

Revelation Chapter Thirteen

The Beast and the False Prophet

The Beast in the First Half (vv. 1-10)

The Symbolism of the Beast

(vv. 1-2)

VERSE 1 **And the I saw from the seashore** (Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον [*conj kai + aor.act.ind.1s. horao "I stood" is wrong; it is "I saw"; also, there is no drakon in the text + prep ek out from + art.w/noun abl.f.s. thalassa sea*] **a beast ascending** [θηρίον ἀναβαῖνον [*noun acc.nt.s. therion beast + pres.act.part.acc.nt.s. anabaino ascend, go up; translated "coming up out of the sea"*] **having ten horns and seven heads** [ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν κεράτων [*pres.act.part.acc.nt.s. echo have + noun acc.nt.p. keras horn + adj.acc.nt.p. deka ten + conj kai + noun acc.f.p. kephale head + adj.acc.f.p. hepta seven*], **and on his horns were ten diadems, and on his heads were blasphemous names** [καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα[τα] βλασφημίας [*conj kai + prep epi upon + art.w/noun gen.nt.p. keras horn + pro.gen.nt.s. autos his + adj.acc.nt.p. deka ten + noun acc.nt.p. diadema crown + conj kai + prep epi upon + art.w/noun acc.f.p. kephale head + noun gen.nt.p. autos his + noun acc.nt.s. onoma name; some readings have a singular + noun gen.f.s. blasphemia blasphemy, slander, evil speaking*]).

ANALYSIS: VERSE 1

1. The first part of verse one is a mess in terms of the English translation (KJ, NAS).
2. Following the Greek text it should read something like: "And I saw from the sea (shore) a beast arising, having seven heads and ten horns, and on his horns ten diadems, and on his heads names of blasphemy."
3. The beast John saw represents the corporate entity that the antichrist will head up in its final incarnation.
4. Actually, the man who is the Antichrist, heads up the "beast" two times; once as the head of the Grecian empire (head #5) and once as head number seven (RRE).
5. "The sand of the sea" on which John sees himself standing in his vision is probably the shoreline of Israel.
6. Grains of sand are likened to the race of the Jews (Isa. 10:22).
7. John would be facing westward.
8. "The sea" in prophetic symbolism represents the nations at large (cf. Rev. 17:15; cp. Isa. 57:20; also the four beasts of Daniel 7 arise out of the sea).
9. The sea is great and restless so this pictures the nations.
10. Out of this restless body arise kingdoms as seen in the beast with seven heads.

11. The “rising up” aspect points to the political ascendancy of kingdoms or empires.
12. The seven heads corresponds to seven kingdoms designated mountains in Rev. 17:9 “The seven heads are seven mountains on which the woman sits.”
13. Mountains are employed in Scripture to symbolize kingdoms of considerable importance (cf. Isa. 2:2; Dan. 2:35).
14. Lesser elevations represent lesser nations (cf. Ezek. 34:6).
15. The seven heads correspond to seven empires which according to Rev. 17:10 are seven kings.
16. In John’s day kingdom number six was in power, that being Rome.
17. From John’s vantage point the seventh head was a future development (Rev 17:10).
18. We stand on solid hermeneutical ground when we identify the seven heads with the seven empires of Nebuchadnezzar’s dream in Daniel chapter two.
19. The various metals that made up the colossus in Nebuchadnezzar’s dream correspond to five empires beginning with Nebuchadnezzar’s Babylon according to Daniel’s interpretation (cf. Dan. 2:31-35).
20. Heads number one and two are represented by two empires that preceded Babylon as the preeminent Gentile power in the Middle East, namely Egypt and Assyria.
21. The gold head represents the Babylonian Empire (#3 head); the silver arms and chest represents the Medo-Persian Empire (#4 head); the bronze stomach and thighs represents the Grecian empire of Alexander the Great (#5 head); the legs of iron the Roman Empire (#6); and finally, the feet and toes of iron and clay the Revived Roman Empire of the Antichrist (#7).
22. This makes a total of five Gentile empires plus the two specified in point twenty above, making a grand total of seven separate expressions of the sea monster John saw in his vision.
23. Obviously there has been past and present other Gentile empires of significance but it is these seven that prominent in the history of the chosen people Israel.
24. From Israel’s birth as a nation forward to the Second Advent these seven form the backdrop to the entire canon of Scripture (book of Genesis being the exception).
25. What this verse doesn’t reveal is that the ten horns are all to be found on the seventh head.
26. This is transparently clear from Rev. 17:10 where the interpreting angel tells John “the ten horns which you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings with the beast (e.g., #11) for one hour (e.g., 7 year tribulation).”
27. Further proof of this is to be seen in Dan. 7:7 where the fourth beast in Daniel’s night visions, namely Rome, has ten horns.
28. The Roman head is “different from all the beasts that were before it” in that it is the only Gentile entity that has two lives, so to speak.
29. That is why we call the kingdom of the Antichrist the Revived Roman Empire.
30. The ten horns of the beast are ten nations headed up by ten European rulers.
31. The ten horns precede the eleventh horn to political prominence (cf. Dan. 7:24 “As for the ten horns, out of his kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings (e.g., making him the 8th; cf. Rev. 17:11).”
32. The diadems on the ten heads symbolize authority to rule (cf. Rev. 17:10).

