

EP105 Revelation 13 verses 1-2

In our last podcast we discussed the attack on the offspring of the woman. This is where **Revelation 12** intersects with **Revelation 11** in the war against the two witnesses. We also did a quick introduction to **Revelation 13** where the central players are the Beast and the second beast, who later on in **Revelation 16, 19, and 20** is called the False Prophet.

This chapter unveils truths that will blow your mind—truths that will bury so many of the End Times folklore and fiction. It is an exciting chapter. Let's pick up our study beginning with **Revelation 13:1** and our formal introduction to the Beast.

The Dragon Calls Forth His Beast

Revelation 13:1

And he {the dragon} was caused to stand on the sand of the sea...

Satan Sidelined

There are two aspects to this imagery that we need to assess. First, "*he*" is a carryover reference from **Revelation 12:17** where the dragon went off to make war with those who are **now** keeping the commandments of God and are **now** holding to the testimony of Jesus. Thus, it seems proper to interpose "*he*" and "*the dragon*" to ensure that the context remains consistent.

Second, the dragon was "*caused to stand on the sand of the sea.*" The verb "*stood*" (as it is translated in most Bibles) is rendered in the *aorist passive indicative*. Being in the *passive* voice, something, or someone forced the dragon to the perimeter, to the sand of the restless seas of humanity (could it be **Yahweh**). The implication is that in accord with **Plan-A** (the plan of **Yahweh**), the Beast is going to take the prominent role in-and-amongst humanity, whereas the dragon will have a different role that is more on the sidelines. The reasons for this will become clear, but we will save that for later.

In fact, from **Revelation 13** through to **Revelation 20**, the time when the devil is secured in the Abyss for 1,000 years, there is only one other reference to him in any of his identities (whether as the dragon, the serpent, Satan, or the devil) and that is when various frog like demons come forth from him to influence the Spirit Princes (the Kings of the Earth) to go to war against the Lamb of God.¹

Again, the implication is that the dragon is going to be supervising from the perimeter while his pet, the Beast, takes the prominent role in-and-amongst humanity.

¹ See **Revelation 16:13**

The Beast is Coming & He is Here

Revelation 13:1

... And I saw a beast **now** coming up out of the sea...

John saw a Beast **now** rising out of the sea—which according to the **Code** means from the restless masses of humanity. It is fascinating that this is rendered in the *present* tense and as a *participle*. From the perspective of the **End Times** narrative, this is a bit confusing since we know from **Revelation 9:1-11** that the Beast comes forth out of the Abyss, and then not until the blowing of the 5th Trumpet. What could the Spirit be telling us?

The King, the Kingdom, the Man

This is going to be a critical point which runs all the way through this chapter, a point which we will remind ourselves of over-and-over again. Whether the Spirit is addressing the kingdom of the Beast, the Beast himself (the Destroyer), or the man, who is the human imager representing the Destroyer and the kingdom (the one we call the Antichrist), He simply refers to the Beast.

In effect, the king is identified with his kingdom and with all those who are his ambassadors. Thus, the “Beast” = the Kingdom of the Beast. The “Beast” = the Destroyer, Destruction himself, the King of the Abyss. The “Beast” includes the combined being when the Destroyer inhabits a man to be his imager and his interface with humanity, for the Spirit acknowledges the movements and actions of the man by the spirit which controls the man.

The Kingdom Arises

The kingdom of the Beast made its grand entrance into our physical realm with the blowing of the 2nd Trumpet.

Revelation 8:8-9

The second angel sounded, and something like a great mountain burning with fire **was thrown into the sea**; and a third of the sea became blood, and a third of the creatures which were in the sea and had life, died; and a third of the ships were destroyed.

The kingdom, portrayed as something like a great mountain, landed amidst the restless sea of humanity, and instantly had a devastating impact amidst the tossing and turning of the nations, bringing with it destruction. As if being called to action, John sees the Beast, “**now coming up out of the sea**,” now rising to do what it has been designed to do.

