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INTRODUCTION and SUMMARY

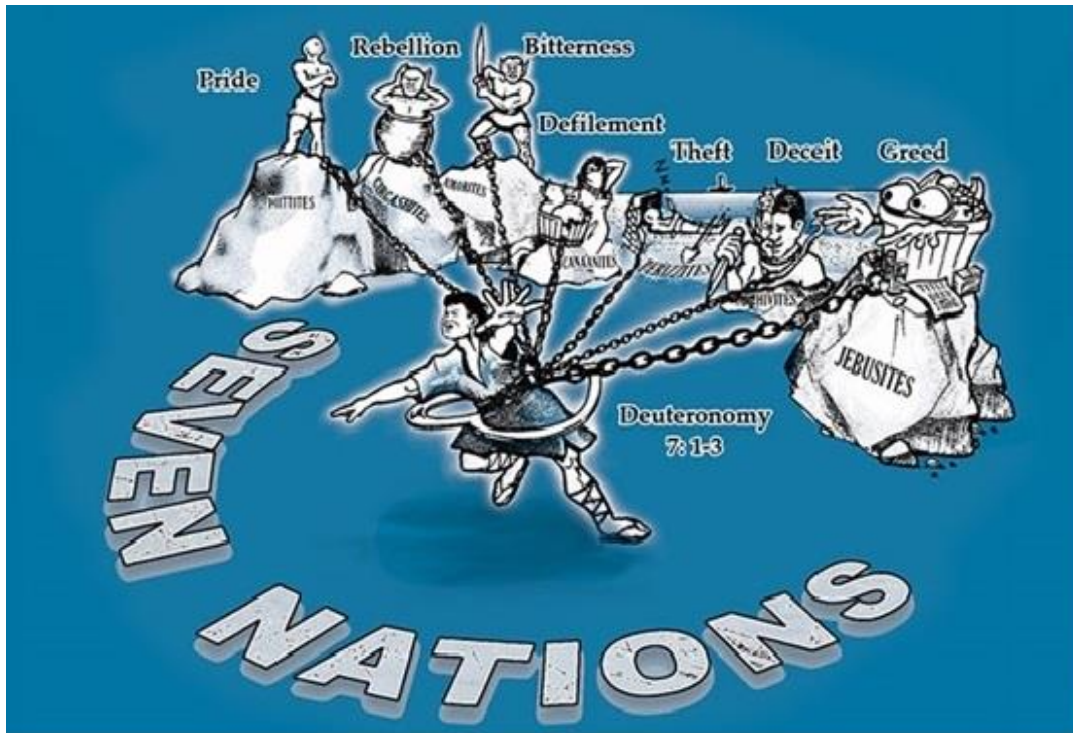
The book of Revelation 12:17 speaks of a Dragon that persecutes the descendants of a woman who follow the commandments and the testimony of Jesus. Rev 13:1 describes a Beast that emerges from the sea having seven blasphemous names.

Here are several questions that immediately come from reading Rev 12:17 and Rev 13:1.

1. What is the Dragon in Rev 12:17?
2. Who is the woman in Rev 12:17?
3. Who are the woman's descendants in Rev 12:17?
4. Why is the Dragon persecuting the woman's descendants in Rev 12:17?
5. What are the commandments mentioned in Rev 12:17?
6. What is the Beast that comes from the sea in Rev 13:1?
7. What are the seven blasphemous names of this Beast in Rev 13:1, Rev 17:15?
8. Who is the Harlot that is associated with the Beast in Rev 17:1?

We will examine these passages to unpack the what is being described in Rev 12:17 and Rev 13:1

These two verses speak in symbolic language that is seemingly difficult to understand. The symbolic meaning is not so difficult if we examine the biblical records provided to us in the OT and the NT.



The language and symbols are deeply rooted OT and NT passages related to the moral opposites of the Ten Commandments found in both Deuteronomy, John's Gospel chapters 1-12, Beatitudes Matt 5:3-14, Colossians Chap 3, Mark 7:1-23, in the

The seven heads of blasphemy mentioned in Rev 13:1 are meticulously described in other passages. The names of the heads represent worldliness (1Jn 2:15-23, Luke 16:13-15). They represent the moral opposite of the commandments that the descendants of the woman embrace. We will identify all seven heads of blasphemy in Rev 13:1 using nine methods:

- 1 Using [moral contrasts of the Ten Commandments](#). (Deut 5:6-21)
2. Using the [moral contrasts in John's Gospel, Jn 12:44-50](#)
3. Using [moral contrasts in the book of Deuteronomy, Deut 30:15-20](#)
4. Using the [Seven Nations in Deuteronomy 7:1-3](#),
5. Using the Beatitudes, Matt 5:3-14
6. Using the [witness of Creation on the first seven days](#)
7. Observing the difference between the women's offspring in Rev 12:17 and the blasphemy of [the Beast in Rev13:1](#). The offspring of the woman keep the moral positive Commandments of God and have the testimony of Jesus, (Jn 14:21-24, Rev 3:7-13).
8. Using [men's traditions described in Mark 7:1-23](#)

9. Using [vices and virtues in Colossians chapter 3](#)

The [children's chart](#) and [Teacher's guide](#) below show many of the seven moral opposites summarized above.

