

## EP110 Revelation 13 verses 9-11

In our last podcast we looked at the authority given to the Beast, specifically to make war against the holy ones. We also dove into some interesting territory about those whose name was not caused to be written in the Lamb's Book of Life.

Let's pick back up with a serious admonition, or **WARNING** to the holy ones, and then we will start our study on the second beast, the False Prophet.

### **PUT ON THE BREAKS**

#### **Revelation 13:9-10**

He that **now** has an ear, they are commanded to hear. He that into captivity, to captivity he **now** goes; he that is caused to kill with the sword, with the sword he must be caused to be killed. Here **now** is the perseverance and the faith of the holy (or set apart) ones.

Almost as if the Spirit slams on the breaks to get our attention, this is the first **COMMAND** we have been given in an awfully long time. And it comes after the introduction of the Beast and right before the introduction of the second beast, the False Prophet.

The Spirit is commanding that if anyone **NOW** has an ear, to hear, that they need to hear. As we studied in the letters to the churches, not all who say they believe have ears to hear. Rather, the ability to hear what the Spirit says is granted to those who are now overcoming—to those who look to **Yahweh** to be their **"I AM"** and who have presented themselves as a living sacrifice for **Yahweh** to do with as He wills when He wills.<sup>1</sup> But this ability to hear what the Spirit is truly communicating is restricted from those who live for God, for others, and for themselves. They may grasp the words, but it will not settle in their soul with understanding.

**WE MUST NEVER FORGET THAT JUDE AND REVELATION TARGETS THOSE WITHIN THE VISIBLE CHURCH WITH A MESSAGE WHICH SEPARATES THOSE WHO STAND ONLY ON THE GOODNESS OF GOD FROM THOSE WHO ARE TRYING VERY HARD TO BE GOOD FOR GOD.**

The issue the Spirit addresses is the **perseverance and the faith** of the holy ones (literally, the *"set apart ones"*)—those chosen by **Yahweh Mekoddishkem**.<sup>2</sup> This **End Times** narrative can suck us deep into the details, the drama, the players, the imagery, etc., and we can lose sight of what the impact will be emotionally, mentally, and practically on the people of God. So, the Spirit suddenly puts on the breaks.

<sup>1</sup> **Romans 12:1-2**

<sup>2</sup> "Here is the perseverance" is rendered in the *present active indicative*

He wants us to do a personal check, to take a personal inventory, and consider if we are among those who will preserve in faith.

The **Code** helps us understand that the concern of the Spirit speaks to both our now and to this time of the end. But the language is tricky; hence, as with the letters to the 7-churches, **one must have ears to hear**.

This is essentially a **WARNING** about self-protection and taking matters into one's own hands. There has always been persecution of the holy ones; in fact, it is guaranteed for those who choose to follow the Lamb wherever He goes.<sup>3</sup> But when the Beast arrives on the scene and things get far more aggressive and intense, and everything is ramped up to an unbelievable degree, it will be extremely hard to stand only on faith.

Throughout the ages, throughout the intense hatred of the people of God, the temptation has always been to fight fire with fire, to stand our ground, to dig in, to attack back, to defend, and to protect. And that is the issue which the Spirit is addressing.

There is both a *figurative* and a *literal* aspect to this **WARNING**. The captivity warning is addressed in *figurative* terms, whereas when it comes to the sword, the Spirit provides more of a *literal* **WARNING**. All of this has strong allusions to a passage in the **Codex** where **Yahweh** speaks of the judgment that He must bring upon His own people.

### **Jeremiah 15:2**

'Thus says **Yahweh**: Those for death, to death; and those for the sword, to the sword; and those for famine, to famine; and those for captivity, to captivity.'

By the way, if your translation of **Jeremiah 15:2** adds the word "*destined*" in the passage (those destined for death, destined for the sword, destined for famine, and destined for captivity), just know that it is **NOT** in the Hebrew, but was interjected by the translators. Likewise, in **Revelation 13:10**, the notion of being "*destined*" for captivity or "*destined*" for the sword is **NOT** in the Greek; rather, it was also interjected by the translators. This is a problem because we will find that "*captivity*" is not a determined destiny, but a reality.

