

Who Is The Beast Of Revelation? (#7)

Ezra 7:11-12

Revelation 19:19-20

Daniel 7:23-25

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In the previous sermon, we began a consideration of why the first Beast that arises from the sea (Romans 13:1ff) is not the Roman Papacy (i.e. a religious Beast), but is rather the Revived Roman Empire (i.e. a civil Beast). I noted that this is an in-house disagreement within the Historicist camp, and not a hostile battle between diametrically opposed foes. Some of the best Historicist commentators on the Book of Revelation have disagreed over this matter. However, as should always be the case, we are not here to count heads for or against a position, but rather we are here to consider what the Holy Spirit teaches through the evidence presented in the pages of Holy Writ. Regardless of the difference that may exist over the identity of the first Beast among Historicists, again I emphasize that it is the firm conviction of this minister that the Roman Papacy is “that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God” (which is a faithful summary of Scripture confessed in the *Westminster Confession of Faith*, 25:6).

We began in the previous sermon considering a summary of the main arguments that are presented in favor of the first Beast that arises from the sea being indentified with the Roman Papacy. **THE FIRST ARGUMENT** that was considered for the first Beast being identified with the Roman Papacy was that the Beast is worshipped by the world (Revelation 13:8). In response to this argument, it was demonstrated that not only religious leaders or ecclesiastical systems may be worshipped, but also political leaders and civil governments may be worshipped (Acts 12:20-23). **THE**

SECOND ARGUMENT that was considered for the first Beast being identified with the Roman Papacy was that the name of the Beast is the number of A MAN (Revelation 13:18). In other words, the name of the Beast is a number (666) that belongs to a particular man (namely, LATEINOS, which may be interpreted, “a Latin man”, who is alleged to be the Pope). However, in response to this argument, it was observed that the phrase, “the number of a man”, may either mean “the number (666) belonging to a particular man” (in which case, LATEINOS, “a Latin man”, may refer to Latinus, the founder of the Roman or Latin Kingdom); or the phrase, “the number of a man” may mean “the number (666) belonging to mankind” (where the Greek word, *anthropos*, means not a particular man, but man in a generic sense). In this case, LATEINOS, could very well be translated “a Latin one”, referring to a Latin people or Latin nation of people, i.e. the Revived Roman Empire, per Revelation 11:9; 13:7; 14:6). Thus far, these arguments proposed in favor of the first Beast being identified with the Roman or Latin Papacy do not seem to make the case (even if there is some plausibility in them). We come now to consider two more arguments in favor of identifying the first Beast with the Roman or Latin Papacy (to be followed by responses).

III. The Third Argument In Favor Of The First Beast Being The Papacy: The Little Horn (in Daniel 7) Is The Papacy (Daniel 7:7-8,23-25), And Is Identified With The First Beast Of Revelation.

A. First, let us consider how this argument is alleged to support the position that the first Beast is the Roman Papacy (then I will offer my response).

1. It is claimed by those who believe the first Beast to be the Roman Papacy, that the “little horn” (in Daniel 7:8,24-25) is essentially one and the same with the first Beast. If, therefore, “the little horn” is the

Roman Papacy, then the first Beast is also the Roman Papacy (for the characteristics of both are too close not to be the same). Note the similar characteristics between the “little horn” of Daniel 7 and the first Beast of Revelation 13.

a. First, the “little horn” is said to exist at the same time as the ten horns (Daniel 7:24). It is also true that the first Beast of Revelation exists at the same time as the ten horns (Revelation 13:1; Revelation 17:12-13).

b. Second, it is said of the “little horn” that he “made war with the saints, and prevailed against them” for “a time and times and the dividing of time”, which as we have seen in past sermons is 1,260 years (Daniel 7:21,25). So likewise it is said concerning the first Beast of Revelation that “it was given unto him to make war with the saints, and to overcome them” for a period of “42 months”, which is the same period of time: 1,260 years (Revelation 13:5,7).

c. Third, it is said of the “little horn” that he had “a mouth speaking great words against the most High” (Daniel 7:8,25). So likewise we see concerning the first Beast of Revelation that “there was given unto him a mouth speaking great things and blasphemies” against God (Revelation 13:5,6).

2. With such parallels between the “little horn” (in Daniel 7) and the first Beast (in Revelation 13), surely they must represent the same wicked moral person (namely, the Roman Papacy).

