

12.13.20

## Revelation

### Chapter 13 - Revealing the Beast Deified by the World The Control & Calculation of the Beast (vs. 16-18)

**Revelation 13:16-18:** And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.

There are some passages that you just can't hardly wait to get to. This is not one of them for me. Because in many respects it's been misrepresented, misused, and quite frankly there's so much that none of us really do know. However, anytime you dig into Scripture or begin to

proclaim that word, you have to make sure that what you're saying is accurate. Not only accurate, but true, and that it represents the point. What's been difficult for me is there are a lot of things in this passage that I could go into. But you have to continue to ask yourself, at what point will that help? More specifically, is that even the emphasis of the passage? Clearly, there's so much. You could go into great history into any text, and before long, you'd be so immersed in the history that you would lose the point. The same thing would be true if you were to describe a metaphor or a figure of speech or anything. You take it too far and before long you've gone off on a tangent, and you miss why it was interjected in the passage.

So, as we come to this passage, it's just always good to refresh why we're here and what this is all about. Clearly, Jesus is addressing the Churches and revealing to them that we have a different agenda than the world. And He begins to unveil not only what God's plans are for the Church, but what the world is doing and what their plans are. He pulls back the cover, so to speak. And the last

days, in many respects, is exactly what that is. We begin to see the reality of what has been hiding dormant within this world, and finally everything begins to get revealed. Give a person freedom, and you'll begin to see who they are. Give them power, and it will magnify it even more. So, the end of days, God begins to release things such as consequence and law and things like that. And He pulls back and He says, "Now, this is what the world is like." And the world and its freedom will begin to reveal what it's like.

The description in Revelation 13 is that of a beast. And this has really been the description of nations all the way through. As you go to the Book of Daniel, you begin to see the descriptions of whether it's a leopard or bear, or whether it's a lion, or you have eagle wings. But the pictures are of ravenous beasts that devour. You think of Alexander the Great, as swift as he was, that's why his nation, Greece, was described as a leopard. And you have this force, not even with a large army, but with a fairly small army going in and conquering the world so rapidly. And it shows that insatiable desire for more and that

longing for more. And that's really an interesting and perfect picture, I would say, for the world and for those that are in power. It's never enough. They always want more. There's a devouring, and it doesn't matter who's hurt; they're hungry.

So, the picture is given to us at the beginning of Chapter 13 of the beast conglomerate. And you see a tying in of all the nations coming together with their desire to control and different ones having that control. The question is, why would peoples gravitate towards that? But the answer is relatively simple when you think about it, because that ferociousness, that intimidating, great, grand, impressive, powerful demeanor is attractive to people. It's something that they long to be a part of. If you don't think that's true, I mean, just look at the mascots of most football teams, whether it be Jaguar or Lions. You can just go down the list, and what you have are pictures. I mean, some people actually like gators more. But it just depends on how you think, but like we were talking about, I think, last week, you never see anybody really choosing muskrats. So, what they're

looking for is something aggressive, because people are drawn to those kinds of things.

As you go through this chapter, we not only see the desire for that kind of demeanor and that aggressive taking what you want. Of course, if you think about it, most of our advertisements are, for example, this is an old one, but “You’ve got to go for all the gusto, take, and you deserve it. You deserve it. Take it.” So, it's all about taking the things that you deserve, but it's about what you deserve. And of course, nobody ever thinks about what somebody else next to them deserves. They just want what they deserve. So, there's just always this clamoring for more.

With that said, there is a mixture within the passage of not only that allurements, but there's an allurements for something else. And the allurements for something else is, well, it's become more prevalent in our day than ever before. And that is, the allurements and desire for eternal life. Now, in the world's perspective, what could be better than eternal life with no rules? And so, what you're going to see, in particular in Chapter 13, is that desire to live forever with no rules, to be able to say anything you want

