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# The Book of Revelation — The Great Distinction: Flesh and Spirit Unveiled

## The Book of Revelation — Exposing Babylon's Interpretation of God and Revealing the Two Natures — The First Man of the Earth and the Second Man from Heaven

By [Carl Timothy Wray](#)

# Exposing Babylon's Interpretation of God and Revealing the Two Natures — The First Man of the Earth and the Second Man from Heaven

*Carl Timothy Wray*

## THE BOOK OF REVELATION

### THE GREAT DISTINCTION: FLESH AND SPIRIT UNVEILED

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#### Introduction —

## The Great Separation Has Begun

From the beginning of time, two men have walked the pages of Scripture — one born of the dust, the other born of the Spirit. One speaks from the earth; the other from heaven. The first is the voice of the beast, the mind of flesh, the carnal man who interprets God through confusion and fear. The second is the voice of the Lamb, the mind of Christ, the spiritual man who unveils the Father's true heart through revelation and love. Every prophet, every apostle, every page of the Book of Revelation bears witness to this Great Distinction — the unveiling of flesh and spirit, Babylon and Zion, man's interpretation and God's testimony.

Babylon's interpretation of God has always been outward, literal, and fearful — reducing divine mysteries to earthly timelines, political empires, and natural

disasters. But the Spirit of Truth reveals that the entire war of Revelation is inward: a battle between two natures within man, the fallen Adam and the risen Christ. The “beast” is not a creature in the future; it is the manifestation of the first man ruling without God. The “harlot” is not a city of stone; she is the soulish system that exalts self above the Spirit. And the “New Jerusalem” is not a golden city descending from the sky, but the mind of Christ being revealed within a company of sons who have overcome the first man and now walk in the dominion of the second.

This scroll tears down Babylon’s confusion and re-establishes the testimony of Jesus — the revelation of God within man. From Genesis to Revelation, the Word of God has never changed: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” This is the unveiling of the two natures, the two cities, the two women, and the two destinies. It is the unveiling of how one creation must pass away so that the New Creation may be seen in glory. The trumpet has sounded. [The Great Distinction has begun.](#)

## Chapter 1 — The Mystery of Two Men: Adam and Christ

From Genesis to Revelation, Scripture speaks not of billions but of two men — the first man of the earth, Adam, and the second Man from heaven, Christ. Every verse, parable, and prophecy flows through this divine pattern. The first man lives by sense, law, and the dust of the ground; the second Man lives by Spirit, grace, and glory. The first man hides from God; the second Man unveils God. When Paul wrote, “The first man Adam was made a living soul; the last Adam a quickening spirit,” he revealed the entire framework of redemption — the passing of one order and the rising of another.

Babylon’s interpretation has blurred this mystery by treating mankind as a sea of separate individuals, each striving for righteousness through religion. But revelation shows one corporate man crucified in Christ and one new Man raised in Him. The gospel is not self-improvement for Adam; it is the death of Adam and the manifestation of Christ. The first man must decrease, that the second may fill all things.

For the Book of Revelation is the unveiling of this mystery — the war between the two men, the fall of the first, and the enthronement of the second.

## Chapter 2 — The Two Minds: Carnal and Spiritual

Every kingdom begins with a mind. The carnal mind is the throne of the first man; the spiritual mind is the throne of the second. Paul called the carnal mind “enmity against God,” not because it was weak, but because it was a rival government — the voice that says, “I will ascend, I will be like the Most High.” That same voice first spoke through Lucifer, the man of pride in Isaiah 14, and later through the man of sin in 2 Thessalonians 2, who sits in the temple of God showing himself that he is God. It is the same nature manifesting under different names — the beast, the serpent, the man of sin — the mind that refuses to yield.

Babylon’s interpretation locates Satan in the clouds, but revelation locates him in the carnal mind. When the serpent was cursed to eat dust, he was bound to the realm of the flesh — to feed on the thoughts of the earth. His synagogue is not a building of stone but a system of reasoning that exalts itself above revelation. Yet the sons of God overcome him not by argument but by renewing their mind until the carnal reasoning that once ruled them is swallowed by the light of truth.

To be spiritually minded is life and peace; to be carnally minded is death. And the Book of Revelation unveils this transformation — when the throne of the beast within man is consumed, and the throne of the Lamb is established forever.

## Chapter 3 — The Two Women: The Harlot and the Bride

From Genesis to Revelation, the Word paints the picture of two women — one clothed with scarlet and self, and the other clothed with the sun and glory. The first is the harlot of Babylon, adorned with the glitter of flesh, drunk with the blood of prophets, and intoxicated with her own interpretations of God. The second is the

bride of the Lamb, whose adornment is righteousness, whose beauty is purity, and whose testimony is the Spirit of prophecy.

