

In the last message we looked at the parallel to Daniel, chapter 3, when Nebuchadnezzar built an image of gold that was very impressive. The image of gold was 60 cubits tall or high by 6 cubits wide. The purpose of this image was to consolidate the rule of Nebuchadnezzar over a very diverse kingdom. He called all the governors, and regional persons, and all of the population together to come and fall down and worship this image, with the pain of death being the penalty for not worshipping. This, of course, is the story of Shadrach, Meshach, and Abednego. So we saw the purpose of the image.

What, then, is the reason that the lawless one makes an image of the beast?¹ I want to step back just a moment and show you something that I was trying to find in the last message. I could not pull it up; I thought it was in Daniel, chapter 12, but it was in Daniel, chapter 7, beginning at verse 24.

The ten horns are ten kings

Who shall arise from this kingdom. [The same identical kingdom of Revelation 13.]

And another shall rise after them; [Another king shall arise after the ten. So you have got the beast with the ten horns, and another arises after them. This other is different from the first ones. That is what it says:]

He shall be different from the first ones,

And shall subdue three kings. [This one who arises after is not like the first set of kings, because he seems to be given an access and the power to replicate the spirit of the kosmos.²]

He shall speak pompous words against the Most High,

Shall persecute the saints of the Most High, [The following is the term I was looking for:]

And shall intend to change times and law.

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

¹ 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.”

² See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

Then the saints shall be given into his hand

For a time and times and half a time (Daniel 7:24-25 NKJV, comments added in brackets).

We know we lose the battle. We know we lose the propaganda war. It says that plainly. This one who comes up is different from the others. He not only speaks against the Most High, but he persecutes the servants of the Most High, or he persecutes the saints. His intent is to change boundaries: set times, set laws. So, he is the man of lawlessness. It is the classic meaning of the word, *anomia*.³ He is the man of lawlessness. We have chased him down already and seen that, and I just wanted to go back and reset the fact that he is the lawless one. This is the lawless one spoken of in Revelation 13:13, that beast that arises out of the earth. Unlike the ten before him who arise positionally on the beast—they arise when the beast arises, and to the extent that the beast arises, their ascent comes up at the same time—this one comes up at a different time, and he is different in his ways, different in his perspectives. Hence 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. And he [this one] exercises all the authority of the first beast... (Revelation 13:11-12a, comments added in brackets).

He exercises all the authority of the *kosmos*, including (this is the thing that I wanted to show you):

He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed (Revelation 13:15).

I want center on that for the next few minutes. We have already talked about the image that he created, and I have said that this is not a visible image, like Nebuchadnezzar made and established

³ See *anomia*, Strong's Greek 458 - <https://biblehub.com/greek/458.htm>

this image of gold;⁴ this is a philosophical image. This is an image that is related to diverting the thinking of man from the standards of truth and creating falsehoods as the new truth.

I have marveled at how truth has been personalized in recent times. I remember years ago on Oprah Winfrey, I saw a program where Oprah's guest was a woman named J.Z. Knight. I think she was from New Mexico. She was supposedly a channel for this spirit whom she called, Ramtha. I do not know how easy it would be to find these in the archives; you can probably find anything on YouTube today—a woman named J.Z. Knight; she was a medium who claims to allow a spirit called Ramtha to speak through her. She was the one who said, and I heard it for the first time—she may not have been the first one to have said this, but she was the one whom I heard saying for the first time—this expression: When challenged by Oprah as to the veracity of her representation, she said, “Well, this is my truth.” It used to be that truth was not so subject to personal capture, that truth actually existed apart from any particular container of it.

I remember having a conversation with a young man, at the time he was probably 17 or 18, and his father had arranged for me to speak with him because he was living with a girl, contrary to the ways he was raised and contrary to what he should have been doing objectively. I met with him, and while I was speaking with him, he said (in reference to the things I had said), “Well, that is your truth. But for me, my truth is...” I looked at him, and I said, “You are not old enough to have an opinion about what the truth is. Essentially, you just want to sleep with your girlfriend, and you do not want anybody telling you, you can't. For you to make that ‘the truth’ by personalizing it as my truth versus your truth is the height of foolishness. You simply do not understand. You do not have enough maturity, wisdom, understanding to have an opinion about and to personalize truth for yourself. All you are saying is, ‘This is what I choose.’ Now go ahead and say that, but do not frame it as if somehow that becomes the truth.” But that is the drift to which we have come to today: truth, as personalized.