## **Captivity & the Sword**

The literal translation of the first phrase of **Revelation 13:10** should read: "*if anyone into captivity, into captivity he **now** goes*."<sup>4</sup> The Greek word translated "*goes*" is a word which literally means "to lead oneself under, to withdraw or to depart without noise or notice." The idea is of a person who causes themselves to quietly slink away. And being rendered in the *present* tense, it happens in their **now**.

But what does it mean: "*if anyone into captivity*"? This clearly has a *figurative* meaning since not a lot of people are literally into "captivity" and then find themselves captive. Therefore, to help us understand

<sup>3</sup> **2 Timothy 3:12**

<sup>4</sup> "*goes*" is rendered in the *present active indicative*

its meaning, let us focus first on the *literal* meaning of the second phrase, and then we will come back around to this *figurative* notion of “captivity.”

“... he that is caused to kill with the sword, with the sword he must be caused to be killed.” The word translated “kill” in both instances is rendered in the *aorist passive infinitive* (with the **passive** indicating that something external is causing this act), and it means to put to death, to slay, to kill, or destroy.

**The idea is that if the holy ones are overpowered with the desire to kill as a means of self-protection or are somehow required to kill as a means of self-protection, then they will be killed by the very means with which they are trying to protect themselves.**

The implication is that the holy ones are to look only to **Yahweh** to be their fight, to be their protector, even when it seems He is not protecting them but is ready to sacrifice them. After all, according to **Revelation 11:6**, God has already equipped them with supernatural abilities to fight, and that is what they should depend upon. Remember, they have been granted the authority to stop blessings, to corrupt blessings that have already been given and to turn them into that which is unusable, and to strike the earth with every wound or plague as often as they desire.

Now, if we take that idea that any homicidal act which they commit in the name of self-protection will come back upon them, and we lay that over the first phrase regarding “captivity,” we can begin to understand what the Spirit is now communicating about “captivity.”

#### *Relational Captivity*

“... if anyone into captivity (taking, holding, locking down, restraining, and controlling others) into captivity he **now** goes.” Said slightly differently, “If anyone into captivity, they will **now** lead themselves captive, it will be their **present** experience—their **now**.”

With the use of the *present* tense, this must be speaking of *figurative* captivity—a captivity of the soul vs. a freedom of the soul. It not addressing kidnapping or imprisonment, but what can best be described as relational captivity. After all, practically, there are some, but not a lot of holy ones literally held captive.

Think of all the ways we are “into captivity” and take people captive in our lives through emotional or psychological means. Do we keep others captive to our brokenness? Do we deal with others through the filter of our victimhood? Do we require others to do it right for us? Do we refuse to forgive those who have harmed us? Do we require them to make it right for us before we extend to them love, compassion, and mercy?

Taking others captive is a form of manipulation that is all about **self-protection**. This can be done utilizing the psychological weapons of guilt, shame, duty, religion, the “fear of God,” the fear of abandonment, the fear of humiliation, and so on. Essentially it is enslaving someone to our feelings and keeping them captive to our reactions, demanding rules for behavior and relationship, utilizing the law and religious duty and obligation, demanding contrition, and repentance, and so many other relational means of dominating others.

Most people do not even know that this is how they function in relationship, but it is safe to say that we all have been “into captivity” to some degree. In fact, unless we become **willing** to let **Yahweh** go to war against this aspect of our identity and personhood and transform us, we will continue to be “into captivity,” whether we know it or not.

Regardless of how it is expressed, the underline goal of captivity is to keep others from hurting us and causing us more pain. Yet, when we operate at this level of primal emotional manipulation, we literally slink back or withdraw ourselves into a form of captivity where we become dominated or held captive by our *flesh*, bound by our pain, our fear, and our idolatry of self. We end up living as victims where we find a way to not take responsibility for ourselves and our brokenness, rather, we hold everyone else responsible for their brokenness as we erect boundaries (our own prison walls of captivity) to keep those who have hurt us out. And that is a *present* experience, in our **now**.

And if we have withdrawn into captivity, if that is our conditioning and our mode of relational functioning, then there is more of a chance that we will be those who *kill with the sword* to defend and protect ourselves. After all, that is how we have allowed ourselves to function at an emotional level, so it will be just a little step to pick up arms at a physical level and *kill* to make things right. Clearly, this is not the desire of the Spirit.

