

Revelation - Chapter Thirteen

Chapter summary – *I believe that this chapter is paramount to understanding the identity of the two main human characters of end time prophecy; namely the Roman Prince and the Antichrist.*

In this chapter John adds these two characters to the unfolding drama as two beasts. The first beast that comes from the sea (which symbolizes the Gentile nations), is identical to the creature that Daniel 7:23, 24 portrays. This beast of the sea is the Gentile, Roman Prince who ratifies the covenant with Israel in the middle of the tribulation period. This is the time that he rises to full power by the enabling of the dragon, the devil. He will exercise political and military power over the world. He will also seek to be worshiped. All those who resist him will be put to death, especially Christians.

The second beast comes out of the earth which symbolizes the Israel. This beast is the Jewish Antichrist, the religious leader. The Roman Prince would never be able to take Israel into his confidence without the help of the Jewish Antichrist who claims to be their long awaited Messiah. The devil will give power to the Antichrist to perform miracles to fool Israel into thinking he is truly the Messiah, (2 Thess. 2:3, 4, 8-10). The Antichrist will use the Messiahship to get Israel to follow the Roman Prince.

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IV. the vision of the Final Days, (Chs. 6-22)

C. SOME MAJOR PARTICIPANTS AND PROGRAMS - (12:1-14:20)

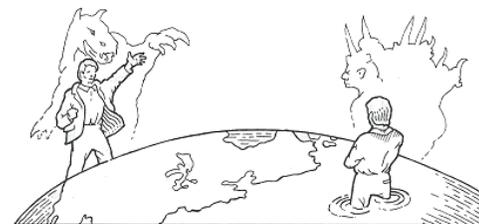
4. The Rise of the Beast Out of the Sea, (13:1-10) - "SATAN'S RIGHT-HAND MAN NO. 1 HITS CENTER STAGE!"

1) He is endued with supernatural demonic power, (1-4)

📖 INTERPRETATION:

¹ **Then** (after watching the devil try to bring the demise of Israel and their Messiah, and his fury for failing to do so), **I** (John), **stood on the sand of the** (Mediterranean [Dan. 7:2, 3]), **sea** (symbolizing the Gentile world here as it does in Daniel 7). **And I saw a beast rising up** (to power), **out of the sea** (out of the Gentile nations), **having seven heads and ten horns** (representing the ten kings set over the revised Roman Empire [Dan. 7:7, 8]—the seven heads may possibly represent the fact that 3 of the ten kings will rebel against the Roman Prince and be over thrown, they may represent the seven mountains and kings in Revelation 17:9, or they may represent seven major regions of the Roman Prince's empire), **and on his horns ten crowns** (signifying the prominence and power of these 10 kings during this time), **and on** (each of), **his heads a blasphemous name** (a name that denotes the worst kind of slander or defamation [*presumably defaming creator God who is sitting on the throne of the universe*]).

NOTES:



¹ Richards, *The Bible Reader's Companion*, Logos Library System.

² **Now the** (indescribably terrible and inexpressibly fierce [Dan. 7:7]), **beast** (revised Roman Empire), **which I saw** (also), **was** (had the characteristics of being agile and fast), **like a leopard** (Greece, Alexander the Great [Dan. 7:6]), **his feet were** (powerful and deadly), **like the feet of a bear** (Medo-Persia [Dan. 7:5]), **and his mouth** (fearless and gripping), **like the mouth of a lion**, (Babylon [Dan. 7:4]). **The dragon** (the devil himself), **gave** (bestowed upon), **him** (the Roman Prince and his kingdom), **his power** (his strength and ability), **his throne** (his influential and strategic position), **and great authority**, (free reign to exercise his power over his kingdom).²

³ **And** (next), **I saw one of his** (the beasts), **heads as if it had been mortally wounded** (i.e., wounded in such a way that there should have been no hope for survival),³ **and** (yet as impossible as it was), **his deadly** (mortal), **wound was healed. And** (as a result of this healing), **all** (every nation in), **the world marveled and** (in admiration), **followed the beast.**

F APPLICATION:

- **All the world marvels at the resurrection of this head of the beast; every nation. Every nation not only marveled, but they followed him. Yet at Christ's resurrection from the dead, the world did not marvel nor follow Him. They instead ignored it, denied it and/or lied about it. Why the difference?**

² The dragon works through this beast. The beast is simply Satan's agent. Satan claimed this power to Christ (Matt. 4:9; Luke 4:6) and Christ called Satan the prince of this world (John 12:31; 14:30; 16:11). (Robertson, *Word Pictures in the New Testament*, Logos Library System)

³ What is this "wound"? John does not explain it, but perhaps what he later wrote (Rev. 17:9–13) can help interpret the symbolism. This "wound" must be important, because John mentioned it three times (Rev. 13:3, 12, 14), including the fact that it was sword-inflicted.

