

Who Is The False Prophet Of Revelation? (#1)

Ezra 7:11

Revelation 19:19-20

Revelation 13:11

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We have completed the identity of one of the great enemies of Christ and His faithful witnesses: The First Beast of Revelation that has seven heads and ten crowned horns (Revelation 13:1), which is identified as the Revived Western (or Latin) Roman Empire in Europe. We now turn to another great enemy of Christ and His faithful witnesses: The Second Beast of Revelation that has two horns like a lamb, and speaks like a dragon (Revelation 13:11).

If we leave undone a detailed description and identification of this Second Beast, we would be passing over another notable enemy that so many in Evangelical and Reformed Churches today have completely overlooked, either on account of their eschatological system, or on account of their being deceived and merely looking at certain points of agreement. In either case, the real enemy and identity of this Second Beast is given a pass, and many Evangelical and Reformed Churches (and their leaders) are rather forging conciliatory agreements with this Second Beast, rather than exposing and testifying against this great enemy of Christ and His faithful witnesses.

But, dear ones, we can be absolutely assured that Christ (as King of kings and Lord of lords) is not deceived by the seduction of this Second Beast; for this Second Beast (whose deception has engulfed so much of the world) will be exposed and destroyed by Christ as He figuratively rides forth on His white horse on that certain day to come. Let us now embark on answering this question in the sermons to come: Who is the Second Beast of Revelation (also known as The False Prophet)?

I. Let Us First Consider The Distinction Between The First Beast And The Second Beast (“And I beheld another beast coming up out of the earth” Revelation 13:11).

A. As we begin reading in Revelation 13:11, I submit that the Holy Spirit would have us to see a contrast between this Beast with two horns like a lamb and the Beast that has seven heads and ten horns previously revealed in Revelation 13:1. Perhaps it might seem obvious that these are two entirely distinct Beasts, but there have been and are Reformed scholars and teachers who have interpreted the two Beasts as being essentially the same immoral institution (namely, the Roman Papacy), but simply described from two different perspectives: (1) from the perspective of the Roman Papacy’s temporal and earthly power over kingdoms (Revelation 13:1-10); and (2) from the perspective of the Roman Papacy’s religious and ecclesiastical power over Christendom (Revelation 13:11ff.). But I must differ and rather affirm that our text distinguishes and demonstrates that these are not two different sides of the same coin, but rather two different coins (or in this case, two different Beasts that seek to destroy the faithful witnesses of Christ).

B. Let’s identify some of the distinctions made here in Revelation 13 and elsewhere between these two Beasts that represent two distinct immoral and corrupt institutions.

1. First, we read that this Beast with two horns like a lamb is specifically called “another beast” (Revelation 13:11), i.e. another Beast distinct from the Beast with seven heads and ten horns (Revelation 13:1). The Beast with the two horns like a lamb is not the same Beast as the one that has seven heads and ten horns, but is clearly a different or “another beast”.

2. Secondly, this distinction between the Beast with two horns like a lamb is manifest in that the Beast with the seven heads and ten horns is called “the first beast”, so as to distinguish it from the second lamb-like Beast with the two horns (in Revelation 13:12).

3. Thirdly, the first Beast with the seven heads and ten crowned horns is a civil Beast in its very nature (namely, the Revived Western or Latin Roman Empire), whereas the second Beast with the two horns like a lamb is a religious Beast in its very nature.

a. The first Beast is a civil Beast (Revelation 13:1-10).

(1) From our previous study of the first Beast with seven heads and ten horns (in Revelation 13:1), it was noted that this Beast is associated with Daniel’s fourth civil Beast, which also had ten horns (in Daniel 7:23-24), which we saw represented the civil (not religious) Roman Empire that would become divided by ten civil (not religious) kingdoms (i.e. the barbarian kingdoms that overwhelmed the Western Roman Empire beginning in the fifth century).

