

We are continuing our discussions of the great themes of Scripture that are summarized in the Book of Revelation, with the principle being, the Book of Revelation is not entirely an impenetrable mystery if you approach it from the angle that it represents the summary, the summation, of what was established in the beginning of Scripture and maintained all the way throughout Scripture through types, shadows, allegories, and specific references. We talked, then, about the first theme of the man in the image and likeness of God. The second great theme of Scripture, which is also summarized in the Book of Revelation, is the opposition to the man in the image and likeness of God. That opposition is the craft of Satan—that being who, in creation, has taken on the role of opposing the saints.

Now, in some of the messages of recent note, we talked about how the enemy opposes the son:

- From the Garden of Eden, we saw his opposition of the son [See Current Affairs # 76];
- and we saw his opposition of the Son when he engaged Christ in the wilderness [See Current Affairs # 77].
- We saw how he intends to oppose the Son who will arise in the last days [See Current Affairs # 78-80].

And so, in the Book of Revelation there is the reference to that Son as he appears, and the form of the opposition. That Son appears as the man child, or the fully mature Son of God.<sup>1</sup> We see the opposition, the enemy, presented as a great dragon with immense influence over mankind and over the systems of the *kosmos*,<sup>2</sup> using them as his weapon—his tail drawing a third of the stars of the heavens—to create an hegemony, an environment in which he has dominant control, with the intent to suppress the saints,<sup>3</sup> to actually destroy the saints if he could. This, of course, is the

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

<sup>1</sup> See Revelation 12:5 KJV: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

<sup>2</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

<sup>3</sup> See Revelation 12:3-4: “And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.”

pattern, whether we are talking about Moses, Christ, or the man at the end of the age. His intents are very clear and very obvious.

Heaven records the efforts of the enemy to control, to manipulate, and ultimately to destroy the saints, if he could. If it were possible, even the very elect would be deceived.<sup>4</sup> And there is a culmination of this at the end of the age. But, again, it is culminations; it is not beginnings. So, there are different things that present the opposition of the enemy to the man in the image and likeness of God, and the pattern of that, started in the Garden, tends to follow the arc, the historical trajectory, of Israel because it is a type and shadow—Israel being a type and shadow of that Kingdom that arises at the end of the age.

The similarities of the forming of the Kingdom of Israel to the forming of the Kingdom of Heaven on the earth are obvious and notable. Twelve sons following a promise from God to Abraham—twelve sons being the foundation of a nation. The descendant of Abraham to whom the promise is specifically given— “In thy Seed shall all the nations of the earth be blessed”<sup>5</sup>—comes forth in the fullness of time, and He is given twelve disciples, like the twelve sons. And whereas a natural nation is established according to the promise given to Abraham, and a natural nation on the basis of twelve patriarchs, beginning with the sons of Jacob, so the One who actually has the promise, the One for whose benefit the promise was given to Abraham, when He comes forth, He forms not a natural nation, but a spiritual nation because this is even what the promise said: “In thy Seed shall all the nations of the earth be blessed.” Earlier we talked about the inevitability of the Kingdom of Heaven being comprised of people of every nation, tribe, tongue, and language. So, that inevitability is clearly delineated.

The opposition to that, as I said, follows the arc of Israel’s own history. There are two principal examples of that, where the whole nation was subject to this kind of opposition. One was Egypt and the other was Babylon. Both of those are set pieces to describe the final arrival on the earth of

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<sup>4</sup> See Matthew 24:24: “For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.”

<sup>5</sup> See Genesis 12:3, 18:18, 22:18, 26:4, 28:14; Psalm 72:17; Acts 3:25; Galatians 3:8,16.

the formed and functional opposition to the sons of God, to the man in the image and likeness of God. And so, there is Egypt and Babylon, to follow the chronology of it:

- Egypt is a type of economic slavery. There, Israel is forced to work for harsh taskmasters who do not care whether they fall in the mud pits, and their blood is mixed in with mortar. This is a type, you see, of a kind of kingdom that consumes human beings for economic bases, for economic purposes.
- The Kingdom of Babylon, in which Israel was secondarily enslaved, is a type of religious enslavement.

