

## EP108 Revelation 13 verses 3-6

In our last podcast we examined the nature of the kingdom of the Beast through the animal images of the leopard, the bear, and the lion, to better understand what will be practically experienced when this kingdom is revealed and the man, whom we call the Antichrist, is possessed by the Beast.

Let's now move to **Revelation 13:3** and pick up with a very incredibly important study on one of the heads and how it had previously been butchered, such that this head bears the scars, bears the wounds of death.

### *Head that was Slain*

#### **Revelation 13:3**

And one of his heads as if it had been caused to being butchered to death, and his deathly wound had been caused to be healed. And the whole earth was caused to be amazed {or in wonder} after the beast...

### Fiction Alert

FICTION ALERT

### The Man is Wounded?

In much of the modern **End Times** narrative, there is a **fiction**, based on this passage, that the man, the Antichrist, will experience some sort of mortal wound; and though everyone will think this man is dead, he will be resurrected to life, thereby convincing the whole earth that this man is the risen Messiah. And this is how he obtains the wonder or amazement of all the peoples of the world. Thus, this event is an event that people have on their "**End Times**" timelines as they try to identify the Antichrist.

The text itself, with the wound occurring to one of the seven heads, to a Spiritual Prince, and not to a man, blatantly contradicts this fiction. Yet, certain Biblical translations go so far as to add into the text that this was a "mortal wound," thereby attempting to artificially support their fiction that this wound occurred to a man. However, this notion is nowhere to be found in the Greek Text. It literally says, "*caused to being butchered to death, and his deathly wound had been caused to be healed.*"

In addition, the **Code** speaks of what occurred in the *past* as opposed to what is to occur in the *future*, and therefore the **Code** butchers this fiction {pun intended} that this event is on the **End Times** timeline. This is why we stick to the **Code**.

## One of the Seven

Out of the seven heads of this monstrosity, John sees **one head** (one of the Spiritual Princes) **as if** it had been slain, literally, as if being butchered to death. This is rendered in the *perfect passive participle*. The use of the *perfect* with a *participle* urges us to look back through the lens of time to understand that sometime in the past this was occurring, the effects of which still resonate. As such, the **Code** confirms that this wounding is **NOT** a *future* event, but something that has occurred.

This head had been incurring some sort of terrible punishment that can only be described by butchering or being cut apart. This seems to indicate that this wounding was not **as if** it was just a one-time swing of the sword or chop of the axe, but the sort of wounding that had a continual aspect to it, perhaps many swings of the swords or many chops of the axe that would result in many pieces and parts. It was bad!

In addition, this is a picture of comparison, as a comparative adverb is used; hence, the rendering “**as if**” being butchered.<sup>1</sup> In other words, this Spirit Prince, this head, wasn’t literally butchered or slain (truly killed), or else the *indicative* would have been the appropriate *mood*, indicating a stated fact. But because a comparative adverb is used, the Spirit is saying that the punishment of this head was simply that terrible, and so He used graphic language to convey the extent of this punishment.

This graphic depiction helps us understand a bit about why there was such amazement at the reappearance of this head, for all the unseen residents in “*the whole earth*” had expected that this head was literally dead. No one expected the Beast to return. Hence, the whole earth was amazed and followed the Beast for it appeared to them as if he “rose from the dead” – a very messianic like move.

## Healing of the Wound

“... and his deathly wound had been caused to be healed.” The healing of this seemingly fatal wound is significant, as it is an event which echoes through the **End Times** narrative. It is referenced a total of **three times** in this chapter alone.<sup>2</sup> Then it is reprised in a slightly different form in **Revelation 17** when the Beast, one of the seven (who is also an eighth), is referred to as the one which **was** (referring to his prior role as a head), and is **not** (for he had seemingly been slain), and **who is** (indicating his supernatural return as one of the seven heads)<sup>3</sup>

With his wound having been healed, and with the Beast being released from the Abyss, it will seem to the rest of the spiritual beings that he has “resurrected” from the dead, just like Jesus. This positions this demon to ultimately claim that he is the risen Messiah, that he has fulfilled all the Biblical prophesies. As a result, he demands to be worshiped across the demonic realms and ultimately across humanity as he becomes “*little*,” or positions himself within a man and claims to be God.

Since the Holy Spirit made a big deal about this event, mentioning it four times, then there must be something in the **Codex** that reveals what happened to this head, something to make sense out of it all: the seemingly fatal wound and it being caused to be healed.