B. My Response.

1. First, I do agree that the “little horn” (of Daniel 7) that arises among the ten horns is the Papal Kingdom of Antichrist.

a. As we noted in previous sermons, the ten horns (or ten toes in Daniel 2) represent the ten barbarian kingdoms that divided the united Roman Empire: namely, the **Heruli**, **Ostrogoths**, and

Lombards, which occupied various parts of present Italy; the **Visigoths**, which occupied what is presently parts of Hungary, Austria, Croatia, and Serbia; the **Sueves**, which occupied what is presently Spain and Portugal; the **Franks**, which occupied what is presently France; the **Burgundians**, which occupied various parts of Europe at different times, including Scandinavia, Belgium, the Netherlands, Luxembourg, and northern France; the **Anglo-Saxons**, which occupied what is presently Britain; the **Vandals**, which occupied what is presently part of Italy; and the **Alemanni**, which occupied what is presently Germany.

b. It is also prophesied (in Daniel 7:20) concerning this “little horn” that three of the ten horns (or barbarian kingdoms) would fall in defeat before (or in the presence of) the “little horn” (i.e. the Papal Kingdom of the Roman Catholic Church). And so it was fulfilled, for by 538 a.d. three of the ten barbarian kingdoms had fallen as political kingdoms before the Papal Kingdom of Rome. These three barbarian kingdoms had at different times conquered and sacked Rome, but were each defeated within a few short years of one another while the Papal Kingdom of Rome withstood all of these attacks, grew in power despite these attacks, and witnessed the subduing of the following three kingdoms (by either fellow barbarian kingdoms or by the Emperor of Constantinople): namely, the **Heruli** in 533 a.d., the **Vandals** in 536 a.d., and the **Ostrogoths** in 538 a.d. As these three kingdoms were subdued before the Papal Kingdom of Rome, the Papacy only increased in power and prestige as the Eastern Emperor Justinian (in 538 a.d.) decreed that the Pope of Rome should thenceforth be given the title of Universal Bishop.

2. Secondly, please note that there is a very important qualification made concerning “the little horn”: It is said to be different in some respect from the first ten kingdoms (“and he shall be diverse from the first” Daniel 7:24). How is “the little horn” different or “diverse” from

the first ten horns (or ten barbarian kingdoms)? I submit that whereas the ten barbarian horns (or kingdoms) are civil and political in nature, “the little horn” is religious and ecclesiastical in nature—it is an ecclesiastical kingdom that arises in the midst of the ten barbarian kingdoms.

a. **The first way** in which this “little horn” (or Papal Kingdom of Rome) is said to be different (or diverse) from the ten horns (or ten barbarian kingdoms) is that the “little horn” had “eyes like the eyes of man” (Daniel 7:8). The reference to “eyes” in prophetic literature is not one unique to Daniel 7:8.

(1) In Ezekiel 1:18 the figurative language of those angelic beings whom God sends throughout the world to oversee with the knowledge and insight of God are said to be “full of eyes”.

(2) Likewise, in Zechariah 4:10, the “seven eyes” are said to be “the eyes of the Lord, which run to and fro through the whole earth”.

(3) Finally, in Revelation 4:6, the four beasts are said to be “full of eyes before and behind” (also pointing to the insight and knowledge Christ’s ministers possess by way of Christ’s prophetic office). In fact, one of the names given to prophets in the Old Testament was that of “seer” (1 Samuel 9:9). As a seer, a prophet of God had eyes and insight into the knowledge of God’s will.

(4) But notice here in Daniel 7:8 that the “little horn” has “eyes like the eyes of man”, not “eyes like the eyes of the Lord”. The “little horn” (through the Papacy, bishops, and priests of the Papal Kingdom of Rome) assumes to itself the prophetic office of Christ upon earth as it claims to see with the eyes of an infallible knowledge of that revelation from God (in its oral tradition not revealed in Scripture) and as it claims to see and to declare the only Divine interpretation of God’s revelation. In fact, to deviate from the infallible decrees in doctrine

or from the interpretation that the Papal Kingdom of Rome gives in its prophetic office in doctrine, worship, etc. is to incur the alleged anathemas of the Lord. Thus, I submit that this “little horn” is described here as a usurper of Christ’s office as Prophet (Acts 3:22).

b. **The second way** in which this “little horn” (or Papal Kingdom of Rome) is said to be different (or diverse) from the ten horns (or ten barbarian kingdoms) is that the “little horn” had “a mouth speaking great things” (Daniel 7:8,20,25).

(1) Whereas the “eyes of man” emphasized the usurpation of Christ’s office as Prophet of His Church, the “mouth speaking great things” would likely emphasize the usurpation of Christ’s Office as Priest, for he speaks against “the most High” (Daniel 7:25).

(2) The “little horn” declares blasphemously the Papacy to be the Pontifex Maximus (the Supreme Priest) upon earth (as the title actually taken from pagan Rome). But inspired Scripture declares: Hebrews 8:1; 9:24-26. By the authority of the “little horn”, the priestly office and prerogatives of Christ are taken and applied to the Pope.

c. **The third way** in which the “little horn” was different (or diverse) from the ten barbarian tribes is that it looked “more stout than his fellows” (Daniel 7:20). That is to say literally, the “little horn” looked “greater” than his fellows.