So, you have economic enslavement and religious enslavement. Religious enslavements are about your identity, because a person's identity is derived from who his father is. If you present his father falsely, he cannot know who he is. A religious identity presents God falsely, and it will enslave mankind so long as they do not know who God is. Now if you look at the temptations of Jesus, just like we talked about before, both the temptations of Jesus and the temptation of Adam, the first and the last Adam, these are the first two things.

Egypt is first, so it is about bread. It is about economic slavery. It is about the sweat of your brow determining your economic viability. In the Garden, Satan came in and his first thing was, "Is there anything to eat around here?" But when he does not prevail on that, he moves to his second thing, which is to attempt to present God falsely. "God told you not to eat of this tree, because the truth is," he is telling Adam and Eve, "God knew that if you ate of it, your eyes will be opened, and you will be able to be independent of God. You, yourselves, shall be as gods, knowing good and evil."<sup>6</sup>

He trots out the same argument with Christ: "Command that these stones be made bread"—the Egyptian model, if you like. Your economics depend upon your ability to turn these stones into bread. "If You are the Son of God, command that these stones be made bread" (cf. Matthew 4:3). This is the subtlety of his approach. He comes by an appeal to the prurient interests of man at the most basic level, at the nadir of it, and that is, "Supply your own self. Be your own god." That is the model of Egypt.

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<sup>6</sup> See Genesis 3:1-4

Babylon is what you move to; when the temptation to be Egyptian does not work, you move to Babylon. As we said in the case of Adam and Eve, “Let me tell you why God has not allowed you to eat of this tree,” so falsely presenting God. With Christ, falsely presenting God: “If You are the Son of God,”—and this he says in the context of taking Him up to the pinnacle of the religious expression in the world in that time, the pinnacle of the temple, the pinnacle of the *hieron*<sup>7</sup> (of the building), because, you see, he wants Jesus to think of Himself as an expression of that which is religious—“cast Yourself down. For it is written, ‘He will give His angels charge over You.’” Babylon is about defining the people of God from a religious point of view. Daniel and Shadrach, Meshach, and Abednego are the prime actors in this regard, in that they refused—Shadrach, Meshach, and Abednego—at the pain of being burned alive. They refused to accept an identity based on Babylonian imagery, Babylonian idolatry—the worship of the creation rather than the Creator. For they fashioned, in Babylon, images derived from their understanding of nature: flying lions, oxen that are like the face of men, counterfeits of divine intentions made to look like eternal things, but cast entirely in the mold of creation.

Because what did Adam do, once he fell from an identity defined by who his Father was, when he separated himself from God? Well, he defined himself by reference to the creation around him. He knew that creation around him all had clothing of some kind, whether feathers or skins or scales, so he clothed himself with fig leaves. Again, my friend, Thamo, is very perceptive and very incisive when he talks about how people clothe themselves with unsustainable positions, and he refers to those unsustainable positions as “with their fig leaves.” He is right. The fig leaves were the result of man viewing himself, not in his relationship to God, for if he did, he would be clothed with the glory of God, and he would not appear naked because the brilliance of God’s glory would obscure the human form, and he would be revealed with Christ. For when Christ, who is our lives, appears, we will appear with Him in the glory of His appearing.<sup>8</sup> So, Adam and Eve were not naked; they were clothed in light.

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<sup>7</sup> See *hieron*, Strong’s Greek 2411 - <https://biblehub.com/greek/2411.htm>

<sup>8</sup> See Colossians 3:4: “When Christ *who is* our life appears, then you also will appear with Him in glory.”

The plan of Satan was to have Jesus identify Himself falsely, by reference to religion, so He is taken to the pinnacle of the temple and told to demonstrate His sonship in the context of religion. So Jesus says to him, “You are falsely presenting the truth. I am the Son, and you do not set up the model for My proving that I am the Son. Indeed, I do not need to prove anything to you.”