## Perseverance and Faith

Hence the Spirit says, “*Here **now** is the perseverance and the faith of the saints.*” Rendered in the *present* tense, this speaks to our now. The implication is that we must not live by the emotional and psychological tenets of self-protection that takes others *captive*, and we must not choose to *kill* to protect ourselves. And since both perseverance and faith are *nouns*, they are not so much what we do, **but they are to define how we live, our very existence**. By faith, we are to be those who persevere.

The Spirit knows that it is extremely hard to endure persecution, injustice, physical mistreatment, and emotional, psychological, and spiritual abuse, much less common relational injury. Hence, He provides us with this very personal **WARNING**.

The Spirit wants us to live in **HOPE** knowing that the troubles and trials of this world are nothing compared to the glory that will be revealed to those who are now overcoming. This is the reason why we must live to die to our *flesh*, so that every element of our self-protection is ultimately consumed by faith. This is the reason why we must be *willing* to let **Yahweh** have His war in our lives believing that in His unstoppable love for us, He will do whatever is necessary to have us.

Thus, no matter what He chooses to do, no matter whom He chooses to do it with, and no matter how painful and terrible it may be, we can be confident that it is an extreme act of love. This is the **faith**, the belief, that He desires for us to embrace—the outcome of which will be our salvation (the ability to live in unrestrained freedom).<sup>5</sup>

From our earliest of years (and continuing throughout our lives), we have all been wounded by **Yahweh Qanna** and **Yahweh Mekoddishkem**, as the jealousy of **Yahweh** for our heart, mind, and soul has caused Him, at times, to take extreme steps to set us apart for Him and Him alone—which is the very definition of our being “*holy ones*.” Those who are set apart.

To separate us from this world and from ourselves (primarily our *flesh* and our self-love), and to draw us to Himself such that we look to Him to be our **I AM**, it has required, at least for most of us, some serious wounding which has left deep scars in our soul.

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<sup>5</sup> See **1 Peter 1:6-9, 4:1-16**

As a result, we have all developed destructive coping mechanisms, including the ability to take others captive to manage our pain, disappointment, and fears. But we must become *willing* to let the Holy Spirit destroy every aspect of our being that trusts in something other than **Yahweh** for our protection, or to be our refuge and our safety. This is the pathway of faith and perseverance such that when things get even worse, and the Beast makes war with the holy ones, we won't be those who *kill* to secure our way.

Ironically, it is only in the killing of our *flesh* that we will be able to live in the **perseverance of faith** regardless of the tools (people and circumstance) which **Yahweh** uses to set us free from ourselves.

**In short, we have got to die to live, and we got to live if we are ever going to be able to love with God's *agape* love, thereby truly embodying our calling as "holy ones."**

We therefore must not continue to slink back into our own captivity by continuing to be ok with taking others captive. And we must by faith become *willing* to let God transform us such that we let Him kill our *flesh*, so we do not become those who choose to *kill* to persevere the persecution that is to be ours. "*Here is the perseverance and the faith of the holy ones.*"

## ***The Second Beast***

We have mentioned the False Prophet before, but now we have our introduction to him and to his role in supporting the Beast. In this passage, he is referred to as "another beast" and the "second beast." Later in **Revelation 16:13, 19:20, and 20:10**, this second beast is called the "**False Prophet**." Therefore, we will use these descriptive names interchangeably, but carefully distinguish them from the Beast.

### ***Revelation 13:11-18***

Then I saw another beast *now* coming up out of the earth; and he had two horns like a lamb, and he spoke like a dragon. He *now* exercises all the authority of the first Beast in his presence. And he *now* makes the earth and those who are *now* dwelling in it to in the *future* worship the first Beast, whose fatal wound was caused to be healed.

And he *now* performs great signs, so that he even *now* makes fire *now* come down out of heaven to the earth in the presence of men.

And he *now* deceives those who are *now* dwelling on the earth because of the signs which it was given him to perform in the presence of the Beast, *now* telling those who are *now* dwelling on the earth to make an image to the Beast who **now has the wound** of the sword and lived.

And it was caused to be given to him to give breath to the image of the Beast, so that the image of the Beast would even speak and cause as many as do not worship the image of the Beast to be caused to be killed.

And he *now* causes all, the small and the great, and the rich and the poor, and the free and the bondslaves, to be given a mark on their right hand or on their forehead, and he provides that no one might *now* be caused to be able to buy or to sell, except the one who is *now* having the mark, either the name of the Beast or the number of his name.