(1) In other words, the “little horn” (or Papal Kingdom of Rome) started off little in comparison to the power of the ten barbarian kingdoms, but grew in power and became greater than the barbarian kingdoms, using his authority of excommunication and interdiction (an ecclesiastical censure that excludes individuals or even kingdoms from sacraments of the Church) to bring kings and kingdoms to their knees before him before his royal power as the alleged Vicar of Christ and as the alleged Head of the Church (who reigns upon the earth

in the place of and as Christ). This is to usurp Christ's office as King (Colossians 1:18

(2) This is graphically illustrated between the years 1208 and 1213, when Pope Innocent III placed the entire kingdom of England under interdict, depriving England of the sacraments (which were viewed as being absolutely necessary for salvation) until King John would allow the Pope's choice for archbishop to prevail.

d. Thus, by these characteristics of the "little horn", I submit that we see how this religious/ecclesiastical "little horn" (i.e. this Papal Kingdom of Rome) is different and diverse from the other ten horns (the civil/barbarian kingdoms that formed Europe), and how this religious/ecclesiastical "little horn" is even more clearly identified as the Papal Kingdom of Rome.

3. Having now exposed the identity of the "little horn" as being the Papal Kingdom of Rome, is the "little horn" the same entity and moral person as the first Beast of Revelation? Let me give reasons why I do not believe this to be the case.

a. First, I do not believe the "little horn" to be the same entity as the first Beast of Revelation because possessing similar (or even the same) characteristics does not necessarily mean that the "little horn" and the first Beast are the same moral person in identity.

(1) Satan, from whom the "little horn" and the first Beast receive their power to blaspheme God and to persecute the saints for 1,260 years, may be said to possess the same wicked characteristics as the "little horn" and the first Beast, but clearly Satan is not the same moral person with the "little horn" or the first Beast. Likewise, it is clear that the "little horn" (of Daniel 7) and the first Beast (of Revelation 13) are described as having the same wicked characteristics, but that does not necessarily mean that they are the same moral person.

(2) Both the "little horn" (of Daniel 7) and the first

Beast (of Revelation 13) are indeed satanic, and for that very reason, it should be no surprise that they both share in the same satanic characteristics, even though they are two separate moral entities (the first Beast of Revelation being a civil Beast and the “little horn” of Daniel being an ecclesiastical Beast). Thus, the fact that the “little horn” of Daniel and the first Beast of Revelation both utter great things in blasphemy against God and both persecute the saints for 1,260 years does not mean they are the same moral entity, but rather that they are both inspired by the same satanic being who gives them their authority to blaspheme God and to persecute the saints.

b. Second, I do not believe the “little horn” to be the same entity as the first Beast of Revelation because the first Beast of Revelation is a civil/political Beast (as we have demonstrated many times throughout this series).

(1) The first Beast of Revelation is the fourth Beast or kingdom of Daniel (Babylon, Medo-Persia, Greece, and Rome). All four of these kingdoms are civil/political kingdoms.

(2) The first Beast of Revelation has seven heads, which are all civil/political forms of government that ruled over Rome: Kings, Consuls, the Council of Ten, Military Tribunes, Dictators, Emperors, and Patricians. All seven of these heads are civil/political forms of government.

(3) There is one head that receives a deadly wound (which is the sixth head of Emperors), which deadly wound it received in 476 a.d. when Romulus Augustus was deposed and Emperors ceased to reign from within the Western Roman Empire. Then there appeared an eighth head that is said to be in Revelation 17:11 “of the seven” (or “out of the seven” i.e. one head out of the seven). The reason the Beast only appears as having seven heads is because this eighth head is not a new head, but is rather the sixth head of Emperors that was healed and

revived in 800 a.d. when Pope Leo III crowned Charlemagne Emperor of the Kingdom of the Romans. Now just as the sixth head was a civil/political form of government, so is the eighth head a civil/political form of government, for it is simply the revived expression of the sixth head.

(4) The ten horns on the first Beast of Revelation are ten barbarian kingdoms, which again are civil/political in nature. Thus, this entire first Beast of Revelation is civil/political in nature, not religious/ecclesiastical in nature.