These nine methods in the list above start with the most compelling witnesses in scripture listed first.

This war between the offspring of the woman and the Beast is summarized as the discipline (faithfulness) of a good soldier in 2Tim2:1-7:

“You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also. **Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.** An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything.”

(2Ti 2:1-7)

The seven opposites in the scripture

1. Pride vs Humility
2. Rebellion vs Obedience
3. Bitterness vs Forgiveness
4. Defilement vs Purity
5. Diligence vs Theft
6. Deceit vs Honesty
7. Covetousness vs Gratefulness

Observe the [First beast in revelation 13:1](#)

The Beast represents our elevation of the worldliness (1Jn2:18) rather than godliness (1Jn 2:15-23, Luke 16:13-15)

The Beast represents us trusting the provisions rather than the provider (Romans 1:19-32).

The Harlot represents we who embrace worldliness rather than godliness (Rev 17:1). More details are provided below.

We are discussing the moral opposites of the Ten commandments are related to Rev 12:17 and Rev 13:1. The **Gospel of John shows the same structure of Ten Commandment opposites as Deuteronomy. These opposites are in the same sequence as listed above.** We will show some dividing lines in both John's Gospel and in Deuteronomy. The Beatitudes show the moral positives of the Ten Commandments.

This topic of moral opposites of Ten Commandments is found at the following link:

https://wisdoms-house.com/The_Creation_Ordinances_Teachers_Guide_4.pdf

See page 7 for the moral opposites in Deuteronomy (Deut 30:15-20) in table showing the starting chapters and ending chapters and verses

A [Children's Chart summarizes the same moral opposites of the Ten Commandments](#) in John's Gospel (1-12, Jn12:44-50) , **in the Beatitudes (Matt 5:3-14)**, in the Seven Nations of Deut 7:1-3, in traditions of men described in Mark 7:1-23

PRIDE vs HUMILITY

Internal Strife

David, king of ancient Israel, found himself in the midst of a confused national situation. His kingdom was torn by internal strife. Slave hated master; master hated slave. People blamed the government, and government blamed the people. David looked about him and saw that every man thought himself perfect. Each individual placed blame upon other individuals. David knew that if sinful pride continued to increase, his nation would collapse spiritually. He knew that economic depression, moral disintegration, or military defeat inevitably follow spiritual decline. So David turned to God, and it was revealed to him by the Spirit of God that the spiritual tide of his nation could rise no higher than the spiritual level of his own heart. So he fell on his knees in utter humility and prayed, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24).

Daily Prayer

Lord, deliver me from the sin of pride, and fill me with continuing humility as I go about the tasks before me this day.

"and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, **then your heart will become proud and you will forget the Lord your God who brought you out from the land of Egypt**, out of the house of slavery."

Deuteronomy 8:13-14 NASB1995

<https://bible.com/bible/100/deu.8.13-14.NASB1995>

This message comes courtesy of Scotty.

'Graven' in the second Commandment refers to the work of our hands..."Name" in the third Commandment refers to God's reputation, His legacy, His faithfulness and trustworthiness.

Lifting up the work of our hands is related to pride and idolatry. To take credit for work that God performed is the same as taking God's reputation as useless or having no value. This is another form of pride.

You can see this in the narrative of Hebrews 3,4 and Deuteronomy 7,8,9: To take credit for God's work is another way we show our self-sufficiency.
2 Cor 3:5.

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.
2 Timothy 2:15 NASB1995

<https://bible.com/bible/100/2ti.2.15.NASB1995>

We are identifying the seven heads of blasphemy mentioned in Rev 13:1 by surveying both Deuteronomy and John's Gospel.

Pride is the first head of the Beast. Humility is the remedy:

Deut 6,7,8,9,10 and John 1:19-34 show types of pride contrasted with humility. This is where John was asked for his credentials to preach the Gospel. John could have expressed his superiority in lineage because he is Christ's first cousin. Instead, he expressed humility referring to his inferiority to Christ. In contrast, the Pharisees were known to boast of authority and possessions that they did not have (Luke 18:9-14, Luke 16:13-14)

The Beatitudes in Matt 5:3-14 express the moral opposite of **pride** with the following passages:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they shall be comforted. "Blessed are the meek, for they shall inherit the earth.

(Mat 5:3-5)

REBELLION vs OBEDIENCE

2. Rebellion is the second head . The remedy is obedience.

Deuteronomy 11-18 and John 1:35-22 show types of rebellion contrasted with obedience. John shows the disciples obeying Jesus to become fishers of men. We will investigate these seven heads and the remedies to show the path (Matt 7:13-14) that Rev 13:1 is describing.