Accordingly, with the use of the *present active participle*, we can be confident that the Spirit wants us to understand that this kingdom has been emerging and establishing itself in our world. Make no mistake, the role and activity associated with the kingdom of the Beast is not just an **End Times** phenomenon. But

even now in the unseen realms, this kingdom is emerging, and one day will make its grand entrance onto the stage of physical humanity.

The King Arises

As we have learned, despite the Beast's interment in the Abyss, the Spirit tells us that he has found a way to even now be continually active in this world—or to be continually rising. The implication is that he works through agency, through spirits that do not confess Jesus is of God. "... *and every spirit that does not now confess Jesus, is now not of God and this is now that of antichrist. You have heard that it should now choose to come {referencing the spirit of antichrist}, and even now it is now already in the world.*"²

This is consistent with the fact that though he has yet to be revealed to humanity, **he even now has taken his seat of authority in the Sanctuary of God declaring that he is God, for his mystery of lawlessness is already at work.** For now, he is restrained in terms of his appearance, but in his time, what restrains him will be removed and he will be revealed.³ So, though he has not been revealed, he is at work in the world through his agents who function in the midst of the religion of Christianity, for he is found in the Sanctuary of God, where only the priests are permitted, declaring that he is God.

Our study on the Sanctuary versus the Temple in **Revelation 11:1-2** provides a scary revelation that the Beast has set up his center of operations, and it is located literally right in his enemy's tent. And the sad and terrible truth is that so few know about it. They read the words in the **Codex**, but they simply do not have the ears to hear. They cannot comprehend such a travesty. He is in their midst, declaring that he now is God, and they are good with that.

Even though the Beast now works through agency, as in every principal/agency relationship, the principal is the one who is accountable for all that its agents do, and the principal is ascribed the legal responsibility. And just like **Yahweh** takes ultimate responsibility for all that His agents do, so this rule of principle/agency seems to apply to the Beast and to the spirits that do work on his behalf and in his presence, so-to-speak.

Simply put, the Beast is a very powerful spiritual being who has very powerful agents that do his bidding, and which represent him in the now. And so, he arises from amongst the midst of the turbulent seas of humanity, where these spirits operate, and where he **now** works in accord with the activity of Satan, with all power and signs and false wonders and with every deception of wickedness for those **now** choosing to be perishing.⁴

By the way, this reference to the Beast "**now** coming" is not unlike what the Spirit expresses about Jesus, in that though Jesus dwells in heaven, He too **now** comes. Most often this is rendered in the *present* tense indicating his "**now**" involvement in our lives, as He comes to each of us through the person of His Holy Spirit, who in effect, functions as His agent in our lives. This reality was clearly stated in the letters to the churches.⁵

In like manner, though interned in the Abyss, the Beast, the spirit of antichrist, is even now considered

² **1 John 4:3** – "come" is rendered in the *present middle indicative*

³ **2 Thessalonians 2:1-8**

⁴ **2 Thessalonians 2:10**

⁵ **Revelation 1:7, 8, 2:5, 16, 3:11, 22:7, 12, 20**

to be coming out of the sea and can exercise its power influencing many, for he has chosen to **now** come, and that is a statement of fact.

In **1 John 2:18**, the Spirit tells us, *“Children it is the last hour; and just as you heard that antichrist has chosen **to now come**, and that is a statement of fact, even now many antichrists have appeared; from this we know it is the last hour.”* The common translations state that “antichrist is coming” pointing us forward to a *future* event, but “coming” is rendered in the *present middle indicative*. This Beast, the spirit of antichrist, has chosen to now come, and that is a statement of fact!

The Transfer of Rule

Revelation 13:1-2

... **now** having ten horns and seven heads, and on his horns ten diadems, and on his heads blasphemous names. And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.

To set the stage, we are going to start with this grant of power and authority and then circle back around to the horns, heads, and diadems, and so on.

Power, Throne, & Great Authority

“And the dragon gave him his power and his throne and great authority.” To ensure that the Beast can pull off this grandest of deceptions, the dragon gives the Beast his own power and his throne and great authority. This transfer of power should not surprise us as it was foretold to us in the **Codex**. In **Daniel**, it is said that, in reference to the Beast, *“His power will be mighty, **but not by his own power**.”*⁶ His power is on loan to him from the dragon.