to say, do anything you want to do. And so, what is literally going to be granted is 3 1/2 years of allowing the beast to act any way he wants, and it's going to be attractive to people. I mean, you stand in a pulpit and tell people, "You can do anything you want." Obviously, there's going to be great mayhem. And then you take out the lawful people, take all the people that care about law and justice and righteousness, and then tell people, "You can do anything you want to do." What do you think is going to happen? Well, they're going to love it at first. So, that's the picture. And it's obvious why he chose the beast and the pictures of the beast. We won't go into the details of that right now. In the text, He talks about another beast that has small horns like a lamb. And what He's referring to, of course, as we go on and understand, He's dealing with a false prophet. The false prophet is going to have a sheepish demeanor in the sense of, like Timothy says, "Having a form of godliness, but denying the power thereof." So, the world likes to look godly. They like to look righteous. They like to tell you that you're mean if you're intolerant. But they're holy because they are tolerant. So, there's a form of self-righteousness in the

world that oftentimes comes across almost ethereal and religious. It almost comes across that way. You kind of get the feeling like, "Oh, are we in a holy place." And much of the syncretistic amalgamation of religions is all about, "Can't we all just get along?" Basically Rodney King gone awry. And we all come together and we try to hold hands. You guys don't know who Rodney King is because you have to be a little bit older. But the whole desire is, "Can't we all just mix everything together and let anybody do what they want to do?" I mean, it really sounds good, if you think about it. But all you have to do is read the Book of Judges when everybody does what is right in their own eyes, and you begin to see people cutting up their wives and all sorts of horrible things. So, you don't want to go there. But the picture is such that the beast is going to attract by that venue. So, he's going to say, "You can do anything. Come follow me. We'll give you anything. And we're the nice guys. We're the good guys." So, he's going to come across almost spiritual in so doing. And he's going to gather you together. Now, what he's going to do on top of that is he's going to tie that together with the whole eternal life thing.

And if you look specifically with me in Chapter 13, you back up and it says in verse 3,

(Revelation 13:3) “I saw one of his heads...”

Talking about this mighty power and this beast; of course, describing, obviously, the nations. Once again, as we talked about at the very beginning of this chapter, the origin, where did this beast come from and the attraction of this beast. But where did this beast come from? Well, we understand, according to the text, that it literally comes out of a world of volatility. The description is it comes out of the sea. But of course, that's the perfect description given in Isaiah 57:20 and Revelation 17:15 of the sea being humanity. And the picture is, of course, they're volatile, they're capricious, they're disquieted. I mean, why is it that people are beast-like? Well, as Isaiah 57:20 says, there is no rest for the wicked. They can't keep quiet. They can't. It's like the raging sea that turns up its foam, and that's what it says in Isaiah. Of course, as you go to Revelation 17:15, He says, “I tell you, the waters are the peoples, the nations, the tongues.” So, we understand what they are. So, what's coming out of that

place are people that are hungry for more. And the beast comes out, and he says, "I'm going to give you more, and I'm going to give you freedom and do it. And on top of that, I'm going to show you how you can live forever."

So, the text reads this way,

(Revelation 13:3) "I saw one of his heads as if it had been slain, and his fatal wound was healed..."

The mortal wound was healed. He was dead. And he seems like he has come back to life. That's big stuff. That's front-page news stuff.

"... And the whole earth was amazed and followed after the beast."

Now look, we've been preaching eternal life from the very beginning of Christ. And we know that, according to Ecclesiastes, God has placed eternity in the heart of man. So, all the way through the Old Testament, the hope was, "I know I'm going to see my Redeemer face to face," even Job says this. So, the hope is everlasting life. But everlasting life is not life without righteousness. But the world wants to fabricate this thing. Basically, man's

ultimate goal is to simulate, fabricate, and merchandise eternal life. You've got to throw in merchandise because he's not going to do it for free. He's going to make some money off this. But he's going to help you live forever. And if you can imagine a feat by somebody telling you, "You can do anything you want to do. You can do anything you want to do. And we're going to help you live forever doing it." That's basically eternal life without consequences of any sin. That's heaven on earth. See? So, you can understand the attraction of that.

And if you drop on down, the false prophet, which is described as the beast that kind of has these horns like a little lamb,

(Revelation 13:11) "Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon."

So, with a great authority. And more specifically, he spoke the same words and had the same agenda as the dragon, which was what? You can do anything you want to do. And even beyond that, speaking great and powerful things. Now, once again, the dragon is pointing to the

beast, and who is the beast? It's the peoples that come out. So, you get this declaration: "You, the people, are the great ones. You have all the power in your hands. You can do anything that you want to do. And we're going to make sure that you live forever." I can just see people go, "I'll vote for him."

