

When we left off the last time, I was about to delve into the blasphemy of the mouth, which is one of the ten horns on the seven heads that was given a mouth to speak blasphemous things.¹ Again I say, by the very content of speech we may properly infer that this is the religious head. And here, the goal of the religious head is to practice deception; but in order to do so, it must negate the truth and it must negate those who accurately represent the truth. It must do so in a combination of ways:

1. Perhaps a way, and its anticipated effect, is to assail the truth and those who carry the truth;
2. And it is a calculated effort to secure popular support.

If what you say resonates with the world, it will increase support for the beast; but in doing so, you must marginalize those who are not compromised. Let us look at the Scripture.

Then he opened his mouth in blasphemy against God, [So the blasphemy is against God.] to blaspheme His name... (Revelation 13:6a NKJV, comments added in brackets).

There, whenever we speak of the name of God, we are speaking of His authority. Jesus said, “Whatsoever you shall ask of the Father in My name...” (cf. John 14:13)—this is the same concept, that is, you are coming by My authority. The disciples observed, when Jesus had sent the seventy out, that at the mention of the name of Jesus, demons came out of people.² We have been specifically commissioned to operate from our position in the person of Christ. That is the principle that is embodied in the notion of God’s name. So a blasphemy of God’s name, these blasphemous things are cunning, crafty things; they are not overt. One of the most cunning crafts has always been a supplanting of the authority of Christ Himself. Constantine offered and the early church accepted the power of the Roman government: Roman military, Roman finance, and the rest of it. At that point they did not need to depend upon the authority of Christ.

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

¹ See Revelation 13:5: “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.”

² See Luke 10:17: “Then the seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name.’”

When you blaspheme the name of God, you are attacking His authority, and the attacking of His authority is to neutralize the great commission. He sent out His disciples and, by extension, He sent us out, recognizing always we are clothed in Him. This is the sending out: “As the Father sent Me, even so I am sending you”—the sending out referred to in John 20:21. In John chapter 17, Jesus said, praying to the Father, “All those whom You have given to Me, I have kept by My name. Let them be one as You are in Me, and I am in You.”³ So the name of Jesus is also a reference to His body. It is an implicit reference to His authority—those who are called by His name. Later on you will see that there are those with the name of the Father on their foreheads,⁴ who are in conflict with those who have received the mark or the name of the beast.⁵ So blasphemy of His name is a direct attack on our empowerment, and more insidiously, upon our identity as the assembled people of God—as the assembled Body of Christ.

Denominations will be allowed to continue to exist so long as their power comes from the state. This is how the blasphemy against His name will be undertaken practically. There will be legislations governing what you can say, and the notion of what disturbs the peace will be widely defined to include things commonly associated with an identity as an assembled member of the person of our Lord Jesus Christ. Have you noticed how the big fight in the evangelical church, the one that made it all the way to the Supreme Court, has to do with “the right to assemble”? The argument at the present time that captivates the church and fires the imagination is about the right to gather on Sunday mornings; that is a red herring. The real assembling is by being placed in the Body of Christ by the Spirit of God—being the family of God. The fallen church does not know the difference between meeting on Sundays and being assembled. They are saying, “God commanded us to meet on Sundays, and you are denying us our religious liberty.” No. God

³ See John 17:10-12: “And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*. While I was with them in the world, I kept them in Your name.”

⁴ See Revelation 14:1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father’s name written on their foreheads.” See also Revelation 22:4.

⁵ See Revelation 13:16-17: “He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.”

commanded us not to forsake the assembling,⁶ which is being accomplished by the Holy Spirit, bone to His bone, where we are connected in the Body of Christ. It has nothing to do with a church building or any kind of building.

I am not against buildings; they are useful for all kinds of things. They are useful for having weddings, if you want to have a wedding outside of the elements; they are useful for parties and celebrations; they are also useful if a group of believers want to meet in a building. But to say God commanded that as the assembling, you simply do not understand the Scriptures. There is a permanent assembling into the *Corpus Christi*, into the living body of Jesus Christ. What is assembled are individual members, and it is a permanent assembling because you are put in the place that was designed in which for you alone to be put. If you forsake that, then you are out of place, and you are disconnected from the authority, the power, and the resources that are in His spiritual self, which empowers all things in your life, both spiritual and natural. That is the assembling.

The blasphemy is against His name, which also flows right into the next thing that He blasphemes: His tabernacle,⁷ which is God's tent or dwelling. Where does God dwell? I am mystified, frankly, that preachers would readily agree that a building is not the church, it is not the body, but would insist that it is how the body is functionally. Human beings put their bodies in houses, but is a house the way the human body functions? No. It is called a house because it provides a necessary shelter from the elements. When you are not there, is that your body or is that how you function? No. You have portable functions; you go and you do as He leads you.