(2) Moreover, this first Beast with seven heads and ten horns is likened to a leopard, bear, and lion (Revelation 13:2). These three animals represented the civil (not religious) Empires that preceded Rome (the lion—Babylon; the bear—Medo-Persia; and the leopard—Greece). Thus, this first Beast of Revelation, the civil (not religious) Roman Empire, would embody the bestial nature of the previous three civil (not religious) Empires of Babylon, Medo-Persia, and Greece.

(3) Furthermore, the seven heads of the first Beast represent seven forms of civil (not religious) government that ruled over Rome at different periods of history (Revelation 17:10): Kings, Consuls, Dictators, the Council of Ten, Military Tribunes, Emperors, and Patricians.

(4) But then we saw that one of the civil heads (or forms of civil government) of the seven is mortally wounded and then healed (according to Revelation 13:3). The fulfillment of this mortal wound and healing occurred most likely at the time that the sixth of the

seven civil heads upon the Roman Beast (namely, that sixth head of Emperors) came to an end in the Western Roman Empire. For in 476 the last Western Roman Emperor, Romulus Augustus, was deposed, and for 324 years it appeared that the rule of Roman Emperors in the Western Roman Empire had ceased (never to be revived); but remarkably the sixth head of Emperors was healed and raised from the grave (as it were) under the eighth head of Emperors, when Emperor Charlemagne (in 800) and the Western (or Latin) Roman Empire was revived as the civil (not religious) Beast over Europe that had been divided by the ten barbarian kingdoms.

(5) And finally, the civil nature of the first Beast that has seven heads and ten horns is noted by the civil and military terms used to describe it: (1) “Who is able **to make war** with him” (Revelation 13:4); (2) “And there was given unto him **to make war** with the saints, and to overcome them” (Revelation 13:7); (3) “**He that leadeth into captivity** shall go into captivity: **he that killeth with the sword** must be killed with the sword” (Revelation 13:10).

(6) Thus, for all of these summarized reasons, I submit that we are to understand the first Beast with the seven heads and ten horns as representing a civil (and not a religious) Beast—the Revived Western (or Latin) Roman Empire in Europe.

b. The second Beast is, however, a religious Beast (Revelation 13:11-17). Why?

(1) The second Beast has two horns like a lamb—it looks like a lamb, but speaks like a dragon (the dragon is Satan according to Revelation 12:9). The second Beast appears as a lamb (in representing Christ, the Lamb of God), but it is really a satanic Beast, who by its deception and lying miracles only seeks to lead the masses away from Christ (Revelation 13:12-14a). Thus, this second Beast is not described as using a sword in a military campaign against the faithful witnesses of Christ (like the first Beast), but to the contrary is described as using

deception, lies, and counterfeit signs in order to mislead and destroy people.

(2) This second Beast with two horns like a lamb is later revealed in the Book of Revelation as the False Prophet (Revelation 19:20). Just as the second Beast is the confederate with the first Beast (Revelation 13:12), so likewise is the False Prophet the confederate with the first Beast (Revelation 19:20). And just as the second Beast works lying signs in the interests of the first Beast (Revelation 13:13-14), so likewise does the False Prophet (Revelation 19:20). And just as the second Beast is clearly associated with the worship of the image of the first Beast and with the mark of the first Beast (Revelation 13:15-17), so likewise is the False Prophet (Revelation 19:20). As the False Prophet, this second Beast is a religious Beast and not a civil Beast (for false prophets are religious in nature and arise out of the professing Christian Church in order to deceive those who are in the Church).