This transfer of rulership marks for us a significant shift in the **Revelation** narrative. For from the blowing of the 7th Trumpet to the Return of Christ, the emphasis of the **Revelation** narrative will now be on the activity of the Beast in-and-amongst humanity. Satan will be relegated to overseeing things from the sidelines (so-to-speak), from the sandy shore of the sea.

Power

The dragon grants the Beast his own **power**, which is a huge deal since there are no other angelic beings that possess more power, or said another way, more glory than Lucifer. The word translated as “power” is the Greek word “*dunamis*,” from where we derive at our English word “dynamite.” Thus, it speaks of might, concussive force, and sheer destructive abilities. It is the kind of power that we would expect a dragon to possess and to wield. This force will be handed to the Beast, in effect, supercharging this creature whose name alone (the Beast, the Destroyer, Destruction) already indicates that he is scary and that he possesses scary power.

We are given a picture of the Beast in the book of **Job**, imaged as the Behemoth. The text indicates that it is only the Creator who can intimidate this creature, no other sword will be a threat, for no one in

⁶ **Daniel 8:24**

the realm of humanity is strong enough to even capture him.⁷ Then with the dragon's own power added to the mix, this Beast will be indomitable by anyone other than the **Yahweh Sabaoth**, its Creator.

Throne

The dragon grants the Beast his own **throne**. This refers to the dragon's seat as ruler over this world. On three separate occasions Jesus referred to the devil as the "*ruler of this world*."⁸ The devil even once offered this throne to Jesus.

Matthew 4:8-10

... the devil **now** takes Him to a very high mountain and **now** shows Him all the kingdoms of the world and their glory; and he said to Him, "All these things I will give You, if You are falling down and worship me." Then Jesus now says to him, "You are commanded to **now** go, Satan! For it has caused to be written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"

Oddly, the Spirit rendered aspects of this offer in the *present* tense. This indicates that the devil still possesses the kingdoms of this world and their glory, hence, his offer to Jesus is still open. Satan is still ready to make this trade (kingdoms for worship), and Jesus still commands him to now go.

In the letter to Pergamum, Jesus comments that it is in Pergamum (in modern day Turkey) that Satan dwells or has established his literal throne on earth. Pergamum had become Satan's center of power or the place where he established his point of rule—his literal throne.⁹

This picture is poignant, for it is from a throne that a king rules and declares his edicts and commands. The throne signifies the authority of the one who sits on it.

For example, we are told that Heaven is **Yahweh's** throne, and the earth is simply His footstool. This picture indicates that His sovereignty rules over all; hence, we see **Yahweh** sitting on His throne lofty and exalted, with the train of His robe filling the temple, and all the hosts of heaven (the angels and the demons) standing by Him on His right and on His left.¹⁰ While He sits on His throne, they stand. This indicates that even the hosts of heaven are servants of the one who possesses ultimate authority, and that they are ready to do His bidding.

In that manner, the Beast will be given the dragon's throne where he will be recognized by the servants of darkness as the ruler of the world. The key difference is that the Beast's "throne" or seat of authority is not located in Pergamum, but in the Sanctuary of God. And it is from this location that he exercises his authority and pulls off one of the greatest deceptions of all time.

Great Authority

Did you notice that the dragon did not give him all his authority, just "**great**" or mega-**authority**. It appears that the dragon does not quite trust his evil pet after all, and though he has been caused to sit on

⁷ **Job 40:15-24**

⁸ **John 12:31, 14:30, 16:11**

⁹ **Revelation 2:12-17**

¹⁰ **Isaiah 66:1, Acts 7:49, Matthew 5:34; Psalm, 103:19, 1 Kings 22:19; Isaiah 6:1**

the sidelines, so-to-speak (on the sand of the sea), the dragon holds back some of his authority.

