

**THE MARK OF  
THE BEAST**  
**PRAT ONE - THREE**

# **THE MARK OF THE BEAST**

## **PART ONE**

With the understanding derived from our meditation on the language of prophecy, we feel convinced that we can take on the “*The mark of The Beast*”. The subject is interesting and also very important. Before going to the mainstream of our meditation, we will want to establish the utmost importance of this subject. Turn with me to Revelation 20:4

*And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither its image, neither had received his mark upon their forehead, or in their hands: and they lived and reigned with Christ a thousand years.*

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So, partaking of the millennial reign of the Lord Jesus Christ, sitting with him in his throne, coming to that blessed hope of reigning with Christ a thousand years, requires the believer to have victory over the beast, over his image, over the mark of the beast, the name of the beast and the number of his name. The implication of this is that the beast and its associated elements is something every believer would have to contend with and seek to fully overcome. It is as the believer is found to have overcome the beast and its' various marks that he is counted worthy of the honour of reigning with Christ on his throne. Thus, the beast, its image, its mark, its name and the number of its name are things that have always been. Since the time the church was instituted by Christ in his first advent, these beastly elements had been and would continue to be until the kingdom of Christ is established upon the earth.

Overcoming these beastly elements is not something exclusively required of the Lord's people at the time of the tribulation. Neither would it be after the church has been "*raptured*" away, as some would have us believe. Let us

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understand that the mark of the beast is not a physical mark (666) that men will be forced to take on their foreheads and in their hands. If this is so, many, not wanting eternal damnation, will starve to death since they cannot buy and sell without the mark, as we had been taught. In addition, all believers who lived before the tribulation and even the twelve apostles would not be qualified to reign with Christ in his throne. Since we know this cannot be true, then it should be very clear to us that the beast and all the things revealed to us in Revelation 20:4, the details of which we shall find in Revelation 13 are things that have always been there throughout the church age. Paul, Peter, John and the other Apostles must have fought with the beast and overcame him and his name and the number of his name. The Lord Jesus Christ said to them in Matthew 19:28 *"Verily I say unto you, that ye which have followed me (who have forsaken all to follow me), in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."* And again, in Luke 22:28, he said unto them, *"Ye are they which have continued with me in my temptations, and I*

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*appoint unto you a kingdom as my father has appointed unto me."* And when in Revelation 21 the glory of the heavenly city was shown, we are told that the names of the twelve apostles of the Lamb are written in the foundations of the wall (verse 14). These passages of scriptures confirm to us that the apostles will reign with Christ, showing them to have overcome. This is very important. Paul recounting his experience said in I Corinthians 15:31-32 *"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with wild beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die."* And in verse 33, he explains himself *"Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God"*.

So, what we have done in introducing this important topic is to show that the beast, its image, its mark, its name and the number of its name are realities that have always been since the inception of the church age. All who overcame since the beginning of the church age are

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qualified to sit with Christ in his throne as we found in the promise to the church in Laodecia. Again, if this is so, the mark of the beast, received and retained disqualifying the believer from attaining to the honour of reigning with Christ, cannot be a physical mark. The number 666 imprinted all over my skin a thousand times over, will not change what I am in the Lord Jesus Christ, it will neither increase nor decrease my acceptance before God. Brethren, this attempt by the church to mystify things that the Lord has spoken so clearly in his word, is partly responsible for the sleep and spiritual dullness we find in our assemblies. Please, take this to mind the imposition of the number 666 upon you forcibly cannot make you unacceptable in the sight of God.

What then is the mark of the Beast? In Revelation 13, we are shown four things, any of which could be sufficient to keep an individual from favour with God. In other words, these four things attract the fiercest judgement from the presence of God. The first is the Image of the Beast, the second is the mark of the beast, the third is the number of his name, and the fourth is

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the name of the beast. Now, in the closing verse of chapter 13, we are told "*Let him that has wisdom count the number of the beast, for it is the number of a man. And the number is 666*".

We begin by saying that 6 is the number of man. Man was created on the sixth day. And any bible scholar worth his salt will know that six is the number ascribed to man. Thus, six emphasised thrice (666) will talk of the sovereignty of man, man in self-enthronement having rejected the headship of God. So, man as sovereign, man as god apart from God is the issue brought forth in the number 666, and it has practical implication. You know that Adam bequeathed a sour legacy to the human race: the sin nature. That nature gaining ascendancy over a man's life is the entrenchment of a condition that stands for an abandonment of the headship of God and the installation of man's headship over himself. So, the first point we are seeing is that 666 refers to a rejection of God through a rejection of his word. We may describe this as that state of affairs in a man's life or in the Assembly of God's people when the Lord's word and Spirit are set aside and

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carnality rules. This must be noted carefully. Now, what does this mean in practical terms?

We would realise that God has never hidden the things he approves from his people, nor has he been vague in declaring the things that he rejects. Take the ten commandment for example. We are told that they are given to us in two tables of stones written by the finger of God and handed over to Moses. In the first table is contained such commandments that have to do with man's duty towards God. It begins with this: "*thou shall have no other god before me*" and ends with this: "*remember the Sabbath day to keep it holy*". So, all the commandments in that bracket represent the first table and speak of man's duty towards God. Then, from the commandment "*honour thy mother and thy father that thy days may be long in the land wither the Lord thy God shall give thee*" to "*covet not thy neighbours wife or property*" constitute the second table and represent man's duty towards his fellow man. These ten commandment represent forever the things that God is looking for in his creation and which only the power of Christ can reproduce in man. In Romans 8:1-4, we find that Christ makes

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possible the fulfilment of the righteousness of the law. The reference is to the ten commandment fulfilled in those who believe in him. It says:

*"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.*

*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the (ten commandments) law could not do in that it was weak through the flesh, God sending his own Son (taking on humanity) in the likeness of sinful flesh, and as a sin offering condemned the power of sin.*

*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For to be ruled by the flesh is death, but to submit to the rule of the indwelling Spirit is life and peace".*  
(Romans 8:1-6)

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When we are talking about the things that God reacts against and brings severe judgement upon, we are to have our minds clear that they have to do with either disobedience to the first table, the things that have to do with our duties toward God, or disobedience to the second table, the things that have to do with how we relate to our fellow men. Recall that in the seven letters, that the Lord caused Apostle John to write to the churches, there is revealed the things that the Lord Jesus Christ will not have in his Church. So, taking those things and listing them and looking at them carefully will tell us the things that he Lord disapproves, things that bring his fierce judgement upon a people. These instructions are very plain. It is when the call to repentance from these things is not heeded that there is the possibility of the flesh coming to prominence and dominating a man's personality. This is taking what the mark of the beast is in a general way.