So, it goes on and says in verse 12,

(Revelation 13:12) "He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast..."

Now, watch. Why are they worshiping the first beast? Read the text.

"... whose fatal wound was healed."

So, what is the large draw? Freedom and everlasting life. Those are two big draws. You understand the point?

So, as you go on, then he performs great signs. He even calls fire down from heaven. So, the great signs, but he's affirming, "We have the power." And the great signs are affirming as well the aggressiveness of man. Fire from heaven. Now, you think about John the Baptist, he's

baptizing people and at one point, of course, Herod begins to hound him and threaten him. So, then he sends his men, and he goes, "You need to ask Jesus this, 'Are you the Christ?' Because I need to know. I need to really be sure because I'm getting ready to have my head chopped off and I'd like to know. Maybe you could do something before this happens." I don't know what he's thinking. But he sends his men and they say, "Are you the Christ?" And Jesus says, "Okay, guys, here's the deal. The lame walk, the blind see, the deaf hear, and the poor have the gospel preached to them. Go tell John that." Now, think of the signs of Christ. Did one of them say fire from heaven? No. But fire from heaven is a perfect picture of saying, "And if you don't do what I say, I can get you." But Christ said, "I didn't come into the world to condemn the world. I came that the world might be saved." So, every sign that He gives is what? Salvation sign. Oh yeah, He had the power to call down fire from heaven. But those weren't the signs that we were given. But the people are looking for the aggressiveness. They're not looking for the Savior. This is the point of the passage. So, they're attracted to him. And you can be aggressive and you can

go after everything. And you're in love with power. So, if somebody shows you great feats of power and they turn to you and say, "And you can have power too," or they'll make an interesting statement, "Knowledge is power." I love that statement. Don't you love that statement? "Knowledge is power." Anyway, don't get me off on a tangent. Stop it. So, you can hear the allurements that's going on within the text, and it is that allurements that continues even to the end.

Now, what happens, of course, is that once they've got you, they've got you. So, there is a kind of entrapment that is happening. And they're going to get you to take their mark, to join up, to sign up, and now once you're on it, you're there. Like giving up your old car and getting the one with the computer where they go, "We know where you are." I think it was a few years back where they were having you turn in all your old stuff. You know, there's a reason for that. But anyway, I'm not saying go back and get your car back. So, what you're going to see is that aggression. And in the text, He begins to describe it.

Now, what you want to see as well, and what Christ is doing for the Church, is He's going to not only show them what's happening, but He's going to show them a contrast. So, He wants to show them the contrast of the beast to the Lamb. And it's not a mistake that after we have this massive description of this horrific beast described to us in Chapter 13, that what's the next chapter? The next chapter, 14, are the 144,000 on the Mount of Olives singing with the Lamb. The Lamb, not the beast. So, He's going to show us a contrast of the two. And the loyalty and the devotion that is by these 144,000. And in contrast, He's going to show, "But those of you who follow the beast, he's got you. He's making you do things." And it's an interesting context.

So, as we come to Chapter 13, as we look at in particular towards the end of this, of course, we understand that the false prophet deceives and the beast deceive with great signs and wonders, verse 14. And then he tells the people, to really join another club, you have to make an image. Psychologically, getting people to make an image not only makes them a part of something to the extent

that they feel like they belong and they identify with, but there's something about making an image that ties the person to the cause. Even in World War II, they would paint images, and sometimes it'd be a girl, sometimes it'd be something else, but they would paint them on the planes. Because to have the image was to identify with something. So, if you can get involved by virtue of an image, then before long... You know, some people wear these mouse ears. I don't know where they got them from. But they wear these mouse ears, and I'm going, "They've identified with the image." You know, I've even seen them on cars. So, that's somebody identifying with the image, and it draws them to a place. See, those mega places they build, they know if they can get you to buy the image, that they've probably got you coming back. So, it's an interesting tie-in. So, he has them make an image and own this and become a part of something.

It is at verse 16 that we now pick up.

(Revelation 13:16) "And he causes..."

Now, this is a very key point, because no longer are we in the realm of alluring; we're now in the realm of

controlling. It starts with alluring, right? It always starts there. There is something major alluring to man.