Here *now* is wisdom. He who is now having understanding has been commanded to calculate the number of the Beast, for the number *now* is that of a man; and his number, six hundred and sixty-six.

## The Unholy Trinity

The alliance between the dragon, the Beast, and the False Prophet forms a triffecta of evil—the unholy trinity. The dragon attempts to mimic the role of God the Father, the Beast mimics the Messiah, and the False Prophet mimics the role of the Holy Spirit. The False Prophet is referred to by the Spirit as “another **beast**” or the “second **beast**” because the Spirit wants us to know that this is a demonic entity, a spirit, and not some man.

## Like a Lamb & a Dragon

### *Revelation 13:11*

Then I saw another beast **now** coming up out of the earth; and he had two horns like a lamb, and he spoke like a dragon.

In the Greek there are two words for “another”: “*heteros*” which means another of a different kind (for instance an apple and orange are 2 different kinds of fruit, but they are both fruit), and “*allos*” which means another of the same kind or quality (2 types of apples). The word used here is “*allos*” which means that this second beast is similar in nature and quality to the Beast.

The description of this second beast is different, but the point the Spirit is making is that they share the same base aspects of their character or nature. They are demonic in nature and their joint purpose is to deceive, to accuse or slander, to oppose, to attack, to conquer, and to control. In addition, being of the same kind or quality, the False Prophet is a demonic spirit of similar rank, glory, and power as the Beast.

## Fiction Alert

**FICTION ALERT**

## It's NOT a Man

Many fictions exist about the False Prophet regarding who he is, and what he does. In fact, this whole passage has been the impetus to a lot of **End Times** fiction. We must understand, however, that the **Codex** never tells us, nor does it ever imply, that this second beast ever possesses a man. We can be confident that this beast is a demonic spirit due to him being “another” (“*allos*”) beast, but we have absolutely no basis to declare that this spirit possesses one man as will the Beast—the man we call the Antichrist.

In contrast to this second beast, the **Codex** is extremely specific in communicating that the Beast will possess a man. **Daniel** speaks about an insolent man who will arise and who will oppose the people of God, and many of his exploits are detailed in that book.<sup>6</sup> In **Zechariah**, he is described as the worthless and

<sup>6</sup> **Daniel 7-12**

foolish shepherd.<sup>7</sup> In *Hosea*, *Isaiah*, *Micah*, and *Daniel* he is referred to as “*the Assyrian*.”<sup>8</sup> In *John*, Jesus speaks of the one who will come in his own name contrasting this one with Himself, who came in the name of His Father.<sup>9</sup> In *2 Thessalonians*, we are told about the man of lawlessness, the son of Destruction (literally the son of the Beast).<sup>10</sup> In *1* and *2 John* we are told about the antichrist who is choosing to now come and who is now being expressed by men who act as if they are part of the Chosen of God.<sup>11</sup> And in *Revelation 13:5* (as well as *Daniel 7:8, 11, 19-27*) we are told that there is given to him a mouth speaking arrogant words and blasphemies. Thus, we have various proof texts that confirm that the Beast will be possessing a man—a man whom we call the Antichrist.

However, throughout the entire **Codex**, there is no text which indicates that the second beast will possess a man. This does not mean that he does not possess a man, we are just not told it, and so we must not assume it. However, because John saw this second beast “*now coming up out of the earth*,” we know this cannot be a reference to a man, because the “*coming up*” is rendered in the *present active participle*. Every moment of “**now**” since the time of this vision up through today and continuing into the **now** of the future, this second beast arises to fulfill his mission.

Therefore, we will view this second beast through the lens of the spiritual realm and its impact on the physical realm.

## Out of the Earth

“*Then I saw another beast now coming up out of the earth.*” Unlike the Beast which was released from the Abyss and then arose from the restless sea of humanity, this second beast is pictured as *now coming up out of the earth*.

And because the Spirit does not specify a location, like he arises from Rome, or from the land of Gog and Magog, or the Middle East, but specifically states the “*earth*,” the Spirit is giving us a clue to understand. This second beast even now operates across the globe, through all manner of earthly institutions. This would include governments, corporations, media, religious and educational institutions, the market economies of the world, and so on. He arises from the earth. He is the behind-the-scenes manipulator that causes these institutions of the earth to coalesce and operate in greater and greater harmony toward all that is not **Yahweh**. In fact, what he has accomplished in our day-and-age, and the speed at which he has worked is simply mind-blowing.