The concepts captured in the words “**authority**” and “**throne**” are differing. One may be granted a throne, but their rule (or authority) may still be limited by other factors. For instance, the one who sits in the White House (a symbolic throne) is still limited in authority by the Constitution which places limits on what the one sitting in the White House can do. Thus, a throne does not equate to unlimited authority.

The **Codex** tells us that **Yahweh** has set certain parameters around Satan’s rule. For instance, he cannot come against those in the Household of God without **Yahweh’s** permission. And even when he receives permission, his authority is limited by the conditions which **Yahweh** puts around this grant of authority.

For example, though he is the ruler of the world, though he has a throne, Satan could not come against Job without **Yahweh’s** permission. And then within that grant of authority, **Yahweh** set limitations. In his first encounter with Job, Satan was not permitted to harm Job, just all that belonged to Job. Subsequently, the second time he sought permission to come against Job, he was allowed to harm Job, but he was not permitted to take his life.¹¹

Thus, in the same way that the dragon’s authority has been given to him by **Yahweh**, the Beast’s authority has been given to him by the dragon. This depicts a string of principle/agent relationships, where the agent (the Beast) operates on behalf of his principal (the dragon), who is also an agent who can do only what his principal (**Yahweh**) permits him to do.

In that regard, the **Codex** tells us that the Beast, even **now**, works in accord with the activity of Satan with all power and signs and false wonders and with every deception of wickedness for those now choosing to be perishing.¹² Still, with this grant of **mega-authority**, it seems that Satan has placed some limitations on the extent of the Beast’s authority.

Heads & Horns

*“... **now** having ten horns and seven heads ...”*

Let’s start with the horns and the heads. This imagery of seven heads and ten horns is exactly what we saw with the dragon in **Revelation 12:3**, except the Spirit has shifted the order of the description to draw our attention first-and-foremost to the horns, whereas previously our attention was first drawn to the seven heads and then the horns.

The reason the imagery is similar is because the Beast has been handed the dragon’s power, throne, and great authority, and that includes the horns and the heads under the dragon’s rule. Accordingly, with the transfer of rulership, the Beast becomes in control of an army of evil, and he will conscript these forces, from across the globe, to do his will and to accomplish his nefarious purposes.

The **Code**: Heads, Horns, Diadems, 7, 10 & Names

Since it has been a while since we addressed this imagery, let’s do a quick refresh of the meaning of the seven heads, ten horns, and seven diadems.

¹¹ See **Job 1-2**

¹² **2 Thessalonians 2:10**

Heads: According to the **Code**, the “head” is a symbol of leadership and authority.

Horns: According to the **Code**, “horns” are a symbol of power and status, as horns are an animal’s weapons to attack and to defend. In our earthly realm, these horns would represent **military might** and weaponry.

Diadems: the “*diadem*” refers specifically to a **crown of royalty**.

Seven: According to the **Code**, “seven” is the number representing *completeness*.

Ten: According to the **Code**, “ten” is the number associated with the *divine order of human affairs*.

Names: According to the **Codex**, names are used not just to identify what we should call an individual, but they capture the essence of the person, at least as they are known throughout the spiritual realms. For instance, “*the Satan*” captures the notion that Lucifer is an opposer and “*the devil*” captures the idea that he is a deceiver. The “Beast” captures the notion that this demonic spirit is terrifying and monstrous.

This understanding of names explains why **Yahweh** is so protective over His name, for the name of **Yahweh** captures the idea that He is the “*Hayah*” the one who is! Hence, the name **Yahweh** communicates to us that He needs to be our **I AM**—the one we look to for all things all the time.

Switch in Order – Switch in Focus

As with the image of the dragon, it would be natural to focus first on the heads and then address the horns that are on the heads. But in this image, the natural order is reversed, and this intentional switch just so happens to be a **coded** message.

The Horns

When the Beast rises to the world stage, the Beast is going to move first-and-foremost with the might of his 10 horns (the might to attack and defend).

In that regard, in the book of **Daniel**, God shares a vision of the kingdom of the Beast, and Daniel said it was a terrifying image that disturbed him greatly. The beast he saw was **dreadful**, and **terrifying**, and **extremely strong**; and it had large iron teeth and **ten horns**.