The seven heads represent seven mountains, but also seven kings or kingdoms (Rev. 17:10). Antichrist or "the beast" is one of these seven kings (Rev. 17:11), but he is also the eighth. Apparently, he reigns twice; but how can this be? The suggestion has been made that "the beast" will be a European leader who will form a ten-nation federation (Rev. 17:12), but be slain in the process. Revelation 11:7 and 17:8 state that "the beast" will ascend out of the abyss. Is it possible that Satan will (with God's permission) resurrect a man from the dead? If Satan has power to give life to a dead idol (Rev. 13:15), could he not also give life to a dead body?

If "the beast" ruled as one of the seven kings, was slain, and then raised up again, he could rule as the eighth king. If, on the other hand, the image is seen representing *kingdoms* rather than individuals, we would have the reemergence of a "dead kingdom" on the world scene. However, it would be difficult to understand how a kingdom could be slain by a sword. It is best, I think, to apply this prophecy to individual persons. (Wiersbe, *The Bible Exposition Commentary*, Logos Library System)

[Remember] These chapters do not advance the narrative chronologically, but present events and situations that are concurrent with the soundings of the trumpets. Chronological progress of events resumes in chapter 16. (Walvoord, and Zuck, *The Bible Knowledge Commentary*, Logos Library System)

The energizer, promoter and beneficiary of the beast is the devil. Also, all of those who are not saved are his children/subjects. Thus it is that the unsaved children follow the delusion of their father/master the devil. When Christ arose from the dead they followed his delusion to not believe it; and when the head of the beast rises from the dead, the children of the devil will naturally follow his delusion again, only this time to be inspired by it.

Even believers must keep on the whole armor of God in order to stand against the delusions of the devil. So many times he still turns our hearts from God when we believe in his lies. He does this when he gets our eyes off of God and on our circumstances. We must be careful not to fall for his delusions.

- It is also interesting to see that not only did the devil steal God's creation because he could not create anything from nothing; but he also we see here seals God's strategy concerning the resurrection. Only the devil's purpose for the resurrection is not to glory God and for the salvation of souls. It is to steal from God the glory that is due Him and to keep lost souls on the road to hell.

⁴ **So** (as a result of the devil performing this miracle), **they** (the nations of the world unwittingly), **worshiped the dragon** (the devil), **who gave authority to the beast** (through his possession of the Roman Prince); **and** (or as), **they worshiped the beast, saying, "Who is like the beast,** (recognizing his supernatural abilities)? **Who is able to make war with him,** (he can't even be killed)?"

F APPLICATION:

Satan's desire has always been to be worshiped and to rule over his own kingdom. He couldn't persuade Christ to allow him the privilege in the wilderness when Satan offered Him the nations of the world. But, he receives his worship now and rules over his kingdom now through this beast out of the sea, the Roman Prince. (Isaiah 14:14; Matthew 4:8-10)

2) He attains tremendous political power, (5-8)

INTERPRETATION:

⁵ **And** (in keeping with the devil's character), **he was given a mouth speaking great** (extraordinary, astounding), **things** (in general), **and blasphemies** (the worst kind of irreligious slander), **and he** (the devil concerning his possession of the beast of the sea), **was given authority** (permitted by God's permissive will), **to continue** (his pursuits through the Roman Prince), **for forty-two months,** (3 ½ years).

⁶ **Then he opened his mouth in blasphemy against God** (the worst kind of slander against God, specifically), **to blaspheme His name** (His person), **His tabernacle** (His kingdom), **and those who dwell in heaven** (His subjects, [Dan. 7:25]).