## Horns like a Lamb

“*... and he had two horns like a lamb.*”

Wild lambs, much to my surprise, have horns. For the most part, the horns have been bred out of domesticated lambs, which is why we would not typically be familiar with the image of a lamb with horns. Still, horns are symbols of **power** and **might** for the purpose of attacking and defending, and this second beast has two.

According to the **Code**, the number two stands for division, or a difference, as well as witness. Thus,

<sup>7</sup> *Zechariah 11:15-17*

<sup>8</sup> *Isaiah 14, 30:31, 31:8, 33:1, 8, 52:5; Daniel 9:27, 11:23; Hosea 11:5, 12:1, Micah 5:5-6*

<sup>9</sup> *John 5:43*

<sup>10</sup> *2 Thessalonians 2:1-12*

<sup>11</sup> *1 John 2:18, 22, 4:3; 2 John 7*



these two horns will have “power and might” that tend to differ from one another, yet the horns (through the exercise of power and might) will provide a witness on behalf of the greatness of the Beast.

The **Code** also switches to the *imperfect* (“he had”) placing this image of the horns in the past tense. The point we are to understand is that in looking past through time, this demonic spirit had these horns. They are not a new development just for the **End Times**. Thus, this image extends back through time to give us a comprehensive picture of this second beast. But more on that later.

#### *Power and Might: Money & Religion*

Given this demon’s responsibilities set forth in verses **12-17**, and the way he uses power and might, one of these horns is likely tied to the **economic platforms** in the world (“buying and selling”). He has the power and might to allow or restrict participation in the economic markets.

The second horn is likely connected to religion, specifically that associated with **religious deception**, since he performs great supernatural signs in the presence of men and the Beast for the purpose of causing those in the world to worship the Beast. This second beast even threatens with death those who will not worship the Beast.

#### *Attraction*

Second, it is quite surprising that the “lamb” is the choice of animal used in this picture. At best, a lamb has little tiny horns and is very unimposing, unlike a grown sheep which can have well developed horns that are more than intimidating. In contrast, a lamb seemingly poses no threat, a lamb is cute and even cuddly. A lamb creates in us an emotional response that makes us want to pet it, hug it, and so on. We are attracted to harmless creatures with their cute big eyes such that no one gives any notice to those little baby horns.

The whole point of this image is that this second beast will be able to get others to drop their guard, to not even worry about the two horns; after all, the second beast will come across as just a little innocent lamb.

#### *Deception*

Everything about this image screams counterfeit and deceit. This demon is a poser and adopts the visage of the Son of God and incorporates it into all he does. Think about it, Jesus is referred to as a lamb 32 times in **Revelation** alone (which is an image we are going to discuss in **Revelation 14**).

Clearly, this communicates to us an aspect of this demon’s strategy. He will come across as light, as disarming, and safe – as is customary for the servants of Satan.<sup>12</sup> As such, this second beast, through the institutions of mankind, will easily manipulate people and convince them that his witness is from God, that his witness is good, and that humanity, the world over, needs to listen to and trust in his gentle wisdom.

This image of the lamb also indicates that he will operate through the institution of the religion of Christianity, and his efforts will come across as “Christian” and loving and “good.” Being “good” seems to be the standard for religious tolerance in our day-and-age — “goodness” as the modern sages have defined it. And this is the reason, he is later called the “*False Prophet*.” He is a poser that will come across

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<sup>12</sup> **2 Corinthians 11:14**



as a purveyor of the prophetic truth, but he peddles lies and deception.

## Voice of a Dragon

*“... and he spoke like a dragon.”*

This demon may look like a lamb, yet we are told that he spoke like a dragon. Now we really do not know how a dragon speaks, but surely it cannot be a good thing. According to the **Codex**, we know that fire and sparks leap from a dragon’s mouth, flames shoot from its mouth.<sup>13</sup> Therefore, like a dragon, this demon can start fires of conflict and contempt with just its words—which we know will be arrogant and blasphemous words, just like the dragon’s words.