When Notre-Dame, the French national cathedral, was destroyed, there was a wail in even the Christian church about how this great edifice of God had been destroyed by fire. It would seem God was napping, if this great edifice, so important to Him, was allowed to burn. One young

⁶ See Hebrews 10:24-25: “And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.”

⁷ See Revelation 13:6: “Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.”

preacher, trying to justify it, was talking about how great the craftsmanship of this building was; and when challenged about it, his response was, “Well, it is the best that people had to offer God in those days.” When has God ever been impressed by the best that a child has to offer? When is that the pleasure of God? No. It is not your works; it is who you are. It is like the time when my young son, Nick, at the time, brought a fistful of dandelions to his mother, Lucy, and she put them in a vase in the kitchen where she could see them. For a moment the thought occurred to me that I was wasting money buying her roses because she did not seem to treat them with the same deference and delight that she did this fistful of dandelions. Well, you get the point.

The dwelling place of God is where the Spirit of God has assembled a people, who then are corporately, even as they are individually, filled with the Spirit of God. Why is the tabernacle of God so important to God? And why should there never be a conflation of the dwelling place of God with any structure made by human hands—which has been specifically and expressly addressed in Scripture as not a place where the habitation of God occurs? He never dwells in a temple or a tabernacle made by hands.⁸ Why does He make His own? Because of the original intent, of course. The invisible God intends to become visible in an assembled corporate man. It was His stated intent originally: “Let Us make man in Our own image, after Our own likeness, and let him have dominion...” (cf. Genesis 1:26). Why is that so? Because the Son, this corporate Son, is the radiance of his Father’s glory; it is what is referred to as Zion, the point of origin from which the glory of God is emitted into creation, into the earth. The Son is the radiance of His Father’s glory, and the Son is the exact representation of His Father’s being (cf. Hebrews 1:3). So, the tabernacle of God is indispensable to the original intent of God. The tabernacle carries the glory of God in it. That is why the glory of God in the wilderness remained in manifestation above the tabernacle.

⁸ See Acts 7:48-50: “However, the Most High does not dwell in temples made with hands, as the prophet says: ‘Heaven *is* My throne, And earth *is* My footstool. What house will you build for Me? says the LORD, Or what *is* the place of My rest? Has My hand not made all these things?’”

Why would there be blasphemies against the dwelling place of God? Because institutional representation of God can be so easily corrupted. Institutions are about rules, law, restrictions, all of which are designed for control—so you can control God. The absurdity of it is obvious on its face, is it not? That is like putting a hand on the Ark of the Covenant; it will get you killed every time. The dwelling place of God is Spirit to spirit, for there life is imparted. The *zoë*⁹ life of God, eternal life, is imparted from the presence of God into both the individual parts of this corporate man and the entire corporate man, in a fashion suitable for the tasks associated with the corporate man. All of which tasks, in a singular reference, suggest the presentation of God out of Zion, the perfection of beauty. That is the location from which God Himself shines forth,¹⁰ so it is the target. But why are we surprised?

Would not the offspring of the serpent—which is this beast of seven heads and ten horns—is it not its destiny to make war against the offspring of the woman?¹¹ Of course; this is just how it is being conducted. The interesting thing for me is that it says, “he opened his mouth,” and in opening his mouth he speaks against—the implicit reference here is the blasphemy is spoken blasphemy, and it is against:

1. The authority, the scope, and the order of God’s name.
2. And then it is an assault upon the corporate man, the dwelling place of God.
3. The third thing it says is, “and against those who dwell in heaven.”

Where are we seated now, I might ask, in the post-ascension period? Where are we seated? Where do we dwell? We are seated in heavenly realms in Christ Jesus.¹² Heaven or heavenly—in reference to “those who dwell in heaven”—is a reference to the Kingdom of God, because it is also called the Kingdom of Heaven. It is on the earth, yes, but its power, its authority, its glory, and the identity of those who dwell all are heavenly in their origin. Paul puts it this way in 1

⁹ See *zoë*, Strong’s Greek 2222 - <https://biblehub.com/greek/2222.htm>

¹⁰ See Psalms 50:2: “Out of Zion, the perfection of beauty, God will shine forth.”

¹¹ See Genesis: 3:15: “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.”