The works of the flesh listed in Galatians 5:19-21 (of which it is said a man who partakes of them cannot inherit the kingdom of God) gaining gradual ascendancy over the believer's life is the

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gradual taking on of the mark of the beast. The beastly nature has been fatally destroyed in the believer at the point of salvation. When the believer receives Jesus as Lord and Saviour, there is a death blow struck on the nature of sin so that sin can no longer exercise mastery over him. If the believer from that point takes on a life of consecration, walking closely with the Lord and submitting to his word and to his Lordship indeed, the sin nature will eventually be *utterly* destroyed as he is brought into the perfection of life in Christ. But when through earthiness, the believer begins to build an image, an altar to sin, as it is said of Ephraim in Hosea 8:11, then the sin nature will revive and gain dominion over his life. We are shown in Revelation 13 that the beast had a deadly wound (which wound was received on the cross of Calvary) but the deadly wound was healed. And Romans 6:6 says "*Knowing this, that our old man was crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin*". In verse 2, it says, "*how shall we that are dead to sin, live any longer therein*".

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So, the mark of the beast represents the works of the flesh expressed in man's life. This should be clear considering our examination of the symbol of the beast. The beast is essentially an evil nature, character or attribute. When such nature takes prominence in a man's life or becomes characteristic, then the individual can be said to be beastly, possessing character marks of a beast.

We are told the mark could be received on the forehead or else on the hands. The forehead speaks of the mind, where the thoughts are formed and the course of action determined. To write upon the forehead or put a mark upon the forehead is to seal up a person unto a nature (a way of behaviour) through continuous instructions, teachings and doctrines. What a man is taught, what a man believes and is instructed in, shapes his life and conduct. Paul say "*evil communication corrupt good manners*". Thus, to receive the mark of the beast upon the forehead is to receive erroneous and false teachings, which leads to worldliness, carnality and evil practices. Such doctrines tells you that as a believer, you are free to relate loosely with the opposite sex and you can engage in 'holy kiss' and

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do all such things even when you are not yet married to the person. Teachings that bring into your mind the evil knowledge that once you are a believer, your faith is sealed in Christ Jesus and you need not watch over your soul, you can in fact go on sinning that grace may abound, marks those who receive them with the beast name. Equally evil and of the same import are sermons that brings into your consciousness that the Lord wishes above all things that ye should prosper and so you can pursue this world's riches without any moral restraint. Such doctrines only make men worldly, sensual, carnal and dull of hearing, so that they cannot pursue the matter of the upward calling of God in Christ Jesus. A man who rejects the lord's control over his life loves to have and exercise dominion over others.

Revelation 2:20 says, *thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols.* It all begins with some teachings, some knowledge ministered to men's mind. So was it at the Garden of Eden. The seed of evil entered into the human race through some knowledge, "*hath*

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*God said..., ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil".* And that seed, that knowledge began to work upon the mind, the thoughts, the emotions, desires and will until it found expression in physical acts of disobedience.

When evil, erroneous principles are established in a believer's mind, he has the mark of the beast upon his forehead. It will not be long before it is revealed in the works of his hands. The hands stand for services whether religious, social or economic. The Bible says God shall bless the labour of our hands. So, whatever we do in day-to-day living in our homes, in our offices, in our businesses, in the midst of God's people, among unbelievers etc, reveal what is ruling over us in the inside. To receive the mark of the beast in the hands is to express in moral conduct and services that sin is a master over one's soul. It is to be found in sinful living or to be involved in promoting a system of things that does not represent God's interest, that does not glorify God. In Romans 6:6 that we read earlier, we are told we should no longer serve sin. And again in

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John 8:34 Jesus said to the people, "*he that comitteth sin is a servant, a minister, of sin*". So, dishonest dealing in business is a proof that the mark of the beast is already being formed in somebody's hands. Putting away God's rule in his church and the imposition of carnal mindedness, promoting the rule of man over the Assembly of God's people is a clear sign that this obnoxious thing is come upon the right hand.

Again, being a Christian employer and not paying those who work under you their wages when due, and allowing that evil to be a growing feature in your life, you may get away with it, but it is a sign you are taking on the mark of the beast

Now, in order to strengthen your confidence in the factualness of the observations, we will draw attention to two things. First, Exodus 13:9 read and considered side by side with Deuteronomy 1:18, shows that when the word of God comes to us, and we live in obedience to Christ preached, we are taking on a mark upon our foreheads and upon our hands. Again, in Ezekiel 9:1-4 and Revelation 7:1-4, this is made all the more manifest. In Revelation 7:1-4, we are shown how

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a people, said to be the true servants of God are sealed on their foreheads. We are later to learn in Revelation 14:1 that what is sealed into their foreheads is the name of the Father. Truth received and lived by brings into and upon us the name of the Father. In the same way, error, false and evil thinking, moral failures are elements in the mark of the beast. Truth ultimately produces life, and, what we are shown in Revelation 7:1-4 is the ministration of God's word empowered by the Holy Spirit producing the life of Christ in a body of people. While throughout the church age, the greater majority of professed Christians have not allowed the nature of Christ to be formed in them sufficiently, there are those who had chosen to follow the Lamb whithersoever he goeth, choosing a closer walk with him and submitting to him in all things. And at this time of the end, the nature of evil in man will be brought into full expression through satanic incursion. In like manner, the righteousness of God will be fully revealed in a people. Just as there is going to be the manifestation of the sons of Satan, the fullness of the mystery of iniquity revealed in and among a people at this end time, so also there is going to be the manifestation of the sons of God and the

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fullness of the life and power of God revealed in a people. May God grant you understanding, in Jesus name.

