

## **230806-1 Re 13, The Fourth Kingdom, the Antichrist & the False Prophet–CThurman**

Again, since Revelation chapter 4 we have been considering things that are future and unfulfilled at this present time. However, in the 12<sup>th</sup> it was necessary to provide some historical background to interpret the signs of the woman and the dragon. Otherwise, it refers to things and events yet future. Here is a summarization of that chapter.

The time is coming when Michael and his angels shall war against Satan and his demons. Then Satan and his demons will be cast into the earth. At that time Satan will unleash a flood of unparalleled wrath against the nation of Israel to destroy it. Then Israel shall flee swiftly into the wilderness where there is a place prepared for her for *a thousand two hundred threescore days* (v.6), or *a time, times, and half a time* (v.14). Also, in some way the earth will come to the aid of this nation by opening up to swallow the flood. Then, after Satan fails to destroy Israel he will turn to destroy those described as *the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ*. So, all the various theories and opinions set aside, we understand that the true churches of Jesus Christ are still present on the earth and fall under quite severe persecution during this time.

Now, the 13<sup>th</sup> chapter is much like the 12<sup>th</sup>. It is necessary to provide some historical background to discern distinguish especially between the beast, whether it is with reference to the kingdom or to the Antichrist. But the chapter concerns things and events yet unfulfilled. The 13<sup>th</sup> chapter follows these four points:

- The kingdom of the last days (vss.1-4)
- The first beast, the Antichrist (vss.5-8)
- The saint's attitude during this time (vss.9, 10)
- The second beast, the False Prophet (vss11-17)
- The number of the Antichrist (v.18)

### **Chapter 13**

Like the 12<sup>th</sup> chapter, the 13<sup>th</sup> chapter explains the signs by citing some history.

The kingdom of the last days (vss.1-4)

**1 ¶ And I stood upon the sand of the sea, and saw a beast**      *rise up*  
ascend, come up

*rise up, ἀναβαῖνον, acc. sing. neut. part. pres. ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.*

*ἀναβαῖνον – Re.11.7, ascendeth; 13.1, rise up; 13.11, coming up.*

*ἀναβαίνω – Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up*

**out of the sea,**

At this point, perhaps the best way to begin is by reading a text parallel to this.

*Dan.7.1 ¶ In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, [and] told the sum of the matters.*

*2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.*

What did our text in Revelation say?

*Re 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea ...*

Now, the sea can be symbolic for the masses of humanity.

*Isa 57:20 But the wicked [are] like the troubled sea,  
when it cannot rest, whose waters cast up mire and dirt.*

*3 And four great beasts came up from the sea, diverse one from another.*

...

*17 These great beasts, which are four, [are] four kings, [which] shall arise out of the earth.*

...

*23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

The apostle John continues to describe the vision that particularly has reference to this fourth kingdom by writing that this beast rose up out of the sea ...

***having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.***

Very similar terms were used to describe the dragon in the previous chapter (12), except that the instead of ten crown upon the ten horns it is seven crowns upon the seven heads.

*Re 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*

In the 17<sup>th</sup> chapter we are told that the seven heads refer to seven mountains on which the *mother of harlots* sits, in other words the *mother of harlots* is located in the great city of Rome.

*Re.17.9 And here [is] the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth (the mother of harlots, which is that great city of Rome [v.18]).*

*10 And there are seven kings: five are fallen, and one is, [and] the other is not yet come; and when he cometh, he must continue a short space.*

So, the focus of the 13<sup>th</sup> chapter is upon on the last kingdom, the fourth kingdom, the final kingdom prior to the second coming of Jesus Christ.

Note: the seven heads with its seven crowns is the religious aspect to the fourth and final kingdom of men during the times of the Gentiles because the seven heads are explained as that place on which the *mother of harlots* is located in Rome, Catholicism. The ten horns with its ten crowns is the political aspect to this same kingdom because it is the ten-nation confederation of the last day kingdom.

In the last days this kingdom will be constituted of a ten-nation confederation rooted in Rome and Catholicism.

*Dan.7.7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts (or kingdoms) that [were] before it; and it had ten horns.*

...

