

Current Affairs #139 – The Beast From the Earth
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May 21, 2021

As we continue to develop these great themes of the Book of Revelation, at the end of the last set of broadcasts, we had come down to a discussion of three things:

1. The mark of the beast,
2. The name of the beast,
3. And the number of his name.¹

Then it goes into verse 18 that says,

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 (Revelation 13:18 NKJV).

It is important that we take these three concepts together. Mostly, people are concerned about the mark of the beast apart from the other two considerations—they are concerned about the number 666 apart from the other two considerations. The mark, the number of his name, and the image of the beast are the three considerations.

Let us go back into the whole of chapter 13 and frame this again because it is imperative that we do so in order to get the full significance of what the writer, John, is speaking about here. At verse 11 he introduces a second beast. We have talked about this before, so I will not dwell on it. I will not get deeply into it because it has been pretty well laid out before. But just to frame it again,

Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon (Revelation 13:11).

John had been talking about a first beast.² This first beast had seven heads and ten horns; another horn came up and displaced three of the ten horns—three are taken out of the way and one replaces.

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

¹ See Revelation 13:17: “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.”

² See Revelation 13:1-8; see also Daniel, chapter 7:7-8.

So you go from ten to seven, but then the one that replaces is an eighth horn. This horn, we had seen previously, speaks blasphemous things. It was given a mouth, and he speaks blasphemous things. He makes war against the saints.³

We talked about *polemeó*⁴—the nature of war being polemics, arguments, quarrels. Quite literally, for our purposes and in our time, it is a propaganda war. It is a war to define reality. This war is directed against God in three forms:

1. His name—which has to do with His authority.
2. His tabernacle or His dwelling place—which is the Body of Christ. Because God never dwells in a temple made with hands,⁵ He made His own temple. He is the head of the body; He dwells in us by the Spirit, and so on and so forth. It is impossible to come up with a different conclusion than that the tabernacle of God is something different than the Body of Christ.
3. And those who dwell in heaven—We looked extensively at the word “dwell,” and we saw that it is related to the word *oikos*⁶ or “house,” which is less of a space to be occupied and more of a family that occupies a space. So, it is the family. He makes war against those who dwell in heaven, those who are seated in heavenly realms in Christ Jesus, which speaks of not only of their authority, but their position—their position being heavenly minded, having had their minds renewed and viewing all things, even while they are on the earth, from a divine perspective.

Which, by the way, is one of the elementary doctrines. We should have always been taught that we judge things by eternal standards. Eternal judgment is one of the six elementary doctrines.⁷ It

³ 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.”

⁴ See *polemeó*, Strong’s Greek 4170 - <https://biblehub.com/greek/4170.htm>

⁵ See Acts 17:24: “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.”

⁶ See *oikos*, Strong’s Greek 3624 - <https://biblehub.com/greek/3624.htm>

⁷ See Hebrews 6:1-2: “Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the

was said of Jesus—and this is in the Book of Isaiah, the 11th chapter, when it speaks of Him as the One possessing the seven Spirits of God: lordship, wisdom, knowledge, understanding, counsel, power, the fear of the Lord⁸—right after that it says, “He does not judge by the seeing of the eye or the hearing of the ear” (cf. Isaiah 11:3b), which means He judges things from an eternal perspective.

“Those who dwell in heaven,” then, is not speaking of a position. They are clothed with their heavenly dwelling in the sense that their minds are renewed according to eternal principles. So he wages the propaganda war against them. By contrast, he has great success with “those who dwell on the earth,”⁹ who are carnal, sensual, and devilish in their perspectives. One only has to look at Paul’s writings to Timothy concerning the end of the age to see how susceptible are those who dwell on the earth; those whose house, literally, is the house of Satan, dominated by Satanic concepts of rebellion, anarchy, removing divine standards, living by the views of popular opinions—you know, whatever you can cobble together that people will agree with. That is what “those who dwell on the earth” means. Again, I have given full attention to this principle before, so I will not go back and, as it were, relitigate it.

After that, then, another beast comes up out of the earth. This is not the beast that we defined as the *kosmos*¹⁰—this is not the fourth beast of the Book of Daniel, or the earlier reference here in Revelation, chapter 13, which corresponds exactly to the fourth beast of Daniel.¹¹ This global kingdom that dominates and oppresses the whole earth, that is one beast. Satan gives his power, his throne, and great authority to that beast; that beast arose out of the sea of nations or out of the

doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.” See also the book, *Elementary Doctrines* by Sam Soleyn & Nicholas Soleyn.