In Revelation 14:6-8, are shown an angel flying in the midst of heaven and announcing something. And, what was said is quite important in understanding the symbolism of the beast from the sea, the false lamb and the true Lamb treated in the preceding verses beginning from Revelation 13:1. Please note that the angel in question is not a spirit being. Revelation 1 set a precedence that the seven stars are the angels of the seven churches, and from a proper consideration of that verse, we noted that the angels of the churches are the ministries which God has set over the various assemblies of his people. Now, the word angel simply means a servant, a messenger, and whereas the spirit beings under the service and administration of God are generally referred to as angels (as we find in Hebrew 1) the word can be enlarged to include the human servants (messengers) of God. In the book of Revelation, the angels referred to in *almost* all instances are human persons within the church of Jesus Christ. This should be clear

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because spirit angels cannot preach the gospel of Christ. In 1 Peter 1:2 we learnt that the angels desired to look into the details of the matter of redemption but it was not appointed unto them but to us. Anyhow, we are told that this angel was flying in the midst of heaven and says "*Fear God and give glory to him; for the hour of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountains of water*". And we are told that another angel followed saying "*if any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God*".

So, worship is in view. The claim of God to rulership over his creation is the focus. Worshipping self, setting one self or something else as lord over one's life, over one's home, over the church of the living God, setting aside the principles of God's word and enthroning one's ways and practices represents a rejection of God's rulership. This must be taken to heart very seriously, and must lead to a true examination of oneself.

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Now, we move a bit further. What is the image of the Beast? Recall that the beast here referred to is the first beast, the beast that came out of the sea. But the activities of the second beast (the beast from the earth) made possible for an image to be raised to the first beast. All that the first beast stands for we would read from verse 3 through 10 of Revelation 13. Particularly, we find that it blasphemes the name of God, wars against the saints and take on dominion over the earth, ruling it as sovereign and asking "*where is God if there is any God*". To make an image to this beast is to raise up something that is an exact resemblance to what that beast is said to be doing. But, in order to sponsor a proper consideration of what we are saying, we will illustrate from everyday life what raising an image means.

Consider that Musician, Bob Marley, he is now dead. Also consider Musicians like Fela. Now, they were Musicians that made great waves in the time they were physically alive. But now, they are dead and gone. But there is seen in the land efforts of music stars to create again the days of this departed Musicians. What they are simply doing is raising an image to them. If you are to go

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to some musical concert, you will not know that Bob Marley is dead. Musicians will be giving you the impression that he is alive. That is image making, casting an image that is a resemblance of that which was. Consider Mike Tyson, when he was a boxing star, there is an hair style he was always making and when men began to make the same hairstyle, people began to call it Mike Tyson. So these persons are making an image, some kind of image of Mike Tyson. But the image here in Revelation 13 is not anyone of these things. Rather, it is taking on the character of the first beast.

Now recall that this beast from the earth is shaped like a lamb. Ordinarily, nobody gets frightened when he sees a lamb. The lamb is the young of a sheep. So, one does not get frightened. But when the lamb begins to speak, we are told it speaks like a dragon. His speech, character, betray its outward appearance.

The scriptures reveals clearly that this second beast is Christendom. The term Christendom is not synonymous with Christian world. It is rather an expression that signifies the counterfeit system

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that result from habitual deviation from the principles of Christ, the new testament revelation of him and the institutionalisation of human ideals, unholy living and other acts of unfaithfulness to God in what was once the Church of Jesus Christ. Dead orthodoxy and the varying degree of confusing abominable signals of almost all of the visible church system of our day answer to Christendom. It is an alternative kingdom much more opposed to the plans and purposes of God in Jesus Christ than it appears to be.

Thus, apostate Pentecostalism can be said to be of this second beast. The beast is said to be a prophet, capable of performing miracles, but a false prophet. That the Pentecostal movement has, in most of her denominational churches deviated from God's purpose is clear. This body is moving gradually and developing more and more of that pattern of things that existed in that "kingdom of this world" and in the Roman Catholic system. The things which men in time past stood and preached against, they are gradually going back to. This beast from the earth is already making an image to the first beast. It

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will amaze you that men and women in Christendom, in the Pentecostal movement that have been great instruments in God's hand in speaking against the errors and evils of the orthodox churches would be found at this time of the end hands in gloves with them even becoming more determined, more daring, in undermining the spiritual and moral glory of Christ. We have already seen that moral failure and carnal mindedness paves the way for the installation of man as god over the Lord's house.

Now, if you will come with me to II Thessalonians 2, read in the light of what is shown in Revelation 13, your understanding will be more fruitful. II Thessalonians 2:3,4.

*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

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Of course, the general understanding we have of Revelation 13, is that the man of sin is one individual. So, we are looking for the Antichrist to emerge from somewhere. But, John wrote the three epistles (the first, second and third book of John) after his encounter with the Lord on the Island of Patmos. His encounters are given to us in the book of Revelation. And drawing his understanding from those visions, he wrote "*Little children, it is the last time: as ye have heard that antichrist shall come, even now are there many antichrists*" (I John 2:18). So, antichrist is a spirit and whoever crystallises in his life the very effect of antichrist, a situation in which a man sets himself in opposition to God, in opposition to his word, that person is allowing the spirit of antichrist to rule through him or her. Antichrist is lording it over men, men conducting themselves as gods. Now, you will recall that we said right from the beginning that the seven letters contained elements that God must flush out of the church. And, two of the things shown there are moral failure and idolatry. Bowing to a graven image may be evil, but we know that the same considerations that make men bow down to

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graven images are present when men bow down to worship their fellow men. Lordly control over persons is something that is coming in the image of a beast. It may have the shape of a lamb but when it speaks, it speaks as a dragon. It is a subtle working, and may the Lord deliver his church from such sovereign control and manipulation of men.