(3) But the religious nature of the second Beast (or the False Prophet), who is the confederate of the civil first Beast, is particularly noted in Revelation 17, where we see the Harlot of Rome sitting upon and being carried by the first Beast that has seven heads and ten horns (Revelation 17:3-6). This Great Harlot is the corrupt and unfaithful Church, but is a confederate of the civil Beast with seven heads and ten horns. Note that this Great Harlot is enthroned upon the city of seven hills, Rome (Revelation 17:9,18) and has power over “peoples, and multitudes, and nations, and tongues” (Revelation 17:15). I submit that the only Church that meets all of these abominable criteria is the Papal Church of Rome, which I submit is also the second Beast that has two horns like a lamb, and is also the False Prophet that speaks lies in claiming to speak on behalf of Christ, but actually speaks like the dragon (Satan) and performs lying signs and wonders so as to deceive the masses in leading them to destruction. Thus, this second Beast of Revelation 13:11 is the Papal Church of Rome, and is a religious Beast that is

distinguished from the first Beast (the Revived Western Roman Empire) which is a civil Beast. The second Beast with two horns like a lamb bears the same symbiotic relationship to the first Beast with seven heads and ten horns, that the False Prophet bears to the Beast (in Revelation 19:20), and that the Great Harlot bears to the Beast (in Revelation 17:3ff).

4. A fourth and final distinction between the first Beast and the second Beast is that the first Beast (or Revived Western Roman Empire) arises **from the sea** in this prophetic vision (Revelation 13:1), whereas the second Beast arises **from the earth** (Revelation 13:11). Although this is a clear and notable distinction between the first Beast and the second Beast, it is not so clear to what “the sea” and “the earth” refer (from which the first Beast and the second Beast respectively arise). I will offer what I believe to be at least a plausible interpretation of this distinction between “the sea” and “the earth”.

a. When we read that the first Beast (i.e. the Revived Western [or Latin] Roman Empire) arises to power from “the sea” (Revelation 13:1), it may plausibly mean that the Revived Western Roman Empire arises from the ten barbarian kingdoms that previously divided the Western Roman Empire through centuries of tumults and revolutions. For the word “sea” does in fact refer to kingdoms and nations in various passages within Prophetic Scripture, and does refer to warring nations that have swept over a land (Daniel 7:2-3; Ezekiel 26:3; Jeremiah 51:42-43 [cp. Jeremiah 51:28-29]).

b. And when we read that the second Beast (i.e. the False Prophet) arises to power from “the earth” (Revelation 13:11), it may plausibly mean that the Papal Church of Rome arises from the firmness of the Roman Empire. For it was the Roman Emperors that over time hoisted the Pope and the Papal Church of Rome into that place of power over the Roman Empire. Emperor Justinian (in 538) formally decreed the primacy of the Bishop of Rome. Emperor Phocas (in 606) decreed that that Roman Papacy was the Universal Bishop. And in 800,

Emperor Charlemagne of the Revived Roman Empire took an oath to the Papacy when he was crowned Emperor and Augustus that he would be “a protector and defender of this holy Roman Church, in all her interests, according to my power and knowledge” (*Observations Upon The Prophecies Of Daniel*, Isaac Newton, p.87). I would add that when the Holy Spirit in the Book of Revelation identifies “the earth” as being the object of the various judgments (seals, trumpets, and vials), most Historicists understand “the earth” in view to be the Roman earth (i.e. the Roman Empire), for these judgments fall upon the two great enemies of Christ and His faithful witnesses: the professing Christian (though antichristian) Roman Empire and the Papal Church of Rome. Thus, the rise of the second Beast with the two horns like a lamb (i.e. the Papal Church of Rome) to power was made possible by way of the stability, promotion, and protection of the Roman Empire and its Emperors.

II. Let Us Secondly Consider The Description Of The Second Beast (“and he had two horns like a lamb, and he spake as a dragon” Revelation 13:11).

A. First, we note that the second Beast (i.e. the Papal Church of Rome) is represented as having “two horns like a lamb”.