<sup>1</sup> In the Greek “*hos*” – an adverb of comparative form

<sup>2</sup> **Revelation 13:3, 12, 14**

<sup>3</sup> **Revelation 17:8, 11**

## Chemosh

When the Beast was released from the Abyss, we were told his name: in Hebrew, *Abaddon* (which means “destruction”) and in Greek, *Apollyon* which means (destroyer).<sup>4</sup>

To repeat what we covered in **Revelation 9**, the Destroyer is an angel, part of the hosts of heaven who are servants of **Yahweh Sabaoth**—though fallen and demonic in nature. In the Old Testament, this specific angel was used by God as a means of bringing destruction against many nations, and he was a terribly busy demon. He was created to destroy, and he lived up to his name.

For instance, he was the angel at the Passover responsible for the slaughter of Egypt’s firstborn, and he was even used by God to bring a plague of death into the camp of the Israelites to destroy those who were grumblers and complainers. He might even be the “*destroying spirit*” which God sent to take down Babylon.<sup>5</sup> There are many references throughout the **Codex** to the Destroyer or the one who brings destruction.<sup>6</sup>

Like so many others, for instance, Baal and Ashtoreth, this Spiritual Prince also manifested himself to humanity and demanded to be worshiped as a god. The Destroyer was worshiped as the principal god of the Amorites, the Moabites, and Ebla (ancient Syria).<sup>7</sup> He was principally known as **Chemosh** (Kamish), which like *Abaddon* and *Apollyon*, literally means the “Destroyer” or “Subduer.”

However, according to the prophet Jeremiah, Chemosh crossed some sacred line in his dealings with Moab, and due to his extreme pride, God intervened and **exiled him to the Abyss**, together with his priests and princes, e.g., his demonic cohorts (those locust-like demons).<sup>8</sup>

This happened during the time that **Yahweh**, through King Jehoshaphat of Judah and King Jehoram of Israel, brought an intense judgment against Moab, a judgment from which their god, Chemosh, failed to provide them the protection he promised. In fact, this judgment was so bad that the people of Moab became embarrassed of Chemosh.

In the battle with Israel and Judah, the king of Moab became so desperate that to find favor he sacrificed his oldest son who was to reign in his place, apparently, he sacrificed to Chemosh (though it is not entirely clear to whom). As a result of this sacrifice, we are told there came great wrath against Israel, most likely at the hands of Chemosh, though the text does not specify the source of the wrath.<sup>9</sup> It seems that this blood sacrifice strengthen Chemosh’s resolve, and he mustered up severe wrath and poured it out on Israel.

Thus, it seems possible that Chemosh was punished because he accepted human sacrifice as payment for his actions—for the revenge he took on Israel. And **Yahweh Sabaoth** said, enough! Again, the text is not entirely clear, but this is likely the event that resulted in him being horrifically punished.

---

<sup>4</sup> **Revelation 9:11**

<sup>5</sup> **Jeremiah 51:1**

<sup>6</sup> **Exodus 12:23; Numbers 21:29; Judges 11:23-24; 2 Samuel 24:16; 1 Chronicles 21:15; Job 15:21; Isaiah 16:4, 21:2, 54:16; Jeremiah 6:26, 48:7, 48: 18, 48:32, 51:56; 1 Corinthians 10:10** referencing **Numbers 16:49; Hebrews 11:28; Revelation 9:11**

<sup>7</sup> **2 Kings 23; Judges 11:24**

<sup>8</sup> **Jeremiah 48:7, 13**

<sup>9</sup> **2 Kings 3:4-27**

### Healing

In the thick of this detail about the Kingdom of the Beast and the Beast Himself, it is important to remind ourselves that this is Jesus' story, this is all about Him—this is the unveiling of Jesus Christ. In that regard, this *“wound having been caused to be healed”* is rendered in the *passive* voice.

In using the *passive* voice, the Spirit is communicating intent and purpose and not just incidence. It is **Plan-A** that the Beast is caused to be healed, and **Yahweh Rapha** is the source of this healing. The role of this Spirit Prince functioning as a “savior of the world” is tantamount to God's judgment of those who choose on their own volition to worship this false messiah and choose to reject the Son of God. In other words, **Yahweh** uses the Beast to prove out, in practice, what is in the hearts of each man and woman who chooses to worship the Beast. As Jesus once said:

#### John 5:43-45

"I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. "How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God?"

It is comforting to know, and to be reminded, that this **IS** Jesus' story, and all things happen according to the Father's will. Even this false messiah is just a tool in the hands of **Yahweh** to carry out His purposes in heaven and upon earth.

