

We are resuming our discussion of the Book of Revelation, and we are in the 13th chapter. One of the things that has been asked is, “Is there a timeline that might be applied to the events of the Book of Revelation?” There is a clear sense of certain things happening before other things, but what is more the case is that the scene switches back and forth between several happenings at the same time. Two of the parallels are:

1. Things happening in heaven—things being released in heaven; and
2. Their accompanying effects upon the earth.

Sometimes there are the accompanying events in heaven, especially if we are talking about the release of things in heaven that are destined to affect the earth. Those are two of the parallelisms of the book. There is also the matter of things that are released with the effect upon the people of God in the earth—the ones who are protected, the ones who are sealed, and so on—and those who are not.

There is also a third set of things, and that is how the things that represent the work of the enemy are evolving and reaching their apogee, so that eventually they may be judged. But in the meantime, these are secondary in the sense of things from heaven affecting things on the earth. The work of the enemy is also affecting things on the earth, and it is affecting all of humanity. Although it is affecting those who are subject to the things of the enemy— the *kosmos*,¹ the systems of the *kosmos*, etcetera—how those things are affecting those who are defenseless against these schemes, and what effect they are having against the people of God.

There are all these layers of things that can appear to be confusing if you are a casual reader of the Book of Revelation. A secondary thing that I want to point out before we go any further is, in the highly symbolic language of the Book of Revelation, you will find astonishing references to Old Testament prophecies. We will center on several of these in these broadcasts that are being recorded today. For example, there is a beast that is referred to in the Book of Revelation, the 13th

¹ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

chapter;² there is an identical reference in the Book of Daniel, the 7th chapter.³ In another passage, where it speaks of, “whoever is to go into captivity, into captivity he will go,” that is also a reference from the Old Testament, from the 15th chapter of the Book of Jeremiah.⁴ There it has precise application to Israel at a particular time when it is about to go into Babylonian captivity, and we will unpack all of that as we go.

Against the background of all of that, we have the spirit of Babylon importing the importance of these Old Testament Scriptures, which were true and applicable to those times. But long after those times are fulfilled—long after those direct applications to the condition, primarily of Israel, but not exclusively—here they are again in the Book of Revelation, with no possibility that they are designed to be fulfilled in an antecedent context. Which means that the prior things are meant to inform us and shed light upon how they are meant to be fulfilled in the future.

These are some few keys of understanding, and I will attempt to reference them as we go forward in this series of messages. Periodically, in our journey through the Book of Revelation, I will stop and give you either a summary of things that we have seen before, or lay out understandings that will be helpful in the way that you are to view the Book of Revelation. I have done some already on the 13th chapter, so I am going to give a very light brush—my brush strokes here will be very light. I will hit the high spots as we go through, up until about the 5th or 6th verses, and then we will begin to drill down because that represents new territory.

So he said,

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

² See Revelation 13:1-2: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like *the feet of a bear*, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

³ See Daniel 7:2-8

⁴ See Jeremiah 15:2: “And it shall be, if they say to you, ‘Where should we go?’ then you shall tell them, ‘Thus says the Lord: “Such as are for death, to death; And such as are for the sword, to the sword; And such as are for the famine, to the famine; And such as are for the captivity, to the captivity.”’”

Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name (Revelation 13:1 NKJV).

You will see the same thing in Daniel, chapter 7. In his dream, Daniel said he was standing on the seashore, and instead of one beast, four great beasts arose out of the sea.⁵ Let me point out that in reference to the word “sea” in the Book of Revelation, in the 17th chapter, it specifically speaks of how the sea on which the woman resides are nations and peoples and languages.⁶ The concept of the sea, as used here, references people. In our proceeding to understand the Book of Revelation, and proceeding to understand this particular symbol in Revelation 13:1, if you allow me, I will collapse the Book of Daniel the 7th chapter and the clear teachings, the clear interpretations that were given to Daniel. He was told, for example, the four great beasts are four kingdoms that will arise from the earth.⁷ So the sea of humanity, in its particular references, yields four great kingdoms. These beasts are no more and no less than kingdoms. As terrifying as they appear to be, and in their predatory nature, it is the manner in which kings of antiquity, and kings in general under the influence of the evil one, devise systems of rule which inevitably oppress people. And they arise out of the sea of humanity.