I way to draw your attention in this closing part to Genesis. You will recall that which Satan told the first parents was that *“look, if you set aside God's word and eat that which he says you should not eat, you will be as gods knowing good and evil”*. And, this issue of men carrying themselves as gods and others submitting to such influences, has being an on-going issue throughout the church age. The last verse of I John 5 says *“little children, keep yourselves from idols”*. The Lord bless you, the Lord cause his face to shine upon you. We know that enough has been said to start you thinking. When the Lord Jesus Christ is Lord over your life, and you allow him to take over the reigns of your life so that the works of the flesh are taken out of your life, and you receive Jesus as your head and allow his

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indwelling Spirit to have the rule over you, crystallising the fruits of the spirit mentioned in Galatians 5:22,23, you are already delivering yourself from the mark of the beast and ye shall stand acceptable in the sight of God. May the Lord bless you in Jesus name.

## **THE MARK OF THE BEAST PART TWO**

From our previous meditation on the mark of the beast, it was clear that we would have to go through this topic again, approaching it from yet another angle, and reinforcing the things we found in the first consideration. So, we are taking: **The Mark of the Beast Part Two**. Turn with me to Revelation 22:1

*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

Notice, here we are told of the throne of God and of the Lamb, not the thrones of God and of the Lamb but throne, the word is used in the singular sense. If the word is given to us in plural, we will be talking of two personages, but being singular, it shows us that the occupant of the throne is called God and also called the Lamb. Thus setting forth two prominent characteristics in the

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occupant of the throne. Both combine to give us the blessed hope. The blessed hope is to be like Jesus; and that speaks of Jesus as a Lamb. The blessed hope is to reign with Christ, which speaks of Jesus as God. So, God's plan is to make man God, but he that is to sit on the throne must first of all be a Lamb. Satan's plan is to make man god apart from God. So, we will be considering Jesus as Lamb and Jesus as God very briefly.

Now, the one who is almighty, who is sovereign and perfect in all his attributes, able to exercise that sovereignty to the blessing of humanity, is Jesus the Lamb. The ruler of the whole universe who has all power has Lamb-like qualities. Revelation 14 that sets forth the true picture of the Christ says:

*And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand (other lambs), having his Father's name written in their foreheads.*

So, we know at once from the first verse that the Lord is giving us insight into what is in store for

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us in the blessed hope. Our inheritance among other things, will invest with attributes of divine power and wisdom coupled with the lamb like qualities of love, peace, patience, gentleness, meekness and the like to all who overcomes (crystallise the same sublime nature we see in Jesus). But, we quickly move straight to Matthew 1:21, talking of the issue of the significance of a name. The angel announcing Jesus conception, birth and what he should be called said "*and she shall bring forth a son, and thou shall call his name JESUS: for he shall save his people from their sins.*" That a man's life may be expressed by his name is in all scriptures. So, if you are going to look at a Bible character, what name he answers has a lot to say about what kind of person he is. When he is the exact opposite of what his name indicates, you know that there is a subtlety, some hypocrisy about that individual. Like Jezebel, for example, her name means virtuous, but we know that Jezebel is the mother of harlots. So, the very fact that she portrays herself other than she is, makes her all the more dangerous. In addition, every letter of the Hebrew alphabet carries a number. So, every word in the Old Testament carries a number, which is a

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summation of the various numbers of the letters that make up that word. So, every name in the Hebrew language carries a number. This becomes important when we see that the mysterious lamb of Revelation 13 that speaks as a dragon has a number. The number of his name adds up to 666. Now, this has led many at various times in church history to begin to look at some certain individuals who have stood in authority and manifested such great evil against God's people and against the cause of Christ as the antichrist. And they looked at their names and tried to identify those whose names add up to 666 in the Hebrew language. Others have named some Roman emperors and some Popes as the antichrist while yet some have said the antichrist was born as a child in one of the Arabian states sometimes this decade, in the nineties.

But, we know names and numbers are used in scriptures to represent a nature, a characteristic or attribute or an office. And, as we said earlier on, the number 6 is associated with man. So, 6 thrice repeated represent man as sovereign. Remember 3 is the number of completion in relation to divine things. When we speak of the

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Father, Son and Holy Spirit, we are talking about three manifestations of the Godhead. So, when man carries his number with a triple emphasis, he is showing that he is sovereign, he is lord, having repudiated the headship of God, and he has set himself up as god in the place of God.

Again, in the second part of this meditation, we read from II Thessalonians 2 and found that it is something that has always been there. And, at the time of the end, the man of sin, that corporate man: that man that consists of many members would sit in the temple of God showing himself to be God. Some suppose that this temple of God is a physical temple that will be built in Jerusalem where this man of sin would sit upon and declare himself to be God. Brethren, in understanding we should be men. God has forever done away with worship and sacrifices of the Old Testament arts.

The knowledge that God shall restore in the age to come the Old Testament order of temple worship is as erroneous as it is destructive. We are told that at the offering of Christ, the perfect sacrifice on the cross of Calvary, the *veil into the holiest of all was torn asunder from top to bottom*. Men

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may now freely approach unto God their creator in true worship. If the building of a physical temple like that obtained in the Old Testament under the Aaronic priesthood and its order of worship is restored in Jerusalem in a time to come, it would profit nothing. God can never be drawn back to that order of things. The temple of importance is the temple of our being, *"know ye you that ye are the temple of God, and that the Spirit of God dwelleth in you?"* Paul asked. And he goes on to say *"if any man defile the temple of God him shall God destroy, for the temple of God is holy, which temple ye are"* (I Corinthian's 3:16,17).

And, when we talk of defiling God's temple, the first thing that comes to our minds as Christians is moral failure, especially sexual sins. While that is true and constitute a grievous mark of the beast, worldliness and carnality are things that equally defile God's temple. And more importantly, that passage reveals that when men are held in reverential adoration that borders on worship, it is idolatry and constitute a defilement of God's temple, it brings very severe judgements.

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James 4:5 says "*know ye not that the Spirit of God that dwelleth within us lusteth unto envy*".

