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## **Episode 64 - Unveiling Revelation 13: The Beast, Catholicism, and Apostasy**

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In this episode of the DTG Ministries podcast, Scott Stanley delves into the complexities of Revelation chapter 13, focusing on the symbolism of the beast with seven heads and ten horns. He examines the impact of the Protestant Reformation on Catholicism and discusses how the historical wound to the Catholic Church was ultimately healed.

Stanley explores the contentious theme of blasphemy against God as portrayed in Revelation, analyzing the critique of Catholicism's interpretation of the divine, specifically the doctrine of the Trinity. He contrasts the views of the traditional church with those of the last-generation church, highlighting differing perspectives on the nature of God's love and repentance.

This episode challenges listeners to reconsider how love is defined within Christianity and the significance of repentance. Stanley invites his audience to reflect on the role of apostasy in the church's history and encourages a personal journey towards a deeper understanding of God's true character.

Modified Transcript:

Scriptures are directly transcribed with notations. See KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries. We are continuing our Revelation podcast, searching the Deep Things of God. What I want to share today is based on Revelation, chapter 13. We see a beast in Revelation 13 having seven heads and ten horns, and one of the heads is wounded. We see this in Revelation 13:3. One of the heads was wounded to death, and the deadly wound is healed. In verse 14, we see that this beast is wounded by a sword. The beast, this head of the beast, is Catholicism, and the Protestant Reformation wounded it to death, but we can all see that wound was healed, and Catholicism came back more powerful than ever. We see this in Revelation 13:4. I'm just going to start reading it in verse 4.

Rev 13:4 They worshiped the dragon (which is Satan), which gave authority to the beast: and they worshiped the beast, and they said, Who's like the beast? Who's able to make war with him? (Talking about Catholicism.)

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemy, and authority was given to it to continue forty-two months (which is until wickedness is perfected).

You see this in Revelation 11:2, where the Gentiles are trampling underfoot the holy city for forty-two months until wickedness is perfected. Verse 6, Revelation 13:6.

Rev 13:6 He opens his mouth in blasphemy against God, to blaspheme God's name, God's tabernacle, and them that dwell in the heavens.

Well, "them that dwell in the heavens," of course, would be the last generation church who are living in the understanding of God. They dwell in the heavens. The tabernacle in Revelation 21:2-3 is New Jerusalem, which is a symbol of the Holy Spirit. When he says they blaspheme God's name, well, they blaspheme God's character. If I want to understand the name of God or the character of God, I would go to Exodus 34:5.

Exo 34:5 Jehovah descended in the cloud and stood with him there, and proclaimed the name of Jehovah.

Insofar as I understand it, this is the Son declaring the name or the character of His Father. Both are named Jehovah according to Hebrews, chapter 1. Christ inherited his name.

Exo 34:6 Jehovah (or the Son) passed by before him, and proclaimed, Jehovah, Jehovah God. (Here is His name.) He is merciful, he is gracious, he is long-suffering, he is abundant in goodness and truth,

Exo 34:7 He keeps mercy for thousands, lifting up iniquity and rebellion and sin, and will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the children's children, unto the third and fourth generation.

Now, why in the world would Catholicism want to blaspheme the name? What is it that the church, the last day church, the last generation church, what is it they would be declaring that would cause Catholics to resist? Remember, the Catholic god is the Trinity. What is it about the Trinity that when you declare that God is merciful and long-suffering and forgiving and so on, why do they reject that? Because it's the framework that the church puts it in. This podcast today draws a line in the sand. This has to do with the way you see God, and God is love.

How in the world do you see love? To the universal church, love means that God sent His Son to pay your penalty for you, and if you accept the Son's death and resurrection, he will forgive you and show you mercy and have long suffering toward you. Whereas the last generation church says that God is love, and 1 Corinthians 13:5, "*Love does not make a record of sin.*" Therefore, Christ did not die to pay your sin debt, as stated in the Gospel of John, chapter 9, verse 41.

Jhn 9:41 ... If you were blind, you wouldn't even have sin: but now you say, We understand it, we see it. Well, therefore, your sin remains (because you're applying your definition of God to the god you worship).

So, the bottom line is: how does someone define love? God is love. How do we define love? The universal church, again- he loves you because he sent his Son to pay your penalty, which really isn't his Son, he's just the Trinity God, Trinity Jesus. The universal church denies the Father and Son, and they deny the meaning of love. So, this is something we need to get squared away in our own minds. How do we define love? I want you to keep that in mind as we look again at these seven churches in Revelation, chapters 2 and 3. I hope you've been keeping up with every podcast because we're building on the truth that we laid out before.