¹² See Ephesians 2:6 NIV: “And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,”

Corinthians, chapter 15: “As we have borne the likeness of the man from earth, so also we shall bear the likeness of the Man from heaven” (cf. 1 Corinthians 15:49). In our flesh, we are like Adam. In our spirit, we are from heaven; we are like Christ. So the dwelling place of God, wherever God dwells, is the heavenlies. I will go further than that and say, wherever God dwells is the Holy of Holies. He does not dwell in temples made with hands. He dwells in a holy people, and wherever that holy people resides is heaven. Their kingdom, while they are on the earth, is the Kingdom of Heaven. Jesus made it clear. He said, “My Kingdom is not of this world.”¹³ So, to dwell in heaven is synonymous with living in the Kingdom of Heaven while we are on the earth.

This is a war of words; it is blasphemies. What might you suppose are the contents of these blasphemies? Well, it is already self-evident. I find the structure of this passage fascinating; that he opened his mouth in blasphemy against God, and then what does the writer do? It explains what that looks like. When you blaspheme against God, you blaspheme His name, you blaspheme His tabernacle or dwelling place, and you blaspheme those who dwell in heaven. That is the content of the blasphemy, having understood that to blaspheme His name is to speak against what was accomplished by Christ on the cross—the authority of Christ. It is to empty the cross of its power.¹⁴ How might you empty the cross of its power? By going back to the law; that is what Paul said to the Galatians.¹⁵ If you return to the structure of law, whether it is Old Testament law or the law that is the reflection of a code of societal conduct, the foundation of that notion is the consensus of mankind about what godliness should look like. So, it is a secularized gospel.

It is a secularized gospel. What might that look like? What is the sound of a secularized gospel? And why is it blasphemy? It is because it makes man the object of that gospel. It removes the focus

¹³ See John 18:36: “Jesus answered, ‘My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.’”

¹⁴ See 1 Corinthians 1:17 NIV: “For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.”

¹⁵ See Galatians 2:14-16: “But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, ‘If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.’”

from obedience to God, obedience to Christ; it removes the focus from being transformed into His image and likeness. “Hey, you are just fine if you give money to the poor. God loves you. Look at how wonderful you are if you will just do good things.” It is blasphemous. Why? Because it has put man in the center, and you, as a practitioner of this secularized gospel, can ignore God altogether so long as you do that which is approved by society. They do not even regard the name of Christ, the authority of Christ, as having any relevance at all to this gospel.

Again I say, this is what Constantine offered: the power of the empire—“Just go through the rituals; the empire will pay your bills.” As I said earlier, and we will come to it later, the spirit of Babylon is about your provision and your protection; therefore, it has to be about everybody’s provision and protection. This is how you blaspheme His name. This is the content of blasphemy: When you speak about His tabernacle, His dwelling place, it will be about how God is found in all religions, and how dare a certain group of people, especially a disgraced group of people, claim that Jesus is somehow superior. Where Christ dwells in the midst of His people—according to Hebrews chapter 2, “He will stand in the midst of the congregation of His brethren”¹⁶—that will be the subject of blasphemy. It will be that God is wherever you see God, so long as He is earmarked by good works. As to those who dwell in heaven, they will allow that there is a spirituality in the earth; but witches and witchcraft will be just as valid a form of “spirituality” indicating those who dwell in heaven, as readily as any other form by which you might identify someone as being a heavenly type of person.

None of these things are new. These false gospels are centered, as we are showing, in an attack upon,

1. His name or His power,
2. In an attack upon the corporate man,
3. In an attack upon our point of view—how we see things, whether we see things from an earthly or a heavenly view point.

That attack has already come, but it is nothing like what it is going to increase to become.

¹⁶ See Hebrews 2:11-12: “For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, saying: ‘I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.’”

It was granted to him to make war with the saints, and to overcome them (Revelation 13:7a).

Which is not that he dominates them or changes their gospel; it is only this: that in the propaganda war, the saints are not going to win. We are not going to win the popularity contest. Only a remnant will emerge out of this as the chosen bride of Christ. Next time, I want to unpack a little bit further where it says,

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world (Revelation 13:8).

So you will have two types of people:

1. Those who dwell in heavenly places in Christ Jesus;
2. And all the rest—they are the ones who dwell on the earth. That is where you will find the unsaved and the religious alike; they dwell on the earth.

I do not have time to open up any more of this. When I come back the next time, I want to give you an understanding of verse 10, which says,

He who leads into captivity shall go into captivity; [In other words, people who are used to taking others captive will themselves be taken captive.] he who kills with the sword must be killed with the sword. [People who are used to killing with the sword (and I am not unpacking that now), they will be killed by the sword.] Here is the patience and the faith of the saints (Revelation 13:10).

This was the warning (that I just read to you) that the prophet Jeremiah gave to Israel, in Jeremiah the 15th chapter.¹⁷ I want to show you how that applies in our time, in this context.

Until then, may the Lord bless and keep you, and I will see you the next time. I am Sam Soleyn. Bye-bye.

¹⁷ 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.””