So, whenever another sits over the throne of our hearts, exercising lordly control over our lives, and doing so pretentiously, giving religious reasons and that he has right from God to so exercise himself over the thrones of our hearts and affections, that scriptures in II Thessalonians 2 is being fulfilled. You see, there is a deception that comes with supposing that the Antichrist is first going to be one man. True, there is going to be a head of the coming World Empire, the head of the antichrist system, which shall take on both political and religious expressions. This shall become known more prominently years after the church has been perfected in the image and likeness of Jesus Christ (of this, we shall speak more particularly in a time to come). But, such would simply be taking on those characteristics that are already being developed in a multitude of people. The Apostle John, writing to the church after he has received the book of Revelation has this to say:

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*And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists;*

So, antichrist is a spirit, and whoever incorporates that spirit in his life is an antichrist. Antichrist means some thing set in an opposition to Christ. We know that the setting aside of God's clear word is the setting aside of Christ. So, what we have said so far is that man's attempt to lord it over his fellow men whether in the political, religious social or economic sphere has always been a problem. This is more dangerous in the religious sphere especially in the sphere of God's own kingdom. When a man's power becomes so prominent that it is celebrated, he will want to think himself as God and to gather the people around to lord it over them.

This has always been a temptation among God's people. Remember, in the days of Paul, he went ministering somewhere together with Barnabas, and there was so much display of grace, glory and

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power. And the people said, these are the very gods that have come down from heaven, the first is Jupiter and the other is Mercury. The people bowed down to worship them and were ready to make sacrifices. But, notice the reaction of Paul and Barnabas (Acts 14:14). It is something all of us in our little worlds, whether the world of our office, the world of our homes would contend with. We have good example in Paul and Barnabas. They tore their clothes and said "God forbid, there is only one God and he alone is to be worshipped". If it were to be a modern day preacher, he would rejoice on the occasion and get it filmed and used to give evidence of their greatness.

But now, look at John a great apostle, the Bible reveals (Revelation 19:10 and Revelation 22:8) that he was ready to bow down and worship the angel that was showing him the visions contained in the book of Revelation. But, he was told by the angel, "*see that thou do it not: for I am thy fellow servant and of they brethren the prophets and of them which keep the sayings of this book: worship God.*" This subtle working of Satan is something that has always being a temptation to

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the Lord's people and which we have to think upon very seriously if we must stand approved in the sight of God at this time.

Let us understand God's purpose is never hidden from his people. In Micah 6:8, the prophet says, "*he has shown thee O man what to do*". And in the same verse he spells out in three sentences, which read and considered properly reveals man's duties towards God and towards his fellowman. It says ... "*but to do justly, and to love mercy, and to walk humbly with thy God*". When a man walks in disobedience to the revealed word of God, when he sets aside his duties towards God or goes about it in the way his carnal mind tells him, when he imports the spirit of the world and patterns his life after the world, such a one is actually setting aside God and taking on the image of the Beast.

Recall that the desire of the children of Israel to become like other nations informed the installation of Saul as king. And, Saul was made king on the day of Pentecost. There is so much packed into that situation that it is not just a passing incidence. He was said to be head and

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shoulder above all the other Israelites, and his natural mind ruled for him in God's kingdom. God said destroy the Amelikites (*and everyone with spiritual exposure knows that Amelikites stand for the works of the flesh*), this nation upon whom my rejection stands. And Saul said, “*I don't know why God is so old-fashioned. He keeps telling us to sacrifice animals and here he is saying we should destroy man and beast*”. So, he saved some alive, even the king of the Amalikitites. And God said, because you have rejected me from being Lord over you and have set up your own rule in my own kingdom; I have rejected you from being king over Israel. Now, think deep and think much over that situation. Such things that allow the works of the flesh prominence in our lives is as the taking on of the mark of the beast. When the mark is upon our hands, or the forehead, the reference is to our understanding, the principles that governs our actions, being more and more drown from the world rather than from the scriptures.

Please turn with me to Exodus 13:9, Deuteronomy 6:18, we will do a bit of reading to strengthen our understanding. A sign on the hand, spiritually

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speaking, may be seen without any physical imprint. Just as the positive is set forth, the negative is understood. Recall that in Exodus 13:9, the children of Israel had just being delivered from the Egyptian captivity, and certain instructions are given to them. Here it was the celebration of Passover, a type of that which the Lord accomplished for us in his death and resurrection (I Corinthians 5:7). Now, let us go to Exodus 13:7-9.

*Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.*

*And thou shalt shew thy son in that day, saying this is done because of that which the LORD did unto me when I came froth out of Egypt.*

We shall be considering verse 9 as the verse of choice. It says:

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*And it shall be for a sign unto thee upon thine hand ... That is, when you thus celebrate the Passover, you have taken a sign upon your hand. Your actions will be increasingly governed by the power that flowed from the work of Christ upon the cross ... and for a memorial between thine eyes (that is, upon the forehead), that the Lord's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.*

So, you see the close connection between receiving the law, and allowing it to crystallise the nature of Christ in us. God sees this as taking on a sign upon our right hands and upon our forehead. In Songs of Solomon 8:6, we see the church coming out of a desolate condition (the wilderness), leaning upon her beloved, and Christ saying unto her as it were “*set me as a seal upon thine heart, and upon thine hand*”. In Revelation 7:1-4, we are shown that this seal is also required upon the forehead. So, the sealing process begins with the heart. It is concluded in the sealing of the forehead, which in practical terms is the

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crystallisation of the mind of Christ. We are beheaded of our natural mind, which is one of the requirements for sitting upon the throne (Revelation 20:4) ... *all who sit upon the throne are beheaded people*. It includes martyrdom, but the thought goes beyond that. *It is a life sold out in the service and support of truth* allowing the Lord to be the Lord indeed in all aspects of one's life and service, even in the face of fierce opposition and persecution. Throughout the church age, all true saints who have dared to become servants of truth striving against error, sin, and wickedness have had to suffer persecution not merely from the world but from Christendom. Isaiah 59:14-15 says "... *and judgement is turned away backward, and justice standeth afar off: for truth is fallen in the street (of religion), and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey....*" No wonder John says in Revelation 17:6, "*and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus*". So, we are talking about beheading, and what we have said is that whoever gives up his own head and receives the headship of Christ over him is truly beheaded. But whoever

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lives by his carnal understanding, does his own thinking and imposes his thoughts upon his spiritual life or upon the assembly which he is privileged to take oversight of, such a one has lost Christ as head and has substituted, in His place, his own head.