- ⁷ **It was granted to him** (as well), **to make war with the saints** (believers of the Lamb, Jesus Christ), **and** (in God's permissive will, He allows the Roman Prince), **to overcome them** (the Roman Prince [*or the gates of hell, so to speak*], will prevail against the saints, rather than the saints prevail against the gates of hell, [*the Roman Prince will "wear out the saints," Daniel 7:25 says*]). **And authority was given him over every tribe, tongue, and nation**, (no believer, or unbeliever will be exempt from the wrath of the Roman Prince [*Daniel 7:23, he will "devour the whole earth, trampling it down and crushing it."*]).
- ⁸ **All who dwell on the earth** (who are not saved), **will worship him** (the Roman Prince, as in the time of Rome when all had to worship Caesar as Lord, [*emperor worship*]), **whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world**, (since before the world was even thrown into existence, [*Eph. 1:4*]).

3) He tests the saints to the limits of their power, (9, 10)

INTERPRETATION:

- ⁹ **If anyone has an ear** (if anyone is understanding what God is saying here [*saved or unsaved*]), **let him hear**, (pay attention and act accordingly to this warning).
- ¹⁰ **He who leads** (others), **into captivity shall** (himself), **go into captivity; he who kills** (others), **with the sword must** (himself), **be killed with the sword. Here** (against the backdrop of this terrible and inevitable event), **is the patience** (the ability to persevere through such horrifying circumstances), **and the faith of the saints**, (in their God will be displayed).

F APPLICATION:

Christianity isn't a crutch, it's a rock. "When darkness seems to hide His face, I rest on His unchanging grace; In every high and stormy gale, My anchor holds with in the veil. On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand." God's promises will be as true in the end times as they are in the present times.

Romans 8:28-39—*And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies.

Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also

makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written:

“For Your sake we are killed all day long; we are accounted as sheep for the slaughter.” Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Galatians 6:7-10—*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

People who need crutches, cannot persevere through any such circumstances.

5. The Rise of the Beast Out of the Earth, (13:11-18) - "SATAN'S RIGHT-HAND MAN NO. 2 HITS CENTER STAGE!"

1) The origin of the beast of the earth, (11a)

INTERPRETATION:

¹¹ **Then** (after witnessing the first beast's arrival upon the scene), **I saw another beast** (a second beast), **coming up out of the earth** (out of the land),⁴

2) The description of the beast of the earth, (11b)

INTERPRETATION:

and he had two horns (symbolizing his spheres of authority,⁵ not ten—nor was he characterized as being agile and fast like a leopard, nor powerful and deadly like the bear, nor fearless and gripping like the lion, nor even fierce like the dragon, but he is characterized) **like a** (gentle, harmless), **lamb** (a sacrificial animal), **and** (yet he), **spoke like a dragon**, (the beast of the sea and the beast of the earth were different in appearance, but were united in their ambitions).

⁴ One beast being described as coming from the sea and another from the earth must signify some meaningful difference. Because of Daniel 7 we can be reasonably certain that the significance of the sea represents a Gentile superpower coming to power. The earth is a little more uncertain, but the earth would certainly represent the land and usually when God speaks of the land, He speaks of Israel, the Land of Palestine, the land of milk and honey, the land promised to Abraham or the land of promise. This at least cases us to wonder if this beast may be a Jew.

⁵ Verse 12 lists one of these spheres of authority as being the leader over worship, religion. Verse 16 reveals that his second sphere of authority is over commerce.

3) The authority and colleague of the beast of the earth, (12a, 14b)

INTERPRETATION:

¹² **And** (although he is described differently), **he exercises all the** (same satanic), **authority of the first beast in his presence** (revealing that he is a colleague of the Roman Prince),⁶

4) The administration of the beast of the earth, (12-17)

(1) He administers over world religion, (12b)

INTERPRETATION:

and (in addition, the beast out of the earth), **causes** (or convinces), **the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.** (The willful king of Daniel 11:36-39, is this second beast.)⁷

(2) He administers through supernatural works, (13)

INTERPRETATION:

¹³ **He** (the second beast, differs from the first in that he), **performs great signs** (supernatural works), **so** (miraculous are they), **that he even makes fire come down from heaven on the earth in the sight of men** (why wouldn't the Jews feel safe in making a treaty with the Roman Prince if they think the second beast is their Messiah!)⁸

(3) He administers through deception, (14, 15)

INTERPRETATION:

¹⁴ **And he deceives** (seduces and leads astray), **those** (unbelievers), **who dwell on the earth** (at this time), **by those** (supernatural), **signs which he was granted** (give and inspired of the devil), **to do in the sight of** (or, in the presence of and on the be

⁶ In Revelation 16:13; 19:20; and 20:10, the beast from the earth is called "the false prophet." The dragon or Satan is the counterfeit Father ("I will be like the Most High"), "the beast" is the counterfeit Christ, and the false prophet is the counterfeit Holy Spirit. This completes the satanic trinity. (Wiersbe, *The Bible Exposition Commentary*, Logos Library System.)

