁸ See Revelations 13:1-4.

⁹ See Daniel 7:17: “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”

¹⁰ See Daniel 7:7 (NIV): “After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.”

1. A domesticated meaning would say that the borders of this kingdom, like the borders of Rome or the borders of Babylon, would extend physically to certain geographies. That is a domesticated understanding.
2. The other kingdoms were types and shadows of this kingdom, so you focus less on the geography over which these kingdoms established hegemonic control and more on the nature of the beasts. The beasts—the lion, the bear, the leopard—are all *summa* predators, ultimate predators, and so the spirit of predation is what this kingdom embodies. This final kingdom of seven heads and ten horns, which has hegemony over the whole earth, has to be understood then as other than a reference to physical geography. Its reference is to spiritual domination: how it captures people; how it brings people under its domain, under its rule, under its hegemony.

With that said, we understand from the rest of Scripture that Satan’s kingdom—over which he is called “the god of this world,” which is the term *kosmokratór*¹¹—is the world we are told not to love. “Whoever loves the world, the love of the Father is not in him,” according to 1 John 2:15.¹² The god of this *kosmos*, the one who made it, the one who dominates it is called the *kosmokratór*—the creator of the *kosmos*. The *kosmos* itself is defined in the Greek as an orderly arrangement of systems, by implication of systems under the sway or rule of the *kosmokratór*; and these systems are that upon which human life depends. So instead of a geographic kingdom which is visible, this is an invisible kingdom comprised in systems, so that the control of the systems equates the rule of the *kosmokratór*. That is background to where we are in the 13th chapter of the Book of Revelation.

You begin to see now this conflict of these two kingdoms as expressions of the conflict between the Seed of the woman and the seed of the serpent. I have talked about what the seed of the serpent is, and I have already talked about who the Seed of the woman is. The Seed of the woman, in principal reference, is Christ—not so much Jesus, but Christ. The distinction being, Jesus is a reference to the Man whose mother was Mary; Christ is a reference to the Son of God, a spiritual

¹¹ See *kosmokratór*, Strong’s Greek 2888 - <https://biblehub.com/greek/2888.htm>

¹² See 1 John 2:15: “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”

Man to whom an assemblage of spiritual parts or an assemblage of spirits might be possible. So by one Spirit then are we baptized into one body, according to 1 Corinthians, chapter 12, and therefore we are the Body of Christ.¹³ The Body of Christ is that which is described as the Seed of the woman. It was what was envisioned, just as surely as when God said previous to Genesis 3, “Let Us make a man in Our own image and likeness.”¹⁴ A man in the image and likeness of God is not Adam—it is not the first Adam. A man in the image and likeness of God is Christ. The first Adam contained the natural order of man, but it is the last Adam who is like Christ. When God is speaking, you may always presume that in the mind of God, He is consciously aware of the end from the beginning.¹⁵

These are all a little bit more difficult things to grasp; although, if you are listening to this message without the preconceptions of your prior religious training, these things are painfully simple to understand. This is how much the enemy has blocked and obscured the thinkings of people so that things that would otherwise be rather simple to understand are now considered deep and ponderous. None of the things I am saying here are meant to be deep and ponderous. There are things that are deep and ponderous, but this is just, as it were, following the bouncing ball. This is just seeing where Scripture goes in the plain meaning of Scripture. Is it not tragic that we have come to the point where the simple is considered too profound for the majority of believers? I mean, this is pathetic.

With that understanding of the Seed of the woman being the corporate Christ, the corporate Son, and the seed of the serpent being a kingdom comprised of systems, we now look at the fact that the reference to the Seed of the woman is intrinsically spirit. And the appeal of Christ is to the spirit man, for the Spirit Himself (the Holy Spirit) testifies with our spirits that we are the sons of God.¹⁶ Of course, most of you will recognize I just quoted Romans 8:16, and beginning in that

¹³ See 1 Corinthians 12:12-13.

¹⁴ See Genesis 1:26: “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’”

¹⁵ See Isaiah 46:10 NIV: “I make known the end from the beginning, from ancient times, what is still to come. I say, ‘My purpose will stand, and I will do all that I please.’”