Now, come with me to Deuteronomy 6, we are talking of receiving a sign upon our hands and foreheads. It is important we have a very clear understanding of this and stop submitting to conjunctures that only sends us to sleep. We must allow our eyes to behold him who is Jehovah Mecheldeshkeh and in beholding him, his sanctifying power delivers us from the works of the flesh. That is how to be freed from the mark of the beast. Entrenched in our old nature is the very beast itself. We come into this world carrying its marks in our hearts ever before it becomes visible in our hands or in our foreheads. Christ comes into our lives to take these marks away. But, when we do not allow Christ to do so, the beast expressions begin to reflect in our services and in our thinking. To be carnally minded is death, but to allow the indwelling Christ to govern all our thinking and actions, to

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be spiritually minded, to be minded by the things the Holy Spirit says and does, is life and peace.

Deuteronomy 6:4-8 says

*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this say, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shall bind them for a sign upon thine hand, and they shall be frontlets between thine eyes.*

Here, again, observance of the word of the Lord which consist in loving the Lord with all our being and resisting anything that may want to come between us and God, is regarded as taking on progressively the mark of the nature of Christ.

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One more reference before we take another thought. Deuteronomy 11:18

*Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.*

You can write the ten commandments in a paper and tie it to your hand and head. But, if it is not a life lived expressing Christ, it will all be vain religion.

One of the things that makes many of the Lord's people to go on drowsily as though they are blind, is because they do not take out time to look closely at the things the Lord Jesus Christ is saying to the churches through those seven letters that he caused John to address to the seven representative churches. When the same set of people give so much attention to other things, it will not be because they cannot employ their leisure hours for their spiritual betterment, but because they neither see the great prospects of the kingdom of God nor appreciate how spiritual

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pursuit is relevant to their lives. May the Lord help us. For example, there is a car, called the Beast, a luxury car with the state of art incorporated. And some suppose to drive that car is to take on the mark of the beast. Whereas vanities and illicit pleasure do not reveal a life submitting itself to God, nevertheless just lying or sitting or driving in a pleasure car does not give you the mark. Otherwise, Revelation 13 would not say both the rich and the poor receive the mark.

Now, we close this meditation by drawing attention to two great divisions in the use of the word “Beast”. We have observed when discussing the language of prophecy that the word “beast”, can stand for the general populace, a kingdom or represent prominent persons in the kingdom. And knowing that this beast is a religious kingdom, and represent Christendom, we know that it is symbolising those who in Christendom bear the rule over the people and those who look to these ones for spiritual guidance. Now, we will concentrate upon this in our next consideration. But suffice to say that those that carry the number of his name are persons in the leadership over

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such religious set up. The ones having the name of the beast are their immediate lieutenants. While the rest, thronging on, supporting things in their lives, their homes, their offices and the assemblies they belong to are receiving the mark upon their foreheads and hands. These are merely allowing the depravity, the work of the flesh that has gained ascendance in their lives to blind their eyes to what God requires. The Lord bless you.

## **THE MARK OF THE BEAT**

### **PART THREE**

We want to thank the Lord for giving us this opportunity to reach out to his people; may the Lord help each one of us and give us hearing ear. We shall be going straight to the burden at hand. One of the things the fall of man has created is that man sometimes calls good evil and evil good. When a choice is made or an individual takes a decision, it is because that choice or decision appears to him at the time that he was taking it to be a wise one. But, if it turns out later to be foolish, then, it is only a reflection of the fact that man's faculty were damaged in the fall. In redemption, God recovers our faculties from the fallen state and begins to lift us up unto the estate that Adam had before the fall and far beyond. One of the telling characteristics of spiritual maturity is the ability to distinguish between good and evil. No matter how long the individual has given his life to Christ, Hebrews 5:12-14 read and considered together with Isaiah 7:15, tells us that the ability to distinguish between good and evil,

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to choose the good and reject the evil shows that the individual is mature spiritually.

Two contrasting views of the same unchanging object may be used to illustrate the things that we have just observed. The vision of Nebuchadnezer recorded in Daniel 2 is concerning the history of the kingdoms of this world. In that vision of his head upon his bed, he saw a mighty stature, with head of gold, breast of silver, thigh of brass and feet of iron and clay. We are told in Daniel 2:31 that this image was of an excellent brightness. That view of the kingdoms of this world is as seen from the standpoint of Nebuchadnezer. When we come to Daniel 7, the kingdoms of this world are again portrayed. But here, they are represented as four beasts. So, to Nebuchadnezer who does not know God, these kingdoms represent an image of glory and brightness, but to Daniel and again to apostle John (Revelation 13), these kingdoms are seen to be beasts. Two different views of the same unchanging object. What was glorious in Nebuchadnezer's value system was actually despicable and beastly when viewed with the eyes of God.

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So, whatsoever way an individual respond to God's word tells his inward disposition. Good men may make bad mistakes, and great men may make foul mistakes. But to go on in that which is revealed to be evil either because one lacks the ability to discern what is evil or because it suits one better to continue in one's own way, shows the individual as defiant, and as setting himself against the authority of God.

So, in coming to this meditation, the main goal is to make the word of God plain. We believe each and every one of us may choose to line up with obeying the call to repentance from certain things which the lord does not approve or else settle for disobedience. The repercussions and reward of either of the two options are set forth in scriptures.

The Bible says in I Corinthians. 14:8 that if the trumpet sound is not clear, then people cannot prepare themselves for the battle that the trumpet is calling for. To make the word of God plain is the approach, we seek to adopt in this meditation. For that, we will take faithful expositions of the passage of choice. Remember, we are considering

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the “The Mark Of The Beast Part Three”. But we will be doing so contextually, taking Revelation 13:11-18 verse by verse, so that those who have a witness in their hearts that this word is timely and sent of God to recover his people from certain tendencies might well rejoice in their spirits. Please turn with me to Revelation 13:11.