*24a And the ten horns out of this kingdom [are] ten kings [that] shall arise ...*

*Dan.2.44 And in the days of these kings (symbolized by the toes [10] of Nebuchadnezzar's great colossus) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

(See notes at Re.12.3)

In the next verse this kingdom is described.

1 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας

**2 And the beast** **which I saw was like unto a leopard,**  
(the kingdom which was raised up from the stirring  
of the winds upon the masses of humanity)

**and his feet were as the feet of a bear, and his mouth as the mouth of a lion:**

This describes the character of the fourth beast. As we read already in Dan.7.7, it is *dreadful, terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts (kingdoms) that [were] before it.*

*Dan.2.37 Thou, O king, [art] a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.  
38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou [art] this head of gold.  
39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.  
40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all [things]: and as iron that breaketh all these, shall it break in pieces and bruise.*

The fourth kingdom is diverse from the three previous kingdom of Babylon, Medea-Persia, and Greece. The fourth kingdom has something of them all in it. It has borrowed certain notable characteristics of the three preceding kingdoms. The Bible compares those characteristics to *beasts* or *wild animals*. This is why the symbol beasts is used to represent kingdoms. For example, the symbol of a leopard is used to represent the ancient kingdom of Greece. The symbol of a bear is used to represent the ancient kingdom

of Media and Persians. And the symbol of a lion, to represent the kingdom of Babylon.

*Dan.7.3 And four great beasts came up from the sea, diverse one from another.*

*4 The first [was] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

*5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and [it had] three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.*

*6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

The lion, for supremacy, power, conquest and dominion. (Ps.7.2; 22.21; 57.4; Jer.48.40; Joel 1.6)

The bear, for ferocity when deprived of its young or hungry (cf. Hos.13.8; comp. Pr.17.12, Is.13.7, 8; rough and voracious. (Dan.7.5, *Arise, devour much flesh.*)

The leopard, swift so that the prey should not escape. (cf. Jer. 5.6; Hos.13.7; Hab.1.8)

And what about this fourth kingdom constituted of a ten-nation confederation? ...

***and the dragon gave him his power, and his seat, and great authority.***  
ability throne right, strength  
jurisdiction

*strength, δυνάμει, dat. sing. of the noun δύναμις, tss. wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3).*

*power, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)*

Satan was the power working in this kingdom to give it its power, throne, and great authority.

But let the Christian never forget that God raised up this final kingdom and installed these wicked kings, even the Antichrist, because it is all a part of His eternal purpose, which He purposes in Christ Jesus the Lord. (cf. Eph.3.11) As bad as it gets, all of this, and everything else, is in the hands of Almighty God.

*Dan.2.20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:*

*21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:*

*22 He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the light dwelleth with him.*

...

*37 Thou, O king, [art] a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.*

2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην

**3 And I saw one of his heads as it were wounded to death;**  
(the beast's) (related to this place in Rome)

*one, fem. to εἷς, tss. one (Re.6.1), a (Mt.2.19; Re.13.1), agree (lit. to form one mind [Re.17.17]) first, certain.*

*were wounded*, ἐσφαγμένην, acc. sing. fem. part. perf. pass. of the verb σφάττω, tss. *to slay* (Re.5.6, 9, 12; 6.9; 13.8; 18.24), *to kill* (Re.6.4), *to wound* (Re.13.3).

*death*, θανάτον, acc. sing. & *deadly*, θανάτου, gen. sing. of the noun θάνατος, tss. always with the English *death*. (v.12)

***and his deadly wound was healed:***

*wound*, πληγή, noun tss. *stripes, plagues* (Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21 [twice]; 18.4, 8; 21.9; 22.18), *wound* (Re.13.3, 12, 14).

*was healed*, ἐθεραπεύθη, 3s. aor. pass. of the verb θεραπεύω, tss. *to heal* (Re.13.3, 12), *to cure, to worship* (Ac.17.25)

***one of his heads as it were wounded to death*** – Vss. 1-4 set the *historical background* for the rest of the chapter which deals directly with the Antichrist and the false prophet. The wound, which in verse 14, is said to have been by the sword refers to some historical event. The text does not tell us what it was that wounded the beast. We only know was said to be caused *by the sword*. (v.14) Listen carefully.