At the end, compare this survey to the moral opposites of the Ten Commandments.

<https://wisdoms-house.com/?p=49>

To obey means to to hear under the authority of another. Look up the definition in both Greek and Hebrew.

In John 1:35-2:22 , you will see the disciples obey Jesus to join the ministry,. You see Jesus obey his mothers request. You will see Jesus foreshadowing obedience to his Father by picturing his obedience unto the death of the cross. Without the shedding of blood there is no remission of sin. Heb 9:22.: Meanwhile, you will see the rebellion of the Jews by failing to follow his instructions in the house of God. Wine is the symbol of His blood in Communion.

Hunger for Righteousness

God says that only those who hunger after righteousness will receive it. God thrusts this heavenly manna on no one. You must desire it, above everything else. Your yearning for God must supersede all other desires. It must be like a gnawing hunger and a burning thirst.

Daily Prayer

Almighty God, my soul is parched and I'm so hungry without the spiritual food You so desire to give me. Take away anything in my life that would cause me not to give You pre-eminence.

The Beatitudes express the moral opposite of **rebellion** with the following passage:

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”
Matthew 5:6 NASB1995

<https://bible.com/bible/100/mat.5.6.NASB1995>

Btw, this passage is one of the remedies of seven heads of blasphemy in Rev 13:1. Which head does not hunger for God's word, but instead will not hear it?

See Acts 7:54-57

1Sam3:10 is the opposite of Acts 7:54-57...What about Eli's sons in 1Sam3:13?

God contrasting the same opposites in this 1Sam passage.: Acts 7:57 says their ears. This is pictured in the drawing of the Seven Nations above. Which Nation is this?:

Stopping our ears is the opposite of hungering and thirsting for the Word of God.

In John 2:15 Jesus describes the failure of Jews to follow his instructions in the temple,

“And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.”

Scourging of rebellious children.

Girgashites the second Nation represents our rebellion *(stop hearing)* one of the seven heads in revelation 13

The name Giragashite in Deut 7:1-3 means dweller in a clayey land in Hebrew. We are like a hardened potter's vessel when we fail to listen to God. See Jer 18:1-11, 19:11

“Then you shall break the flask in the sight of the men who go with you, and shall say to them, ‘Thus says the LORD of hosts: So will I break this people and this city, as one breaks a potter's vessel, so that it can never be mended. Men shall bury in Topheth because there will be no place else to bury. Thus will I do to this place, declares the LORD, and to its inhabitants, making this city like Topheth.

(Jer 19:10-12)

Examples Korah, Jezebel and king Saul.

Cure Obedience

Examples Abraham and Isaac (Jesus John 2:1-11)

Hunger and thirsty for righteousness

The Jews in Acts pictured the second Nation by closing their ears from hearing the truth Spoken by Stephen. Failing to take the truth pill, Romans 10:17.

Without faith But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
Hebrews 11:6

“A man who hardens his neck after much reproof Will suddenly be broken beyond remedy.”

Proverbs 29:1 NASB1995

<https://bible.com/bible/100/pro.29.1.NASB1995>

The Girgashites, the Jew in Acts 7:57. The broken cistern in Jer 2:13, the broken flask in Jer 19:11 -13, all describe the events of Prov 29:1,

These are hardened vessels that are to be broken due to the brittleness of the heart. The opposite is hungering and thirsting for righteousness. Seven heads of blasphemy have the following Biblical witnesses to validate the sequence and topics:

1. Ten Commandments moral opposites.
2. Moral opposites of Deuteronomy described by Deut 30:15-20
3. Moral opposites of John's Gospel described by Jn 12:44-50
4. The Beatitudes topics and sequence in Matt 5:3-14
5. The Seven Nations biblical topology in Deut 7:1-3
6. The order of Creation in Genesis
7. The Commandments of God vs traditions of men in Mark 7:1-23
8. The moral opposites in Proverbs.

BITTERNESS vs. FORGIVENESS

Bitterness is head number three in Rev 13:1. The remedy is forgiveness.

In John 2:19-25, You can see the Jews contemplating premeditated murder from resentment.

In Deuteronomy the moral contrast of bitterness vs forgiveness is found between Deuteronomy 19:1- 22:8

Meanwhile, you see mercy and forgiveness of God in John 3:1-17

Do you think that this order or sequence in John's Gospel is random or by chance?

The Beatitudes express the moral opposite of **bitterness** with the following passage:

“Blessed are the merciful, for they shall receive mercy.”

(Mat 5:7)

I will keep going when we meet next time . I will and the Deuteronomy passages too.

I will add the Deuteronomy passages too

The destruction of the temple in John 2:19 is rooted in resentment.

This is pre arranged order

It is tied to the Ten Commandments opposites and the Book of Deuteronomy as well as the first two Chapters of Genesis.