*And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*

The original language in which this chapter and the whole of the New Testament was written is Greek. And it is far richer than the English language. For example, there are two Greek words, which the English language translates as beast in the book of Revelation. In Revelation 4 for example, we read of the four beasts. And the word translated beast there is *Zoon*, and it emphasises life. So, those four beasts as translated by the King James Version could better be rendered “four *living creatures*”. Other translations have taken note of that and have so rendered it. But, the word translated beast here

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in Revelation 13 is *Therion* and emphasis the bestial characteristics of these human kingdoms.

When we take something from the corporate angle (that is from the holistic viewpoint), we should remember that it is true also on the individual scale. That is when we think of this kingdom as emphasising in its operations brute force or bestial characteristics, we are saying that the same situation is true in the lives of individuals associated with that beast.

In Revelation 13, we saw a beast coming out of the earth. From our previous meditation, we have said that the earth stands for earth mindedness. So, the picture is not that of a beast coming out from the land mass but a situation that is emerging from among believers who are carnally - minded, who gravitate towards earthly things. In contrast, heaven is used to refer to those of the Lord's people who are heavenly minded, submitting to the rule and lordship of the Holy Spirit in their lives and services. Hence in Revelation 13, you will find an interplay between these two words (the earth and the heavens). For example, when in verse 6 we are told that the

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beast from the sea opened his mouth in blasphemy against them that dwell in heaven, the reference is not to departed saints. It is not saying "*Paul, John you are crazy*" or any of such things. Rather this assault against persons dwelling in heaven is a reference to living saints who are being led and governed by the Spirit, whose operations are a threat to this beast out of the sea. And in verses 12 and 14, there is a continuous emphasis on certain things happening among them that dwell on the earth.

The beast coming out of the earth is the emergence of a system of things, an organisation, taking on a kingdom shape, a massive organisation but being so because the works of the flesh and the carnal mind have stripped the people of all restraint. Now, from II Thessalonians 2, you will notice that the man of sin emerges where there is a great falling away. So, these two pictures must be clear in your mind, and, the moral conditions of the Lord's people in their individual respect combine to make possible the emergence of these self-serving kingdoms. And, as we recover our hearts and minds from the works of the flesh, you will find that in the

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spiritual environment in which you are fellowshiping, there can be no emergence of a system of things that is contrary to God. But when all are asleep in earthiness, then things emerge that are contrary to God and everybody just follow on. That is the first thought, and we have been talking in relation to Revelation 13:11.

Then, we are told this beast from the earth has two horns like a lamb. Horns in spiritual parlance speak of power. Thus, this beast seeks to execute its mission through the use of two distinct powers. Now, the horns are said to be of a lamb. Recall that the Lord Jesus Christ and others who are following him in true submission and obedience are pictured as lambs in Revelation 14 (it implied each lamb have two horns). Thus we come to the understanding that the two horns of the lamb are the means by which the Lord Jesus Christ manifest his saving power in and through his church. These two horns are the word of God and the spirit of God. God manifests his power in the church by the use of these two means of grace.

Applying this to Revelation 13, we understand that this beast coming out of the earth operates

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and disseminates information and seek to bring about its desires by recourse to powers other than human. The two horns thus refer to the spiritual powers by which the beast operates. And, this links us straightaway to the next thing said in that same verse (verse 11). We are told the beast has two horns like a lamb, and he spake as a dragon.

The question is to be asked: from whence is this supernatural power of the beast gotten? We answer by saying that the same dragon that is busy fighting to corrupt the testimony of Christ among them “that dwell in heaven” (Revelation 12) in his fall, comes to the earth sphere (among those who are living in disobedience, living defeated Christian lives) and begins to work his nature into them and to manipulate them. In Revelation 13, we are told that the dragon stood upon the sand of the sea. The original says the dragon stood still upon the sand of the sea, working upon them, concentrating all his attention and energy upon these moral fallen ones. And in the passage of time, a system of things was seen coming out of the sea. To this beast, the dragon gave his seat, his power and great authority (Revelation 13:2).

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So, the same evil powers at work in raising up of the beast coming up out of the sea is actually at work (though not visible) in the beast coming out of the earth. It is the same dragon, that old serpent that is working through the two beasts. This beast from the earth is more deceptive than the beast from the sea, it is shaped as a lamb, gabbed in a religious (Christian) garment which subtly identifies it with the true lamb (the Lord Jesus Christ) and portrays it as one with a saving mission. Additionally, it has the power to work miracles. But when it speaks, it speaks as a dragon. This beast has very strong social ties with Christendom. Christendom is an inoffensive name for Babylon, but more easily reminds the discerning of the religious confusion associated with the denominational/sectarian activities of our day.

Notice that in the word picture of these events, the thought is that this beast from the earth comes in all of this shape at once. But this is not actually so. It is something gradual. Now it is even speaking harmlessly like a lamb but in the passage of time its true character shall be

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revealed. It is crisis situation that reveals what is inside a man. We cannot by things going on the outside know what is inside a man, but in a crisis situation, what comes out of a man reveals the actual inward disposition. So, as the time rolls on, you will find systems that can be identified as part of this beast begin to take on this draconian characteristic. And in the time of the manifestation of the sons of God, all things shall be manifested in their true colour, whether they be good or evil.

Now, we have already mentioned that God's requirements are never hidden from God's people. We saw that the Ten Commandments represent continually God's desire for his human creation. The lifestyle that is pleasing in the sight of God is set forth in those Ten Commandments. And we said there are certain characteristics that identify man as belonging more to the animal kingdom than to the human race. For example, in the animal kingdom, might is right, and, by brute force, things are conducted in that sphere. So, when a person has a domineering attitude, he is taking on a bestial nature. Again, in that world, there is no respect for individual rights. When a

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lion, for example, rushes for a goat or any other wild game, and chooses it for its own satisfaction, it does not consider whether the goat has a right to existence.