The harlot sits upon many waters — the unstable thoughts of man — teaching doctrines of fear, torment, and separation from God. Her cup is golden, yet filled with abominations. She speaks of wrath, yet knows not love; she speaks of hell, yet cannot discern the consuming fire of God's glory that refines, not destroys. She symbolizes the soulish church system that interprets God through the letter, not the Spirit.

But the Bride is born from above. She doesn't interpret God — she reveals Him. She is the woman clothed with the sun in Revelation 12, travailing to bring forth the Manchild — the corporate Christ, the expression of divine nature in the earth. As the harlot falls, the Bride rises. As Babylon burns, Zion shines.

The Spirit of Truth cries out, "Come out of her, My people!" — come out of mixture, come out of fear, come out of the soulish realm. For when the Bride's voice is heard, the harlot's silence begins.

And the Book of Revelation unveils this great exchange — the fall of the harlot system and the appearing of the Bride of the Lamb in all her glory.

## **Chapter 4 — The Two Cities: Babylon and New Jerusalem**

Throughout Scripture, two cities stand as opposing realities — Babylon, the city of confusion built on human wisdom, and New Jerusalem, the city of revelation built on divine order. Babylon begins in Genesis at Babel, where men said, "Let us make a name for ourselves." It rises again in Revelation as a system of religion and commerce built on self-effort, pride, and the merchandising of souls. Its foundation is mixture — part earth, part heaven — but its end is desolation.

Babylon is not merely a place on the map; it is a mindset — the organized rebellion of the carnal man trying to reach God without the Spirit. It preaches heaven later and judgment forever, but never unveils the kingdom within. It exalts the letter

above the life and builds towers of theology that never touch the throne. Its kings are fleshly doctrines; its merchants are preachers of profit; its streets are paved with confusion.

New Jerusalem, however, descends out of heaven — not from man's effort, but from God's Spirit. It is not a distant city beyond the clouds, but the unveiled habitation of God within the redeemed. It is the bride made visible — the union of Spirit and soul, heaven and earth reconciled as one. Her walls are salvation, her gates are praise, and her light is the Lamb Himself.

When the sons of God rise, Babylon falls. When the city of light appears, confusion is swallowed by clarity.

For the Book of Revelation unveils the passing of one city and the appearing of another — the overthrow of confusion by the descent of divine order.

## **Chapter 5 — The Two Thrones: The Beast and the Lamb**

In the unseen realm of the soul, there are two thrones contending for rule. One belongs to the beast — the self-governing nature of the first man, enthroned in pride and self-will. The other belongs to the Lamb — the gentle dominion of divine life expressed through surrender. Every heart is a battlefield where these two thrones are revealed.

The beast rises from the sea — from the restless, ungoverned emotions of man. His power is borrowed from the dragon — the spirit of this world that works through the carnal mind. His image is worshiped wherever men exalt their own understanding above the Spirit's revelation. Babylon's interpretation makes this beast an external dictator, yet revelation shows him as the inward tyrant of self-rule — the Adamic life sitting in the temple of God, demanding worship.

But the Lamb stands on Mount Zion — calm, yielded, and full of light. He rules not by force but by love; not by demand but by life. When His throne is established in the heart, every other voice is silenced. The beast loses his seat when the mind yields

to the Spirit, when the will bows to divine purpose, and when the soul becomes one with the Word.

The Book of Revelation unveils this hidden coronation — the dethroning of self and the enthronement of the Lamb within man's heavens, until the kingdoms of this world become the kingdoms of our Lord and of His Christ.

## **Chapter 6 — The Two Fires: Wrath and Refinement**

Babylon preaches wrath as destruction, but revelation unveils wrath as refinement. The fire of God is not sent to annihilate creation but to purify it. The first man fears the fire because he lives in the lie that God's anger is like man's — reactive, emotional, and vindictive. The second Man understands that divine wrath flows from love, burning away everything unlike itself until only righteousness remains.

When John beheld the lake of fire, he did not see endless torment — he saw the consuming glory of the Lamb, the same fire that purges gold, not destroys it. The same flame that judged Sodom now baptizes sons. It is the Spirit's furnace where every false image melts, every lie dies, and every man is revealed for what he truly is — refined in God.

Babylon's interpretation has tormented the nations with fear of this fire, but Zion reveals it as the very heart of transformation. The wrath of God is the love of God resisting corruption until all is made new. For the day comes when the consuming fire will fill every temple and there will be no more curse, no more darkness, no more separation.

