

His Oratorical Prowess in the 2nd Half (v.5)

VERSE 5 **There was given to him a mouth speaking arrogant words and blasphemies** (Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας [*conj kai + aor.pass.ind.3s. didomi give + pro.dat.nt.s.s autos him + noun nom.nt.s. stoma mouth + pres.act.part.nom.nt.s. laleo speak, communicate + adj.acc.nt.p. megas great + conj kai + noun acc.f.p. blasphemia slander; blasphemy*], **and authority to act for forty-two months was given to him** [καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα [καὶ] δύο [*conj kai + aor.pass.ind.3s. didomi give + pro.dat.nt.s. autos him + noun nom.f.s. exousia authority + aor.act.infin. poieo do; act + noun acc.m.p. men month + adj.acc.m.p. tessarakontan forty + conj kai + adj.acc.m.p. duo two*]).

ANALYSIS: VERSE 5

1. In this verse two things are granted the beast introduced by the repetition of the verb “given” (aor.pass.ind. *didomi*).
2. The first item is “a mouth speaking arrogant words and blasphemies.”
3. His oratorical skills come naturally but here we see an even greater manifestation of this function due to satanic possession.
4. Once Satan is cast down he will be able to concentrate his energies full time toward this man.
5. Satan possesses him at the midpoint of the tribulation in connection with the setting up of the abomination of desolation in the Jewish temple.
6. It is at this point that the beast becomes Satan possessed.
7. This possession will continue until the defeat at Armageddon.
8. What comes out of his mouth is arrogance and slander with respect to the plan of God.
9. He will contradict all that is in accord with sound doctrine.
10. He will make claims for himself that are a part of the big lie.
11. His public speeches will be spectacular displays designed to energize people for or against him.
12. He will belittle the true faith and those who hold fast to it.
13. The second “was given” is something that God grants this man.
14. The forty-two months here refers to the last half of the tribulation.
15. In Rev. 11:2 the forty-two months refers to the first half of the tribulation when the temple inner courts are undefiled by Gentile trampling.
16. The inner sanctum will be defiled when the life-like idol is installed in the Most Holy Place.
17. The ability to function for a mere forty-two months is something that God alone would be the author of.
18. If Satan had his way the beast would “act” for allot longer.
19. God only permits this man to speak out against all that is true and righteous so it must be Satan who energizes his speech must like God the Holy Spirit directing the words of a believer.
20. This verse views the beast’s career from the midpoint forward.

21. Since the totality of the tribulation is eighty-four months the only way this verse makes sense (i.e., not contradictory) is for the time reference to refer to the last half of the 70th Week.
22. We know that the Antichrist will be operative for the whole seven year period (cf. Rev. 17:12).

Verbal Assault (v.6)

VERSE 6 **And he opened his mouth in blasphemies against God** (καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν [*conj kai + aor.act.ind.3s. anioigo open + art.w/noun acc.nt.s. stoma mouth + pro.gen.nt.s. autos "his" + prep eis in, to the end + noun acc.f.p. blasphemia slander, reviling; blasphemy + prep pros with reference to + art.w/noun acc.m.s. theos God*], **to blaspheme His name and His tabernacle, that is, those who dwell in heaven** [βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας [*aor.act.infin. blasphemeo + art.w/noun acc.nt.s. onoma name, reputation + noun gen.m.s. autos "his" + conj kai + art.w/noun acc.f.s. skene tent; fig. of heavenly dwelling place of God and His people + pro.gen.m.s. autos "His" + art.w/pres.act.part.acc.m.p. skenoo dwell (temporarily) + prep en in + art.w/noun loc.m.s. ouranos heaven (3rd)*]].

