

# Revelation Book 13

Revelation Book 13	Glad Helper Interpretation
<p>1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (cont.)</p>	<p>7. (Q) Please explain the symbol of the beast like a leopard with seven heads and ten horns. Rev. 13. (A) As has been described in the Revelation as to how the influences of the knowledge as gained arise through the various forces and centers of the body. Now we find them visualized by John the revelatory as representing the beast, or by the beast that makes for the fears as given in the minds of many by the representing of same in the forms as given, working as it were upon those very forces that have been aroused by the application in the seeking for the understanding of the book, or of the body, or of the relationship of the individual, to the relationships borne by the individual. For it is all as individual, yet is applicable to every force or influence that is in the earth in an individual experience. 281-34 10. (Q) Do these two beasts as described in Rev. 13 have relation to the subconscious and conscious mind of man? (A) They work in and through these influences, to be sure; the subconscious forces that become as a portion, and the consciousness that works through the elements - for self or for God. (cont.)</p>
<p>(cont'd) 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. 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. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And 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; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.</p>	<p>(cont'd) They work THROUGH these but not as directing, as being the beast. 281-34 8. (Q) Explain what is meant by those whose names are not written in the book of life. A) Those not written are those who have climbed up some other way, or have only for impunity's sake or only for the momentary conscience's sake, as from the influence about them, acknowledged the Way. For as we see later more definitely given, whosoever WILL may take of the water of life. But as has been given, there are those who from the first - as he that is last to be bound - had the import to do evil. Then those who have followed closely after the flesh, or the indulgences of the emotions of the body alone, without the considerations of others, without, other than self's own interest - as is shown by the beast that is loosened - these are they whose names are not written, and these are they who are easily led about by every wind that bloweth, unstable as it were in those as represented in a portion or one of the churches; not hot, not cold, but allowing today, tomorrow, the circumstance of the moment to sway - without purpose, without direction, without the Name.</p>

<p>(cont'd) 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.</p>	<p>(cont'd) For there is only given under heaven that Name whereby men may be saved, by their belief, their faith, their trust, their works in Him. Hence those who do them not, those who are seen about the individuals striving, are not to be by the individual lamented so much as that the individual loses his own way, but rather knowing that God, the merciful Father, the loving Father of the Christ, in His own time, His own way, will bring those necessary influences. Be YE then, as is given, in the same association by the promptings of that ye have gained. Having tasted of the tree of life, the knowledge of God, make thyself and thy calling and thy election SURE in that ye faint not when ye see these troubles, these disturbances that are only of the earth-earthy, that only the emotions of the desires of self's own show coming to pass in thine experience. 281-34 9. (Q) Explain the symbol of the 2nd beast with two horns, having the power to perform miracles. Rev. 13. (A) As has been given by Him, the power as attained by the study that has been shown in the first portions is to be applied, or may be applied unworthily - as is shown by the beast with two ways, two horns.</p>
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(cont'd) 281-34 11. (Q) What is meant by the mark of the beast in the right hand, or forehead? A) These are as signs or symbols of this or that grouping, or of the organizations that become as a part of the vows or obligations to those who have joined in with the work of the beast. Hence the warning that if these come to mean more in the experience they stand as that which condemns, rather than that which is the helpful experience. For having the mark of the beast and the mark of the Lamb becomes the difference between the consciousness of the indwelling presence of the Christ and the hoped for yet not seen or known. 12. (Q) What is meant by the number of the beast is the number of a man, 666? A) Just as has been given, that when it is taken on as being the exercise of the man without reference to or realizing the influence which has brought same - though it may be in an organization, in a group, in any influence that becomes the work of man's hands - then it is the number of a man and is numbered as may be the days of man, but lacks that consciousness of God and God alone directing.

(cont'd) For as in each organized work or each association, or each group - it should never be as is said of any man, but how hath He given? God that worketh in and through Him. Thus is the mark of the beast effaced from the workings of the hand or the activities of the head, and it becomes not as the name or the number of a man but the trust alone in God. 13. (Q) Explain "Here is wisdom" mentioned in this connection? (A) That as ye have gained by the analysis or the study of the activity and influence of the spirit of truth throughout the whole members of thy body, physical, mental and spiritual, and have come to the knowledge of that which has first been given, that there is only ONE God, ONE Christ, one faith, one baptism; or as Christ hath given - this is the whole law; to love the Lord thy God with all thy mind, thy body, thy soul; thy neighbor as thyself. This is the whole law. This is wisdom. This is knowledge. Knowing that those things which have been put on through the activities of the elements within thine own forces of thy body and mind are but as the stepping-stones to the knowledge that God is in and through ALL and in Him ye live and move and have thy being.

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