⁷ Most take the view that the second beast is subservient or inferior to the first beast because he directs worship towards him, but was Christ subservient when He directed worship to the Father? No! Neither would Jesus would refuse to receive worship when it was attributed to him. Christ directed worship to the Father, but Jesus as well claimed divine honors and titles. This beast of the earth follows the same pattern. The beast of the earth directs worship towards the beast of the sea, but he will also accept worship and claim divine titles, (2 Thess. 2:4).

⁸ The beast of the earth performs the miracles and 2 Thessalonians 2:9 tells us he is the man of sin. He performs the miracles in order to try to convince Israel that he is the Prophet and Messiah. Unfortunately, he's the **false prophet**, Rev. 19:20; the willful king of Daniel 11:36, **posing as a king**; the man of sin in 2 Thessalonians 2:3, **posing as a priest** as he takes up residence in the temple [2 Thess. 2:4]—thus as Christ, the beast of the earth poses as a prophet, priest, and king.

half of), **the** (first), **beast** (i.e., the Roman Prince), **telling those who dwell on the earth to make an image to the beast** (to honor and worship him by), **who was wounded by the sword and lived**, (who is the indestructible Roman Prince and thus worthy of your worship).

¹⁵ **He** (the beast of the earth), **was** (also), **granted power** (endowed by Satan), **to give breath** (speech), **to the image of the beast, that the image of the beast** (the idol),⁹ **should both speak and cause** (bring about, by the wonder of its ability and its instruction, that), **as many as would not worship the image of the beast** (the Roman Prince), **to be killed**, (saved and unsaved alike, period).

(4) He administers over world economics, (16, 17)

INTERPRETATION:

¹⁶ **He** (the false prophet, the willful king, the man of sin, the antichrist), **causes all** (without exception), **both small and great, rich and poor, free and slave, to receive a** (specific identification), **mark** (an insignia to be imprinted), **on their right hand or on their foreheads** (believers are sealed with the Holy Spirit to show they belong to Christ),

¹⁷ **and** (he made it law), **that no one may buy** (anything), **or sell** (anything), **except** (the), **one who has** (received), **the mark** (possibly representative of the False Prophet), **or** (possibly), **the** (actual), **name of the beast, or the number of his name**, (but Christ was gracious to saved and unsaved alike).

5) The number of the beast of the sea, (18)

INTERPRETATION:

¹⁸ **Here is wisdom**, (an important insight concerning the beast of the sea). **Let him who has understanding** (as to its significance), **calculate the number of the beast, for it is the number of a man** (six being created on the sixth day): **His number is 666**.¹⁰

⁹ This could be the image of the Roman Prince that the Antichrist puts in the temple that causes the abomination of desolation, (Dan. 11:31; 12:11; Matt. 24:15; 2 Thess. 2:3).

¹⁰ There has been much speculation on the insignia or "mark" of the beast, but it could be any of several kinds of identification. Countless attempts have been made to interpret the number **666**, usually using the numerical equivalents of letters in the Hebrew, Greek, or other alphabets. As there probably have been hundreds of explanations continuing down to the present day, it is obvious that if the number refers to an individual it is not clear to whom it refers.

Probably the best interpretation is that the number six is one less than the perfect number seven, and the threefold repetition of the six would indicate that for all their pretensions to deity, Satan and the two beasts were just creatures and not the Creator. That six is **man's number** is illustrated in many instances in the Bible, including the fact that man should work six days and rest the seventh. (Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, Logos Library System)

Facts About the Kingdom of the Beast [of the Sea]