The rebirth and resurrection are associated with the third day of Creation where seed and soil were created.

BTW, this pre-arranged order is why we call the website Wisdoms-

house.com. Because the Bible has a structure like a house with a foundation.

In Him was life, and the life was the Light of men.

John 1:4 NASB1995

<https://bible.com/bible/100/jhn.1.4.NASB1995>

I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

John 12:46 NASB1995

<https://bible.com/bible/100/jhn.12.46.NASB1995>

Can you see how Jesus is showing us light contrasted with darkness in the Gospel of John?

Can you see the light is not randomly arranged? It follows the light provided in Genesis and it Deuteronomy. If you cannot see yet, hopefully the light will be revealed as we progress through John and Deuteronomy

The language and symbolism in Rev12:17 and in Rev13:1 is not so hard to understand when we look at Genesis, Deuteronomy, and John's Gospel

Commandments of God show us there are main points in God's word and there are sub-points.

is saying this topic is the nature of God, then he says this other topic is not the nature of God. He is doing this in each of the books using symbols, biblical topology. You will not see these points, if you don't know His Commandments.

Rev 12:17 confirms the previous statement.

DEFILEMENT vs. PURITY

The fourth head of blasphemy in Rev 13:1 is defilement. The word defile means to corrupt something impure by adding that which is profane. The remedy is purity and faithfulness.

We see Defilement contrasted against purity in Deuteronomy 22:9-23:13. The faithfulness of woman at the well to her marital and spiritual vows (John 3:22-4:26 is contrasted with the Bridegroom, Jesus, John 3:29

Look at the drawing of the first 4 images of Pride, Rebellion, Bitterness, and Defilement...Is this order the same as the moral opposites of the Ten commandments? ...We are not the light, we are here to bear witness to the light of God that is found in Christ

He was not the Light, but he came to testify about the Light.
John 1:8 NASB1995

<https://bible.com/bible/100/jhn.1.8.NASB1995>

“For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

John 3:17 NASB1995

The Beatitudes express the moral opposite of **defilement** with the following passage:

“Blessed are the pure in heart, for they shall see God.

(Mat 5:8)

<https://bible.com/bible/100/jhn.3.17.NASB1995>:

*The word defile means to corrupt something by making it impure by adding that which is profane...

This is another witness that John is fulfilling what he said about Christ in John 5:46.

For if you believed Moses, you would believe Me, for he wrote about Me.

John 5:46 NASB1995

<https://bible.com/bible/100/jhn.5.46.NASB1995>

If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

John 12:47-48 NASB1995

<https://bible.com/bible/100/jhn.12.47-48.NASB1995>

Defilement represents the voice of compromise and seduction. See Thomas Bromley's description at this link:

<http://www.iinet.com/~passtheword/Thomas-Bromley/sevennations.htm>

This voice of compromise and seduction is represented by the Canaanites in Deuteronomy 7:1-3, the fourth nation in the list. The opposite is the pure in heart ...
"Blessed are the pure in heart, for they shall see God.
Matthew 5:8 NASB1995

<https://bible.com/bible/100/mat.5.8.NASB1995>

The opposite or remedy for Bitterness is forgiveness/Mercy. We see this in the sequence of the Beatitudes. Blessed are the merciful...
"Blessed are the merciful, for they shall receive mercy.
Matthew 5:7 NASB1995

<https://bible.com/bible/100/mat.5.7.NASB1995>: Notice that the merciful come before the pure in heart in the Beatitudes...these are remedies for the third and fourth head of blasphemy in Rev 13:1

Meanwhile, please look at the four heads of blasphemy from Rev 13:1, Deuteronomy, John's Gospel. Can you name corresponding remedies in the Beatitudes?: If you can, we will move to the remaining three heads of blasphemy from Rev 13:1, Deuteronomy, and John's Gospel.

THEFT vs DILIGENCE

The fifth head of blasphemy is theft. The moral opposite or remedy is diligence. Eph 4:28 shows the two moral opposites.

He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.
Ephesians 4:28 NASB1995

<https://bible.com/bible/100/eph.4.28.NASB1995>

Theft means to take possession of something that belongs to another.

The verb form of the word is to steal.

When we do not apply resources for their intended use, this is a form of stealing or theft.

The parable of the talents is a good illustration of misappropriation.

When we look at the moral opposites of the Ten Commandments theft and diligence are the fifth pair of opposites.

<https://wisdoms-house.com/?p=49>

The Apostle Paul introduced the topic of theft in 1Cor9:9.

He shows us where the topic can be found in Deuteronomy.

Don't muzzle the ox that threads the corn, means we should pay anyone who works.

This is found in Deuteronomy 25:4.

This verse is in the middle of a cluster of other verses that are related to theft.

Theft is related to stewardship and ownership.

The first verse in this cluster of verses related to theft is Deuteronomy 23:15 where God makes it clear that we are stewards of those under our care , not owners.