We know now that the seven churches in Revelation 2 and 3 show a progression of understanding that happens to people when they give their heart to God, and they come into the universal church, not knowing the universal church has been in apostasy since the days of the apostles. It was during the days of the apostles that they fell away

from God (1 John 2:18). They walked away from the doctrine the apostles were teaching. So, you see in Revelation 2 and 3 a progression into the apostasy because when you first come into it, you don't know anything about God. You only know what you're being told until you pick up a Bible and start reading, and then you're reading into it what they said. So that is why, in the first church, Ephesus, he says *you've lost your first love*, and he says in Revelation 2:5,

Rev 2:5 Remember from where you have fallen, and repent, and do the first works, or I will come unto thee quickly, and I'll remove your candlestick out of his place.

That is a symbol. To remove the candlestick is a symbol, a similitude of confusion about God. The candlesticks were only removed from the temple when Babylon came in and removed them, and everything was carried off into Babylon, into confusion. So, removing the candlestick is a similitude of someone going into confusion. He says,

Rev 2:5 ... I will come unto thee quickly and do this.

Well, obviously, being in the first church, being in that mindset of Ephesus, losing your first love, you don't understand the apostasy that you're in and what's getting ready to happen. So, he says to Smyrna in verse 9,

Rev 2:9 I know your works, and tribulation, and poverty, (but you're rich) ... (See, your poverty. You don't know the truth, but you're rich in your own understanding.)

Rev 2:8 ... These things saith the first and last, which came to be dead, and is now alive.

Now, the point I want to make about Smyrna is in verse 10.

Rev 2:10 Fear none of those things which you'll suffer: behold, the devil will cast some of you into prison (you could just say into bondage), and you're going to be tried; you're going to have tribulation ten days. ("Ten" is the understanding of God. You're going to have tribulation until you come to God's understanding.) If you'll be faithful unto death, I'll give you a crown of life.

That death is repentance. Why is this key? Because you don't understand at this stage of your walk with God why Christ died. Why? Because they are blaspheming his name, the Tabernacle, which is the Holy Spirit, and those who dwell in the heavens. Therefore, you have no understanding of why Christ died. Titus 2:14- *He died to redeem you from all iniquity*. That's not understood here. In fact, iniquity may not even be understood at this point.

So, you move to Pergamos, and the apostasy increases. You fall deeper into the apostasy. Verse 13, *you're dwelling where Satan's throne is*. Your throne is your conscience. Satan is the whisperer. You're listening to the whisperer. That is who's guiding you. See, again, deeper into apostasy, but he says here,

Rev 2:13 ... You have not denied my faith even in the days where Antipas, my faithful martyr, who was slain among you, where Satan is dwelling, by the way.

See, nobody is rid of Satan at this point. "Antipas" means "instead of the Father," ... instead of the Father, my faithful martyr. Well, my faithful martyr points back to Revelation 1:5, "*And Jesus Christ, who is the faithful witness.*" The word "witness" is "martyr." He's the faithful martyr. Jesus is the faithful martyr; Jesus is the faithful witness. He is slain. Why is He slain? Because that is what the Trinity does. When they teach you the Trinity, they key on Jesus Christ being equivalent to His Father.

They will tell you (I was told) that there is one God, a unity of three co-eternal persons, Father, Son, and Holy Spirit. Co-eternal means that there was never a time one was without the other, hence, they're co-equal. They're co-eternal, and they're co-equal. It is Jesus that they begin to slay. They take him apart and make him something he isn't and never was, creating their Trinity Jesus, the Trinity God. In verse 14, Revelation 2:14,

Rev 2:14 I have a few things against you, because you have there, in your church, in your midst, them that hold to the doctrine of Balaam...

Balak, Numbers 22:4, king of the Moabites. Baal is a symbol of the Trinity. Notice they taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and commit fornication.

Let's just stop for a minute. You eat things sacrificed to their idol... their idol is the Trinity. The fornication that they lead you to commit, we see in Daniel 7, as the four winds of heaven blow. Where an earthly understanding of God blows, up comes the lion, the bear, and the leopard. Your wings are plucked, you're told to devour much flesh, your head is Satan, and it fits perfectly with what we're reading here. You commit fornication with the lion, the bear, and the leopard... those are the kings of the earth. And your wife, or the spirit you possess, is committing fornication with the kings of the earth. You are not walking in harmony with God because you are not even told the truth of God, because you are in an apostasy, and you don't know it. Next, Thyatira,

Rev 2:18 ... These things saith the Son of God, ...