1. I submit that this description portrays the second Beast as a Deceiver (Revelation 13:14). For though it is a deadly Beast that destroys its victims (especially spiritually through its many abominations), it appears as a gentle lamb (as a representative of Christ, as the vicar of Christ). This is especially notable at the present time of religious toleration that reigns in so many democratic nations of the world, particularly in Europe. Indeed, the Papal Church of Rome has shed its persecuting exterior, and covered its despotic nature, so as to become one of the primary defenders of religious toleration around the world. When one sees the cherub-like pope sitting upon his throne at St. Peters

in Rome, smiling and blessing the masses of people, one almost forgets that this is the same immoral institution (the Papal Church of Rome) that conspired over hundreds of years with the Roman Civil Beast to slaughter and to destroy millions of Waldensian Christians and Reformed Christians who dared to oppose its abominations, idolatry, heresy, and blasphemy. When one sees the angelic looking Pope traveling around the world to work with people from various nations and religions to promote peace and cessation of war, one almost forgets the torture chambers and the sadistic techniques of the Inquisition wherein the Papal Church of Rome conspired with the Roman Civil Beast to force (by way of the most inhumane agony) the faithful witnesses of Christ to recant their opposition to and testimony against the Papal Church of Rome, which had usurped Christ's offices, titles, and rights as Prophet, Priest, and King of His Church.

2. The remarkable portrayal of this Deceiver who appears as a Beast in sheep's clothing is also depicted in the fact that historically it has been the practice of the Popes of the Harlot Church of Rome to clothe themselves in a sheep's skin, called a pallium. Thus, this lamb-like Deceiver (in Revelation 13:11) is actually clothed in sheep's skin. The following excerpt occurs on the official Vatican website, under a description of the Coat of Arms for the present Pope, Benedict XVI.

On the other hand, there is also a completely new symbol in the arms [i.e. the coat of arms—GLP] of Pope Benedict XVI: the "pallium". It is not part of the tradition, at least in recent years, for the Supreme Pontiffs to include it in their arms.

Yet the pallium is the typical liturgical insignia of the Supreme Pontiff and frequently appears in ancient portrayals of Popes. It stands for the Pope's responsibility as Pastor of the flock entrusted to him by Christ.

In early centuries the Popes used a real lambskin draped over their shoulders. This was later replaced by a stole of white wool woven with the pure wool of lambs reared specially for the purpose. It was decorated with several crosses that were generally black in the early centuries, or occasionally red. Already by the fourth century the pallium had become a liturgical symbol proper to and characteristic of the Pope.

The Pope's conferral of the pallium upon Metropolitan Archbishops began in the sixth century. Their obligation to postulate [i.e. to claim—GLP] the pallium after their appointment is attested as far back as the

ninth century.

In the famous long iconographic series of medallions in St Paul's Basilica that portrays all the Popes of history (the earliest portrayals are idealized), many Supreme Pontiffs are shown wearing the pallium, especially those between the fifth and 14th centuries.

The pallium is therefore not only the symbol of Papal jurisdiction, but also the explicit and brotherly sign of sharing this jurisdiction with the Metropolitan Archbishops, and through them, with their suffragan [i.e. auxiliary—GLP] Bishops.

http://www.vatican.va/holy_father/benedict_xvi/elezione/stemma-benedict-xvi_en.html

3. But we also see that as a Deceiver, this Beast in sheep's clothing has two horns (Revelation 13:11). Horns in Prophetic Scripture represent the power of rulers or kingdoms (e.g. the ten horns on the Roman Beast in Revelation 17:12 represent ten kings/kingdoms in their power to rule). Thus, this Beast in sheep's clothing has two horns signifying two powers of rule that exist in this Beast in sheep's clothing: the secular and regular orders of power within the Papal Church of Rome. The secular order of priesthood is that of a priest who functions in a parish within a diocese under the authority of a Bishop. The regular order of priesthood is that of a priest who functions in what are called "holy orders" (like that of Franciscans, Dominicans, or Jesuits). And what is again so remarkable in the symbol chosen here by the Holy Spirit in Revelation 13:11 of this second Beast that has two horns like a lamb is that the very mitre that sits upon the head of the Roman Catholic clergy is a two-horned mitre. In the *Online Catholic Encyclopedia* it actually describes the mitre worn by the clergy of the Papal Church of Rome as having "horns".