Why is this important? It is important in the understanding of this Scripture: “He was granted power to give breath to the image of the beast, that the image of the beast should both speak,” and

⁴ See Daniel 3:1: “Nebuchadnezzar the king made an image of gold, whose height *was* sixty cubits *and* its width six cubits. He set it up in the plain of Dura, in the province of Babylon.”

so on. Again, I shake my head when I think about the foolishness associated with biblical interpretation, and how Christian religion—the Baptist, the Church of Christ, the Methodist—has so domesticated truth. They have made truth something that does not require the Spirit of God, but your good mind or your reasonable mind. Here is an example of how you fall into the ditch, personalizing truth to your specs:

*He was granted power to give breath [that is the word *pneuma*⁵] to the image of the beast, that the image [the *eikón*⁶] of the beast should both speak... (Revelation 13:15a, comments added in brackets).*

Now, what does it mean to give breath to the image of the beast, especially when the term “breath” is the word “spirit”? If the image in question were a physical construct—if you fashioned it like Nebuchadnezzar did with his image of gold (60 cubits by 6 cubits)—then you would need some form of mechanical way to produce sound, like an automaton. But since it is talking about the word “breath,” or since it is talking about the word “spirit,” we already know that humans can give breath to ideas or even to other spirits. Listen, the human being, the human body, was constructed by God to receive and carry in it, spirits. And I said spirits (plural); you do not fail to hear me.

What are some of the spirits that may be in a human body? Because, what I am going to explain to you is how this embodied *kosmos*, that is in fact the offspring of Satan, how it speaks. If it is not a physical entity, how does it speak? Because Satan is a spirit, like all angels. Hebrews, chapter 1, says all angels are ministering spirits.⁷ So I posit to you how this beast is given breath—how the spirit of Satan, who gives his power, his throne, and great authority to this beast,⁸ of whom an image has been constructed. We have already touched that in the last broadcast. It is not a physical image created like Nebuchadnezzar created his image. This is an intellectual concept that has a spirit to it—a spirit that opposes Christ, a spirit rooted in lawlessness whose intent in its very being

⁵ See *pneuma*, Strong’s Greek 4151 - <https://biblehub.com/greek/4151.htm>

⁶ See *eikón*, Strong’s Greek 1504 - <https://biblehub.com/greek/1504.htm>

⁷ See Hebrews 1:7: “And of the angels He says: ‘Who makes His angels spirits And His ministers a flame of fire.’” See also Hebrews 1:14: “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

⁸ See Revelation 13:2b: “The dragon gave him his power, his throne, and great authority.”

is to oppose Christ, oppose His dwelling place, oppose His name, oppose those who dwell in heaven, and to wage war against the saints.⁹ So, it is a spirit.

The human body has been constructed to carry, to entertain, to port spirits (plural). So here are the spirits that may possess the human body. First and foremost, it carries the human spirit itself.

- The human body is called his *sarx*¹⁰ (his flesh), or his *sóma*¹¹ (his body), and there is a life in that body. So the human body may contain a life that is unique to the human body, and that life is his *bios*.¹² The study of the *bios* is biology, and it concerns both the internal workings of that body and the external biosphere in which that body exists.
- Then the human has another component of being called a soul; that is his *psuché*.¹³ The life of the *psuché*—from the word *psuché* we get the word “psychology,” just like from the word *bios* we get the word “biology”—is the life of the human soul. It is the thinking, it is the imagination, it is the creativity, it is the conceptualization. All of that happens within the soul, and the life of the soul is capable of sustaining creativity, etc.—all of the things I just said.
- Then there is the third component of being called *pneuma*, and it means spirit. It contains a spirit. The life of that spirit is called *zoë*.¹⁴ That is why your spirit never dies, because within the *pneuma*, the *zoë* is the sustaining life, and it is not connected in any way to this earth for its rejuvenation, sustaining, or for its understanding, for its perspectives, or any of that. It directly connects to the mind of God. And so the life of the spirit man is connected to God and independent of any earthly form of sustenance or connectedness. It is like Aaron’s rod that budded. The rod being, by definition, a portion of a tree being removed, and yet it budded. Meaning, it did not derive its continued existence from a connection to a tree or to the earth—a type and shadow and picture of the spirit.

⁹ 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.”