Symbolism and Dynamic of the 7th Phase (v.2)

VERSE 2 And the beast which I saw was like a leopard (καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει [*conj kai + art.w/noun nom.nt.s. therion beast + pro.acc.nt.s. ho which + aor.act.ind.1s. eidon see + imperf.act.ind. eimi “was” + adj.nom.nt.s. homoios like, resembling + noun dat.f.s. pardalis leopard, panther*], **and his feet were like those of a bear, and his mouth like the mouth of a lion** [καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος [*conj kai + art.w/noun nom.m.p. pous foot + pro.gen.nt.s. autos “his” + adv hos like + noun gen.f.s. arkos bear + conj kai + art.w/noun nom.nt.s. stoma mouth + pro.gen.nt.s. autos “his” + adv hos like + noun nom.nt.s. stoma mouth + noun gen.m.s. leon lion*]).

And the dragon gave him his power and his throne and great authority (καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην [*conj kai + aor.act.ind.3s. didomi give + pro.dat.nt.s. autos “him” + art.w/noun nom.m.s. drakon dragon + art.w/noun acc.f.s. dunamis power + pro.gen.m.s. autos “his” + conj kai + art.w/noun acc.m.s. thronos throne + conj kai + pro.gen.m.s. autos “his” + conj kai + noun acc.f.s. exousia authority + adj.acc.f.s. megas great*]).

ANALYSIS: VERSE 2

1. The body of the beast represents the body politic of each of the seven kingdoms/empires.
2. The symbolic description in line one of this verse reveals three characteristics of the Antichrist's power base.
3. The portrayal of the Antichrist's organization as a beast is suggestive of that which is dangerous and destructive and in need of removal (cf. Ezek. 34:28; Dan. 7:5-7, 11, 19, 23).
4. The beast John saw had the body of a leopard, the feet of a bear, and the mouth of a lion.
5. What are we to make of this symbolism as it relates to the prophetic seventh head?
6. In John's day the sixth head was active and directing the body of the beast (e.g., SPQR or Rome).
7. The leopard is known for its speed, and this is what Alexander's army was known for (cf. Dan. 8:5 for the speed of the male goat which was native to the rugged mountains of Macedonia).
8. Once again Alexander's military forces will exhibit speed of attack during the tribulation when he elicits world-wide acclaim as a conqueror (cf. Rev. 13:4).
9. The feet or more particularly the front feet or claws of a bear are formidable parts of his deadly arsenal.
10. This also speaks to the Antichrist's military effectiveness when the king of the west topples many nations.
11. The mouth of the lion suggests that the king of the west will make good on his threats.
12. Line two of this verse helps explain why this king of the west prospers so (cf. Dan. 11:36).
13. Because he honors “a god of fortresses” he will enjoy success.
14. Those who worship Satan directly are honored with power and wealth (cf. Dan. 11:38-39).