Then we are specifically told in **Revelation 17:13** that these 10 horns are 10 kings that will arise—10 demonic rulers who have one purpose, and that is to give their power and authority to the Beast.¹³ This will likely manifest itself in our world through a coalition of 10 kingdoms, countries, states, or some other kind of earthly power structure, which holds significant military power—whose bite is as strong and unbending as iron. This coalition will then use that power at the bequest of the Beast to attack and defend.

But make no mistake, behind each of these ten earthly kings, kingdoms, or military centers of power, will be a demonic being whose is dead set on attacking and defending the kingdom of darkness. Thus, these ten horns will ensure their respective kingdoms of men are loyal to the Beast.

And we must not forget, these ten horns of military might sit atop the seven heads of the Beast.

The Heads – The Inner Circle Authority

With the “head” being a symbol of leadership and authority, and “seven” an indication of

¹³ See **Revelation 17:13**

completeness, these **seven heads** represent the same seven-demonic Spirit Princes (sovereigns) which are **now** under the rule of the dragon. This rule will be transferred to the Beast, and he will exercise complete leadership and authority, through these seven heads, over the kingdom of darkness and over this world.

These seven demonic Spirit Princes comprise the dragon's inner circle of royal authority that rules over nations and kingdoms, or groups of nations, or as expressed in the **Code**, they are **mountains**.¹⁴

In that light, we are told in **Revelation 17:9-11** that these seven heads **are** seven mountains, which **are** seven kings. And the woman, a great harlot (which is a picture of the spirit of apostate religion) rides the Beast, for she sits upon these seven mountains (she sits on these seven kings, these seven heads of the Beast that were previously the seven heads of the dragon).

First, this tells us that like a horse with its rider, there is a symbiotic relationship between apostate religion, specifically, the religion of Christianity, and the inner council of demonic leadership which leads the kingdoms and nations of this world. Though apostate religion is fronted by this "*great harlot*," her platform of authority comes directly from these kings as they use her to present to the world many other Jesus' and many other means of salvation.

Second, it tells us that this imagery of "*seven heads*" is speaking of spiritual kings, Spirit Princes, who on behalf of the dragon and then the Beast exercise *complete* leadership over the kingdom of darkness and this world.

Third, with the imagery of "*mountains*," we can be sure that these kings' rule over nations and kingdoms, or groups of nations. It's as if Satan divided the world into seven sections and then assigned each of his Spirit Princes a certain territory—a mountain—to carry out the edicts of the dragon and subsequently those of the Beast.

Thus, with their fealty, the Beast will be able to mobilize the nations of the world to affect his purposes. We will get into detail of these seven heads, these seven kings, when we get to **Revelation 17**.

10 Crowns—Diadems

"... and on his horns ten diadems." This image deviates from the image we were given of the dragon. The dragon has seven diadems or crowns of **royal authority**, and they sit on his seven heads – **NOT** on his ten horns.¹⁵ But in this image of the Beast, each of the horns has a *diadem*. This does not mean that the seven heads do not bear their own crowns, but the Spirit is forcing us to consider first-and-foremost the horns of the Beast.

As we learned when we studied the dragon, the seven diadems on seven heads indicate that these heads are Spirit Princes, for they bear the emblem of royalty. Hence, they are also called "kings."¹⁶ Thus, they are among the same power, glory, and authority of Michael and Gabriel, they are Spirit Princes who comprise the dragon's inner circle of leadership. In that regard, before their fall, it is possible that they were part of **Yahweh's** entourage of archangels or chief angels.

¹⁴ See **Revelation 17:9-10**

¹⁵ **Revelation 12:3**

¹⁶ **Revelation 17:10**

Within the hierarchy of demonic rank, these are likely those Spirit Princes who are known as “world rulers” or “authorities.”¹⁷

The Beast, however, has ten diadems and they sit on the ten horns of might—the horns, which are purposed to attack and defend. The implication is that unlike the dragon who exercises complete leadership over the world and over his kingdom of darkness through the means of his leadership council, the Beast will utilize force, or threats of force, to accomplish his purposes.