I am inclined to say that because the wound was to *one* of the seven heads of the beast (kingdom) which is in Rome that this could be a reference to the devastating effects of the 16<sup>th</sup> century Protestant Reformation. Then there was a breaking away from Catholicism, religiously and politically, *by the sword*, through force of military power, war. This war was called the 30 Years' War. It engulfed much of central Europe in the 16<sup>th</sup> century. (Citing Wikipedia) The Protestant Reformation could be that *deadly wound* (v.12) that was inflicted to the beast (kingdom) at that time.

'Warfare intensified after the Catholic Church began the Counter-Reformation against the growth of Protestantism in 1545. The conflicts culminated in the Thirty Years' War, which devastated Germany and killed one third of its population, a mortality rate twice that of World War I.'



'The French Wars of Religion refers to the period of civil war between French Catholics and Protestants (called Huguenots) from 1562 to 1598. Between two and four million people died from violence, famine or disease directly caused by the conflict, and it severely damaged the power of the French monarchy.'

***and his deadly wound was healed*** – Since then the wound *by the sword* has been for all practical intents purposes healed. It is a matter of fact that those that *came out of Romanism* (which the true churches never did because they were never *in* it) have since embraced Romanism once again.

The Second Ecumenical Council of the Vatican, commonly known as the Second Vatican Council, or Vatican II, was the 21st ecumenical council of the Catholic Church. This council was conducted for three years, 1962-1965. The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. This movement toward unity is called "ecumenical."

The *head* that was wounded unto death has been healed and lives.  
(v.14)

***and all the world wondered after the beast.***  
earth

*wondered, ἐθαυμάσθη, 3s. aor. pass. of the verb θαυμάζω, tss. to wonder, to admire, to marvel.*

*Re.17.8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

*9 And here [is] the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

The world wondered, admired this kingdom that had received the deadly wound in its head and was healed. (cf. v.12)

3 καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη καὶ ἐθαυμάσθη ἔν ὄλη τῇ γῆ ὀπίσω τοῦ θηρίου

ἐξουσίαν

**4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?**

*able, δύναται, 3s. pres. of the verb δύναμαι, tss. able, can, to be possible, to have power, to have might.*

Worshipping the last religious, political kingdom of the world is to worship Satan who gives to it its authority. Let's not be ambivalent about this matter. Both Catholicism and Protestantism is no small error in the faith which is of Jesus Christ. Both Catholicism and Protestantism are apostacy from the gospel and doctrine of Christ, and true godliness. While there are Christians involved in this deception the worship of these two systems is not after the God of the Bible. It is to worship Satan that is bearing along this *beast* and its political, religious machine. This, Jesus Christ will destroy at His second coming. The world that is clearly *admires* this beast. It loves its glory, it's wealth, it's power, its rituals, its ways (you can have the world and religion at the same time). It appeals to man's pride.

Note: In the last week I have heard and read something that shows there is confusion even among our little circle of brethren about what it means to be raised in a godly, Christian home. If you were raised in a Catholic or a Protestant home you were NOT raised in a godly, Christian home. You were raised in a religious, idolatrous home, with \*relics, superstitions, and much doctrinal heresies.

\*relic – any object that has been in contact with a saint. Among the major religions, Christianity (almost exclusively in Roman Catholicism), have emphasized the veneration of relics.

But let us all be clear on this matter. When we speak of godly, Christian, Biblical homes we refer to those that lived in homes ordered around the churches of the Lord Jesus Christ. Certainly, there are some genuine believers in these religious organizations. But by the time this is all said and done they will also see the difference between the true faith of Christ and Protestant-Romanism.

*Re 18:4 And I heard another voice from heaven, saying, Come out of her (the mother of harlots), my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Again, this beast, this religious-political entity is *dreadful, terrible, and strong exceedingly*.