For him to put the Son of God in here, this is a symbol of the Godhead message being given. The Godhead message is given, and maybe you hear it for the first time... that Jesus really is the Son of God, he was born in eternity past, and there's only one God, the Father. This message is given here, but in verse 20, you have Jezebel teaching you. Jezebel is the harlot (Rev 2:20) committing fornication with literalism. Everything has to be literal again. The lion has its wings plucked. The bear has three ribs between its teeth (the Trinity), and it's told to devour flesh- devour your own understanding. The leopard has four heads, an earthly head... the prince of this world, the god of this world, it's Satan. This is what they are teaching you to do. This is how they are teaching you to think.

Notice Revelation 2:20. Jezebel calls herself a prophetess. She is teaching *to seduce my servants*, to what? Commit fornication with the beast of the earth, and to eat things sacrificed to idols. Their idol, again, is the Trinity. One of the major things that leaps out at me when I read that is mass... eating the wafer and drinking the wine- it's all offered to the Trinity God. But all the other churches are doing this too. They are having their services- communion service, they call it. Communion, to be in fellowship, and they too will point back, they'll remember that cross, because why? Well, "He pays my sin debt." See, they're eating things sacrificed to their trinity idol.

One thing about this, when you look at the false gods, or the gods created from wood and stone and gold and silver and so on... none of these statues have spirit. Now, what do we mean? Well, they're not alive. There's nothing alive about it. It's just a stone or a piece of wood, carved or whatever it is, molten metal. There is no spirit. But the Trinity doesn't have spirit either, because spirit, the Holy Spirit, is a definition of what happened on the cross. The Trinity does not have spirit either. It's dead, too. The Trinity cannot save you. It has no spirit. It has no definition of what happened on the cross. Hence, they have no way of understanding how you overcome iniquity. But I want you to see in Revelation 2:21,

Rev 2:21 I gave her (who? Jezebel) space to repent of her fornication; but she wouldn't repent.

Rev 2:22 Behold, I'll cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

Rev 2:23 I'll kill her children with death, and all the churches are going to know that I am he which searches the reins and hearts. I'll give unto every one of you according to your works.

Now let's just stop a minute, because we're talking about how the name of God, the tabernacle of God, and those who dwell in the heavens are blasphemed. We've read

Exodus 34, the name of God. Well, I'm going to add one more attribute to love- God is love. I'm going to add one more attribute to that. We've already seen it in Revelation 2:5, and now in verse 21. God, or love, demands repentance. He demands it. See, he tells you in verse 5,

Rev 2:5 Remember where you've fallen and repent, ... or I'm going to move on you quickly.

Well, what about chapter 2, verse 21: "*I gave her space to repent.*" What do you mean, "He gave her space"? That space points to his long-suffering and his patience. "*I gave her space to repent.*" That is where his long-suffering and patience come in, in mercy. But she would not repent. So, what happens? Everybody who believes this and denies the Son of God, verse 22,

Rev 2:22 I'm going to cast them into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

What does he mean in verse 23, "*I'll kill her children with death*"? Those are the thoughts produced by the false God that you're understanding. The children are your thoughts. "*I will kill her children with death.*" Why? Because she isn't repenting. I've learned to define repentance from 2 Timothy, chapter 2, verses 25 and 26.

2Tm 2:25 In meekness, instructing those that oppose themselves; if God will give them repentance to the acknowledging of the truth.

You have to stop and acknowledge, this is what the truth is. Without repentance, you're not going anywhere. He says you're taken captive by Satan at his will unless you repent. That is what you're seeing in Revelation 2- people who refuse to see that God is love. They want to say, "He loves you, but he has to be just, and he will kill you if you sin." Hence, Jesus has to pay your penalty. That concept is not in the Bible once, but they will invent things to make that true, and he says,

Rev 2:23 I will kill their children. You're going to know that I am the one who is searching the hearts and reins. I'll give you according to your works.

So, here's the key, the key to understanding what is going on in this world and what's going on maybe in your own heart. You do not understand the love of God. His long-suffering and patience toward you are there, it is true, but it's to lead you to repentance, and unless you repent, you are not being saved. The Godhead's message is given in Revelation 2, and it's denied.

Now, what I want to do is turn to Revelation 13 and understand this difference between what we have read in Revelation 2 and what we're getting ready to read in chapter 13. In Revelation 2, they're in apostasy. They don't realize it, but he gives them a message to come out of apostasy, to begin to come out. "*I am the Son of God.*" In Revelation 13, these people have already heard the trumpets. They have already been offered a full explanation of the Father, Son, and Holy Spirit... the Father, the Son, and what happened on the cross, and how to apply it to stop sinning in your life. They've already heard that. The trumpets have already been given. That is why you see Revelation 13, verse 11,

Rev 13:11 I beheld another beast coming up out of the earth; ...