I saw an advertisement the other day, actually I've been seeing it for now, probably a little over a year. They've been advertising this drug, I guess, to help with cancer. But the way the way that the advertisement goes is, it's just this simple phrase, "A chance to live longer." I told Connie, I said, "Wow, is that a safe phrase or not?"

"We're not telling you you're going to live longer. It's just a chance." Well, that's what I had before I took the medication. But the way they're showing it, you begin to feel, "I could live longer. If I take that medicine, I could live longer." Just last week, from what I understand, a 14-year-old girl was granted the right to have her body frozen until a cure was found for her cancer. They call that cryonics. And up to the point of death, right before you die, you can have your body frozen until they find a cure for you to live longer. Because man wants to live longer. Understand that. But he believes he's the answer to live longer. You know, quite frankly, I don't want this life to keep going on for me. Things are not getting better for

me. In the world, things are not getting better. I want an eternal life that is perfect and wonderful. I'm longing for that. But the world is trying to fabricate a life that is everlasting on this earth, and I can't think of anything worse than that. But there is that draw, and people are buying into it, and they're spending great amounts of money to do it.

So, with that happening, he now has the general populace, and let me just re-emphasize in case I haven't, he has them under two things. One is a desire for power and freedom, and the other is a desire for everlasting life. Now, what is always attached with everlasting life, obviously, is what? Health. Yeah, your health. So, the big allurements are there. What happens when they have you?

Watch the text,

(Revelation 13:16) "And he causes all..."

So, now the text is reading that, of course, obviously, he's not satisfied with just controlling some. He wants to control and has to control all.

And the text reads this way,

“And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead.”

“Forehead” has the kind of picture of “devoted to”. And I think probably some people would be more drawn to the forehead because it's their way of saying, “I'm a part of this.” And they say it boldly, not unlike Chapter 14, where the 144,000 have on their forehead the name of the Lamb. So, it refers to, you're going to have some that are very zealous about this. They want to let you know, “I belong to this squad,” so to speak. There are going to be others that are more made to do it by virtue of the pressure, because obviously the text says, “then some were made to do it.” He causes all; it doesn't matter who you are, that you're going to submit to his authority.

Now, immediately you hear the contrast, because our gospel says, and our God who in heaven, who literally does control all, says, “Whosoever will may come.” That's very different, isn't it? The world says that they're generous ones. They're the free thinkers. Okay, let's see what happens when they get control. Because once they

get control, what they're going to do is enslave you. Christ came to earth and He says, "I came to set you free." The beast comes to earth and he says, "I came to enslave you." Of course, obviously, he's going to do it under the guise of freedom, sort of like 2 Peter, "Promising others freedom while they themselves are slaves to corruption." And of course, their desire is to continue to enslave those around them.

So, it says,

"And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead."

Now, I want you to underline the word "mark" in the text. Difficult word to pronounce in the Greek, "*charagma*". It's kind of a "C-H" sound, but it almost sounds like just an "H" by itself with a little bit of a "G" at the end of that. But anyway, the word itself is a word that is not simply like a check mark or like a little stamp that you get at some of these places that you go to, but it is actually a piercing. This is very interesting. So, mark it well, when He says they're going to force everybody to receive this

piercing, that's exactly what it's talking about. It's talking about going beneath the skin into the body. So, all will be pierced with something. It doesn't say at this juncture what it is, but we know that the text reads that way.

And it says in verse 17 that this piercing somehow is going to control the ability to monitor what you buy or what you sell.

The text reads this way in verse 17,

(Revelation 13:17) “and he provides that no one will be able to buy or to sell...”

He uses two different words. Obviously, one referring to buying and one referring to selling. But what's also interesting is one is referring to a place, and the other is referring to an act. He's kind of tying the two together. So, he's not only saying you can't buy or sell, but he's also saying you can't go to the store, nor can you do business in any way. And when he makes reference to the place, he's making reference to the social gathering equated with that. I don't know if you've found out this or not, but there are actually some places you can't go in without a mask. I don't know if you know that. But if, in fact, you

try, some won't pay any attention, but others are very, very strict about it, and they'll say, "You have to wear a mask." And you're sequestered from the people in that store. Now, you might have loved ones, they brought theirs, and they can go in. But you can't be with them. And so, the text is referring to the fact, not only are you not going to be able to do business, but you're also not going to be able to associate with everybody that is. In other words, "We're going to cut you off from everything. We're going to control every move of your life." Now, this is the same guy that was promising you all the freedom.