(5) The great Whore (which is the same Roman Catholic Church as the second Beast and False Prophet) sits upon the first Beast that has seven heads and ten horns in Revelation 17:3. But this first Beast is not the Papacy, for the Beast upon which the great Whore sits is also called many waters in Revelation 17:1. And the many waters are identified as “peoples, and multitudes, and nations, and tongues” in Revelation 17:15. Moreover, the great whore sits upon the seven mountains of Rome, which seven mountains also represent the seven heads or forms of civil government that ruled over the Roman Empire (Revelation 17:9-10). Thus, I submit that the Great Whore of Babylon (which is clearly religious/ecclesiastical in nature) sits upon the first Beast which is a civil Beast and not upon another ecclesiastical Beast.

c. Third, I do not believe the “little horn” to be the same entity as the first Beast of Revelation because it seems inconsistent with prophetic continuity that the “little horn” that appeared on the fourth Beast of Daniel (i.e. is the Roman Empire) should become in the Book of Revelation the entire Beast itself. For that is what must be maintained, if the first Beast of Revelation is the Papacy.

(1) The position that the first Beast of Revelation is the Revived Roman Empire (and not the Papacy) maintains the prophetic continuity between the Beast of Daniel (the Roman Empire) and the first

Beast of Revelation (the Revived Roman Empire). Is it more likely that the fourth Beast of Daniel (the Roman Empire) is continued as the same moral person in the first Beast of Revelation (as the Revived Roman Empire), or that the Beast of Daniel (the Roman Empire) is altered and transformed into a different Beast in Revelation (the Papacy)? Is it more likely that the “little horn” on the fourth Beast of Daniel (the Papal Kingdom of Rome) becomes the entire first Beast of Revelation, or that the “little horn” (the Papal Kingdom of Rome) is identified with the False Prophet or Image of the Beast (or both) in Revelation?

(2) Since the symbol of the “little horn” does not appear in the Book of Revelation, we must determine which of the enemies of Christ in the Book of Revelation continues the moral person of the Papal Kingdom of Rome. The moral person of the “little horn” didn’t simply vanish in the Book of Revelation. Where is the “little horn” in the Book of Revelation? I submit that the “little horn” (as the Papal Kingdom of Rome) is to be identified with either the False Prophet of Revelation (which is the Papal Church of Rome as represented in its hierarchy), or is to be identified with the Image of the Beast (which is the Papacy itself), or the “little horn” is to be identified with both the False Prophet and the Image of the Beast. For just as the “little horn” usurps the prophetic office of Christ, so does the False Prophet of Revelation (who is the second Beast of Revelation 13:11, who had two horns like a lamb, and spake as a dragon) and who deceives the world through his alleged wonders. And just as the “little horn” usurps the royal office of Christ in crushing His enemies and in speaking great things against God, so does the Image of the Beast in exerting his satanic power to speak (against God) and to crush his enemies (Revelation 13:15-17). Thus, I submit that the Holy Spirit has in the Book of Revelation retained the symbolic continuity of the civil/political Beast of Rome, has retained the symbolic continuity of the ten horns (or ten barbarian kingdoms), but has

changed the symbol of the “little horn” (in Daniel) to that of the False Prophet and/or Image of the Beast in Revelation 13. Therefore, the moral identity of the “little horn” (from Daniel 7) is not lost in the Book of Revelation, but is found in the False Prophet and/or the Image of the Beast, and not in the first Beast that has seven heads and ten horns. Next Lord’s Day, we will consider one more argument that is proposed in the position that the first Beast of Revelation is the Papacy.

By way of application of doctrine to our lives, it is always a blasphemous sin for man to usurp the offices of Christ (as Prophet, Priest, and King), whether it be the Pope or any other man. The Pope and other religious leaders by the scores have usurped the office of Christ as Prophet to His Church by claiming to receive prophetic revelation that is equal to or surpasses the authority of Scripture (which alone is authoritative and profitable for doctrine and life, 2 Timothy 3:16). The Pope and other religious leaders have usurped the office of Christ as Priest to His Church by claiming there are continued sacrifices offered for sin (Hebrews 9:26,28), or that there are mediators between God and man beside Christ (1 Timothy 2:5). The Pope and other religious leaders have usurped the office of Christ as King to His Church by claiming a universal authority over Christ’s Church as head of the Church (Colossians 1:18). Though we are never to usurp the offices of Christ, we are to apply the offices of Christ in our lives. For Christ as Prophet leads us to be students of Scripture and to apply Scripture to every area of our lives. Christ as Priest leads us to apply the death of Christ in our justification and sanctification (in our forgiving others as we have been forgiven). Christ as King leads us to apply the rule of Christ in bringing our sins, our passions, and our character in humble submission to Jesus Christ. We must not usurp the offices of Christ, but, dear ones, we must apply the offices of Christ daily, beginning in our families (in order that Christ may be all and everything

to us). Dear ones, that is the holy desire that Christ works in the hearts and lives of everyone whom He justifies by faith alone.

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