4 καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ καὶ προσεκύνησαν τὸ θηρίον, λέγοντες Τίς ὅμοιος τῷ θηρίῳ τίς δύναται πολεμῆσαι μετ' αὐτοῦ

The first beast, the Antichrist (vss.5-8)

**5 And there was given unto him a mouth speaking great things and**

ἐξουσία

**blasphemies; and power was given unto him to continue forty and two months.**

authority

This kingdom, which has been long in the making in the latter day becomes identified with a *person*, a man. He is the same person that ascended out of the bottomless pit and makes war against the two witnesses and kills them. (cf. Re.11.7) Perhaps here the man of sin begins to show himself for who he really is. (cf. 2Th.2.8) That he continues for forty-two months could refer to the last half of Daniel's seventieth week. This becomes clearer as we read on into the text of Revelation chapter 13.

5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο

**6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.**

*that dwell, σκηνήν, acc. sing. of the noun σκηνή, tss. tabernacle, habitation; the verb σκηνώω is always tss. to dwell; Wigram puts lit. tabernacled or shall tabernacle. (7.15, shall dwell; 12.12; 13.6, that dwell; 21.3, will dwell.*

The very same things are said in Dan.7.7, 8, 23-25. This kingdom will have a king. He will speak blasphemous things.

*Dan.7.7 After this I saw in the night visions, and behold **a fourth beast**, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it **had ten horns**.*

*8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: **and, behold, in this horn [were] eyes like the eyes of man, and a mouth speaking great things**.*

Dan.7.7-8 explained:

*Dan.7.23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

*24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another (king) shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

*25 And he shall speak [great] words against the most High, and shall **wear out** the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.* (Perhaps referring to the last half of Daniel's seventieth week, when he wars first against the Jews, and then against the churches of Christ.)

wear out, Piel (intensive act.) fut. of the verb אָלַף, which is only this once in the OT; but also see also הָלַף, tss. *to wax old, to consume, to waste*, etc. (cf. Ga.1.13, describes Paul's intense hatred for the Lord's churches until his conversion to Christ.)

6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεὸν βλασφημηῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας

**7 And it was given unto him to make war with the saints,**

war, of the noun πόλεμος, tss. *war (Re.11.7; 12.7, 17; 13.7; 19.19), battle (Re.9.7, 9; 16.14; 20.8), fight.*

This man sets himself against ALL that oppose him, but particularly against the saints of God. He will be against the zealots/patriots. He will be against all believers that are outside of the churches of Christ. But some of us do not understand that the Antichrist's wrath will be particularly directed against the churches of the Lord Jesus Christ, the *keepers of the commandments of God* and possessors of the *testimony of Jesus Christ*, that is who the saints are; the baptized, believing, church-related disciples of Jesus Christ. (Look at the term *saints* in the NT. It always has reference to those that are of the churches of Jesus Christ.)

*Ro 1:7 To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

*1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

*1Co 14:33 For God is not [the author] of confusion, but of peace, as in all churches of the saints.*

*Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,*

*Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints.*

This man shall wear out the saints and war against them for 3 ½ years.

*Dan.7.25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

*Re.12.13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child].*

*14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

*15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

*16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

*17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

	ἐξουσία		ἐπὶ
<b>and to overcome them: and</b>	<b>power</b>	<b>was given him</b>	<b>over all kindreds,</b>
conquer	authority, strength		tribes
	right, jurisdiction		

*to overcome, νικᾶσαι, aor. infin. of the verb νικάω, tss. to overcome (Re.2.7, 11, 17, 27; 3.5, 12, 21 [twice]; 11.7; 12.11; 13.7; 17.14; 21.7), to prevail (Re.5.5), to conquer (Re.6.2), to get the victory (Re.16.2). 17 times in the book of Revelation, the number for victory.*

ἔθνος  
**and tongues, and nations.**

7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος

**8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**

*slain*, of the verb σφάττω, tss. *to slay* (Re.5.6, 9, 12; 6.9; 13.8; 18.24), *to kill* (Re.6.4), *to wound* (Re.13.3).

Who will worship this beast? All that dwell the earth, the ones whose names are not written ...