These are the low-hanging fruit; you do not have to really reach for these. These are *ipso facto*; they are plainly stated even in the prophetic references. That is why I refer you to Daniel, chapter 7, for this understanding. Again, I have dealt in greater detail previously with these, so I am giving it the very lightest of touch.

In the following verse, verse 2, he said,

⁵ See Daniel 7:2-3: “Daniel spoke, saying, ‘I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other.’”

⁶ See Revelation 17:15: “Then he said to me, ‘The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.’”

⁷ See Daniel 7:17: “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”

Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion... (Revelation 13:2a).

You will remember in Daniel, chapter 7, and in his recall of the four great beasts that came up out of the sea, he said the first was like a lion, the second was like a bear, and the third was like a leopard; and he gave greater details with respect to each of these creatures.⁸ Again, I have dealt with these before, so I refer to the earlier broadcasts on this point. You will point out, and aptly so, that John only sees one beast with seven heads and ten horns, with ten crowns on its head; whereas Daniel saw the beast had ten horns, but did not add the detail that it was seven heads upon which the ten horns were.⁹ It is customary to think that in the reference of Daniel, all ten horns were on a single head. John, however, in the Revelation, gives this additional detail that it had seven heads and ten horns, and ten crowns on the heads. They both refer to one of the horns having a mouth that spoke blasphemous things, but I will come to that.¹⁰

How do we account for the difference in the two narratives? Well, the key lies in the fact that John refers to the one beast that resembled a leopard, that had feet like a bear, had the mouth like a lion. But you will also note that it is in the reverse order. In Daniel's vision the lion came first, the bear came second, the leopard was the third to appear, and then he saw a fourth beast with the ten horns that crushed and devoured its victims. It is very simple really. Daniel was looking prospectively into history and the first of the four kingdoms had not yet come, and looking prospectively into history, the first that would come of this type. You note that the fourth beast amalgamates the other three. In other words, in the fourth beast you see the prior three, but you see them in the reverse order. That tells you that whereas they are separated in Daniel, and they come in a progressive

⁸ See Daniel 7:4-6

⁹ See Daniel 7:7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns."

¹⁰ See Daniel 7:8: "I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words."

Revelation 13:5-6: "And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven."

order of the lion, the bear, and the leopard, and then the beast with ten horns, they had not yet appeared or they were about to begin to appear. In John, he is looking retrospectively, beginning with the fourth and final beast that he saw coming up out of the sea, and when he looks back, when he looks retrospectively, he observes that in the one beast that he sees is the amalgamation of the prior three in the reverse order. He is looking back and the nearest one to him would be, of course, the leopard; the furthest from Daniel would be the leopard. The nearest to Daniel was the lion; the furthest back from John is the lion.

It is the same beast, or it is the same four kingdoms amalgamated now into one. What should we learn from that? We should learn (and I am going ahead of myself here, but I will nail it down for you with absolute certainty) that Satan—who is referred to as that ancient serpent, the devil and Satan, who leads the world astray (we saw this from chapter 12)¹¹—the ancient serpent gave his power, his throne, and great authority to this beast.¹² Now what does that mean? It means that from the beginning, all of the activities of Satan, whenever they were crystallized in the form of a kingdom, had the same spirit to it. All three prior kingdoms are predatory. Which means that, inasmuch as they are kingdoms arising out of the sea of mankind, their effect would be to deny the liberty, deny the joy, deny righteousness, deny peace, and all of the rest of what you associate with the oppressive nature of the kingdom of darkness. Indeed, these kingdoms would be the best indications of darkness advancing progressively through the history of mankind to reach their apogee in this compounded form of a beast with seven heads and ten horns.

It is the same exact thing, except that in the Old Testament it had its fulfillments in kingdoms such as the Babylonian Empire, the empire of the Medes and the Persians, the empire of the Greeks, and the empire of the Romans as preceding mega empires whose characteristics were consistent with what the fourth and final beast would be: a global kingdom, inasmuch as it is said by Daniel that it crushed and devoured, oppressed and trodden down the whole earth. The whole earth means the whole earth. No other prior kingdom had that level of hegemonic control over the nations of

¹¹ See Revelation 12:9: “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

¹² See Revelation 13:2b: “The dragon gave him his power, his throne, and great authority.”

the earth. They were typically regional kingdoms. Even the Roman Empire was a regional kingdom. It had actually extended itself beyond the borders of the empire of Alexander the Great. It had controlled more of the world, and it might be said that it controlled the known world at the time. But when these are prophetic Scriptures and when God is speaking, He knows what the whole earth is. When He speaks of provisional references—things that are designed to give us a sense of, when the compendium of it is all wrapped up, what it would look like—He is using these prior examples to acquaint us with what we might expect when the fullness of the thing that is being referenced or hinted at in previous administrations, finally arrives.

