

We will continue to deconstruct Revelation, chapter 13. We talked about those who dwell in the earth versus those who dwell in heaven. The significance of this is we see that the beast has absolute control over those who dwell on the earth, so much so that they eagerly follow the instruction to worship the beast.<sup>1</sup> We see further that the war is between the beast and those who dwell in heaven.<sup>2</sup> I want to refocus on the word “to dwell” because of the wisdom and the insight in that word as applied to Revelation, chapter 13, speaking about those who dwell on the earth worshipping the beast versus the beast making war against those who dwell in heaven. I want to revisit that for just a moment before we go on.

I want to make the point, you see, that there are only two houses, and there are really only ultimately two fathers. Every reference to a house in Scripture is the reference to a father. It is important to understand the concept of “dwelling” or “dwelling place” and how that then defines the character of those who dwell in the one place, or dwell in the other place:

- Those who either dwell in the House of God,
- Or those who dwell in the house of chaos, the house of darkness.

Each one has a father. We want to now talk about that dwelling place by way of describing the characteristics of the father of each house. Because, in a sense, you are assembled to each house, and in being assembled to each house you are assembled to the character of the father of the house; you are bearing the image and likeness of the father of whose house you are a member. This is the whole notion of being born and being born again. You are adopting the character of the Father.

Let us lay it out again. The word for dwelling, “to dwell,” is the word *oikoumené*;<sup>3</sup> it is a feminine noun—the present participle in a passive voice of *oikeó*.<sup>4</sup> The word *oikeó* is the word “to dwell,”

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

<sup>1</sup> See Revelation 13:8: “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.”

<sup>2</sup> 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.”

<sup>3</sup> See *oikoumené*, Strong’s Greek 3625 - <https://biblehub.com/greek/3625.htm>

<sup>4</sup> See *oikeó*, Strong’s Greek 3611 - <https://biblehub.com/greek/3611.htm>

“to inhabit.” The word *oikos*<sup>5</sup> refers to “a house.” Whenever we speak of a house, we are not speaking of a building with a roof, and support structures, and how it is decorated. We are talking about a family: the house of \_\_\_\_\_ (following on the family name). It denotes the inhabited earth.

In most instances this word for “those who dwell in” is translated, those who dwell in the world. In one of the meanings of the Greek term for “earth,” “those who dwell on the earth” is the word *gé*<sup>6</sup>—it is also pronounced *ghay* in the Greek, and it has multiple meanings. Some of the meanings, for example, are:

1. Arable land;
2. Another is the ground;
3. Yet another is the main land, as opposed to sea or water.
4. Those are meanings of the word *gé* or *ghay*. But one of the meanings is the earth as a whole, as it relates to the concept of an earthly nature. For example, Christ has come from heaven, and He has a heavenly nature; but whoever is of an earthly nature is living in opposition to Christ.
5. A fifth meaning is like a country, a land, etc.

So those who dwell in heaven dwell in the economy and dwell in the reality of the Father’s house—the heavenly Father’s house. Do you see the connection? Those who dwell in heaven have a Father who is in heaven—hence we pray, “Our Father who art in heaven.”<sup>7</sup> Jesus said, “I am going to My Father and your Father.”<sup>8</sup> Listen to this from 1 Corinthians 15:47; it says the following: “The first man Adam was of the earth, made of dust; the second Man is the Lord from heaven.” This is sufficiently significant that I want to read a little bit more on this principle of the first and the second, so we will start at 1 Corinthians 15:46. It speaks of a natural order and a spiritual order.

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<sup>5</sup> See *oikos*, Strong’s Greek 3624 - <https://biblehub.com/greek/3624.htm>

<sup>6</sup> See *gé*, Strong’s Greek 1093 - <https://biblehub.com/greek/1093.htm>

<sup>7</sup> See Mathew 6:8-9: “Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.”

<sup>8</sup> See John 20:17: “Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, “I am ascending to My Father and your Father, and to My God and your God.” ’ ”

*However, the spiritual is not first, but the natural, and afterward the spiritual. [It is telling us an order of appearing: the natural comes before the spiritual. In light of that principle then,] The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; [The carnal man, the unspiritual mind cannot comprehend the things of the spirit because it is rooted in the carnal, in the earthly, in the sensual, in the devilish, as the basis of its understanding and interpretation. Just to go on a little bit further, the carnal man cannot inherit the Kingdom of God] nor does corruption inherit incorruption (1 Corinthians 15:46-50 NKJV, comments added in brackets).*

You note how it switched very quickly from physical to spiritual, from natural to supernatural, from carnal to spiritual, from corruptible to incorruptible. Fascinating! It is about the house of your inhabitation; it is about an order of a house. You cannot prevail against the beast if you are in his house. Why? Because he is the father—actually, the beast is not the father; Satan is the father because Satan gives his power, his throne, and great authority to the beast.<sup>9</sup> Whoever is the seed of the serpent, derived from that corrupt father (this obviously is a spiritual reference), is naturally in his house—bears the identity of that house. Similarly, whoever is born of God bears the identity of His house. That is why we have the whole concept of being born again, because we were all subject to the kingdom of darkness—we were all the children of darkness; we were all the children of the evil one. When you are born into an environment that has been contaminated, you must be saved out of it.<sup>10</sup>

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<sup>9</sup> See Revelation 13:1-2: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 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.”