Within the hierarchy of demonic rank, these are likely those Spirit Princes who are known as “powers” – an image which speaks of their ability to mobilize the forces upon this world for war.¹⁸

According to the **Code**, the number ten is associated with the *divine order of human affairs*. So, this is a clue that the activity of these ten demonic spirit Princes crosses over into the physical realm or is somehow connected to human affairs.

In the book of **Daniel**, God shares with Daniel a vision of the kingdom of the Beast. Daniel says it was a terrifying vision that disturbed him greatly. This beast which Daniel saw was dreadful, terrifying, and it was extremely strong; and it had large iron teeth and **ten horns**. And we are specifically told that these ten horns are **ten kings** that will arise.¹⁹

Therefore, we should expect to literally see a coalition of ten kingdoms, countries, states, or whatever, from which the kingdom of the Beast rises to power and assumes control on this earth with the use of, or threat of, military might. And this is where the image of the **ten diadems** is significant, both to the spiritual realms and to our physical realms.

Spiritual Royalty

Because these ten horns each bear a diadem, they bear the image of royalty, or a rank of highest stature amongst the angelic entities. Hence, they are also referred to as kings. The image indicates that they too are of the power and glory that is similar to the seven heads and to the angels Michael and Gabriel—they are Spirit Princes.²⁰ But their role requires a direct interface and participation with the realm of humanity; whereas the role of the seven heads is a strategic leadership role that directs the movement of the horns. On its own, a horn has no mobility, but it goes where the head directs it to go.

Earthly Royalty

And because the number **ten** is associated with the *divine order of human affairs*, it is also likely that the global earthly territories over which these ten horns exercise rule and dominion, might have some connection to earthly royalty, as the physical realm seems to be an imager of the spiritual realm.

The message is that these ten horns will gain and exercise legitimate authority on the earth over their earthly counterparts. Thus, this coalition of military might, that will support the efforts of the Beast as he rises to power, will be recognized in the world system of political order as having the authority and the

¹⁷ **2 Peter 2:10; Jude 8; Ephesians 6:12**

¹⁸ **Luke 21:26; Romans 8:38; 1 Corinthians 15:24; Ephesians 1:21; 1 Peter 3:22**

¹⁹ **Daniel 7:7-27**

²⁰ See **Daniel 10:13, 20**

right to rule and exercise their power or military might.

In other words, the kingdom of the Beast will not be some rogue insurgency arising from the ashes of anarchy, rather, it will be a legitimate collection of military power recognized by the nations and the political structures that are in place during that time.

Strategic Leadership

Once again, because these ten horns sit on the heads of these seven Spirit Princes (seven kings), it indicates that the horns will take their orders and directions from the leadership provided by the seven heads. Thus, even though the horns will be the main interface with the physical realms, their strategy, direction, and orders will still come from what was the dragon's (and now the Beast's) inner circle of leadership.

Blasphemous Names

"... and on his heads blasphemous names." This notion of *"blasphemous names"* refer to the misuse or the prostitution of God's name—**Yahweh**, in all its compound forms. This imagery begins to connect the dots between the Beast and the great harlot—the woman who rides the Beast—the spirit who embodies apostate religion and who has ridden across every world empire upon the seven heads.

As stated previously, there is a symbiotic relationship between apostate religion, specifically the religion of Christianity, and the inner council of demonic leadership which leads the kingdoms and nations of this world. Though apostate religion is fronted by the *"great harlot,"* her platform of authority comes directly from these seven kings as they use her to present to the world many other Jesus' and many other means of salvation that bear, in one way, shape, or form, aspects of the great name of **Yahweh**.

Consider that one of the tools that were used to empower and sustain each of the past world empires was to declare that the king was divine, from Egypt to Babylon to Rome. This was a brilliant strategy. It gave the people a "god on earth" to worship and a reason to be whole-heartedly dedicated to their king's edicts and control, no matter how insane they may have been. These earthly kings were viewed as the source and the means of salvation.