He said that this beast had seven heads and ten horns. Seven is a critical consideration—seven heads. That is, of course, the biblical number that implies completeness. I have said before, and again I will lightly touch it here, the systems of the *kosmos* are the means by which Satan projects the power of his deception. I have done extensive work, and it is readily available on the website, on the *kosmos*—what the Scriptures mean when they say, “Do not love the world.”¹³ Which is a compendium of systems, orderly arranged under the sway or rule of the *kosmokratór*,¹⁴ which is a synonym for “Satan.” This has been in operation from the very beginning.

At this point I would like to remind you of the original prophecy with which everything began—this whole conflict between the evil one and human beings. In the Book of Genesis, chapter 3, you will find the following, and I am laying this up here because it is so critically important as a framework, especially for studying the remaining chapters of the Book of Revelation. The original prophecy was this, and I want to center on verse 15 because that is the central piece of this original prophecy. The context is that of Adam and Eve being called to account by God after they had sinned. So God speaks to the man, and the man has his answer. He speaks to the woman, and she has her answer. And then He addresses the serpent. He does not give the serpent an opportunity to explain himself. It is as though He already knows what the serpent was up to. God simply said to the serpent in Genesis 3:14,

¹³ See 1 John 2:15: “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”

¹⁴ See *kosmokratór*, Strong’s Greek 2888 – <https://biblehub.com/greek/2888.htm>

*Because you have done this, [He did not say what have you done? He said that to the woman, He said that to the man, but to the serpent He said, “Because you have done this.”] You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust [The word is *aphar*.¹⁵] All the days of your life. [Here is the first prophecy of Scripture, and the one that involves the conflict between Satan and the sons of Adam and Eve:] And I will put enmity between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel (Genesis 3:14 NKJV, comments added in brackets).*

Let us unpack that for a moment. There was going to be enmity between the Seed of the woman and the seed of the serpent. Now, who is the Seed of the woman? It is interesting that He does not say the Seed of the man but rather the offspring of the woman. Why? It is interesting also that He speaks of the Seed, singular. The Scriptures have made quite a matter of singular references relative to “the Seed,” versus plural “seeds.” For example, in the Book of Galatians, chapter 3, at about verse 15 and following, he makes that distinction between seeds and Seed, singular.¹⁶ It is not some sleight of hand reference. The Seed of the woman is Christ.

What is the seed of the serpent? Small snakes? No. The word here in the Hebrew is the “offspring,”¹⁷ so whatever has been created by the serpent. I do not have time to unpack, only to refer to the fact that He said the “Seed of the woman,” a clear reference to Christ, and I will point out that in this clear reference to Christ, He intends to include us. The fact that it is the Seed of the woman, as opposed to the Seed of the man—He is not a descendant of Adam in the flesh; He is the last Adam. He is the Son of God, who comes through the woman, and is not credited, except in genealogical reference, as part of the original creation but a new creation¹⁸—God Himself

¹⁵ See *aphar*, Strong’s Hebrew 6083 - <https://biblehub.com/hebrew/6083.htm>

¹⁶ See Galatians 3:16: “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

¹⁷ See *zera*, Strong’s Hebrew 2233 - <https://biblehub.com/hebrew/2233.htm>

¹⁸ See 2 Corinthians 5:17: “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.”

incarnate, coming in human form to do battle, as it were, with the serpent. The seed of the serpent here, you will see, if we go back just a bit to Revelation, chapter 12, is an interesting reference. It says at verse 7,

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, [Who were we just reading about? The serpent of old.] called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (Revelation 12:7-9, comments added in brackets).

Go to chapter 13, and here, concerning the serpent, it says, “The dragon,” namely the old serpent, “gave his power, his throne, and great authority to the beast”—to this beast (cf. Revelation 13:2). So the offspring of the serpent is this kingdom of seven heads and ten horns. It is destined to wage war against Christ and those who are in Christ. We have set it up, and in the next messages we will proceed to deconstruct it further.

I will talk to you then. I am Sam Soleyn. See you then. Bye-bye.