- where? in the book
- which book? book of life & the book of the Lamb (cf. Re.21.27)
- which Lamb? The slain Lamb
- slain when? since the foundation
- foundation of what? the foundation of the world

*Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

*Re 21:27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.*

The names of them which dwell on the earth whose names are NOT recorded in the Lamb's book of life from the foundation of the world shall certainly worship this beast.

8 καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ὧν οὐ γέγραπται τὰ ὄνοματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου

The saint's attitude during this time (vss.9, 10)

**9 If any man have an ear, let him hear.**

– has understand, attend

*let him hear, ακουσάτω, 3s. aor. imper. of the verb ἀκούω, tss. to hear, to be noised, to be in audience, to understand. (cf. Re.2.7, 11, 17, 29; 3.6, 13, 20; 13.9; 8 times in Revelation for the new hearing.)*

This is not meant to say that everyone that possess physical ears can hear or understand the message of the words written here, but those which possess spiritual ears can understand what the next statement says.

9 Εἴ τις ἔχει οὖς ἀκουσάτω

**10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.**

*captivity, αἰχμαλωσίαν, a noun always tss. captivity (3 [Eph.4.8; Re.13.10]).*

*patience, of the Greek noun ὑπομονή, ὑπό under + μένω, to abide, to continue, to dwell, endure, remain, stand, and tarry; ὑπομονή is tss. patience (Re.1.9; 2.2, 3, 19; 3.10; 13.10; 14.12), patient continuance, patient waiting, enduring.*

The assumption is what about the children of God? That they are here during this time. And what are they told not to do: to lead into captivity or to fight against this latter-day kingdom. To lead others into captive is to be taken into captivity. To resist with force of arms will result in dying in the conflict. What is the child of God to do? Particularly difficult in this day will it be to endure, patiently endure the sufferings in the last days. But we are reminded of this even in the apocalyptic parts of the gospels of Matthew and Mark. (cf. Mt.24.13; Mk.13.13)

*Mt 24:13 But he that shall endure unto the end, the same shall be saved.*



10 εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρα ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρα ἀποκτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων

The second beast, the False Prophet (vss11-17)

**11 ¶ And I beheld another beast coming up out of the earth;**  
rise up, ascend from

*rise up, ἀναβαῖνον, acc. sing. neut. part. pres. ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.*

*ἀναβαῖνον – Re.11.7, ascendeth; 13.1, rise up; 13.11, coming up.*

*ἀναβαίνω – Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up*

**another beast coming up out of the earth** – Now is another beast, but instead of it coming up as a result of the four winds stirring upon the surface of the sea (masses of humanity) this beast comes up out of the earth, of that which is already established. This is very likely the false prophet that works in conjunction with the first beast or man of sin, the Antichrist. (cf. Re.16.13; 19.20) This beast ...

**and he had two horns like a lamb, and he spake as a dragon.**

*had, εἶχεν, 3s. imperf. of the verb ἔχω, to have, to hold, to possess, etc.*

This other beast has the appearance of a lamb, but he spoke like a dragon. A lamb refers to the young of the sheep.

*Ex 12:5 Your lamb shall be without blemish, a male of the first year ...*

In this case perhaps the lamb presents the ideas of humility, harmlessness and innocence. (cf. Ex.12.5; Ac.8.32, 33; 1Pe.1.19) So, the appearance of this *other beast*, a person, is of humility, harmlessness, and innocence. This will be his cloak. But this man spoke like a dragon, perhaps with the same blasphemies with which the first personified beast speaks.

*Re.13.5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months.*

*6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει ὡς δράκων

	the verb, ποιέω		ἐξουσίαν	
<b>12</b>	<b>And he exerciseth</b>	<b>all the</b>	<b>power</b>	<b>of the first beast before him,</b>
	performs, does		strength, right authority, jurisdiction	

... that is of the beast that came up out of the sea.