ANALYSIS: VERSE 6

1. Verse 6 is an amplification of v. 5a, i.e., the blasphemous speech of the Beast.
2. The aorist tense of “he opened” is constative, viewing the career of the Beast in respect to this aspect of his sinful behavior from the midpoint of the Great Tribulation forward.
3. Obviously, blasphemy is not an incidental feature of the Beast’s evil activities.
4. As Satan’s mouthpiece, he utters the ultimate in unbelief and disrespect for God as he magnifies himself above all, claiming divine prerogatives (cf. 2Thess. 2:4 “who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as God.”).
5. In this he fulfills the prophecy of Dan. 11:36-45.
6. “Blasphemies against God” are an elaboration of the “names of blasphemy” on the heads of the beast (v.1).
7. They receive here a further elaboration in the words “to blaspheme His name and His tabernacle, those who dwell in heaven.”
8. Satan speaking through the Man of Sin, directs his animosity toward the Creator bad-mouthing His name or reputation.
9. All aspects of the Person and Plan of God are held up to ridicule and disapprobation.
10. His attack on God does not involve denial of His existence.
11. He attacks Him as the evil force that is trying to destroy the world.
12. He also attacks a certain class of believers as seen in the unusual phrase “His tabernacle, *that is*, those who dwell in heaven.”
13. This phrase is the subject of various interpretations.
14. One view sees it as the angels who expelled the dragon from the heavens (12:7-9, 12).
15. In this case the dragon would have transferred his anger to the Beast.

16. The problem is why would this type of propaganda be of any value to the Beast who is trying to promote unbelief in his audiences?
17. He would have to admit his defeat and that is not logical.
18. Another view sees “those who dwell in heaven” as being the recently murdered tribulational saints.
19. Clearly they are in heaven but this view is problematic in that why is the Beast still so bitter against the dead, many of whom he was responsible for their demise.
20. A better explanation has the Rapture with its massive disappearance of believers and the emptying of specific graves as the solution.
21. After all, the disappearance of so many requires a denial of the truth on the part of the unbelieving cosmos.
22. Alien abduction would be a convenient explanation for the forces of darkness.
23. Also, the disappearance of these saints corresponds with the Beast’s spectacular and supernatural appearance on earth.
24. Satan knows that Christ and the Church will soon return to the earth and so he seeks to debunk these things.
25. Now to the question of why are believers referred to as God’s “tabernacle.”
26. Both the noun “tabernacle” and the verb “dwell” are cognates.
27. The nuance of the term is that of a temporary resident of a place.
28. The original tabernacle was designed as a physical entity in which God would dwell among His people (cf. Ex. 25:8 “Let them construct a sanctuary for Me, that I may dwell among them.”).
29. We know that the stones of the temple is a type of the believers who make up the building of God (1Pet. 2:5 “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”).
30. The completed and glorified Church in heaven would be a target of satanic propaganda.
31. Satan feels the needs to debunk the doctrine of the Rapture and the Second Coming of Jesus Christ with His Bride.
32. So the Beast attacks God and His people the only way left to him, namely a verbal campaign conducted by an expert orator.

War against the Saints (v.7)

VERSE 7 It was also given to him to make war with the saints and to overcome them (καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς [*conj kai + aor.pass.ind.3s. didomi give, grant + pro.dat.nt.s. autos “him” + aor.act.infin. poieo make + noun acc.m.s. polemos war, campaign + prep meta with + art.w/adj.gen.m.p. hagios holy; saint + conj kai + aor.act.infin. nikao be victorious + pro.acc.m.p. autos “them”*]), **and authority over every tribe and people and tongue and nation was given to him** [*conj kai + aor.pass.ind.3s. didomi give; “was given” + pro.dat.nt.s. autos “him” + noun nom.f.s. exousia authority + prep epi over + adj.acc.f.s. pas all, every + noun acc.f.s. phule tribe + conj kai + noun acc.m.s. laos people + conj kai + noun acc.f.s. glossa tongue, language + conj kai + noun acc.nt.s. ethnos nation*]).