Fearing no retribution, his words will burn and ignite a great fire, most likely against God, the people of God, and the truth which stems from the Word of God. Once again, we see these fires of conflict and contempt burning like massive fire storms all over our world, fires which are aimed at destroying the truth of the Word of God and dismantling any society or people group that once built their foundations on that truth. As such, what is innately good is being exchanged, at an alarming rate, for a new “good” which blatantly and authoritatively defies the Word of God.

Ultimately, this second beast will declare that the one true Messiah has come and must be worshipped as God. But to prepare the peoples of the earth for that **witness**, he must first burn all that which stands in his way with words that destroy—words of conflict and contempt.

Today, these words of conflict and contempt which burn with destruction are evidenced through a plethora of earthly institutions, all around the world, that have somehow coalesced their message against all that is **Yahweh—against all that is Jesus**.

This voice like a dragon is being spread through the so-called “free press,” through our educational institutions, big-tech platforms, through the “cancel culture,” through mainstream political parties and their propaganda, through environmental groups, through entertainment media, through religious institutions, yes through churches, and so much more. His words, words of conflict and contempt, are being heard everywhere all at the same time.

And, since the image of the dragon is all about power, control, domination, threat, and violence, this demon will utter words that are intended to force people to do the will of the dragon and the will of the Beast. Everything this second beast says and does will come with the threat of death (or cancelling out) for non-compliance, just like a dragon would do.<sup>14</sup>

But given that he functions like a lamb, he will pull this off with an unparalleled level of deceit and manipulation like we have never seen before. He will have everyone convinced that they are doing “good” and being “loving” and that the tolerance he demands for his words of conflict and contempt is somehow “godly.” He will even convince others that acts of hatred and violence done to support this new “good” is in fact good and acceptable. It is good to be intolerant of those who are intolerant. This is a level of deception that is only second to what the serpent pulled off in the Garden of Eden.

The voice of this lamb who speaks like a dragon is cloaked in a twisted sense of personal goodness,

<sup>13</sup> **Job 41:19-21**

<sup>14</sup> **Revelation 13:15**

syncretism, “tolerance” and inclusiveness, where all are demanded to follow the view of those with the prominent cultural and progressive voice. Those who do not are vilified, nullified, marginalized, cancelled out, imprisoned, punished, mocked, derided, and eventually many will be killed.

### *The Voice in the Past*

“... and he **had** two horns like a lamb, and he **spoke** like a dragon.” The Spirit rendered both “had” and “spoke” in the technical *past* tense, the *imperfect*, which is a departure in the **Code** from how the Spirit has been addressing characteristics or attributes, which have regularly been rendered in the *aorist indicative*. Hence, the Spirit is making a point about this demon.

The difference between the *imperfect indicative* versus the *aorist indicative* is that even though both are referencing the past, the *aorist* conveys a simple discreet action (what happened) whereas the *imperfect* always conveys past action that was more than just a discreet occurrence, more than a single action, but something durative, or something that was always there. The *imperfect* focuses on the **state** of the action, not just the action itself.

Hence, we are to understand that wherever this demon has shown up in the past, he always operated from a place of religious deception, utilizing power and displays of the supernatural, controlling and manipulating commerce (participation in the system), and speaking arrogant blasphemies.

Unfortunately, other than this hint about his past, we do not have anything specific in the **Codex** to draw from as to the identity or past impact of this demon. But the use of the *imperfect* lets us know that nothing has changed in terms of this second beast, he is the same as he has always been. He will just extend his influence through the **End Times**.

### Religious Judaism

We might see some of his work, or similar work, in the Pharisees who on the surfaced seemed like lambs, doing the Lord’s work, leading people to God. But they used their power and might (their two horns) to exercise control over the religious and economic success of the people of Israel. They controlled not just participation in temple worship, but with their version of the “law” (the oral traditions) they controlled an individuals’ acceptance before God, which impacted and controlled their acceptance before others, which impacted their economic livelihood.

They took people captive, and they spoke words of conflict and contempt just like a dragon. They called the work of the Holy Spirit in-and-through Jesus the work of the devil, and in so doing uttered the greatest of all blasphemies—the unforgiveable sin.<sup>15</sup>

This image of one who has two horns like a lamb yet speaking like a dragon is a powerful and poignant picture that should cause us to be aware that things are not always as we might hope they would be, or as we have always been told they are. Rather, we must know the spirit of the Beast and the spirit of the second beast have already done an amazing job of infiltrating not just Christendom but practically all our earthly institutions as well, such that in unison they declare the message brought forth by the second beast.