But the text reads,

"and he provides that no one will be able to buy or to sell, except the one who has the mark..."

Who's actually been punctured. We'll use the word "punctured".

"... either the name of the beast or the number of his name."

And this is what makes it extremely interesting, because "name" is making reference to the fact of the nature of

the character in the sense that you're buying in on what he's about. If I go in the name of somebody, I'm going in as a representative and taking on the nature and the character of that person as my own. So, you're owning that name. You call yourself an American, you should be acting like an American, whatever that looks like. But you're identifying with that name, and there's a kind of pride about that. The number is what kind of throws us for a loop. But the point is this: you're going to have to tie numbers with buying and selling. And not only buying and selling but also monitoring. And what that means is that you become a number. Now, if you understand the difference between God and man, you're going to understand that man is basically cold calculating and you're a number. In fact, as the text goes on, it talks about this number that is given.

If you look at the end of verse 18,

(Revelation 13:18) “... for the number is that of a man...”

Probably more accurately, the text reads, “for the number is of man.” It's actually the way the text reads. The passage is not only demonstrating to us a number that

represents something, but it's also conveying to us that man thinks numbers. Man thinks numbers. It's penetrated our churches. We think large congregation. We don't think fellowship. We think large. We don't necessarily think deep. We think many. When you consider people and they have a happening, one of the first things people are going to ask is, "How many people were there?" The next thing they're going to ask is, "How much money did you raise?" Because man is cold and calculated. When you think about a disease and its effect, "How many people died?" "One." "Oh, it's no big deal." "How many people died?" "Millions." "Oh my goodness, how terrible that is." I thought it was terrible if one died. You see, Jesus talks about in Luke 15, He says, "I tell you, if one sheep out of the 100, I'm going to leave the 99 and I'm going to find the one." And immediately you know that Christ began to describe to you, "I'm not a numbers guy. Many are going the wrong way, few into heaven, but I'm not a numbers guy. O little town of Bethlehem, I'm not a numbers guy. That's you. Man is the number guy. Man is calculating. Man is cool. But not Me."

One of my favorite verses there in 1 Corinthians 13, “Love does not take into account a wrong suffered.” Love doesn't count all the things that you do and hold it against you. Love doesn't calculate what you've done against Him, because God's not a calculating God. God is a personal God, and He loves you. So, the emphasis constantly in Scripture is revealing the difference between the hostility of man and, of course, the love of God.

Now, as you come into this passage, if you drop on down with me, in the text, it says in verse 18,

(Revelation 13:18) “Here is wisdom...”

Now, I've got about maybe 20 minutes. This is my trepidation in the text; how much to go into this with you.

Because the way that it reads to understand this, verse 18,

“Here is wisdom. Let him who has understanding calculate...”

“*Arithmos*”; where you get the word “arithmetic”. He's actually dealing with numbers here.

“... calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.”

Or “666”. Now, at the very start, He's telling you that you have to come with an ability to ascertain wisdom; ascertain what is really being conveyed here. And there needs to be a sense of understanding of the calculation. So, there's kind of a mixture of wisdom and perception; He actually uses the word “mind,” that is more of the thinking. And He says, “You've got to pull these two together.” Now, nowhere in Scripture is it pushing away the Holy Spirit. But of course, the Holy Spirit works through our thinking as well as our emotions and our feelings, but the Spirit of God is always truth. But His point is that this is going to be calculated by virtue of 1, perhaps, that you're even in that time, that there will be a sense of identification, “I know what he's talking about.” But you're also going to see within the passage that it relates to the whole of the text. And the whole of the text is that man is basically beast, and man is basically into

usury, and he's cold and calculating, but God is not. So, you're going to read that.

So, it says,

“Here is wisdom. Let him who has understanding calculate the number of the beast...”