ANALYSIS: VERSE 7

1. The Beast's domination over humans becomes explicit.
2. Repetition of an previous statement about the Beast's conflict with the two witnesses (11:7) speaks to his engagement with believers living on earth during the balance of the tribulation.
3. He is frustrated in his attack on the Woman in her places of refuge (12:13-16).
4. He likewise conducts a fruitless campaign against the 144,000 or what is dubbed "the rest of her seed" in Rev. 12:17.
5. But in this verse the prophecy has to do with believers living in the tribulation during the last half of the period.
6. Making war refers to his police state tactics in those countries he which he asserts his military dominance.
7. Making war and overcoming the saints are the same prophetically as in Dan. 7:21, 23 where this dismal prospect is counterbalance by Dan. 7:22 (also Dan. 11:35).
8. Overcoming the saints in this case refers to the mass genocide and martyrdom of believers in the tribulation (cf. 13:15), specifically those who refuse to take the Mark of the Beast.
9. The use of *nikao* is ironic here because in the end they are the real victors (cf. 12:11).
10. Under the permissive will the Beast proceeds to attack militarily other nations and enjoys considerable success throughout the tribulation.
11. He does not conquer the entire world as is evident from the Russian attack on Israel soon into the 2nd half of the tribulation (Ezek. 38 & 39).
12. He certainly does not bring the kings of the east into his world dominion.
13. The last part of this verse should not be taken to mean "all" in the sense of "every."
14. It is "all" in the sense of those countries he overthrows (cf. Dan. 11:38-44).
15. He will exercise dictatorial sway over those nations he progressively invades and conquers during the seven years.
16. His supernatural persona notwithstanding, the governments around the world will not join his rule without a fight.
17. He will begin with Europe and move into the Middle East.
18. His final stand will have him moving into the Holy Land due to enemies on the march (Dan. 11:44 "But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.").
19. There is a belief among prophecy students that this man will accomplish what no other has every accomplished, and that is the conquest of the entire world.
20. Verses like the one cited above contradict this viewpoint.
21. Sometimes "all" does not mean "every."

Cult of the Beast (vv. 8-10)

World-Wide Allegiance (v.8)

VERSE 8 All who dwell on the earth will worship him (καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς [*conj kai + fut.act.ind.3p. proskuneo worship + pro.acc.m.s. autos him + adj.nom.m.p. pas all + art.w/pres.act.part.nom.m.p. katoikeo dwell + prep epi on + art.w/noun gen.f.s. ge earth*]), **everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain** [οὐ οὐ

γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου [*pro.gen.m.s. hos who “whose” + neg ou not + perf.pass.ind.3s. grapho write + art.w/noun nom.nt.s. onoma name + pro.gen.m.s. autos “his” + prep en in + art.w/noun loc.nt.s. biblion book, scroll + art.w/noun gen.f.s. zoe life + art.w/noun gen.nt.s. arnion lamb + art.w/perf.pass.part.gen.nt.s. sphazo slaughter, slay; metaph. of Jesus’ atoning death + prep apo from, out from + noun gen.f.s. katabole foundation, beginning + noun gen.m.s. kosmos*]).

ANALYSIS: VERSE 8

1. The perspective changes as there is a change from the use of past tenses to the future tense.
2. This prophecy anticipates the world-wide success the Beast will have in garnering worship of his person.
3. The limiting factor will be the refusal of millions of believers who will refuse to line up with state coerced obedience to the cult of the Antichrist.
4. Some will worship him enthusiastically and others will worship him to avoid the consequences of non compliance.
5. Since the Antichrist will not bring into his orbit all nations, it follows that those peoples will cling to their ancestral deities.
6. We know idolatry will continue to exist long into the tribulation even though the Beast will suppress all faiths (cf. Rev. 9:21 after the sixth trumpet judgment).
7. The masculine pronoun *auton* (“him”) confirms the conclusion that the Beast is a person as well as a kingdom (cf. v.1).
8. With the neuter *therion* (“beast”) as the antecedent of the pronoun, grammatical agreement would have called for a neuter pronoun, but the text has the masculine form because the agent (i.e. the beast) of the dragon is a living king.
9. Also, a masculine relative pronoun *hos* (“who”) in 13:14, referring to the same beast, is additional verification of his humanity.
10. The words “all who dwell on the earth” reintroduces the earth-dwellers into the scene.
11. They have appeared at 3:10; 6:10; 8:13; 11:10 [2x] and will play a role in the last days (cf. 13:14 [2x]; 17:8).
12. The hardness of men’s hearts results in their rejection of the evidence of God’s purposes culminating in the advent of the Lamb and their embracing of the big lie.
13. The addition of *pantes* (“all”) to the usual technical expression brings out the universality of beast worship during the era.
14. A further characteristic of the earth-dwellers is the absence of their names in the Lamb’s Book of Life.
15. The negation of the perfect tense (“are...written”) emphasizes a permanent state of affairs.
16. The Lamb’s Book of Life is a register of the names of all believers through the ages of human history.
17. This record existed before the physical creation.
18. In fact, it has always existed.
19. It is the record of God’s eternal foreknowledge with respect to who would come to saving faith.
20. God eternally knew who would make the salvation adjustment and conversely who would not (cf. Rom. 8:29; 1Pet. 1:2; cp. Rom. 11:2; 1Pet. 1:20).