***and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.***

*power, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)*

*wound, πληγή, noun tss. stripes, plagues (Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21 [twice]; 18.4, 8; 21.9; 22.18), wound (Re.13.3, 12, 14).*

*was healed, ἐθεραπεύθη, 3s. aor. pass. of the verb θεραπεύω, tss. to heal (Re.13.3, 12), to cure, to worship (Ac.17.25)*

**them that dwell** – *Ecumenism*, from the Greek word οἰκουμένη, means “the whole inhabited world,” and is the promotion of cooperation and unity among Christians.

The false prophet will convince the world to fall down before this wicked religious-political system, the fourth kingdom, the kingdom of the Antichrist.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ

noun σημεῖον

**13 And he doeth great wonders, so that he maketh fire come down from signs, miracles**

**heaven on the earth in the sight of men,**

*come down*, of the verb καταβαίνω, tss. *to descend, to come down, to step down, to fall. (to come down, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; to fall, 16.21; to descend, 21.10.)*

13 καὶ ποιεῖ σημεῖα μεγάλα ἵνα καὶ πῦρ ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων

ἐπὶ τῆς γῆς διὰ

**14 And deceiveth them that dwell on the earth by [the means of] seduced**

*deceiveth*, πλανᾷ, 3s. pres. of the verb πλανᾶω, tss. *to go astray, to err, to deceive (Re.12.9; 13.14; 18.23; 19.20; 20.3, 8, 10), to go out of the way, to wander, to seduce (Re2.20).*

τὰ σημεῖα

**those miracles which he had power to do in the sight of the beast;**  
signs, wonders were given to it to do before

ποιῆσαι  
**saying to them that dwell on the earth, that they should make an image**  
– to make –

**to the beast, which had the wound by a sword, and did live.**  
lived

*did live, ἔζησεν, 3s. aor. of ζάω, to live, to be alive.*

14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησεν

πνεῦμα  
**15 And he had power to give life unto the image of the beast,**  
was given to it (the false prophet) a spirit, wind

ἵνα  
**that the image of the beast should both speak, and cause**  
in order that might make

*cause, ποιήση, 3s. aor. subj. of the verb ποιέω, to do.*

ἵνα  
**that as many as would not worship the image of the beast should be killed.**  
so that

This is the work of the false prophet. He is not mentioned but three other times in Revelation.

*Re 16:13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

*Re 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his*

*image. These both were cast alive into a lake of fire burning with brimstone.*

*Re 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are], and shall be tormented day and night for ever and ever.*

The Antichrist is a political figure. The false prophet is the religious leader that will gather everyone that is without faith in Christ to follow after this Antichrist. And this likely leads to the Antichrist setting himself up as God before the world.

15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῆ εἰκόνι τοῦ θηρίου ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ὅσοι ἂν μὴ προσκυνήσωσιν τὴν εἰκόνα τοῦ θηρίου ἵνα ἀποκτανθῶσιν

**16 And he causeth all, both small and great, rich and poor, (the false prophet)**

***free and bond, to receive a mark in their right hand, or in their foreheads:***

*foreheads, μετώπων, gen. pl. of the noun μέτωπον, μετά after + ὤψ, Liddell & Scott, 'the eye, the face, the countenance; μέτωπον, is only found in the Book of Revelation. (Re.7.3; 9.4; 13.16; 14.1, 9; 17.5; 20.4; 22.4)*

16 καὶ ποιεῖ πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μέτωπων αὐτῶν

**17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.**

Whatever this is *mark* is it will serve to identify people to the fourth and final kingdom of this world and to the Antichrist. The false prophet causes all that are not of the elect of God before the foundation of the world to receive this mark.

Some think they these which receive the mark of the beast may be saved, but that stands in direct contradiction to the word of God.

*Re.14.9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand,  
10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ...*

The mark doesn't condemn anyone to hell. It simply proves who are not Christ's elect. As faith is a proof everlasting life so unbelief, manifested by receiving this mark, proves death working in them.

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα ἢ τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ

The number of the Antichrist (v.18)

**18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.**

The number 600: warfare. The number 60: pride. The number 6: man under the influence of Satan. So, the number 666.

18 Ὡδε ἡ σοφία ἐστὶν ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου ἀριθμὸς γὰρ ἀνθρώπου ἐστὶν καὶ ὁ ἀριθμὸς αὐτοῦ χξς