<sup>10</sup> 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, ...”

The early thinkers on this issue were simply wrong. Some were not born to be saved and others born to be lost; in Adam we all died.<sup>11</sup> The message is how we are being saved out of—not that we are predestined to be saved out of or to perish with. In Adam we all perished. The fallacy of that version of predestination advocated by Luther and Calvin suggests that we were born in a state of neutrality. No, we were not. We were born in Adam, and because Adam made himself subject to Satan, the descendants of Adam had to be redeemed out of that kingdom. That was the presumption of Satan when he tempted Jesus. His presumption was, “Fall down and worship me<sup>12</sup> because I am the hegemonic ruler; I have total control over these systems which I have crafted based upon the authority of Adam, which I was able to seize from him by deception.” That is why Jesus was the Child of the Holy Spirit.

That is even the principle of circumcision. The principle of circumcision, the removing of the foreskin of the male, was to hold in place the principle that there was One who would be born to the woman without the contamination of the foreskin—which is the reference to the flesh, the male foreskin—corrupting the seed of the man. Circumcision was a principle that God established with Abraham concerning His Seed, and the principle was to say to Abraham, “In this covenantal relationship, you must keep in mind that the Seed I am going to bring through your human lineage is not going to be contaminated by the flesh—it will not touch the flesh. The evidence of which is, I am going to have you practice it yourself and institute it as a practice for your generations going forward. Until the Seed comes, I am going to institute that every male must have the foreskin removed so that the principle remains a continuous principle; that is, there is no possibility that the foreskin will touch the sperma.” That is the meaning of the covenant of circumcision.

It is the only covenant God entered into with Abraham, requiring something of Abraham. God was holding in place by this principle, which was symbolic in its reference, the understanding that out of Mary, a descendant of Abraham—although the human lineage credits Joseph, but the seed of Joseph, properly speaking, if the reference were that Jesus would come from Abraham’s natural

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<sup>11</sup> See 1 Corinthians 15:22: “For as in Adam all die, even so in Christ all shall be made alive.”

<sup>12</sup> See Mathew 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.’ ”

seed as opposed to what the Scriptures refer to as “the Seed of promise.” The Seed of promise is different from a natural seed. Although He comes out of a descendant of Abraham, the Seed that produced Him was not Joseph—Abraham by extension through Joseph. That is why the Scriptures say, “being as was supposed, the son of Joseph.”<sup>13</sup> The Seed was the Seed of the Holy Spirit—Spirit begets spirit, you see.<sup>14</sup> The Holy Spirit worked a work of a new creation in the womb of Mary, bringing forth an incorruptible Seed—*ab initio*, from the beginning.

That is why God did not say to Adam that, “Your seed, Adam, will crush the head of the serpent.” That is why He said, “and the Seed of the woman.” Women typically do not produce seed; they incubate seed. That is why the Scriptures refer to the Seed of the woman. In the promise it was not the seed of Adam that would crush the head of the serpent. You know, the Bible is so precise—this is a term of art. It does not refer to the seed of Adam; it refers to the Seed of the woman. Women do not produce seeds; women produce an egg to be fertilized by the sperma. God established, as I have said, a new creation in the womb of the woman. She carried the Seed that God had allowed by the Spirit to be deposited in her womb, and so Jesus is a new creation.

He was subject to every trial, like as we are, because He was not given to mimic our sinful nature; He was given to show us a spiritual nature. He came to represent the Father. Upon the end of His life, He said, “So I am going to My Father and to your Father,” and He taught His disciples how to pray in the fashion of “Our Father”—critically important, because God understood the conflict of the end of the age between the sons of God and the children of the evil one. It was always going to be about humanity, not the seed of snakes and the Seed of woman in a domesticated view. All humanity eventually would be divided into two categories:

1. Those who are born of the Spirit, who are the dwelling place of God, who operate by the economy of the name of God; and
2. Those who dwell in the earth by the sweat of their brow.