¹⁶ See Romans 8:16: “The Spirit Himself bears witness with our spirit that we are children of God.”

reference, speaking about what Jesus Himself had said, “That which is born of flesh is flesh; that which is born of Spirit is spirit” (cf. John 3:6).

I am laboring to establish a foundation for the interpretation of the mark of the beast,¹⁷ which is juxtaposed with the name of the Father.¹⁸ Both are written in the forehead, and the understanding of the one leads to the understanding of the other. Again, my principal point is, when you segregate Scripture, when you have made Scripture into no more than topical references, then you are going to fixate on trying to understand what 666 means without the benefit of its context, which inherently interprets it.¹⁹ That is what I want to do in this series of recordings.

When you start with that prophecy from the Book of Genesis, the 3rd chapter, verse 15, you see a pattern, and the pattern is those who are the seed of the one and those who are the seed of the other. Both are meant to be the containers of all of humanity. All of humanity would be contained in the Seed of the woman; all who are not contained in the Seed of the woman will be contained in the seed of the serpent. Both of those are considered houses. The term “to dwell in” is really what is implied centrally here. “To dwell in” is the word, *oikoumené*.²⁰ It is a feminine noun and the present participle has to do with, “to dwell” or “to inhabit.” It denotes, among other things, those who dwell in the earth, as in those who dwell in the world.

The word “earth,” as appearing in Scripture, has multiple meanings.

- One of the meanings of the word “earth” is the following: it is a spiritual dwelling place. The earth as a whole is derived from the Latin term *terrarum orbis*, the territory of the

¹⁷ See Revelation 13:16-17: “He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.” See also Revelation 14:9-10.

¹⁸ See Revelation 22:4: “They shall see His face, and His name *shall be* on their foreheads;” see also Revelation 14:1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father’s name written on their foreheads.”

¹⁹ See Revelation 13:18: “Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number *is* 666.”

²⁰ See *oikoumené*, Strong’s Greek 3625 - <https://biblehub.com/greek/3625.htm>

earth, and among the five different meanings is this meaning: those who dwell in a spiritual condition known as “earthly” or “of the earth.”

- This is as opposed to the physical earth. So you might live in the geography, say, of Europe or Central America or Africa.

So there are references to that form of the meaning of earth (geographical/physical), but then there are references to a spiritual existence—that which is earthly, which is descriptive of being carnal; it is descriptive of being devilish or sensual. “To dwell in the earth” in that instance is to be an inhabitant of that world.

For example, God has called us out of the world into the Kingdom,²¹ and when that concept of “world” relates to the carnal, the sensual, the devilish, to be earthly or to dwell in the earth is a reference to being in a condition that opposes God. So, in a sense, you are in the *oikoumené* of the earth. The word *oikoumené* is comprised of the words *oikos*²² and *menó*.²³ *Oikos* is a house; the *oikonomos*,²⁴ for example, is the term “economy,” which is to dwell in the provision of. If you are talking about the House of God, your *oikonomia*,²⁵ your economy, is derived from God. If you are talking about dwelling in the earth, your economy depends upon the evil one, and that is how he controls people in the *kosmos*.

Oikoumené is the reference to what you inhabit or what you dwell in, in the fashion of a house. That may be either in the House of God, the family of God, on one hand, in which case you are said to dwell in heaven²⁶—you are said to be in the economy of heaven. If, on the other hand, your economy is of the earth—the carnal, the sensual, the devilish—then your dwelling place in the

²¹ See Colossians 1:13: “He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love.” See also 1 Peter 2:9: “But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”

²² See *oikos*, Strong’s Greek 3624 - <https://biblehub.com/greek/3624.htm>

²³ See *menó*, Strong’s Greek 3306 - <https://biblehub.com/greek/3306.htm>

²⁴ See *oikonomos*, Strong’s Greek 3623 - <https://biblehub.com/greek/3623.htm>

²⁵ See *oikonomia*, Strong’s Greek 3622 - <https://biblehub.com/greek/3622.htm>

²⁶ See Revelation 13:6 (emphasis added): “Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and **those who dwell in heaven.**”

meaning of earth at that point is the word *gḗ*.²⁷ If you are dwelling in the earth at that point, you are living in the economy of the sweat of your brow; you are living in the economy controlled by the evil one.²⁸

Those are some base lines that I wanted to establish as we come now to look at these verses in the Book of Revelation, the 13th chapter. At verse 5 it says,

And he [this beast] was given a mouth... (Revelation 13:5a NKJV, comments added in brackets).