⁸ See Isaiah 11:1-2: “There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.”

⁹ See Revelation 13:14: “And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.”

¹⁰ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

¹¹ See Daniel 7:7-8; Revelation 13:1-2.

sea. There are multiple meanings in Scripture, of course, to many of these terms, and among the multiple meanings of the word “sea” in Scripture—it could mean the oceans, it could mean the waves, and so on—but one of the meanings, and the applicable meaning, is the sea of humanity, a great multitude like the sea before the throne of God, and so on.

This second beast, however, is very different. And sometimes we conflate the horn that speaks blasphemous things against God—in the three forms mentioned before: His name, His tabernacle, and those who dwell in heaven—with this beast, which is a second and very different beast.

Then I saw another beast coming up out of the earth, ... (Revelation 13:11a).

One of the meanings of “earth” is fallenness, or carnality, or the wisdom that is perverse and perverted—as compared to those who dwell in heaven, the wisdom that is pure, and delightful, and full of glory, and reveals the truths and the nature of God. So this is another beast, and this one arises, in short, in a manner consistent with the way the horn of the first beast speaks. You say, “What do you mean it arises in a manner consistent with that?” Well, what kind of war does the horn that speaks blasphemous things make against the saints? He makes a propaganda war—polemics, *polemeó*—against the saints and overcomes them. In the propaganda war, the saints will not capture the popular imagination, and they will not win this quarrel, this war of words.

None of that should surprise us because Jesus said that the way that leads to life is narrow and few there be that would find it.¹² Paul and Peter both, and even the Lord Jesus Christ, referred to the end of the age and to those who are called out, the *ekklésia*¹³—those who remain after a great falling away—and they are described variously as a remnant. All of that indicates what? That we will not win the war for hearts and minds because it requires giving up your own power, giving up your own ideas and becoming subject to the things of God. We should not be surprised.

¹² See Matthew 7:14 KJV: “Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.”

¹³ See *ekklésia* Strong’s Greek 1577 - <https://biblehub.com/greek/1577.htm>

This is not a defeat. Let us keep that in mind: this is not a defeat. The truth remains the truth. And in the end, the thing that will survive is the truth. And in the end, those who triumph, those in whose favor judgment is given, are those who can be weighed and measured by eternal standards. Theirs will not be the great multitude; or by comparison to the earth's population and the carnally-minded, they will not win the popularity vote. It is a given because this is not an appeal to human reason, and it does not validate human beings in their states of rebellion against God. This is not "your best life now" appeal. This is not an appeal that the world will hear and decide, "Ah, if I can tap into that appeal, then I can live my best life now." No. That is the folly of preachers poorly educated in the Scriptures. The reality is that the way that leads to life is narrow and few there be that find it. It is narrow because it does not allow you to bring all of your ideas along with you. So, if it is a war of words and a war to decide who wins the popular vote, the saints will not win because we are not going to be popular. We are going to be accurate, and we are going to be vindicated. We are going to be proven right, and we will be revealed with Christ, but we will not be popular.

Consider that as we look at this second beast that arises out of the earth. That tells you that the way for this second beast is prepared by the sayings of the first beast, the little horn that speaks blasphemous things. That creates such a distabled environment that people are confused about what the truth is, and therefore, one arises, speaking what the people want to hear as an aid and as an abettor of the general philosophy associated with the *kosmos*. You see, the horn that speaks blasphemous things on the first beast may or may not be a person. It is likely to be a person, but conceivably, it is not necessarily a person but a general philosophy: an idea of humanism, an idea that appeals to humans' souls about human well-being in the earth. Whether or not it is actually a person, there is not a lot of focus on this entity as a person. The focus, however, is on this other beast that arises out of popular opinion.

But the nexus between the two is one in which it is clear that the propaganda war going against the saints has stirred a certain controversy in the earth and is redefining truth in such a fashion that now you have more of a global consensus amongst the people who dwell on the earth, people whose minds have not been renewed, and therefore they judge nothing by eternal standards. That allows for this second beast to arise. He takes the role of a cheerleader for all things relating to the

first beast. So, you see the connection. One comes up, changes the global conversation and distorts the truth by attacking the standards of God as they occur in a holy people; and at the same time, there is a great falling away occurring in the church,¹⁴ which means that that which was once viewed as the pillar and the ground of the truth has now largely folded up shop and is looking for its survival.

