

Revelation 13: Warriors of the Dragon—The Beast out of the Sea and the Beast out of the Earth

The war turns away from the woman and her ascended male child. The enraged dragon makes war against her offspring. There is no question as to whom the offspring are. They are those who obey God's commands and hold to the testimony of Jesus Revelation 12:17:

17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus

In this chapter, the beast coming out of the sea joins the dragon in his evil effort to overcome these offspring.

The Beast out of the Sea

Revelation 13:1-4

13 and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as (the feet) of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

This passage reconnects to the status and deposition of the dragon after his challenge in heaven. The loud voice in the previous chapter had said in verse 12

Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he has but a short time.

From the two provinces of the devil's influence will come two beasts—one of the sea and one of the earth. Isaiah described the monster out of the sea in Isaiah 27:1:

27 In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.

From that early time, God promised to punish the monster with His great and powerful sword—the word of God. Because God gave us His complete Revelation, we can see the end of the beast from this vantage point of his beginning. Rev 19:15-16 and 19-21 teach:

15 And out of his mouth proceeds a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness of the wrath of God, the Almighty.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burns with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, (even the sword) which came forth out of his mouth: and all the birds were filled with their flesh.

In verse two, the heads and the crowns demonstrate the beast's power, throne, and great authority: "The dragon gave the beast his power and his throne and great authority." It is important to remember, in reading these very symbolic passages, that in symbols the meaning runs from the concrete (the known) to the abstract (the unknown). Verse 4 says that the dragon gave the beast his great authority. The extent of the power and authority of the beast is in the numbers 7 and 10. Seven represented fullness and 10 represented completeness. The actual numerical value has no meaning in and of itself. Revelation 17 will discuss the nature of the beast and its influence in detail. The beast itself is a total and complete entity or being, just as the devil. Revelation 17 will describe the beast as one who once was, now is not, and will come up out of the abyss to his own destruction, which gives the beast the ability to sustain itself against adversity. The beast of the sea and the beast of the land are here until they are thrown alive into the fiery lake of burning sulfur (Revelation 19:20).

The beast resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. His power, throne, and authority came from the dragon. This is an allusion to Daniel's dream where he saw four great beasts, each different from the others, come up out of the sea. (See Daniel 7:2-8:1). Where the Daniel vision has four separate beasts, three of which are represented by a lion, a bear, and leopard, respectively, this beast is a combination of the four. His physical powers complement his delegated power of principality and dominion and great authority. If anything, the beast is a combination of all the Daniel images. If this is true, this beast exceeds any imagination of power and authority of the Daniel beast. Therefore, the beast's kingdom is not one or a series of earthly kingdoms. It is that kingdom spoken of at the sounding of the seventh trumpet—the kingdom of the world in Revelation 19:15-16:

15 And out of his mouth proceeds a sharp sword, that with it he should **smite the nations**: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness of the wrath of God, the Almighty. 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

As such, it is all-inclusive of world principality, power, authority, and might. In truth, the beast has all the power, throne, and great authority of the dragon; however, both are subject to the will of God. This power will last until the victory of Jesus, when the Lord, himself, will apply all authority given to him in Matthew 28:18:

18 And Jesus came to them and spoke unto them, saying, "All authority hath been given unto me in heaven and on earth."

At that time, the Lord will deliver the end to the beast and the false prophet. The dragon's gives his power to the beast; God gives His to a Lamb.

Revelation 13:3

3 And (I saw) one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast;

Fatal wound in one of the heads (represents a principality or domain) stopped the beast at one point. His dominion ended, but the fatal wound had been healed. The past perfect tense makes the action of the wounding begun and completed in the past. The healed or resurrected beast stands to the dragon as the Lamb stands to God. This explains the phrase: the beast as one who once was, now is not, and will come up out of the abyss to his own destruction. The beast clearly has a past, a present (at the time of this writing), and a future. Verses 11-18 will present more facts regarding this fatally wounded but alive beast.

Revelation 13:4

4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, "Who is like unto the beast? And who is able to war with him?"

The scope of this in Ephesians 6:12-13 reveals the scope of the devil's influence. However, it also shows the scope of the devil's kingdom by delegation to the beast. Their kingdom is literally the kingdom of the world in Ephesians 6:12:

12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places).