15. Jesus turned down Satan’s bonafide offer of the kingdoms of this world if He would fall down and worship the devil.
16. Like Alexander of old the modern Alexander will enjoy for a brief time great material and personal acclaim.
17. There is a system for men to join and be prospered by the god of this world; it is within the secret societies (ex. Masonry).
18. This second line suggests that the dragon puts all his energy and support behind the man of sin.
19. He grants this man “his power, his throne, and great authority.”
20. It is not easy to quantify this but suffice to say the beast from the sea will have anything he wants on his way to eternal perdition.
21. Satan, the beast, and the false prophet constitute the unholy trinity!

The Beast’s Assassination and Resuscitation

(v.3)

VERSE 3 / I saw one of his heads as if it had been slain, and his fatal wound was

healed (καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη [*conj kai + adj.acc.f.s. mia one + prep ek from, of + art.w/noun abl.f.p. kephale head + pro.gen.nt.s. autos his + conj hos as + perf.pass.part.acc.f.s. sphazo put to death by violence, kill, murder; slaughter (of animals) + prep eis + noun acc.m.s. thanatos death + conj kai + art.w/noun nom.f.s. plege stike, wound; plague + art.w/noun gen.m.s. thanatos death + pro.gen.m.s. autos “his” + aor.pass.ind.3s. therapeuo heal, cure*]).

And the whole earth was amazed and followed after the beast (καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου [*conj kai + aor.pass.ind.3s. thaumazo be astonished, marvel + adj.nom.f.s. holos whole, entire + art.w/noun nom.f.s. ge earth + prep opiso behind, after + art.w/noun gen.nt.s. therion beast*]);

ANALYSIS: VERSE 3

1. John notices the healed wound on one of the seven heads.
2. He was able to determine that the wound had been fatal.
3. Based on what we know about the identity of the Antichrist we conclude that it was either head number five or head number seven that displayed the mortal wound.
4. Head number five represents the Grecian Empire of Alexander the Great.
5. Alexander died under mysterious conditions at age 33 in Babylon.
6. Some say he died of wounds suffered in combat, others malaria, and still others that he was poisoned.
7. The fifth head seems an unlikely choice considering the focus throughout the chapter on the seventh head controlling the beast during the tribulation.
8. The seventh head would suggest an assassination of the leader most probably at some point early in his rise to prominence.
9. The language is clear that only one of the seven heads bore this conspicuous wound.

10. It reads literally, “And one (cardinal adjective) from among his heads as having been slain...”
11. The text goes on to indicate that the wound was a mortal wound: “and his blow/wound (*plege*) of death (or “deadly wound”) was healed.”
12. The healing of the wound of death clearly indicates a resuscitation of the person in view.
13. This then, would be the second resuscitation of the man represented by the seventh head.
14. His first occurring at the very outset of the tribulation as per Rev. 17:8 (cf. v.10).
15. In both cases the power behind the resuscitations is God, as only God can raise the dead.
16. The public assassination of the Antichrist early in his career would be undisputed by the world.
17. Shortly after, if not at the very scene of his murder, the corpse would undergo instant and complete reversal.
18. He would come to life with no visible evidence of the trauma just experienced.
19. Everything mentioned in line one of this verse indicates a wound resulting in death followed by a complete recovery.
20. Line two records the prophetic upshot of this event around the world.
21. The line reads literally: “And the whole world was amazed/awed after the beast.”
22. The italics “and followed” is unfortunate and misleading.
23. The mental state of humanity is the subject of this line and not their political affiliation.
24. His superhuman qualities will never more be evident.
25. Yet all this is designed by God to feed the negative volition of the masses (cf. 2Thess. 2:11 “For this reason God will send upon them a deluding influence so that they will believe the lie.”).
26. Even before the formal establishment of his cult, he will have a world-wide fan base.
27. This event, as much as anything else will provide a major component in his mystique.
28. The propaganda behind his persona will never fail to mention his indestructibility.
29. The verb “amazed” is used numerous times of the mental state of those who witnesses Jesus’ miracles.
30. Not all followed Him, but all were ‘wowed-out’ at the power He wielded.
31. So it will be to peoples around the world who will see the video clip of the death and resuscitation of the beast.
32. Note that the term “beast” is used of both of the political organization he heads up as well as the man himself.
33. Out of this singular event arises a cult of unprecedented evil with followers from around the world as the next verse suggests.