A remnant of people, those who dwell in heaven, are holding to the testimony of the Lord Jesus Christ, which was the testimony originally given: who the Lord actually is, what the truth actually is. They can do that because their minds are renewed. But with this great falling away, they are clearly a minority, significantly reduced. With the popular church falling away—and we will see it in a moment as the harlot, the woman who went into the wilderness who emerges as the harlot, who is seeking the favor of kings¹⁵—with that as a distracting voice, this second beast may arise.

It is interesting, the description of this second beast. It says,

...and he had two horns like a lamb and spoke like a dragon (Revelation 13:11b).

I have addressed this before, so I will just give it a brief brush as I move on. The Lamb of God, the One who had been slain from the foundations of the earth, when He appears in heaven in Revelation, chapters 5 and 6, He appears as the Lamb who had been slain, but He has seven horns and seven eyes.¹⁶ So He is all-powerful because the horn is the power of the animal, and He sees everything—whether the past, the present, the future. He knows the intents and the thoughts of the hearts of men, and so on. This beast has two horns because he wants to look normal. He wants to have that appeal to the reasonableness of men. A seven-horned lamb is not a common sight. These

¹⁴ See 2 Thessalonians 2:3-4: “Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”

¹⁵ See Revelation 12:6, 13-17; 17:1-18.

¹⁶ See Revelation 5:6: “And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”

things, you see, have to be viewed from an eternal perspective to make any sense at all. Quite frankly, a seven-horned lamb is an aberration; it is a mutant if you view it purely from a human observation. There are no precedents to a seven-horned lamb in nature. There is precedent for a two-horned lamb in nature. So, one is to see it from an eternal point of view; the other is to see it from a popular or earthly point of view, and that is the trap. When things are seen from an earthly point of view, they may appear to be heavenly, like a lamb, but when he opens his mouth, it is dragon-speak—the dragon speaks. This is clearly a point of deception. By clothing oneself with the appearance of normalcy, as human minds would consider normalcy, he is the everyman.

He is really quite a religious fellow; he has all the makings, all the trappings, you know, how religious people speak. Depending on the religion, you can absolutely predict what a person is going to say. For traditional religious people, in certain groups with priests, priests speak in a certain way. All the words are rounded, and they dress a certain way to convey the notion that they are holy in appearance and holy in speech. Those who have a more pecuniary focus, having more of a monetary goal, they dress for success. You look at them and you say, “They look like they are making money.” And they speak with the boldness, even the arrogance of those who seem like they are making money. So, there is an appearance. One of the funniest, quite frankly, are these television prophets who have taken to wearing beards. Now I do not have a thing against people wearing beards. Some beards on men actually look quite nice. I have never been able to wear a beard; mine tends to be splotchy and scraggly. But you see these fellows with Old Testament style beards when they appear on TV, and you know one thing: they are trying to tell you they are prophets. Well, it is not how they appear that matters, it is how they speak. It is what they say that matters. When you speak like a dragon, you are the representation of the dragon, it does not matter how you look.

The dragon is that old serpent—the serpent of old, the devil and Satan.¹⁷ This second beast,

...exercises all the authority of the first beast in his presence, ... (cf. Revelation 13:12a).

¹⁷ 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.”

The word there for “in his presence” is *enópios*,¹⁸ which means “within sight of.” That means that he is closely aligned to, and he makes every effort to appear to be aligned to, the first beast. It is a little bit analogous to today when politicians are going to Mar-a-Lago. It is “in the sight of”—that concept when you appear to be associated with in a very intentional way.

...and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed (Revelation 13:12b).

You note the terms “earth” and “those who dwell in it.” So again, this second character, this second entity is a cheerleader for the first, and his whole intent and goal is to have a devoted and worshipful following of all the dictates of the first beast. Now the first beast is an invisible kingdom, so you cannot say “Here it is,” or “There it is,” but there is a philosophy, and a way of life, and real threats that go with it. There is a war associated with it. So this thing has a reality, though it is invisible. But this second beast is the visible representation of that invisible entity. This is the one that requires a mark, a number, and the name.

We will continue to develop these principles as we go forward in the rest of this series of broadcasts. You will notice that the deadly wound had been healed. We will pick up there as we continue to discuss the name, the number, and the mark of the beast.

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

¹⁸ See *enópios* - <https://biblehub.com/greek/1799.htm>