### Amazement

*“And the whole earth was caused to be amazed {or in wonder} after the beast...”* As mentioned previously, **Revelation 17:8** provides us insight as to the reaction of the “whole earth” and their being in wonder or struck with amazement over the Beast. From the perspective of the other angels and demons, Chemosh “**was**” (he existed previously and was one of the seven heads) and then “**was not**” (he was exiled to the Abyss having been caused to endure something like being butchered, and he was believed by all to be dead), and he **is to come** (he is about to rise out of the Abyss).

All the residents of the unseen world, who at that time will occupy the earth (the angels and demons who lost the war with Michael and were caused to be thrust to the earth) will be shocked that the Beast ostensibly “rises from the dead,” overcoming what they thought was a fatal wound—for his wound had been caused to be healed. And in so doing, he takes on the imagery of the Messiah, the one who rose from the dead, the one who bears the scars and who is going to save the world from the wrath of the Lamb.

Again, all this has very messianic overtones. In fact, this statement is lifted from what Jesus says about Himself, “*I am the Alpha and Omega, says the Lord God, **who is and who was and who is to come**, the Almighty,*” and from what the Four (the Four Living Creatures) incessantly say about Jesus, “*Holy, Holy is the Lord God Almighty who was and who is and who is to come.*”<sup>10</sup>

Once again, we are reminded that the dragon and the Beast are posers, and they can only steal from

<sup>10</sup> **Revelation 1:8, 4:8**

and mimic that which **Yahweh** has said and done. The irony is unbelievably thick.

## *Worship of the Beast & the Dragon*

### **Revelation 13:3-4**

And the whole earth was caused to be amazed {or in wonder} after the beast; and they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, **now** saying, "Who is like the beast, and who is **now** caused to be able to wage war with him?"

## **Admiration for the Beast**

*"And the whole earth was caused to be amazed {or in wonder} after the beast."* This is to be understood from the unseen (but totally real) spiritual view of events. We must keep in mind that the entire demonic army, the entire kingdom of darkness, was cast down to the earth. At this stage in the **End Times** narrative, the cosmic rulers, thrones, dominions, and principalities all the way down to the lower-level spirits of wickedness are all bound to the earth, no longer having access to the heavenly realms.<sup>11</sup> They are now residents of the earth, they just occupy the unseen realm.

As we go forward, the **Code** will make it beyond clear that the *"whole earth"* is a reference to the residents of the unseen realms and **NOT** a reference to humanity.

Therefore, from a **perspective of the population in the unseen world**, the *"whole earth"* was impacted by the supposed "resurrection" of the Beast who holds the power and authority of the dragon.

This needed to be clarified because it is hard for us to realize that just because we cannot see something it does not make it not real. In fact, from **Yahweh's** perspective, the spiritual happenings are the determinants of all things that happen in our physical realm, and they cannot be separated one from the other.

With that said, *"the whole earth was caused to be amazed {or in wonder} after the beast"* does not mean that every human being will admire the Beast. But the population of residents of earth in the unseen realm will admire the Beast. After all, with the Beast being a demonic spirit, the peoples of the earth will not physically see this spirit; they will ultimately encounter a man who is possessed by this spirit, but they will not gaze upon this "head" whose wound was caused to be healed.

Accordingly, it is likely that humans will not even be aware that one of the seven heads had in the past seemingly been butchered and then "rose again," for it is only from the view of the unseen realms that we even know about the seven heads, the ten horns, and so on.

In addition, we know that **NOT** every person on earth will be awestruck with wonder for the Beast nor do they all follow him. For instance, the **Elect** and the **Righteous** will have nothing to do with him. There are also certain people groups and nations that escape the grasp of the Beast.<sup>12</sup> Thus, we can be sure that

<sup>11</sup> **Revelation 12:7-13**

<sup>12</sup> See **Daniel 11:41; Obadiah 15; Joel 2:32**

this statement about the “resurrection” or healing of this “head” applies to the residents of the earth who occupy the unseen realms.

Besides, “*worshiped*” is rendered in the *aorist active indicative*, something that has occurred in the past and not something that is to occur in the future. This strengthens our understanding that, at least in this part of the passage, this is speaking about demonic spirits, and not humanity, who worshipped the Beast in his prior visage as the god Chemosh. In contrast, when we get to **Revelation 3:12**, we will get a certain and clear *future* reference that includes both the demonic and humanity in terms of their worship of the Beast.