1. [He] will be the special design and work of the devil, (Rev. 11:7; 13:2).
2. [He] will be the reappearance and reorganization of the Roman empire, (the fourth beast of Daniel 7:7, 23; Rev. 13:1).
3. [He] will take the form of a ten-unit empire that will dominate the Mediterranean world, (Rev. 13:1, 17:12).
4. [He] will probably begin in the Western Mediterranean and gradually annex everything between the Atlantic seaboard and the Persian Gulf, (Rev. 13:1, 2).
5. [He] will be a composite of all the worst elements in the ancient empires, (Rev. 13:2).
6. [He] will survive internal discord when three of the kings oppose [his rise to power], (Dan. 7:8, 24; Rev. 17:17).
7. [He] will destroy the ecumenical harlot, (17:16).
8. [He] will suffer temporary defeat by the northern invasion, (Rev. 13:3)
9. [He] will reclaim [his] lost Eastern territories, (Rev. 13:3).
10. [He] will endure irrecoverable losses when the Asiatic armies attack the cities of Europe, (Rev. 16:10-16).
11. [He] will have the strength to face the Asiatic hordes at Megiddo, (Dan. 2:44; Rev. 16:14).
12. [He] will sink into oblivion forever when the kingdoms of this world become the kingdom of God and of His Christ, (Rev. 11:15). *—John L. Benson*

The Beast out of the Sea, (Revelation 13:1-10)

Who the Beast Is Not

1. He is not Judas Iscariot raised from the dead, nor is he anyone else raised from the dead.
2. He is not a global dictator, although he aspires to be.
3. He is not active at the beginning of the tribulation; he rules for only the last 3 ½ years of the tribulation.
4. He is not the negotiator of the treaty with Israel, for he has not risen to power at the time the treaty gets ratified.
5. He is not the breaker of a treaty with Israel, although he threatens to break it if Israel does not put a statue of him in the Holy of holies.
6. He is not the enemy of apostate Israel; indeed, he is Israel's protector and defender.
7. He is not the antichrist, or the man of sin, or the willful king in Daniel 11:36-39.
8. The Little Horn of Daniel 8 does not typify the Roman prince.
9. The beast is not a giant computer in Brussels, Belgium.

Who the Beast Is

NOTES:

1. He is the Little Horn of Daniel 7.
2. He is the Roman Prince of Daniel 9.
3. He is the final world-ruler and successor to Nebuchadnezzar, Cyrus, Alexander the Great, and the Caesars'.
4. He is the political [and], military leader of the future Mediterranean Empire.
5. He is a bidder for global rule, and he uses Babylon to push his claims; nevertheless, he fails to achieve his goal when the Oriental armies attack him.
6. He is a persecutor of the saints, (godly Jews and Gentiles).
7. He is the anti-god of the tribulation period, a parody and caricature of God the Father. —John L. Benson

The Final Dictator In the Mediterranean

1. **His Description**—"little horn," insignificance (Dan. 7:8), obscurity, remoteness, attracts no attention
2. **His Ambition**—to get dictatorial control over the Mediterranean (Dan 7:8, 24), makes a bid for the role of Caesar
3. **His Opposition**—from three reigning kings, (Dan. 7:8, 24)—Opposition registered—Opposition overcome
4. **His Orations**—against God, (Dan. 7:25)—Blasphemies, decrees, (Rev. 13:5)
5. **His Persecutions**—of godly Jews, (Dan. 7:25; Rev. 13:7)
6. **His Alterations**—in the Jewish calendar, (Dan. 7:25)
7. **His Continuation**—in office, (Dan. 7:25; Rev. 13:5)
8. **His Identification**—(Dan. 9:26), Roman prince, Gentile, political ruler, military strategist
9. **His Initiation**—of idolatry, (Dan. 9:27), emperor worship
10. **His Deification**—(Rev. 13:4), the antigod
11. **His Jurisdiction**—(Rev. 13:4, 7), no rival now it seems
12. **His Desecration**—of the temple, (Rev. 11:2)
13. **His Assassination**—of the two witnesses, (Rev. 11:7)
14. **His Annihilation**—of the harlot, (Rev. 17:16-17)
15. **His Confrontation**—with Christ in Palestine (Rev. 19:19)
16. **His Condemnation**—to Gehenna (Rev. 19:20; 20:10; Dan. 7:8-12; 26-27)

1. He is not the antichrist, man of sin, or the willful king.
2. He is not a global ruler.
3. He does not rule for seven years.
4. He does not instigate a treaty with Israel.
5. He does not break the covenant.
6. He is not a persecutor of apostate Israel.
7. He is not Judas or anyone else raised from the dead.
8. He is not the only end-time leader who demands that people worship him. —John L. Benson