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<sup>13</sup> See Luke 3:23: “Now Jesus Himself began *His ministry* at about thirty years of age, being (as was supposed) *the son of Joseph, the son of Heli*”

<sup>14</sup> See John 3:6: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

The entire structure of the *kosmos*<sup>15</sup> is predicated upon the assumption that you are going to be subject to capture on the basis of your economy: you cannot buy or sell.<sup>16</sup> So those who dwell in heaven live by the manna—the word that comes from God. By that, their epistemology, their faith—faith being the term *pistis*<sup>17</sup>—is established. The foundation of who they are and what they believe in the dark of night or at noon day, in the depths of sorrow and disorientation, or on a mountain top of hope and encouragement, their epistemology will be that they trust God; they are the sons of God; they are from the *Oikos* of God—from the House of God; they are part of the *oikonomia*<sup>18</sup> of God; they dwell in heaven; “they dwell in heavenly places,” to quote the Scriptures, “in Christ Jesus.”<sup>19</sup> That is why you are assembled to Christ, according to 1 Corinthians 12,<sup>20</sup> and that is what it means to be a son of God.

As such, you are the natural target of the blasphemous words against God, because blasphemies against God are against His name—the power of His name, the power that supports the Kingdom of Heaven.<sup>21</sup> “Go in My name, because all authority in heaven and earth has been given to Me;”<sup>22</sup> or “As the Father has sent Me, now I am sending you.”<sup>23</sup> In other words, “Whatever authority the Father gave Me, I am releasing you to function in that authority.”

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<sup>15</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

<sup>16</sup> 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.”

<sup>17</sup> See *pistis*, Strong’s Greek 4102 - <https://biblehub.com/greek/4102.htm>

<sup>18</sup> See *oikonomia*, Strong’s Greek 3622 - <https://biblehub.com/greek/3622.htm>

<sup>19</sup> See Ephesians 2:4-7.

<sup>20</sup> See 1 Corinthians 12:12-14.

<sup>21</sup> See Revelation 13:5-6: “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.”

<sup>22</sup> See Mathew 28:18-19: “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.’ ”

<sup>23</sup> See John 20:21: “So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’ ”

So we are under the Father, we are in Christ, and we have His name upon our foreheads. That means, what is going on in your mind has been renewed because your mind has been renewed<sup>24</sup>—renewed away from the carnal, the sensual, and the devilish which makes you subject to the evil one. It is metaphorical when it says “the name of the Father is written upon their foreheads.”<sup>25</sup> What that means is their mindsets have been renewed to embrace in full the character of God. In that sense, they represent the illumination that comes to mankind through Christ, put on display by the Body of Christ.

In the next broadcast, that is what I want to take you into: the illumination—how we are the representation of Christ in exact representation on the earth, and how that contrasts with the man of lawlessness;<sup>26</sup> how that contrasts with the antinomian—*nomos*<sup>27</sup> being law—the antinomian being the lawless one. What are the characteristics of the lawless one? What makes the lawless one so thoroughly subject to the attacks of the evil one? What characterizes human beings who are in the house of lawlessness, as opposed to the House of God, the Kingdom of Heaven—the peace and righteousness and joy in the Holy Spirit evincing the character of God. These are about juxtapositions based upon characteristics. The Son is the *charaktér*<sup>28</sup> of the Father; He is the imprint, not merely the *eikón*<sup>29</sup> but the *charaktér*—the way that the Father’s image has been imprinted on the Son.

At the end of this broadcast, I am throwing many things at you. In summary, what I want to say very briefly is that the whole concept here in Revelation, chapter 13, is of two houses in conflict: the house of earth and the House of Heaven—the dwellers on the earth being persons of the

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<sup>24</sup> See Romans 12:2: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

<sup>25</sup> See 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.”

<sup>26</sup> 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.”

<sup>27</sup> See *nomos*, Strong’s Greek 3551 - <https://biblehub.com/greek/3551.htm>

<sup>28</sup> See *charaktér*, Strong’s Greek 5481 - <https://biblehub.com/greek/5481.htm>

<sup>29</sup> See *eikón*, Strong’s Greek 1504 - <https://biblehub.com/greek/1504.htm>

*kosmos*, and the dwellers in heaven being persons who are in Christ. They both have distinct identifying characteristics because they are both distinctively characterizing who their father is. If you do not understand this, you simply cannot deconstruct the meaning of 666.<sup>30</sup> In fact, people approach it more in the guesswork of saying, now what historical figure looks like the antichrist? But they do not drill down into it to ask the question: What are the characteristics that we are looking for? Because the actual number is not all that important; it is what it symbolizes that is critically important.

I am Sam Soleyn, and we will continue to deconstruct this principle. I will see you then. Bye-bye.

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<sup>30</sup> 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.”