Now the third thing that Satan does, when both of those temptations fail, is he has to threaten you. He took Jesus to an exceedingly high mountain and showed Him the kingdoms of the world and said, “Fall down and worship me, and I will give them to You. Because You do not really have any option.” That model today, the threat today is what was prophesied multiple times in the Old Testament and in the Book of Revelation, and it takes the form of predatory kingdoms: “four great beasts arose up out of the sea,” the sea of humanity, as the record indicates.<sup>9</sup> These predatory kingdoms are all of the same spirit. They devour, they oppress, they trample down humanity. Over historical times in the history, mankind, whether Israel or other nations, was consumed by these creatures, by these three types.

So the fourth of these beasts is presented in Daniel 7, and it is presented as a polyglot: a kingdom of multiples kingdoms in the form of systems; one singular beast comprised of—ten horns, in Daniel, and in the Book of Revelation, the 13<sup>th</sup> chapter, this addition of seven heads—so seven heads and ten horns. This great beast, as presented in Daniel, crushes and devours its victims, and tramples down that which is left.<sup>10</sup> He is indiscriminate in subjugating all of mankind, except that nation that is the compendium of what is represented by the Son, the man in the image and likeness of God.

We have said in the previous recording that there are various ways to define this man. He may be defined as the body of which Christ is the head. He may be defined as the bride of which Christ is the husband. He may be described as the army of which Christ is the captain. And he may be described as the Kingdom of which Christ is the King. The one description that is not allegorical

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<sup>9</sup> See Daniel 7:3, 17: “And four great beasts came up from the sea, each different from the other.”; “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”; see also Revelation 13:1.

<sup>10</sup> See Daniel 7:7: “After this, as I watched in my vision in the night, suddenly a fourth beast appeared, and it was terrifying—dreadful and extremely strong—with large iron teeth. It devoured and crushed; then it trampled underfoot whatever was left. It was different from all the beasts before it, and it had ten horns.”

is that it may be described as the family of God, the sons of God. That is not an assigned nomenclature. That is an actual reference. This man is the Son of God, and therefore, in the aggregate, he is the family of God because he is God’s heir, inasmuch as he has an inheritance, a *kléroó*.<sup>11</sup> It is this inheritance that distinguishes him and causes the hubris of his enemy to rise in full fury against this man.

In the Book of Revelation, then, we begin to see the presentation of the consummate expression of that which opposes the saints. That expression is the *kosmos*,<sup>12</sup> what is referred to as, in the aggregate, the kingdoms of this world. It is referred to in the Greek as the *kosmos*, of which the god of that world is the *kosmokratór*,<sup>13</sup> a synonym for Satan. All of the presentations of this kingdom are consistent with the term *kosmos*, which is an orderly arrangement of systems governed and ruled by the *kosmokratór*, who in turn bequeaths his power to the beast.<sup>14</sup> This beast, then, begins to oppress and oppose the saints in all of the fullness of what this beast represents.

The manner in which he opposes the saints is quite interesting. Whereas he tramples down, crushes and devours the whole earth with its bronze teeth and iron claws, this is what he does to the saints: he wages war against them with a little horn, that, when it comes up on one of the heads—and we may aptly call this head the religious head, because this horn overthrows three others (so, there remains a total of eight)—this horn is given a mouth that speaks blasphemous things against the Most High God and against the saints. Well, that would be religious speak. It presents the falsehood in the place of what is true, and the intent then is a propaganda war. The fight is over what is the truth. To the extent that he gains any victory over the saints, it is because there is a great falling away.<sup>15</sup>

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<sup>11</sup> See *kléroó*, Strong’s Greek 2820 - <https://biblehub.com/greek/2820.htm>

<sup>12</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

<sup>13</sup> See *kosmokratór*, Strong’s Greek 2888 - <https://biblehub.com/str/greek/2888.htm>

<sup>14</sup> See Revelation 13:2b: “The dragon gave him his power, his throne, and great authority.”

<sup>15</sup> See Matthew 24:10: “At that time many will fall away and will betray and hate one another,”; see also 2 Thessalonians 2; 1 Timothy 4:1

A great falling away occurs when the truth has been restored, and it brings an accountability of the darkness of deception in which men have dwelt, and measures the people of God, measures the city, measures its gates, walls, and foundations. So when there is such a thing going on, there will be declarations as to what things are false and what things measure up to this eternal standard. Part of the success of the beast, or so it would appear, part of the success of the opposition is that there actually is a great falling away, because he has managed to cloak himself with the respectability of what appears to be the truth. In that, he manages to deceive those who do not love the truth, and therefore, they are those who are perishing.