So, inconsideration is one thing that must be at work for the Lords law to be broken. That is why Jesus said the Ten Commandments are summed up in these words, "*thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy strength and love thy neighbour as thyself.*" When there is such a consideration for your fellowmen, you would not steal from them, you would not violate their marital rights, you would not covet your neighbour's properties, and you would not kill. It is this same lack of consideration that makes men give what legitimately belong to God to another. God alone is worthy of worship as he has said, "*my glory will I not share with another, for I the Lord I am a jealous God*". The worship of men and self rather than God is at the roots of all spiritual deviations from the path of truth.

In the 12th verse, we are told that this beast coming out of the earth exerciseth all the power of

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the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. Here again, reference is made to those that dwell on the earth. In verse 8 we are told all that dwell upon the earth shall worship him (the beast from the sea). That would mean there would be none exempted. But, we know that the "all" here refers to all those who take on earthy characteristics. There are others who refuse to take on these marks and would not worship the dragon as verses 8 and 9 implies. In Colossians 3, we are told not to dwell upon the earth but rather in heaven. Verse 1 and 2 says:

*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.*

In Colossians 3:5, we are told to mortify therefore our members which are upon the earth. And a blacklist of the works of the flesh is given: fornication, uncleanness, inordinate affection,

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evil concupiscence and covetousness, which is idolatry.

So, we are told to mortify, to put to death, to destroy all earthy tendencies in us as we aspire for an heavenly inheritance. Now, when it is said that this beast exerciseth all the powers of the first beast before it, it means the same way the political systems are run is gradually introduced and employed in executing the mission of this second beast. The importation of the ways and spirit of the world in carry out God's work creates a beast instead of a bride.

In verse 13, we are told that this beast from the earth doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men.

We know that the church is supernatural. By working in harmony with the will of God and listening and submitting to the gentle prompting of the Holy Spirit, it is possible for any spirit-filled believer to operate with great grace and bring blessings, healing and deliverance upon the distressed. But, the possession of what is

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extraordinary is not necessarily a confirmation that an individual is a child of God.

In Mathew 7, we are simply told that it is by the fruit of a tree that it is called. "*By their fruits, you shall know them*". One telling characteristic of false prophets is that they are not morally upright. So, when there is a brazen display of miraculous power and the individuals are living in sin, then, we know that a power other than God is at work. We must note this very carefully. The beginning of an individual is not as important as how he carries on. We have to continually hold unto God for our lives to stand always approved in his sight.

Now, we know that the times are hard, and the many distributed effects of the fall have kept the world of mankind groaning under hard labour. So, when a ministry arises purporting to deal with this situation and minister to the material welfare of the people, there is usually a sigh of relief and people rush in and follow. Here, we are told that this beast out of the earth will seek to manifest extraordinary power with a view to winning the submission of the masses.

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Mathew 7:14, 15 are sufficient verses to enable us to know the things we should align ourselves with. Verse 14 of Rev 13 shows that those who are to be swept along with this deception are those that dwell on the earth. The carnally minded believers who genuinely know Christ in salvation but are not allowing the seed of Christ in them to triumph over those beastly tendencies that we all inherited from father Adam, are easy preys. They fill the religious courts of Babylon, deceived.

Revelation 13:14 says...*and the beast that comes out of the earth deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.* We know that whoever wants the kingdoms of this world and the glories of them will always find Satan willing to give powers to achieve those ends. We must always be willing to seek the face of God and not only his hands in blessing. A life lived in continuous seeking after God can never be deceived and have the spiritual life violated by satanic incursion. May the Lord help us to remain true to him.

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In the remaining part of this meditation, we want to quickly rush through verses 15 - 18. We are told that this second beast, called the false prophet, a many-member body, has power to give life to the image of the beast. We have already touched on what image making is all about. It means operating in exact resemblance to something else that is generally known. When “churchian” set-ups take on more and more secularity, they are patterning their operations after the kingdoms of this world.

Now, you will recall that the beast stands not only for the general populace but for prominent persons within the set-up. This is clear from Daniel 7:22 and 23. Here, we are shown that some do not just have marks upon them that answers to the nature of the beast, but take on the name of the beast. That is, they identify straight away with the beast. Then some are said to take on the number of his name. These are two divisions of those who stand in leadership positions among those who are identified with this beast system of things that have deviated from the purposes of God. They constitute those

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who carry and minister the mark of the beast unto the generality of people that dwell upon the earth.

It is said that they make possible an arrangement such that there can be no buying and selling except you take the mark of the beast. Now, the mark being not physical, we know that the buying and selling is also not physical. In spiritual parlance, to disseminate God's word is to sell. Jesus in Revelation 3:18 says "*buy of me gold tried in fire*". In Isaiah 55 he says "*Come and buy without money and without price*". So, buying in relation to spiritual matters relate to receiving the ministry of God's word and the blessings that accompanies the ministry. By the same token, selling means standing in the position to give out God's word and blessing, administering the riches of the kingdom to those who are willing to receive it.

We know that the buying and selling shown here is taking place in the street of religion, the street of the great city. And this trade is something that will increasingly distinguish between those who take on the mark of the beast and those who do not. The time will come when the true servants of

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God are pushed to a corner because the witness they bear cannot be received in “*churchian*” environment. And, except they know what you are going to say will build up their system, they do not give you permission to stand before their pulpit.

We know that this is not something that is happening in a very pronounced way now, but here and there, we find these tendencies. In the old testament, we are told when there is a true restoration, the true teachers, God's appointed teachers in the house of God, shall no longer be removed to a corner. (Isaiah 30:20). When there is apostasy, those who have the glory of God in view are never seen, they are never known. If they must witness, they do so outside the prevailing religious systems of their day. Remember John the Baptist. He had to carry his message to the wilderness, for he had no place in the religious courts of the day.

Brethren, I believe that from the things the Lord has witnessed to, there is going to be a great deliverance coming upon multitudes of persons. Faithful servants, faithful in hearts but wrong in

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operations, shall be delivered as the Lord confirms his words to their hearts, in Jesus name.

The Lord keep you, the Lord bless you. The Lord causes his face to shine upon you. The Lord make you to know that he is a jealous God who visits the iniquity of the father upon the children unto the third and fourth generation of those who set him aside and worship human gods. The Lord keep you, in Jesus name.