## Worship of the Dragon

“... and they *worshiped* the dragon because he gave his authority to the beast.” The dragon craves to be worshiped; it is what he has wanted all along. Remember, he promised, “*I will make myself like the Most High.*”<sup>13</sup> For a moment in time, Satan will have what he always wanted: subjects who worship him as king and as their lord and savior. This is what he tried to get from Jesus when he asked Jesus to bow before him and worship.<sup>14</sup>

It seems that with the power and ferocity of the dragon, the devil has always been able to get the demonic angels to obey him, as the threat of any rebellion would be terrifyingly squashed. But this is different. Now he is not just obeyed out of fear but worshiped out of awe. It seems as if all his prophecies of ruling and conquering the Lamb are about to come true.

Keep in mind, it is **improbable** that all the human residents of the world will willingly, volitionally, consciously worship the dragon—Satan (and as with the Beast, we know that many don’t). But all the unseen residents of the world will worship the dragon and honor him for giving his authority to the Beast. They can all see Lucifer’s plan begin to come to fruition, just as he even now tells them when he now sweeps them with his tail of prophetic lies.

As with the reference to the Beast, so it is with the dragon. The verb “*worshiped*” is rendered in the *aorist active indicative*, something that has occurred in the past and not something that is to occur in the *future*. This strengthens our understanding that, at least in this part of the passage, this is speaking about demonic spirits and not humanity.

## The Unholy Trinity

This is the dragon’s day of glory where he in effect mimics the role of Father God, while the Beast mimics the role of both King and Messiah, and the False Prophet (to whom we will soon be introduced) will mimic the role of the Holy Spirit (as he is the unseen power that induces others to worship the dragon and the Beast). This is an unholy trinity, and the entire scene is sickening and pathetic, since this worship is obtained through lies, artifice, and deception. None of it is legitimate.

## Worship of the Beast

“... and they *worshiped* the beast, *now* saying, “Who is like the beast, and who is *now* caused to be able

<sup>13</sup> **Isaiah 14:14**

<sup>14</sup> **Matthew 4:8-10**

to wage war with him?” Because the dragon exalted the Beast to his prominence, he is also worshipped by those in the unseen realms.

Because this worship is even **now** occurring, for they are “*now saying*” (rendered in the *present active participle*), once again we can be confident that the Spirit is addressing those in the unseen realm, and **NOT** the human residents of the earth.

It’s as if the spirits of wickedness have all heard of Lucifer’s claims to overthrow the Lamb from His throne, and they know what he plans to do in terms of giving his authority to the Beast. Thus, in addition to their wonder and amazement, they are even now convinced that this monstrosity (the kingdom of the Beast) and its leader will be unbeatable. It’s as if they can smell the victory.

“*Who is like the Beast?*” This seems to be a mockery of the name of the Destroyer’s angelic rival, Michael, which means, “*Who is like God?*” That would be exactly the kind of stab in the eye that the demons would make against Michael, since Michael was the one who led the charge to kick the dragon and his entire army out of heaven and thrust them down to the earth.

And with “*who is now caused to be able to wage war with him?*” being rendered in the *present passive indicative*, in effect they **are now** stating this as a statement of fact. This is an odd phrase. Keeping in mind that the realm of darkness operates on power and authority, with little to no loyalty, and it is a dog-eat-dog type of world. And since the dragon gives to the Beast his power, and throne, and great authority, there is now no one else in their kingdom of darkness who can be caused, or provided with the strength, to war against the Beast.

The use of the *passive* voice here is telling. The demonic angels know that for one angelic being to overcome another of greater rank or glory, they would need help, they would need a “strongman.” And since the dragon has become the “strongman” for the Beast, no other angel in the kingdom of darkness can be caused to wage war with him, for he has been supercharged by the dragon, possessing the dragon’s power, and throne, and great authority.

The spiritual forces of darkness clearly possess insight into the plan of the dragon. The dragon will provision the Beast with power and authority, and he, the dragon, will be the “strongman” and protect the Beast when he becomes “little” and possesses the man, and the Beast (through the man) will go out and wage war against all who oppose the dragon.

In the minds of the spiritual beings who are resident on the earth, no one is like the Beast, and no one can wage war with him—not anyone from their community of darkness, not the nations, not the two witnesses, not the Lamb, no one.

Oops, they forgot about their master **Yahweh Sabaoth**, the one who promised to return and take the fight to the dragon and the Beast. That’s a big miss.