¹⁰ See *sarx*, Strong’s Greek 4561 - <https://biblehub.com/greek/4561.htm>

¹¹ See *sóma*, Strong’s Greek 4983 - <https://biblehub.com/greek/4983.htm>

¹² See *bios*, Strong’s Greek 979 - <https://biblehub.com/greek/979.htm>

¹³ See *psuché*, Strong’s Greek 5590 - <https://biblehub.com/greek/5590.htm>

¹⁴ See *zoë*, Strong’s Greek 2222 - <https://biblehub.com/greek/2222.htm>

God put a spirit in man. So the human body, his *somá*, can contain a spirit, his own spirit. And in fact, your body without your spirit is dead.¹⁵ But what other spirits may be contained within the human body? Well, the Holy Spirit. When you are born again, the Spirit of God is given to indwell you. That same Spirit who raised Jesus from the dead dwells in you when you are born again. “If the Spirit of Him who raised Jesus from the dead dwells in you, then He who gave Christ life from the dead will also give life to your mortal bodies by His Spirit who dwells within you” (cf. Romans 8:11). So where does the Spirit of God—not your spirit, not your human spirit which is a gift received from God... Your spirit is of the same kind and nature as God Himself, inasmuch as its origin is from God, and the Spirit of God may bear witness, testimony, with that spirit. When the Spirit of God is in testimonial fellowship with the human spirit, there is a knowing within the human being that we have and are partakers of a divine nature, and we have a different identity as defined by being partakers of a divine nature.

Are there any other spirits that may possess a human body? In the Gospels we have several examples. The man in the country of Gadara, for example, who was possessed of an evil spirit. In fact, the spirits said, “We are Legion, for we are many.”¹⁶ So the human being may be possessed not in his spirit, but in his soul. This is where so many believers make mistakes. The evangelical church typically says a Christian cannot have a demon—and it is pure reason; it is not revelation, nor is it the truth—because the Holy Spirit dwelling in a person cannot be in fellowship with an evil spirit. Well, it is absolutely correct that the Holy Spirit does not dwell in the same place in a human being that an evil spirit may dwell. In fact, no evil spirit would wish to be in the presence of the Holy Spirit. But that is not where the evil spirit dwells. He captures the emotions of the soul and dwells there. That is why insanity was one of the behaviors of the man in the country of Gadara, because it introduces a different mind. It captures the human mind—it captures the mind of the soul—and so radicalizes it that that soul is not in harmony with the mind of God operating in the human spirit. When you see such extremes, it is correct to recognize that such double-mindedness leading to instability is demonically controlled.

¹⁵ See James 2:26: “For as the body without the spirit is dead, so faith without works is dead also.”

¹⁶ See Mark 5:9; Luke 8:30.

But it is important that you understand that God never has given permission to either an angel or a demon to possess a human body, to live in a human body. Whereas God did not give that permission, humans, by deception, like Adam, could give permission and ultimately even control of their bodies to an evil spirit. You will never find an angel living in a person. The reason is, the presumption associated with angels versus demons is angels have continued to be subject to God and servants of God. God will never give an angel permission to live in a human being. There is no requirement that an angel live in a human being because no angel is supposed to control a human being. A demon, on the other hand, wishes to control the emotions of the soul and thereby control human behavior.

So, yes, a soul may be given over to a demonic spirit. Jesus, on one occasion, looked at Peter and said—Peter was standing there, and yet Jesus said to him—“Get thee behind Me, Satan!”¹⁷ Why? Because in that moment, Peter was not speaking as an expression of his own independent thought. His soul had been co-opted by Satan, so much so that his voice was used by Satan. Jesus, recognizing that, addressed the demon directly. He did not say, “Get thee behind Me, Peter.” He said, “Get thee behind Me, Satan!”

What is my point? My point is, who gives breath to the image of the beast? What does it mean to give breath to the image of the beast? It means that Satan so thoroughly possesses this king, this lawless one who is a person, but embodies in its entirety and without reservation, in the same way that Christ embodied the fullness of the Godhead¹⁸ and spoke nothing of His own, but spoke and acted only as He heard and saw the Father speaking and acting.¹⁹ You have a type here; he is the anti-type. He is the antichrist, in that his body is fully available and so is his mouth because his soul has been thoroughly co-opted by the evil one. He is the one whose body carries the presence of Satan and all that is in the *kosmos*—the world and all that is in it: the lust of the flesh, the lust

¹⁷ See Matthew 16:23; Mark 8:33.

¹⁸ See Colossians 2:9: “For in Him dwells all the fullness of the Godhead bodily;”

¹⁹ See John 5:19: “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.’” See also John 8:28: “Then Jesus said to them, ‘When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.’”

of the eyes, and the pride of life.²⁰ He embodies all of that and legitimizes it in a way that persuades everybody who dwells on the earth, including the church that has fallen away, to worship the beast. He is the one, and it is his breath that gives power to the beast to speak. He does not need a construct of an image, like Nebuchadnezzar, out of which to speak. This is not an automaton; this is a human being—this other king that arose after the ten—who speaks blasphemies against the Most High. It is his breath that is the breath of the beast.

We will continue to forensically examine these matters in an archeological fashion—dig up the bones, dig up the hidden structures—and lay it out for all to see. It is imperative in this hour to have the truth; otherwise, you are going to be deceived. Many already have been, but you do not need to be numbered amongst them.

I am Sam Soleyn, and we will talk again soon. Bye-bye.

²⁰ See 1 John 2:16: “For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.”