Mantra of the Cult (v.4)

VERSE 4 they worshiped the dragon because he gave his authority to the beast

(καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ [*conj kai + aor.act.ind.3p. proskuneo worship + art.w/noun dat.m.s. drakon dragon + subord conj hoti since (reason); aor.act.ind.3s. didomi give + art.w/noun acc.f.s. exousia authority + art.w/noun dat.nt.s. therion beast*]; **and they worshiped the beast, saying** (καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες [*conj kai + aor.act.ind.3. proskuneo worship + art.w/noun dat.nt.s. therion beast +*

pres.act.part.nom.m.p. lego say], "Who is like the beast, and who is able to wage war with him [Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ [interrog tis who + adj.nom.m.s. homoios like + art.w/noun dat.nt.s. therion beast + conj kai + interrog pro tis who + pres.dep.ind.3s. dunamai be able, be capable of + aor.act.infin. polemeo make wage + prep meta with + pro.gen.m.s. autos him])?"

ANALYSIS: VERSE 4

1. The upshot of the miraculous healing of the wound of death is the acclaim the beast receives from around the world.
2. This acclaim is carried to the extreme of actual worship of the beast, namely his deification.
3. This worship is first an informal thing but soon develops into a full-blown cult of unprecedented proportions.
4. This becomes obvious later in the chapter.
5. The catalyst to this spectacle is the violent public death and resuscitation of this man.
6. It is obvious that this event occurs in the first half of the tribulation, probably fairly early on.
7. From the moment this man appears on the historical scene there is a period of wonder over his mysterious and dramatic appearance.
8. This being the result of his resurrection from the dead and his claims which in large part are true, as he is who he claims to be, namely Alexander the Great revisited.
9. Satan, who is not taken by surprise at his arrival, throws his full support behind Alexander's in his rise to power.
10. The rapid evolution of the cult of Alexander has its devotees involved in satanic worship.
11. Probably there is face to face activity between Satan and the Antichrist.
12. The man himself actually worships Satan and none other (cf. Dan. 11:36-39).
13. The beast will accept the offer Jesus turned down in His final and third temptation at the end of the forty days (Lk. 4:5-7).
14. The result of his occult involvement with Satan, the man will enjoy the full support of his master, the devil (cf. Dan. 11:38).
15. This is the sense of the phrase "because he gave his authority to the beast."
16. This is why negative volition is so taken by this man and explains the fanaticism of his followers.
17. The dragon uses his considerable influence and power to prosper this man like no others before him.
18. The cosmos is drawn to anyone who is successful and the beast's rising star will captivate all who fail to exercise good judgment.
19. As with Alexander of old this man will immediately commend himself to mankind with his military successes.
20. His success in the military conquest will be heads and shoulders above any who preceded him.
21. The mantra of those who follow him will be: "Who is like the beast, and who is able to make war with him?"
22. Once he achieves leadership of the ten nation confederation symbolized by the ten horns and the ten crowns, there will follow a series of military actions that will further vault his fame in the eyes of all who succumb to the strong delusion God sponsors against those who would

prefer to believe the lie (2 Thess. 2:11 “For this reason God will send upon them a deluding influence so that they will believe the lie.”).

23. God supplies the two resuscitations and the dragon supplies the rest.
24. It is inconceivable that any person confined to the underworld could escape apart from divine permission, let alone inhabit a resurrected humanity that is fully functional in a modern world.
25. Those who embrace the cult of the Antichrist will worship him and his image.
26. This idolatry will constitute pure and undiluted Satanism.
27. So both the dragon and his man will be the objects of world-wide devotion.
28. It will be interesting to learn the precise doctrines that form the rationale for this cult (i.e., the theology of it).
29. Will it mirror the concepts of the highest levels of masonry that reveals to those who reach that level that the real god is Lucifer?