## ***The Beast Possesses the Man***

### ***Revelation 13:5-6***

There was caused to be given to him a mouth **now** speaking arrogant words and blasphemies, and authority to act for forty-two months was caused to be given to him. And he opened his mouth in

blasphemies against God, to blaspheme His name and His tabernacle, them who are **now** dwelling in heaven.

The fact that this scene opened with the Beast arising out of the restless sea of humanity, and now has been given a **mouth** that is even now speaking blasphemies, it seems we have moved to the time when the Beast takes full-on possession of the man whom we call the Antichrist.<sup>15</sup>

“... **now** speaking arrogant words and blasphemies.” We know that the spirit of the Antichrist (the Beast) is already at work in the world. Accordingly, there are blasphemies that have been spoken and are being spoken even now. There are those who deny that Jesus is the Christ, they deny that Jesus came in a real physical body, and they deny the Father and the Son, and deny that Jesus is from God. All of these are from the spirit of antichrist.<sup>16</sup>

In like manner, this man will be speaking similar blasphemies on his rise to power (after all, he will be possessed by lesser demons who despise **Yahweh**). But as he gets possessed by the Beast, his arrogant words and blasphemies will get even more pointed as he opens his mouth in blasphemies against God to blaspheme His name and His tabernacle, that is, those who are now encamping in heaven (the bondservants of **Yahweh**).<sup>17</sup>

## Blaspheme His Name

The Beast will blaspheme the name of God, which is **Yahweh**—a name rooted in the **Hayah**—the **I AM**.<sup>18</sup> He will slander the name of **Yahweh** and speak monstrous things against the God of gods, the King of kings, the Lord of lords (all variant forms of the name **Yahweh Sabaoth**).<sup>19</sup>

What arrogant words will this man, this Beast, speak? We are not told, but let us quickly examine the name, for it might give us a feel for what we can expect.

### Yahweh

This name **Yahweh** is rooted in the “**Hayah**,” the idea that **Yahweh** is our **I AM**, that He will be to us everything we need.<sup>20</sup> He will be **Yahweh Nissi**, our refuge. He will be **Yahweh Raah**, our shepherd. He will be **Yahweh Rapha**, our healer. He will be **Yahweh Shammah**, the one who is always there and never leaves us nor forsakes us. He will be **Yahweh Tsidkenu**, our righteousness. He will be **Yahweh Mekoddishkem**, the one who sets us apart for His own possession. He will be **Yahweh Qanna**, the one who is jealous over us. He will be **Yahweh Jireh**, our provider. He will be **Yahweh Shalom**, our peace. He will be **Yahweh Sabaoth**, the Commander of Heaven’s Armies. And He will be **Yahweh Yasha**, our savior—the one who sets us free.<sup>21</sup>

<sup>15</sup> “speaking” is rendered in the *present active participle*

<sup>16</sup> **1 John 2:18-23; 4:2-3; 2 John 7**

<sup>17</sup> “dwell” is rendered in the *present active participle*

<sup>18</sup> **Exodus 3:13-29, 6:3; Psalm 68:4, 83:18**

<sup>19</sup> **Daniel 2:47. See Deuteronomy 10:17; Psalm 136:2; Daniel 11:36; 1 Timothy 6:15; Revelation 19:16**

<sup>20</sup> **Exodus 3:14-15**

<sup>21</sup> Nissi: **Exodus 17:8-16**. Raah: **Psalm 23; 78:52; 80:1; Isaiah 40:11; Jeremiah 31:10; Ezekiel 34:11-13**. Rapha: **Exodus 15:26**. Shammah: **Ezekiel 48:35**. Tsidkenu: **Jeremiah 23:5-6**. Mekoddishkem: **Exodus 31:12-17; Leviticus 20:2-8**.



Thus, the Beast will speak great things or accusations against any of these roles which **Yahweh**, as our **I AM**, promises to be for us. We know and have all heard the accusations which the Slanderer even now makes against God. They are all awfully familiar to us as the Satan slanders God to us. But no longer will it just be whispers from a spirit in the depth of our soul; rather, when this man rises to a world platform he will claim, out loud, these accusations stating that the Father and the Son do not and will not live up to the name they have claimed for themselves.

In addition, the Beast will take on these names, or variants of these names for himself, once again proving that he is the **Abomination of Desolation**. He will portray himself to the world as the solution, the I AM. He will say that they can run to him for refuge, and that he will shepherd them to safety. He will claim that he will heal them, and he will heal their world that has been destroyed by the carelessness and greed of humanity, and that he will be there always and never leave them. He will provide them with the pathway to righteousness, for he will let them know that if they are good, if they worship him, he will approve them, he will mark them with his name or the number of his name, and set them apart for himself, for only those who refuse to worship him must die.