21. The Book of Life of the Lamb contains the names of all who possess eternal life based on faith in Christ (cf. Phil. 4:2; Rev. 3:5; 17:8; 20:12, 15; 21:27).
22. It is not to be confused with the record of all humanity.
23. When an unbeliever dies his name is erased from this book (Ps. 69:28; “book of the living”).
24. It is impossible to imagine that David was praying for something that was a doctrinal absurdity in Psalm 69!
25. David’s imprecation was directed towards those within the community who were impostures, that is, who were non believers.
26. Which book is Moses referring to in Ex. 32:32?
27. Moses is probably referring to the book of eternal salvation.
28. His plea is if God will not forgive the great sin associated with ‘operation golden calf’ then he could just as easily be erased from the book of salvation.
29. Apparently the Exodus Generation was forgiven this sin as they came under the rebound adjustment.
30. When all is said and done the names written in the book of eternal salvation (e.g., Lamb’s Book of Life) will match the names remaining in the book of human existence.
31. In Revelation the Lamb is the preferred title to the victor over the Beast, which is this man’s preferred title in Revelation.
32. In chapter 5 He is the only one qualified to open the seals (5:6,8,12) and is the one appointed to redeem men (5:9).
33. In chapter 6, men hide themselves from His wrath (6:16).
34. In chapter 7, His blood has cleansing power (7:14) and He receives worship as God (7:10).
35. In chapter 19, it is His marriage that is celebrated (19:7,9, and in chapter 21, He illumines the city of God (21:14,23).
36. “The Lamb who has been slain” identifies him with the slain Lamb of 5:6.
37. The phrase “from the foundation of the world” occurs six other times in the NT: Matt. 11:35; 25:34; Lk. 11:50; Heb. 4:3; 9:26; Rev. 17:8.
38. As with a similar expression “before the foundation of the world” (cf. Jn. 17:24; Eph. 1:4; 1Pet. 1:20) “world” cannot be limited to the beginning of human history but to eternity past.
39. Some take the phrase “from the foundation of the world” with its closest phrase which is “the Lamb who has been slain.”
40. This presents Christ’s work as something foreknown and predestined in the eternal purposes of God, which is true.
41. But in Rev. 17:8 the same finite verb (“written”) and the same phrase must have a direct connection because the verse has no statement about the Lamb and His work on the cross.
42. Connecting the statement about names not being recorded in the Book of Life with “from the foundation of the world” makes better sense.
43. It advances the argument that continues through 13:10 by implying that the elect who refrain from the worship of the Beast have what gives them final victory even though they suffer at the hands of the Beast.
44. This was made possible because the Lamb suffered for sins on their behalf, and their names cannot be removed from the record documenting eternal security.
45. The fact the names of unbelievers are not found in the Book of Life tells us that this is not the same record as the one containing the names of all humanity for all time.
46. This verse all tells us that the record containing the names of believers was from eternity past.

47. A believer's name is not written down at the point of the salvation adjustment, but has been a part of this record from before the creation of the universe.
48. This record is based on divine foreknowledge.
49. There is another record that contains the names of all humanity.
50. Names are blotted out of it when unbelievers pass into the afterlife.
51. This is based on the interpretation of Psalm 69:28 noted above.
52. Believers' names cannot be erased from the Book of Life of the Lamb because of the doctrine of eternal security.