The last verse in this cluster related to theft is Deuteronomy 25:13-16. This passage describes a double standard. This is a theft or misappropriation of justice or fairness and equity.

The Next topic John's Gospel after the woman at the well is the harvest...John 4:27. a whole series of stories of faith and works follow up until Jn 6:59...Deceit and Honesty suddenly appears in Jn 6:70 . Deceit is the sixth head of blasphemy. Check the moral opposites of the Ten Commandments.

- The Beatitudes say blessed are the peacemakers for they shall be called the children of God. How are peacemakers related to diligence and a remedy for theft?

Look at John passages from 4:27 to 6:59. Can you find examples of diligence and theft?

How about Deuteronomy passages from 23:15 to 25:16, can you find examples of diligence and theft in this cluster of verses?

Blessings to you in your search.

Let me know if you follow the connections.

We have yet to cover the light of the fifth day of Creation.

What is the light of the third and fourth day of Creation?

hint: plants seed, and daily cycle of sun.

The Creation Ordinances Teacher's Guide covers these topics in more detail. It even breaks this down with pictures for children to understand even though they cannot read.

http://wisdoms-house.com/G&T/V&V/SevenNationsHTML/HTMLFiles/Seven_Nat.html

This link explains more about the Seven Nations in Deuteronomy 7:1-3

We are touching the surface to show how wisdoms-house.

is built...going all the way to back Genesis ...Rom 1:20.

because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Romans 1:19-20 NASB1995

<https://bible.com/bible/100/rom.1.19-20.NASB1995>

Are there any questions or comments about the fifth head of blasphemy?

Are you able to answer the questions listed above?

Should I move to the sixth head of blasphemy in Rev 13:1?

Rom 1:20 says that the invisible attributes of God (Jn 12:24-26) such as His mercies, His redemption, and forgiveness, His resurrection are seen by death, burial and

resurrection of the seed on the third day of Creation, Gen 1:11-13

Compare your answers to page 4 of 7 in the following link.

https://wisdoms-house.com/wp-content/uploads/2022/07/The-First-Beast-Rev-13_1_-_Worldly-Wisdom_2.pdf

The categories and topics of theft and diligence in Deuteronomy are also found in John's Gospel starting at Jn 4:27 and ending around Jn 6:58

There is an earthly commerce that starts with vows or contracts. There is a heavenly commerce or economy that is pictured by birds and God's provisions for them. You see this in John 4:27-38, 6:27

Vows or contracts are mentioned in Deuteronomy 23:21-23. This is the basis of contract law in businesses.

Freeloading is discouraged in Deuteronomy 23:24-25

Freeloading is when we take advantage of another's generosity.

This is related to theft.

Men stealing is mentioned in Deuteronomy 24:7

Thoroughness and due diligence is required in medical quarantines resulting from disease outbreaks. Deut 24:8

pledge is the practice of technology for hire by not reinventing the wheel. It introduces the idea of collateral to equally distribute risk to both parties in a business agreement. The pledge encourages one member of society to benefit from the wisdom an knowledge of another.: See Deuteronomy 24:10-13. This sets the stage for commerce and free trade.

The European and American market place is based on these concepts.

We talked about this passage in wisdoms-house.com article.

<https://wisdoms-house.com/?p=129>

A judge is responsible for fairly administrating justice. Deut 25:1-3.

The maintain peace among quarreling parties.

perversion of justice is a type of theft. Deut 24:17-18

Jn 5:30 mentions Jesus' role as the impartial judge. We are partial judges because we have a double standard 25:13-16.

Judges maintain peace among quarreling parties.

The Beatitudes express the moral opposite of **theft** with the following passage:

"Blessed are the peacemakers, for they shall be called sons of God.

(Mat 5:9)

.

The role of the judges being sons of God, apparently comes from Ps 82:1-6

God takes His stand in His own congregation; He judges in the midst of the rulers. **How long will you judge unjustly And show partiality to the wicked? Selah. Vindicate the weak and fatherless; Do justice to the afflicted and destitute. Rescue the weak**

and needy; Deliver them out of the hand of the wicked. They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. I said, "You are gods, **And all of you are sons of the Most High.** Nevertheless you will die like men And fall like any one of the princes."
Psalms 82:1-7 NASB1995

<https://bible.com/bible/100/psa.82.1-7.NASB1995>

Can you see how the miscarriage of justice is theft?

Can you see how the miscarriage of a business deal is theft?

[Being lazy or slothful is a another type of theft. See Prov 6:6-11, Prov 10:4, Prov 12:27, Matt 25:26

Freeloading is related to being slothful. Deut 23:25-25

Deut 23:24-25, Freeloading...

Faithful workers are described in 2Tim 2:1-7

<https://wisdoms-house.com/?p=993>

DECEIT vs HONESTY

Are we ready to move to the sixth head of blasphemy? or should we continue with the fifth head of blasphemy in Rev13:1.?