He will claim to be jealous for them, jealous for their worship, jealous for their loyalty. In fact, for those who bear his mark on their forehead or their right hand, he will provide for them such that they can buy and sell and successfully participate in the markets of this world. He will be the one who promises to bring peace to the world, and as the lord or the head of the angelic armies which follow him, he will be their savior and protect them from the wrath of the Lamb; and he will lead them to victory over the Lamb, for he is the Christ, the promised Messiah. He is the one who has been seated in the Sanctuary of God now claiming to be God; and his followers are found in the masses located in religions all over the world.

His adoption and misappropriation of the names of **Yahweh** is the ultimate blasphemy.

## Blaspheme His Tabernacle

*“And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, them who are **now** dwelling in heaven.”* It is interesting that the Spirit uses the word “tabernacle” as a picture of those who are now dwelling in heaven.

This is tied to the culling that took place in the Sanctuary, where God marked and sealed only those who are now worshipping in the Sanctuary. The “tabernacle” is a throwback reference to the tent of the meeting, to a time before the Sanctuary was in a fixed location as part of the Temple structure.

The “tabernacle” or literally the “tent” is where the Spirit would descend, and Moses would go in and talk with God. The tent was a picture of the “house” of God where He would abide in-and-amongst the inhabitants of Israel. But only Moses and the priests were permitted into the tabernacle (which later became known as the Sanctuary).<sup>22</sup>

The Spirit pulls from this picture to communicate that, like a tent, like a tabernacle, the Spirit of God dwells, or makes His abode, in each “reed” that is flowing with the oil of the Spirit and bearing forth the light of Jesus. They are the “tabernacle” – the true Sanctuary of God – and in their New Creation He has

---

Qanna: **Exodus 34:14; Deuteronomy 4:24; 5:9; 6:15**. Jireh: **Genesis 22:14**. Shalom: **Judges 6:11-24**. Sabaoth: **Job 1,2; Hosea 7:12; 1 Kings 22:19-23; Zechariah 3:1-2**. Yasha: **Isaiah 49:26; 60:16; Luke 4:18**.

<sup>22</sup> **Exodus 33:7-11, 40:34-38**

taken up His residence.<sup>23</sup> Through His Spirit, Jesus literally dwells or abides with His people; hence, they are His tabernacle.

#### *Now dwelling in heaven*

The **Called and Chosen and Faithful** people of God—the two witnesses—live in two dimensions at the same time. Even though they are traveling through this world as ambassadors for Christ, their encampment is **now** in heaven with God where they are seated with God in Christ in the heavenly places.<sup>24</sup> This is their spiritual reality.

Can you imagine how we would choose to live in this world if we really grasped this concept of our “encampment” in the heavenlies, or if we really understood that we are the tabernacle of God, where He meets with His people. It is a mind-blowing concept and unfortunately, being wrapped in our bodies of flesh, it is so hard to truly comprehend this reality. It is hard to embrace that we do not belong in this world, but we have only been sent here on a mission as an ambassador of God. That is heavy stuff.

#### *Blasphemes*

This man who is possessed by the Beast will also mock and speak terrible things about the **Called and Chosen and Faithful** people of God—about the two witnesses. And it seems from the **Codex** that the blasphemies the Beast makes through this man about the “*tabernacle*” of God will stir the ire of the **Called**, the religious ones, who will persecute the two witnesses in the **Great City** of religious apostasy (where Jesus was killed). Jesus warned us of this. He said that these people will even be convinced that they are offering service to God by coming against, and killing, the Chosen of God.<sup>25</sup>

#### *John 16:2-4*

They will {in the *future*} make you outcasts from the synagogue, but an hour now chooses to come for everyone who has been killing you to possibly think that he is **now** offering service to God. These things they will {in the *future*} do because they have not known the Father or Me. But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them.

Let’s stop here and we will pick up in our next podcast with what happens during the time allotted to the Beast: times, times, and half a time. I am glad you “tuned in” and have been “ready to listen.”

<sup>23</sup> See **2 Corinthians 5:17; Ephesians 2:15, 4:24; Colossians 3:10**

<sup>24</sup> **Ephesians 2:6; Colossians 3:1**

<sup>25</sup> **Isaiah 66:5; Revelation 6:9**