And once again, it's a beastly number. It's aggressive, ferocious, hostile, “I want to get what I'm going to get” number. And then it goes on and says, of course, this is man's doing. Man is the one. So, it isn't like some really, really mean beast comes up and forces them to do it. This is man. Well, the heart of man is deceitful, desperately sick. Who can know it?

So, it goes on to say,

“... and his number...”

That is to say the number of man, i.e. and the number of the beast.

“... is six hundred and sixty-six.”

Now, what's extremely interesting in this is that in the Greek, this is actually not a number. This is what makes the text and really causes you, and causes me, much

trepidation. If you were to read it in the Greek, it's just 3 Greek letters. The 3 Greek letters are *chi*, *xi*, and *stigma*. Now, what's also interesting about the three Greek letters is that the last letter, *stigma*, not to be confused with the Greek letter "*sigma*"; it's "*stigma*". What's interesting is, that particular Greek letter is literally obsolete. There was a chance that it was actually obsolete in that day. In other words, it was not a letter being used. It was the 6th letter at one time in the Greek alphabet. I'm trying my best not to confuse you here. So, the interesting thing is, first of all, that it's not actual numbers. Now, the letters represent, in the Greek language, numbers. And I don't want to get into all of the da Gama theories in all of this. But much of our equations that we have in calculus, and many of these other forms come out of these formulas. And *stigma* in particular is a number that is used for changing formulas. I don't want to get into that. I'm just telling you. So, the letters, when you have the letter "*chi*," that represents 600. When you have the letter "*xi*," that's 60. And when you have "*stigma*," that was 6; of course, being as well in the alphabet, the 6th letter. That particular letter, which was probably obsolete then, is

obviously obsolete now. In fact, if you look at the Greek alphabet, and I'm even talking the ancient Greek alphabet, it will not have the letter "*stigma*" in it. But this particular letter was shaped like a serpent. It's very interesting. It's actually shaped like a serpent.

Now, what's also interesting is that we know it was from the Greeks that the god Asclepius was worshipped. And here again, I don't want to get too far into these things. But Asclepius, of course, is where we get the snake or the serpent wrapped around the stick. It wasn't from Moses. The worship comes from the mythology Greek god, Asclepius, who had a staff with a serpent around it. Of course, that's the image that is used today in the medical field as a symbol of healing, strangely enough. Now, that image has, of course, obviously continued. The story is that, and even during the ancient days, they had temples of Asclepius all over the place; there were actually some in Jerusalem. And the temples of Asclepius were proclaiming healing, and in some cases were proclaiming healing from the dead, to take you from the dead. They were actually proclaiming this. Which by the way, they

called the healing god their “hero”. So, they would go to this temple, and they would often have serpents in there. And by virtue of the serpent piercing you, you would perhaps on occasions be healed. So, there was a connection between serpent and healing through that venue.

In the Gospel of John, in Chapter 5, there's a guy by the pool of Bethesda. In 1964, they actually excavated that particular pool. You know what they found at that pool? Markings of Asclepius. What he was waiting for was the healing of Asclepius. And this is why Jesus says, “Take up your bed and walk. I'm going to heal you, not these gods.” But it had penetrated the world at this juncture. It is man's hope that he can be the answer to all of man's problems. In other words, “I can have any freedom that I want as long as I don't have to suffer the consequences. I can heal. I can take this medication. The world can give me the right and the freedom to do anything aggressively bad for myself. And I'll go to them; they'll give me the medicine, and they'll heal me. I can still have the freedom

by virtue of the medication or by virtue of Asclepius healing me.”

The guy by the name of, and you probably would recognize the name immediately, Hippocrates, where we get the Hippocratic Oath, back in 460 BC, was known as one of the great physicians. He had the Hippocratic Oath, and of course, doctors take this oath, but what they've done is they've left out the first part of the oath because they perhaps see it not acceptable in our day and age. But let me just read to you the first part of the Hippocratic Oath.

It reads this way in the Hippocratic Oath: “I swear by Apollo, the physician, and by Asclepius.” And then it goes on with the oath. Apollos, by the way, is just another name for Satan, because Apollos is the god of destruction. So, that's the oath of the doctor's statement. Now, the point is that the world's been working in this venue for a long time. And man has been embracing the world that says, “Give us your life, we'll take care of you, we'll protect you, you just do what we say.” And people just line up. They just line up. They just do whatever they say.