If you recall, we started this discussion to explain the language in Rev 12:7 and in Rev13:1.

The descendants of the woman embraced the Commandments of Jesus as His testimony (Jn 14:21-24)

The names of blasphemy of the seven heads of the Beast result from not keeping the Commandments.

we looked at the moral opposites of the Commandments.: <https://wisdoms2:-house.com/?p=49>

We noted that both Deuteronomy (Deut 30:15-20) and John's Gospel (Jn 12:44-50) spell out these moral opposites.

We used the moral opposites of the Decalogue as our guide and we went topic by topic to show that both Deuteronomy and John follow this pattern.

We even added the Beatitudes and the seven days of Creation to show they also describe the same attributes of God ...in sequence.

When we get to the sixth pair of moral opposites, we see that deceit is sixth head of blasphemy of the Beast in Rev13:1.

The remedy is honesty or sincerity.

"Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another."

Ephesians 4:25 NASB1995

<https://bible.com/bible/100/eph.4.25.NASB1995>

You can see this contrast of moral opposites in Eph4:25

How is this contrast of moral opposites shown in Deuteronomy and in John's Gospel. How is it shown in the Beatitudes?] How is it shown on the sixth day of Creation? How is it shown with the sixth of the seven nations in Deuteronomy 7:1-3? We will address these questions tomorrow. The church at Philadelphia in Rev 3:7-13 resembles this woman's descendants, Rev 12:17

I am writing this explanation out so that you can refer back to it and you can easily transfer these facts to others.: When we have our discussion on Friday, we can address anything that is not making sense in the text.

He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. John 14:21-24 NASB1995

<https://bible.com/bible/100/jhn.14.21-24.NASB1995>

So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. Revelation 12:17 NASB1995

<https://bible.com/bible/100/rev.12.17.NASB1995>

The Beatitudes express the moral opposite of **Deceit** with the following passage:

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.

Matthew 5:10-11 NASB1995

<https://bible.com/bible/100/mat.5.10-11.NASB1995>

Can you see how this section of the Beatitudes is describing someone who speaks the truth and sincerity, like Stephen in Acts 7:44-60, or like Jesus in John 6:70 through Jn 10:42

*through Jn 10:42?

Can you see how Jn 6:70 is the start of the contrast between the moral opposites of deceit and honesty?

Can you see how the hireling vs the Good shepherd is doing the same thing in John 10?

: Can you see the deception and blindness of Jews in John 8 while Jesus declares the truth sets us free in 8:32?

Can you see who is the father of lies in Jn 8:44?

As mentioned earlier, the moral contrast between deceit and honesty is covered in Jn 6:70 to Jn 10:42.

The contrast of deceit and honesty is covered in Deuteronomy 25:17--27:7

To waylay means to lie in wait for someone. This is a type of deceit. In Deuteronomy 25:17-19, the Amalekites are to be punished for waylaying Israel when they passed through their land.

King Saul was to carry out this punishment in 1Sam15:2-9

The primary message of Deuteronomy 25:17 -29:29 is the deception of outward appearances, the need to walk by faith.

When our mouth vertically aligns with our feet, we are said to walk uprightly. When we do what we say, this, too, is walking uprightly.

When our feet are horizontally aligned with our mouth, we are said to be lying. When our lips say one thing, but we do another, we are said to be lying.

this posture is similar to a snake.

Peter was accused of not walking uprightly by Paul in Gal 2:11-14. We do not work to be saved. We work because we are saved. Eph 2:8-9.

Can you relate this horizontal and vertical posture to the sixth day of Creation? or to the Good Shepherd vs hireling?

"...while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

2 Corinthians 4:18 NASB1995

<https://bible.com/bible/100/2co.4.18.NASB1995>

2 Cor 4:17 is the summary message of the wilderness, the 9th Commandment where we contrast deceit and honesty.

"...for we walk by faith, not by sight—"

2 Corinthians 5:7 NASB1995

<https://bible.com/bible/100/2co.5.7.NASB1995>

I believe we have answered the questions about where the moral opposites of deceit begin in Deuteronomy and in John's Gospel.

We made a reference to the light in Genesis on the sixth day of Creation.: We explained how the sixth section of the Beatitudes describes truth, sincerity, and genuineness.

These are remedies for deceit.

How is the sixth Nation of the seven mentioned in Deuteronomy 7:1-3 related to deceit? Look up the Gibeonites in Joshua 9.: They deceived Joshua into believing they were from a far country, by changing their outward appearance with worn shoes and molded bread.

Joshua 9:4-6

Joshua made a treaty with them , Jos9:15
How are the Gibeonites related to the Seven nations in Deuteronomy 7:1-3?
Look at Joshua 9:7. The Hivites are referenced as those within Gibeon.
The Hivites are the sixth of the seven nations mentioned in Deuteronomy 7:1-3.
Is the order of this list of nations in Deuteronomy 7:1-3: coincidental or random?
The poems about the seven nations along with the other facts mentioned above suggest this order is no coincidence .