Pharaoh claimed to be a god and to possess divine qualities that belong to **Yahweh** alone. King Nebuchadnezzar of Babylon thought he was a god, and he demanded to be worshiped. The great Persian king Xerxes claimed to be the god-king and ruled as such. Alexander the Great believed that he was more than a man. It has been asserted that this was not just a political rouse, rather, with all his success (that can only be described as supernaturally enabled), Alexander legitimately believed he was divine.

And of course, we know that a critical part of keeping together the Roman Republic was the weakening of the Senate and the strengthening of the emperor through the myth that Caesars were divine. In fact, Imperial cultic worship became a hit; and before long all citizens of the Roman Empire were required to worship Caesar and acknowledge that he was their lord.

Although expressed through human imagers, behind each of these rulers who claimed the name of God was a spirit who relished in the worship. And this should not surprise us since the **Codex** is filled with blasphemous names of those spirits who demanded to be worshiped by the peoples of the world. For instance, there are 5 which arise to notoriety amongst the Israelites: **Baal**, which means Lord, **Astaroth**

known as the goddess of love, **Molech** the king, **Chemosh** who was known as the Destroyer, Subduer, and fish-God, and **Milcom** who was deemed to be benevolent, exalted, and strong.

We will find out more about these seven heads, these seven kings, these seven mountains in **Revelation 17:10** where the Spirit ties them to 5 ancient spirits who were worshiped as God, thus bearing blasphemous names, a spirit who, during John's day-and-age, was worshipped as God, and one who was to come (and who probably is active in our day-and-age) but who, when compared to the others, would only be around for a short time.

Thus, this image of the kingdom of the Beast with blasphemous names on its seven heads gives us the certainty that when the Beast takes over the kingdom that has been prepared for him, he too will claim that he is God. In his prior manifestation to the world, he claimed to be a god, and he demanded to be worshipped, but then he was exiled by God to the Abyss. And to our shock and dismay, even now he claims that he is the Christ, the Messiah, and even now he is worshipped as God within the religion of Christianity.

The Beast will claim that he is the ultimate Savior, saving the world from the wrath of the Lamb and from the plagues brought about by the bondservants of Christ.²¹ He will take the names that belong to **Yahweh**, and **Yahweh** alone, and appropriate them for himself and use them for his own unholy and blasphemous purposes, and the peoples of Israel and the peoples of the world will follow the Beast. Jesus alluded to this when He said, *"I have come in My Father's name, and you do not receive Me; if another comes in his own name {albeit blasphemous names}, you will receive him."*²²

In preparation for his release and presentation to those in the unseen realms, he is even now exercising his authority from within the Sanctuary of God (in-and-amongst the Chosen priests of **Yahweh**), presenting himself as Jesus, and he already has the masses following him and worshipping him in Jesus' name. In fact, there is not a name of God that he has not already blasphemously adopted for himself.

Any system of worship that in any way, shape, or form combines what God does for us (**grace**) with what we can do for God and for others (the **work of our hands**), has been inspired by this false Messiah. Remember, the *Design Point* of **Galatians 2:20** is built around what God does in-and-through our lives as we are willing to let Him put our flesh to death and live through our bodies such that He (Jesus) fulfills the will of the Father, the deeds of the Father, through our bodies as and when the Father desires.

Any system of belief that incorporates what God does for us (**grace**) with what we **MUST** do to be pleasing and acceptable to God, to be holy Christians, other than letting the Spirit of God cause us to now be **willing** to believe and to now be believing that Jesus is our **I AM**, has been inspired by this false Messiah who bears blasphemous names. The Beast has built his various forms of religion on a foundation of legalism that has many faces but is commonly evidenced by shame, guilt, duty, judgment, condemnation, elitism (honoring those who are better at following the rules or who can feign it better), and ultimately division.

So, with that as an introduction, let's stop here and we will pick up in our next podcast with a scary picture of the kingdom of the Beast imaged through various animals. I am glad you "tuned in" and have been "ready to listen."

²¹ See **Revelation 11:6, 10, 17:14**

²² **John 5:43**