But the Lord knows His own, and He has clearly indicated and given us every indication that we shall be protected and cared for. The people who need to worry about being consumed in this conflict of ideas at the end of the age are really those who have pretended to be the Body of Christ, but with the coming forth of the authentic standard presented as the truth, their fruitless works of darkness will be disclosed. There is no hiding. It will appear that, because this lawlessness abounds and because the love of most will become cold (cf. Matthew 24:12), it will appear as though the opposition has won. There will be a great falling away. If it were possible, this deception would entrap even the very elect—if it were possible, which is to the extent that it is possible. The Scriptures say, “Many shall fall and be refined.”<sup>16</sup> In that regard, it would appear that Satan won. If you are counting noses, it would definitely appear that he won.

But God has always spoken of a remnant being saved, a remnant who overcomes, and overcomes by the blood of the Lamb, by the word of their testimony, and that they did not prefer to save their lives even unto death.<sup>17</sup> Now, this is to those who have overcome, and this is what you have to overcome. People want to be overcomers, but they do not believe that you have to overcome anything. You know, if you are going to be an overcomer, you have got to overcome things. You have got to overcome something. The thing to be overcome is this opposition.

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<sup>16</sup> See Daniel 11:35: “And *some* of those of understanding shall fall, to refine them, purify *them*, and make *them* white, *until* the time of the end; because *it is* still for the appointed time.”

<sup>17</sup> See Revelation 12:11: “And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.”

And so, the Book of Revelation shows the compendium, the collecting up of this opposition in the form of this kingdom, which has the authority of Satan to oppress the world and to wage war against the saints in this manner. Finally, the Book of Revelation speaks of not only how judgment is given to the saints, and the beast is destroyed, but the wrath of God is poured out against mankind and against the beast that collaborated in the opposition of the saints. Do you know who gets to order the pouring out of the bowls of God's wrath? There are seven of these bowls given to seven angels. Do you know who gives the bowls to the angels? It is the four living creatures, that which represents the glorified order of the saints.<sup>18</sup> We get to decide the when that these bowls are poured out, and God decides the what. Because, as creation is summarized, only that which is the man in the image and likeness of God, ultimately, has any value. Mankind apart from that which is found in the image and likeness of God, God says has no value. "The ungodly are not so; they are like the chaff which the wind drives away. Therefore the ungodly shall not stand in the congregation of the righteous. God knows the way of the righteous, but the way of the ungodly shall perish" (cf. Psalm 1:4-6). That is the 1<sup>st</sup> Psalm summarized in the Book of Revelation.

As we continue in the subsequent discoveries from the Book of Revelation, it will be amazing how previous passages of Scripture from the Old Testament and from the beginning of the record, from Genesis onward, will be those exact things referred to in the Book of Revelation, and they will flow within this pathway that we have now established. Behold, these great mysteries are being revealed. Thamo, whom I have quoted before in this, once said that we will plunder the heavens, and we will have the revealing of the mysteries in the appointed times of the Lord. And he is right. This is the day when God is making available to His holy apostles and prophets, the mysteries that have been hidden for long ages past. These mysteries are the children's bread, and these are the times in which the mysteries are being revealed. Jesus called these times, "the beginnings of sorrows," in Matthew 24, and He is the greatest of the prophets.<sup>19</sup> We shall continue from this point to unpack more of the Book of Revelation, as it is written.

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<sup>18</sup> See Revelation 15:7: "Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever."

<sup>19</sup> See Matthew 24:6-8: "And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows."



Grace and peace be with you. Be steadfast. Be unmovable. Do not look back. Times are never going to go back to anything that we used to call normal, because all of this that is written in the Book is going to continue to unfold, and those things written are actually determining the nature and the character of the times in which we live. Amen.

I will see you then. Bye-bye.