And after a while, they control you so much that you can't do anything anymore. This is way past rebellion time. So, they've got you in their hooks. Here again, I don't want to go too far without wrapping this up. But what's interesting about this is NFC; these are devices that they're now actually implanting in people, or they're taking needles and piercing people and implanting these devices. I think the phrase NFC means "Near Field Communication". And NFC, a large conglomerate corporate, is now implanting the ability for you and for devices to be able to read information from a distance via wireless technology. And they're implanting. The interesting thing is that once they inject it to you, they've now formed a bond that connects to your physical. And it actually grows. So, once it gets in, it's impossible to take out. So, there's sort of a biochemical reaction of bonding that takes place, and it becomes a part of your body. The point is that all the information on who you are, identity, where you are, and what you're buying and what you're not buying, and Social Security, all these things are on that information. And the day is coming where it's going to be impossible for you or me to buy or sell without

these devices within us. And I don't want to get lost in technology, because there's a lot of other things I could tell you, and it would just make your hair curl, even if it was curly already.

But the point of the passage is that the world is aggressively trying to control. And it has an agenda. There is an evil. I don't care what they're saying. "You're going to be safe with us. We're going to take care of you." But Christ says a very interesting statement in the Gospel of John. He makes this statement. He says, "I tell you, if you try to save your life, you're going to lose it. If you'll be willing to give it up, it'll be saved to eternal life." Now, I want you to understand how this all fits in. Because the appeal of the world right now is, "We're going to save your life." Okay, now I want you to think through this. How many compromises are you going to have to make in order to save your life? See, and this is where the world is coming in, in their control. There's a point where you have to be willing to say, "You know what? Take me home, Lord Jesus." And you give your life into His hands, because look, I don't want to live eternally here. I want to

have eternal life with His Son. And the aggression of man and how he tries to figure out, and he calculates. Look, he's not only calculating how he can maybe stretch out his years, but he's calculating how he can make money out of this. And it says because of this, at the end of days, the love of many will grow cold. Now, Jesus in Matthew 24 will repeat over and over again, "I tell you there are going to be many false prophets," and this is His phrase, "that will come in My name." Now, His name in the text, if you understand this, is "Messiah Christ". So, there are going to be a lot of people in the end days that are saying, "I'm your savior. I'm the one. I'm your messiah." I'm hearing this all the time. People are telling me they're going to save me. Whether they're going to save me money or they're going to save my life, "We're going to save you. You just trust us." And you know what I'm seeing? I'm seeing more hurt, more pain, more sorrow, more detachment. I can't believe people are buying into this stuff. Don't listen to the world. I'm not telling you to throw rocks at the police station; I'm just telling you, put your trust in the Lord. Trust in the Lord with all your heart. Don't lean on your understanding or the

understanding of the world. In all your ways, acknowledge Him. He's going to direct your path. And for heaven's sake, don't make your number one goal to live longer. Because once you do that, you're trapped. They've got you. I told my wife, "If I have a heart attack, don't call the guys. I'm going." Now, you can do whatever you want to. I'm just saying where I'm coming from. So, you're not sinning if you have the ambulance come and take you. But I'm good with that. God loves me. If I believe that He controls my life, I feel good with that. If He wants to take me home, to be absent from the body is to be present with the Lord. I'm not asking anybody to rebel. I'm just trying to help you see. And what Revelation is doing is it's taking off the blinders, and it's saying, "They're telling you they're good guys, they're not. They have another agenda." And I think that's one of the reasons why we love the Book of Revelation so much. And another reason why Scripture is telling the Churches, "Don't mix with them. Don't try to be like them, because it's going to be very destructive."

## **Closing Prayer:**

Well, Father, we come before You today, and we thank You for these words, even technical words, that reveal a technical world. But I am so thankful that You're not like that. For the next picture we have is the Lamb of God standing and singing. Nobody's there because they have to be. They placed the name on their forehead because they love You. Whosoever will may come. You give us choice; the world gives us demands. You give us love; the world gives us hate. You give us freedom; the world controls. I'd rather be with You.

With your heads bowed and your eyes closed, think Biblical. Keep yourself in the mind and the heart of Christ. Don't allow the changing times to change your convictions.