From Daniel, we know that this mouth was upon the horn. There were seven heads, ten horns, and one of these horns was given a mouth.²⁹ A double meaning of the word horn is an instrument. So horn may either be:

- The way that a beast projects its power—like a bull with horns might project the entire power and strength of that beast by its horn;
- Or it may be a trumpet—the meaning of the word “horn” may be a trumpet. For example, the priests in the Old Testament, as they walked around the city of Jericho, the priests blew on trumpets of rams’ horns.³⁰

The notion of a horn can be either the projection of the strength of the beast, or the sound of the beast; but in this case it is both because the sound of this beast is its power, because of the nature of the war. No wonder that this little horn became preeminent over and replaced three horns with itself. There were ten horns, three were replaced (down to seven), but then the one that replaced it (being the eighth horn) was the preeminent horn; it was the preeminent instrument of the beast.

²⁷ See *gḗ*, Strong’s Greek 1093 - <https://biblehub.com/greek/1093.htm>

²⁸ See Revelation 13:8 (emphasis added): “**All who dwell on the earth** will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”

²⁹ See Daniel 7:8: “I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.”

³⁰ See Joshua 6:1-5.

And he was given a mouth speaking great things and blasphemies, [Now I have already gone into this, so I am just skipping over, but making this point:] and he was given authority to continue for forty-two months. Then he opened his mouth... (Revelation 13:5-6a, comments added in brackets).

We have said before, this is a war of ideologies. This is a propaganda war because the warfare is done by words requiring a mouth or a trumpet blast. It has been given a length of time to make war that is analogous to the time that Christ was on the earth as the mouthpiece of the Father. “The words which I speak are not My own, but it is the Father who is living in Me, who is both doing His work and speaking His words.”³¹ So he opened his mouth in blasphemy against God, and what does he blaspheme?

1. He blasphemes the name of God, which is implicit with the power of God;
2. He blasphemes His tabernacle, which is the body, the body corporate (that is where God dwells);
3. And he blasphemes those who dwell in heaven³²—in other words, those who live in an economy that he does not control.

The Kingdom of Heaven, as you may well recall, is on the earth and it is in heaven. Its origin is heaven, but its territorial rule—the territory that is subject to it—is both heaven and earth. Those who dwell in heaven may be living on the earth but deriving their entire economy—their perspectives, their identity, their purpose, and their support—from the economy of heaven. If you live in the Kingdom of Heaven, that is indeed how you do live. So he blasphemes the name of God, and His tabernacle which is the Body of Christ, and those who dwell in heaven—those who are in the economy of heaven. It goes on to say,

It was granted to him to make war with the saints and to overcome them. [So we know that the outcome of this propaganda war will be unfavorable to the saints.] And authority was

³¹ See John 14:10: “Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”

³² See Revelation 13:6: “Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.”

given him over every tribe, tongue, and nation [So nobody had a place to go and retreat from this barrage of sound which is substantively redefining reality.] (Revelation 13:7, comments added in brackets).

Here is the important thing from our point of view:

All who dwell on the earth will worship him... (Revelation 13:8a).

So what do we have? We have now the juxtaposition of those who dwell in heaven and those who dwell on the earth. The dwelling place, the house, the *oikoumené*, the location in time may either be in the House of God or in the kingdom of the *kosmos*. When everything reaches its apogee, then, there are two considerations:

1. Are you of the House of God? Therefore, do you dwell in heaven—regardless of whether you are living on the earth or you have already matriculated to heaven?
2. Or, are you dwelling on earth? Meaning, are you living in the economy of the *kosmos*?

The hegemony of the beast is entirely over those who dwell on the earth, who are in the house of Satan, because every house has a father and every inhabitant of each of the houses goes by the name of the father. We want to pick up from there. I have laid out a foundation for understanding the mark of the beast. We will go forward from here in the next broadcast.

I am Sam Soleyn. Thank you for listening. Bye-bye.