From about 1125 a mitre of another form and somewhat different appearance is often found. In it the puffs on the sides had developed into horns (*cornua*) which ended each in a point and were stiffened with parchment or some other interlining. This mitre formed the transition to the third style of mitre which is essentially the one still used today: the third mitre is distinguished from its predecessor, not actually by its shape, but only by its position on the head. While retaining its form, the mitre was henceforth so placed upon the head that the *cornua* [i.e. horns—GLP] no longer arose above the temples but above the forehead and the back of the head.

4. The identity of the clergy of the Papal Church of Rome by these marks is so remarkable that to call it merely coincidental would be (I submit) to indicate that one had been deluded by this Great Deceiver, who appears like a lamb with two horns, but is really a destroying Beast. And how many Evangelical Protestants and even Reformed Protestants have been deceived by the Great Pretender and Deceiver in judging it to be a lamb in all of its overtures to unity, ecumenism, and peace among Catholics and Protestants. But, dear ones, listen to Prophetic Scripture—the Papal Church of Rome is a Beast as to its nature, not a lamb.

The first defining characteristic about this second religious Beast is that it is the Great Deceiver and Hypocrite. The Papal Church of Rome pretends to be a lamb-like Church representing Christ, the Lamb of God, but it is a Hypocrite. Dear ones, how does this insidious sin of hypocrisy manifest itself in your life and mine? We can go through the mere motions of prayer, singing the psalms, listening to the reading and preaching of God's Word, and yet our hearts are lukewarm, yea even cold toward the Lord. We can be a model of moral purity before others, but secretly feed on pornography and every lustful thought. We can receive the forgiveness of sin as a free gift through faith in Jesus Christ, and yet refuse to forgive those who have sinned against us. We can commend the preaching of God's Word, but then neglect or forget to live out that truth of the Lord which pierced our hearts by the Word and the Spirit. Dear ones, when hypocrisy takes root in a person's heart, it brings with it a blindness and self-delusion, so that one may think all is well when really all is not well. Hypocrisy deadens the pangs of conscience and may even send a man whistling all the way to hell. Dear ones, what must we do in order to see hypocrisy rooted out (extirpated) from our lives?

1. We must embrace Christ as our only righteousness before God and as our only hope of being sincere in faith and life. Only He can purge our minds, hearts, and lives from all hypocritical dead works to serve the living God. He died to set us free from hypocrisy.
2. We must draw near to the Lord and enjoy communion with Him through fervent prayer and study of His Word. At all times of worship, we must sincerely seek the blessing of grace by God's Spirit so that worship does not become a mere ritual. Worship cannot be carelessly entered into if it would be offered from hearts of faith and love.
3. We must hate hypocrisy as an enemy of God and as an enemy of our soul that would seek to destroy us (for it is a self-deception). It is one thing to be deceived; it is another thing to deceive ourselves. Let us hate hypocrisy not only for what it will do to us (by way of its consequences), but for the very nature of the sin—which at its very core is a lack of sincere faith in and love to Christ.
4. When looking at the sins of others we must first begin by looking at our own sins (Matthew 7:5). Let not that which we hate and despise in the Papacy be true of us.
5. We must not allow the least sin to take root in our lives, for if we are **unfaithful** in little we will be **unfaithful** in much. It is the little foxes that spoil the vine. A little hypocrisy tolerated in our lives will inevitably lead to a lot of hypocrisy.
6. Hypocrisy will enslave us and will become a way of living two different lives (the life we live in front of others and the life we live in secret), but the Gospel of Christ will liberate us and set us free to live as sincere Christians who are growing in the grace and knowledge of Christ.

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