[This is the link to the poems about the seven nations](#) in Deut 7:1-3.

We see they are related to the Beast in Rev13:1.
In the past some Christians, have associated the behavior of these nations using genetics. The Spirit of God is teaching their behavior is due the spiritual and moral decay from Adam.

“that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”
Ephesians 4:22-24 NASB1995

<https://bible.com/bible/100/eph.4.22-24.NASB1995>

Seven Nations represent worldliness, and the flesh. Jesus is spiritual man of our new self mentioned in Eph 4:22-24 above.:

[We should plan to talk about the children's chart .](#) It ties together all of the things we discussed concerning Rev 12:17 and Rev 13:1, and John's Gospel: Do you see how the moral opposites of the Ten Commandments are related to the Beatitudes?

To the Seven nations?

To the seven heads of blasphemy?

To the book of Deuteronomy?

Are you able to explain connections to others?

“...but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

1 John 1:7-9 NASB1995

<https://bible.com/bible/100/1jn.1.7-9.NASB1995>: We should use this passage to explain that it is the Goodness of the Lord that leads us to repentance.

We confess our sins then we walk in His Light. We walk in His light , not to be saved ,but because we are saved Eph 2:8-9

“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”
Matthew 5:16 NASB1995

<https://bible.com/bible/100/mat.5.16.NASB1995>

I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.
John 12:46 NASB1995

<https://bible.com/bible/100/jhn.12.46.NASB1995>

The [drawings and references in the children's chart](#) summarizes most of the topics in this list of biblical witnesses.

Is Impartiality in Your DNA? - Wisdoms House

<https://wisdoms-house.com/?p=1009>

The Teacher's guide is intended to be used with the Children's chart.
This text has the Teacher's guide link.

http://wisdoms-house.com/G&T/V&V/Seven_Nations_Meaning_in_the_Pentateuch.pdf

COVETOUSNESS vs GRATEFULNESS

“The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.”
Ecclesiastes 12:13-14 NASB1995

<https://bible.com/bible/100/ecc.12.13-14.NASB1995>

and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; **those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.**

John 5:27-29 NASB1995

<https://bible.com/bible/100/jhn.5.27-29.NASB1995>

Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

Romans 6:16 NASB1995

<https://bible.com/bible/100/rom.6.16.NASB1995>

: We should discuss the seventh head of blasphemy in Rev13:1.

The link sent this morning is a good starting point.

If you at the moral opposites of the ten Commandments, the seventh pair of moral contrasts is covetousness vs gratefulness.

The seventh head of blasphemy in Rev 13:1 is covetousness. The remedy is gratefulness or contentment.

We will walk through the moral opposites described in Deuteronomy 30:15-20, and described in Jn 12:44-50.

We will look at the seventh nation in Deuteronomy 7 :1-3

We will look at the remedy of covetousness in the Beatitudes.

*If you look at the moral opposites of the Ten Commandments....

<https://wisdoms-house.com/?p=49>

The moral opposites of covetousness vs contentment or gratefulness is seen in Jn 11:41 and in the demonstration of the resurrection with Lazarus.

This same gratitude is seen in the Beatitudes where we are told to be rejoice and be exceedingly glad because great is our reward in heaven.

*we are told to rejoice...

See Matt 5:12

our reward in heaven is speaking of the resurrection mentioned above in 5:27-29. We will reap what we have sown in this world. Gal 6:7-8.

We reap a reward in heaven...Our compensation is not complete in this temporal world.

The seventh head of blasphemy is seen in Judas coveting money in Jn 12:6.

This head of covetousness is also seen in John 11:48 where the Jews expressed a desire to eliminate Jesus to preserve their earthly possessions.

On the seventh day of Creation, God rested from his completed work.

In the resurrection of John 5:27-28, we will rest from the completed work of Christ. See Rev 22:12-17

Also see Rev 21:1-7

Rev 21:8 shows compensation for those that are servants of the Seven headed Beast.

“But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”
Revelation 21:8 NASB1995

The Beatitudes express the moral opposite **covetousness** with the following passage:
Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.
(Mat 5:12)

<https://bible.com/bible/100/rev.21.8.NASB1995>

We should ask ourselves Whom do we serve?

<https://bible.com/bible/100/rom.6.16.NASB1995...>

I have covered how the seventh head of blasphemy (covetousness) in Rev 13:1 is seen in John's Gospel.

I have shown the remedy (gratefulness) in the Beatitudes and John 11:41 where Jesus expresses **gratitude for his relationship with Father...**

we are not to rejoice in gifts God gives but instead we are to rejoice in the giver of the gifts.

Thus says the Lord, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the Lord.