For the Book of Revelation unveils not the anger of a distant deity, but the refining fire of a present Lord — a flame that judges to save and burns to make all things new.

## Chapter 7 — The Two Seeds: The Serpent and the Son

From the Garden of Eden, God set the stage for the ages with a single prophecy: “I will put enmity between thy seed and her seed.” Here lies the mystery of all conflict — two seeds, two lineages, two natures warring within humanity. The seed of the serpent is the carnal mind, born of dust, reasoning apart from revelation. The seed of the woman is the Word made flesh — the divine life planted within the soil of man.

Babylon’s theology has externalized this war — turning it into nations, governments, and empires. But revelation exposes it as the inward war of two seeds struggling for dominion in the soul. The serpent’s seed speaks as God but without Spirit; it imitates light yet hides darkness beneath. It manifests as religion that defends the letter but denies the life. Its kingdom is built on control, fear, and self-preservation.

The seed of the Son, however, cannot be corrupted. It is incorruptible life — truth sown into the heart by the Spirit of Christ. It doesn’t strive; it overcomes by nature. When this seed matures, it crushes the serpent’s head — the false mind — and restores dominion to the sons of God. The enemy is not flesh and blood, but the seed of the lie within the flesh. The victory is not future — it is unfolding wherever Christ is formed in His people.

And the Book of Revelation unveils this enmity’s end — the serpent’s seed swallowed by the seed of the Son, until the kingdoms within bow, and the Christ within all rules without rival.

## Chapter 8 — The Two Ends: Death and Life Everlasting

Every covenant, every prophet, and every vision has pointed toward two destinies — not two locations, but two states of being. The first man ends in death; the second Man ends in life everlasting. The first man dies because he lives from the dust,



drawing breath from the natural realm. The second Man lives because His life is from above — eternal, incorruptible, and self-existent.

Babylon preaches an ending full of fear — fire without redemption, judgment without mercy, and separation without reconciliation. But Zion unveils the true end of all things: the death of death itself. The last enemy shall be destroyed, not preserved. The grave shall surrender its captives, and mortality shall be swallowed up of life.

The first man was a living soul; the last Adam is a quickening Spirit. The work of Revelation is to consume every trace of the first until only the second remains. It is not about escaping the world, but transforming it — not waiting for the end, but unveiling the beginning that never ends.

When all flesh has been unveiled and all spirit revealed, when every shadow is consumed in the brightness of His appearing, then shall be brought to pass the saying written: "Behold, I make all things new."

For the Book of Revelation declares the final distinction — the end of the first man in death and the rise of the second Man in immortal life, until only Christ remains, all in all.

## **Closing Declaration — The Image Restored**

As we have borne the image of the earthy, so now we bear the image of the heavenly.

The first man was formed from dust — limited, fallen, and bound to corruption. The second Man came from heaven — limitless, incorruptible, and full of glory. The cross was the meeting of these two men, the judgment seat of every nature. At Calvary, the first man ended; in resurrection, the second Man began His reign.

Now the Spirit of Revelation cries from Zion:

"Put off the old man with his deeds, and put on the new, which is renewed in knowledge after the image of Him that created him."

The Lamb has triumphed. The beast has fallen. The image of the earthy dissolves in the brightness of the heavenly.

The sons of God arise clothed in light, walking as one new man — bone of His bone, spirit of His Spirit, and glory of His glory.

For the day of distinction has dawned,  
and the veil between flesh and spirit is rent forever.  
The first man dies daily,  
and the second Man lives eternally — in us, through us, and as us.

“For as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

## The Book of Revelation — The Great Distinction:

The Book of Revelation — The Great Distinction: Flesh and Spirit Unveiled reveals the mystery of two men, two natures, and two destinies — exposing Babylon’s interpretation and unveiling the life of the second Man from heaven.

This scroll teaches that the Book of Revelation is not about destruction, but about transformation, where the carnal is consumed, the spiritual arises, and the sons of God bear the image of the heavenly.

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### ◆ Author

**By Carl Timothy Wray**

Founder of *The Finished Work of Christ* and *Zion University*, Carl Timothy Wray unveils the mysteries of the Book of Revelation through the Spirit of Truth. His writings expose Babylon's interpretations and restore the revelation of Christ within. With more than 180 prophetic scrolls, Wray calls the elect to awaken — to see the distinction between flesh and Spirit, the first man and the second, the earthly and the heavenly. Each word is written to renew the mind of creation and reveal the glory of the Lamb in His sons.

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