The first beast head spoken of in this chapter is Catholicism, being slain with a sword. But this is a beast coming up out of the earth, and I have told you before, if you go back to previous podcasts, you will understand that this is Azazel. Azazel in Leviticus 16:22 is the goat that bears all the iniquities, all of the iniquity. Read verse 21.

Lev 16:21 Aaron shall lay both of his hands upon the head of the live goat (this is Azazel), and will confess over him all the iniquity of the children of Israel, and all the rebellion that is in their sins, putting them on the head of this goat, and shall send him away by the hand of a fit man into the wilderness.

So, this is Azazel coming up in Revelation 13:11. Why is he coming up? Because these people are Trinitarians. They refuse the message that Jesus is the Son of God, and they have no power over sin in their life. This again, Revelation 13:11,

Rev 13:11 There's another beast coming up out of the earth, Azazel. He has horns like a lamb (it's a goat), and he speaks as Satan.

He has not overcome the adversary. He doesn't understand it. You see the opposite in Revelation 20, verse 1.

Rev 20:1 ... A messenger has the key to the abyss, the great chain of his hand (from the Father to the Son to the apostles to us).

Rev 20:2 He possesses the Holy Spirit, and he is able to lay hold on the dragon and bind him and be married to Christ.

That "thousand years" is to be bound, to be united with Christ. It goes back to the word "yoke." He binds Satan. He is married to the Savior, yoked with Christ. Revelation 13, that is not the case. In Revelation 13:12,

Rev 13:12 Azazel has all the authority of the first beast (mentioned in this chapter, the Catholic Church). He causes the earth and them which dwell in the earth (not the heavens, remember they blaspheme those in the heavens), to worship the first beast, whose deadly wound was healed (that's Catholicism).

So here the message of the Trinity is being given, is being clung to, as the true understanding of God is proclaimed in the trumpets. They refuse that, and they cling to the Trinity God that has no spirit. They cling to that God.

Rev 13:13 He does great wonders- who? Azazel. Their iniquity makes fire come down from heaven on the earth in the sight of men.

Their iniquities, you could say, speaking fiery words. He does great wonders. The word "wonder" is seen in verse 14 as "miracle."

Rev 13:14 He deceives them that dwell on the earth by means of those wonders (by means of what he is saying), which he had authority to do in the sight of Catholicism, telling them who dwell on the earth, that they should make an image of God to the beast (or Catholicism), which had the wound by a sword and did live.

In other words, the iniquity is saying, "We've heard this message being given here in these trumpets. We deny it. We accept what Catholicism is saying. We want our God to be the same as the Catholic Church." They unite. They come into harmony with Catholicism.

Rev 13:15 There was given to it (King James put "he had power to give"), it was given to it to give life to the image of the beast (to the Trinity).

What is "life"? That word life... guess what, it's spirit. He gives spirit to the Trinity.

Turn with me to 1 John, and I want to read from chapter 5. Starting at verse 5,

1Jn 5:5 Who is he that overcomes the world? ... (What is the world?)

1Jn 2:16 The lust of the flesh, the lust of the eye, and pride.

1 Jn 5:5 Who is he that overcomes the world? He that believes Jesus is the Son of God, is really the Son of God.

1Jn 5:6 This is he that came because of water and blood...

What do we mean? Water is your understanding. Blood is the record of who you are. He came because of your understanding and because of the record of who you are. The record of who you are bears guilt, anger, and bitterness toward others. He came because of your understanding, your water, and because of the record of who you are.

Remember, when he died on the cross, we died on the cross if we can believe it and enter into it. It was after his death that the Roman soldier pierced his side, and out came water and blood. That is a picture of you releasing your old understanding and the record of who you are.

1Jn 5:6 He came because of your water and blood, not in water only, but in water and blood.

He came in the flesh without an understanding of God, and grew in wisdom and in favor with God until he understood the sacrifices. He understood what it was all about, and at his baptism, God spoke to him and said, "*You're my Son.*" God called that the anointing, "*I anointed my king upon my holy hill.*" Jesus said, "*Well, I'll tell him that decree you made. You said, 'I'm your Son, this day have I begotten you.'*" (Psa 2:6, 7)

To receive Jesus as the Son of God and not deny Father and Son (that's what the Trinity does), you accept the fact that God brought forth his Son in eternity. He anointed him to be Christ at his baptism, and that is when Jesus had a born-again experience... "*This day have I begotten you.*" Verse 6 again,

1Jn 5:6 This is he that came because of your water (because of the record of who you are). He came in that water and in that blood, and it is the resulting spirit that bears witness because the Spirit is the truth.