Jeremiah 9:23-24 NASB1995

<https://bible.com/bible/100/jer.9.23-24.NASB1995>

<https://wisdoms-house.com/?p=129>

We already covered the seventh nation the Jebusites, in Deuteronomy 7:1-3.

The Jebusite name means threshing floor in Hebrew.

A threshing floor is a place where all of the valuable fruits of the soil were kept. People often slept within a threshing floor to guard against theft of grain.

This is an old testament picture of the parable of the rich fool in Luke 12:13-21.

This parable is summarized in Luke 12:15

Then He said to them, “Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”

Luke 12:15 NASB1995

<https://bible.com/bible/100/luk.12.15.NASB1995>

Judas in John 12:6 did not get this message.

Neither did the Jews in Jn 11:48

Next, we should look where the moral opposites of greed vs gratitude is shown in book of Deuteronomy.

I hope this type written communication, with all the biblical witnesses, will convince those that have doubts that the Bible has a very clear message.

The messages in the old testament are related to the new testament. Jn 5:46: See this link for details on the Jebusites

http://wisdoms-house.com/G&T/V&V/Seven_Nations_Meaning_in_the_Pentateuch.pdf:

We will use the 23rd Psalm as a summary of the essence of the contrast of contentment vs covetousness in Deuteronomy passages.

When the Lord is our Shepherd we do not want.(we do not covet) because. The Lord provides for us.

When God guides, God provides.

The opposite is true when the Lord is not our Shepherd, we covet. We lack because we have no Provider.

Now Let's look in Deuteronomy for passages that show this contrast of having provisions/ being content vs. not having provisions and being discontented.

Deuteronomy 28-30 addresses this contrast of contentment vs discontentment.: The contrast of deceit and Honesty in Deuteronomy is covered in Deuteronomy 25:17 through 27:7

Deuteronomy 27:8 -30:20 address the contrast of contentment vs discontentment.

We have now identified all seven heads of blasphemy in Rev 13:1.
using seven methods.:

- 1 using moral contrasts in the Ten Commandments.
 2. using the moral contrasts in John's Gospel, Jn 12:44-50
 3. using moral contrasts in Deuteronomy , Deut 30:15-20
 4. Using the Seven Nations in Deuteronomy 7:1-3,
 5. using the Beatitudes , Matt 5:3-14
 6. Using the witness of Creation on the first seven days
 7. By observing contrast of the Beast with the off spring of the woman who keep the Commandments of God , John 14:21-24, Rev 3:7-13: * By observing the difference between the women's offspring in Rev 12:17 with the blasphemy of the Beast in Rev13:1. The offspring of the woman keep the Commandments of God and have the testimony of Jesus, Jn 14:21-24, Rev 3:7-13. The Beast blasphemes .
- And 8th way to identify these heads is to Mark 7:1-20

*...is to read Mark 7:1-23

The children's chart and Teacher's guide shows many if the seven moral opposites.

Are there any questions.?

*The children's chart and Teacher's guide show many of the seven moral opposites biblical references.

Are there any questions.?

Can you write a summary of your observations that you shared last week regarding Rev 12:17 and Rev 13:1?

Should this be taught in church?

Should this be taught in seminary?

Should this be taught in homes by fathers?: Are teaching tools able to assist in churches, seminaries, or homes?

Is a paper version of the tools best for teaching?...or is digital version sufficient?

Which is more important?

1.How to grow in the Lord(Mercy)?

2. The spiritual war between the seven-headed Beast and the descendants of the woman(Truth). Rev 12:17, Rev 13:1?

Which one is pictured in 2Tim2:2-7?

<https://wisdoms-house.com/?p=993>

Are the leaders of Passioncenter aware of the soldier and the farmer in 2 Tim 2:1-7?

It should be duly noted that the rest John's Gospel (Jn 12-17) forms a Hidden Tent of Meeting with God, a House of Mercy.

<https://wisdoms-house.com/?p=13>

Thus, we have a house truth formed by the moral opposites of the Ten Commandments.

<https://wisdoms-house.com/?p=49>

We have a house Mercy formed by the similarities or roots and fruits of the Ten Commandments.

<https://wisdoms-house.com/?p=46>

"**Mercy and Truth**" is our group name, featuring none other than the Lord's image he left for us .

In mercy and truth Atonement is provided for iniquity; And by the fear of the Lord one departs from evil.

Proverbs 16:6 NKJV

Warfare Against the Seven-headed Beast in Rev 13:1, Rev 17

<https://bible.com/bible/114/pro.16.6.NKJV>

Thus, we have a house truth formed by the moral opposites of the Ten Commandments. (Jn chapters 1-12)

<https://wisdoms-house.com/?p=49>

We have a house Mercy formed by the similarities or roots and fruits of the Ten Commandments. (Jn chapters 12-17)

<https://wisdoms-house.com/?p=46>

Sent from my Verizon, Samsung Galaxy smartphone