<sup>15</sup> See **Matthew 12:22-32; John 8:48-59, 9:32-34, 10:19-21**

## Religious Christianity

Much like religious Judaism, Christianity (at large) has, for the most part, taken people captive and controlled people and their relationship with God with their version of the “law,” with their rules for what it means to be a good Christian. As with Judaism, this has impacted and controlled people’s acceptance before others, which impacted their participation in all sorts of church, worship, ministry, and leadership opportunities, and for some it even impacted their relational and economic livelihood.

Those in the religion have taken people captive as they speak words of conflict and contempt, just like a dragon, calling out all the things which Christians **MUST** do to be a good witness to the world and all the things they **MUST NOT** do to be a good witness to the world.

They know that the power of sin is in the law, but it’s as if they want people to be bound by sin, so their services are always needed.<sup>16</sup> As a result, most in Christianity do not even know what it means to live in **unrestrained freedom**. Instead, they live afraid of their sin and afraid of the sin of others. As a result, this second beast has spoken words, pulled from the Word of God, which has strapped people with guilt, shame, failure, condemnation, judgment, and all manner of worthless acts of contrition so they might find a way to be “right” with God because of all their sinful transgressions.

They too have called the work of the Holy Spirit in-and-through people the work of the devil, and in so doing uttered the greatest of all blasphemies—the unforgiveable sin.<sup>17</sup> This has resulted in division, and more division, and more division, and even more division.

The second beast has spoken words that have sparked division, words which have stemmed from the Word of God. Or better said, the translations of the Word of God which tend to blatantly ignore the **Code** and therefore ignore how the Spirit expressed Himself through people. It is quite unfathomable to imagine, but today, worldwide, there are over 42,000 various denominations or sects of Christianity, with 200 of them in the United States. Just think of that level of division; it is mind-blowing. There are 42,000 different versions of what Christianity should be. That’s an extreme departure away from the heart of God which declares:

### ***Psalms 133***

Behold, how good and how pleasant it is for brothers to dwell together in **unity**! It is like the precious oil upon the head, coming down upon the beard, even Aaron's beard, coming down upon the edge of his robes. It is like the dew of Hermon coming down upon the mountains of Zion; for there **Yahweh** commanded the blessing — life forever.”

It is a reasonable contention that the situation we find ourselves in today with the extreme worldwide departure from Christianity and the lightning-fast move to a syncretistic “goodness” and “love” that is based on emotional tolerance, is simply a hard reaction, fueled by the words of the second beast, to the failure of the brethren in these 42,000 different groups to live in unity.

<sup>16</sup> **1 Corinthians 15:56**

<sup>17</sup> See **Matthew 12:22-32; John 8:48-59, 9:32-34, 10:19-21**

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Just think of it, today we are confronted with a new religion of “goodness” and “tolerance” that is not unlike the Religion of Christianity; in fact, it is a shadowy copy of Christianity. If you fail to obey its directives or live by its tenets, you are in effect a sinner, and unless you repent (are willing to be reeducated) and change your ways, you are judged, condemned, and cancelled (and it is all very public). Thus, people are “shamed” into compliance; well, except for those who lead this religion. Those in control blatantly violate all the core principles, but they get to, they are in charge, they are the leaders. Again, it is merely a shadowy copy of the religion of Christianity.

In that light, guilt is one of the founding principles of this new religion, as everyone is expected to take personal responsibility for other people’s shortcomings and other people’s inability to achieve an equal outcome in life. And what used to be attributed to nature, is now attributed almost solely to the acts of mankind. Thus, people are guilted to do things that simply make no sense.

Think about it. The words are the same, they are the same words of conflict, contempt, and division, seemingly based on love and acceptance of all, but now this demon has brought more “sheep” into the fold such that this new religion has caught on faster and spread farther than the Religion of Christianity ever could have hoped to achieve.

In the name of love and goodness, and even in the name of God, the next step of this new religion is to eradicate the old religion. The second beast speaks like a dragon!

Let’s stop here and we will pick up in our next podcast with more on this second beast, the False Prophet.

I am glad you “tuned in” and have been “ready to listen.”