You see in verse 7,

1Jn 5:7 There are three that bear record, ... (skip to verse 8,)

1Jn 5:8 ...the spirit, the water, and the blood. These three agree in one.

Your spirit, that you're manifesting, is a sum total of the water you carry and the record of who you are. That spirit, again, is the totality of what you believe and the guilt and anger that you're carrying. This is the spirit that they give to the Trinity. This is the spirit Azazel gives to the image of God carried by Catholicism. Again, verse 15, Revelation 13:15,

Rev 13:15 There was given to it (to Azazel) to give spirit to the image of God that the beast carries, that that image, the Trinity, can speak to them and cause as many as will not worship the Trinity, should be killed (or the image of Catholicism).

The way they define the Trinity, to give it spirit... that spirit is of themselves. That spirit is an accumulation of their water and their guilt and anger. That is the spirit they give the Trinity, allowing their Trinity God to speak to them in their mind, in their conscience. What do they do? Verse 16, Revelation 13:16,

Rev 13:16 He will cause all, both small, great, rich and poor, free and bond, to receive a mark in their actions and in their thinking, right hand and forehead:

Rev 13:17 That no man can buy or sell the truth unless you have the etching, the character of the beast, or the number of his name.

The number of his name is 666. On the Altar of Shewbread, you've got two stacks of six. You have the Branch and the Priest bringing inspiration and truth to the bread, which is put there by Israel. It is the Bible. So, when they determine that they are going to interpret God according to their understanding, they are another person, another six, sitting with the Branch and the Priest. They are applying their interpretation to God, and they will kill you if you don't accept the Trinity.

Again, remember, by this time, the trumpets are being given. To have the mark of the beast is the etching of the beast. This is what they've told you all your life. It's etched into your thinking. The name of the beast is the character of the beast. It's the character of Catholicism. Look through the history of Catholicism at all of the people they have killed over transubstantiation, over the Trinity. In other words, this beast of Catholicism comes roaring back. Regarding the man of sin in 2 Thessalonians 2, I believe Paul takes that information from Isaiah 14. I want to start reading at verse 12.

Isa 14:12 How are you fallen from the heavens, O Lucifer ...

Of course, this isn't Lucifer. That's a Latin word. That's the papacy. This is Hallel. This is the beginning of the word hallelujah. It means "enlightened one."

Isa 14:12 How have you fallen from the heavens, O enlightened one, you're the son of the morning! ...

That's an interesting comment because this Trinity thing, the apostasy began to creep in, in the first century. Paul speaks of it, and John. This really is the son of the morning. The morning was dawning. The church was being formed and made, created by God.

Isa 14:12 ... How are you cut down to the ground, which did weaken the nations!

Isa 14:13 For you said in your heart, I'm going to ascend into heaven. I'm going to exalt my throne above the stars of God...

Remember, in the right hand of Christ are the seven stars (Rev 1:20) ... the messages of truth he is giving the church that is in apostasy.

Isa 14:13 ... So I am going to exalt my throne (the throne is the conscience) above what Jesus is telling us to the seven churches. I am going to sit upon the mount of the congregation, in the sides of the north (which is the Table of Shewbread. There's your 666.)

Isa 14:14 I'm going to ascend above the heights of the clouds. (The high places of the clouds- the clouds are the church.) I'm going to be like the Most High.

There is your Vicar of Christ. He is going to be above the church and be like the Most High. He is the vicar of Christ; the Trinity has to be true because Jesus has to be equal to the Father. Why? Because the pope is replacing Jesus, so he's equal to the Father. *"I will be like the Most High."* These concepts that Paul gives us in 2 Thessalonians, chapter 2, all of this happens because the love of God is not understood. Again, in their mind, love has to pay your penalty.

To the church, the last-day church, the last-generation church, he's already forgiven you. He's long-suffering. He's merciful. He's patient with you. He gives you space to repent, but he demands repentance. This is the love of God. Without that understanding, you're going to go astray.

Be in harmony with the apostles whose names are on the foundation of the wall of the holy city. Seek God that he might give you repentance to the acknowledging of the truth, because without that, you're going to begin to blaspheme those who dwell in the heavens. You're going to blaspheme the work of the Holy Spirit, and you're going to blaspheme the name of God. You deny that He wants you to repent. You're blaspheming the name of God and the work that happened on the cross, and those people who believe it and are trying to live according to the power of God.

Most gracious Heavenly Father, without you, we have nothing. You mean everything. And I pray for all of those who hear this study to find the repentance, to find the glory, and to live that glory in Jesus' name.