One can see the power of the beast from Nimrod's Babylon and Nineveh to the kingdoms of this present world (See notes on 13:11). The answer to the question of who can make war against the beast, is found in Daniel's vision in Daniel 7:13-14:

13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Revelation 11:15 states the fulfillment of this promise:

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, "The kingdom of the world is become (the kingdom) of our Lord, and of his Christ: and he shall reign for ever and ever."

The present tense verb placed the occurrence of the kingdom of the Lord at a time preceding John's vision. At the time of John's writing, the kingdom of the Lord was an accomplished fact. The kingdom had come.

Daniel further describes these events in Daniel 7:21-27:

21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. 23 Thus he said, "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Revelation 13:5

5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

The God limited the beast to the intermittent and symbolic time of forty-two months. This is the fifth time this figure has appeared in different forms (Revelation 11:2, Revelation 11:3, Revelation 12:6, Revelation 12:14, Revelation 13:5). Each time it limits the time and influence of the dragon against the followers of the Lord:

Revelation 11:2: And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months."

Revelation 11:3: And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 12:6: And the woman fled into the wilderness, where she has a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

Revelation 12:14: And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 13:5: 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

This limitation also exists in Daniel's vision in Daniel 7:24-25 where it is said that this entity, the beast in Revelation will speak against the Most High and oppress his saints and try to change God's law and times. He will literally fight for his life and his dominion:

24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

Paul also describes the beast and his nature in 2 Thessalonians 2:3-7

3 let no man beguile you in any wise: for (it will not be,) except the falling away come first, and the man of sin be revealed, the son of perdition, 4 he that opposes and exalts himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God. 5 Remember you not, that, when I was yet with you, I told you these things? 6 And now you know that which restrains, to the end that he may be revealed in his own season. 7 For the mystery of lawlessness doth already work: only (there is) one that restrains now, until he be taken out of the way.

Paul speaks twice about one holding back the man of lawlessness: "And now you know that which restrains, to the end that he may be revealed in his own season." Paul writes and adds, in 2 Thessalonians 2:7:

7 For the mystery of lawlessness does already work: only (there is) one that restrains now, until he be taken out of the way.

At the point that the lawless one is revealed, Paul explains in 2 Thessalonians 2:8-10:

8 And then shall be revealed the lawless one (the second beast, AKA the false prophet) whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; 9 (even he), whose coming is according to the working of Satan with all power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.

The full manifestation of the beast will be revealed fully when Lord Jesus comes. The Revelation reiterates this passage by Paul in Revelation 19:20-21, almost exactly at the time of the destruction of the beast and the false prophet (man of lawlessness): “

20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burns with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, (even the sword) which came forth out of his mouth:

The false prophet of this passage is the second beast of Revelation 13. He is the one to whom the dragon delegated the power of lying miracles, signs, and wonders in 2 Thessalonians 2:9:12:

9 (even he), whose coming is according to the working of Satan with all power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God sends them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

The power of the second beast (the false prophet) is the first beast (the man of lawlessness), and the power of the first beast is the dragon (the serpent, the devil, Satan). This reveals a triad of evil and destruction. Paul stated twice that the man of lawlessness was held back. Indeed, the Revelation speaks of binding even Satan for a period (Revelation 20:1-2). Of this, Christ prayed in John 17:11-12:

11 And I am no more in the world, and these are in the world, and I come to you. Holy Father, keep them in your name which you have given me, that they may be one, even as we (are). 12 While I was with them, I kept them in your name which you have given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

Revelation 13:6-8

6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, (even) them that dwell in the heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. 8 And all that dwell on the earth shall worship him, (every one) whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

The beast directed his verbal attack against heaven and God. The power, authority, and influence of the beast was unlimited. He not only could make war against the saints, but he could conquer them.

The beast won the battle for the most of the inhabitants of the earth—all whose names have not been written in the book of life—leaving only the saints with hope. Even though people worship the beast now, they do not fully understand the horror to which they have committed themselves. They will be shocked when they find out as recorded in Revelation 17:8:

8 The beast that you saw was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, (they) whose name has not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

The expression, the book of life, becomes a central figure, used 6 times in Revelation. Those whose names are written in the book of life may know that whatever the assault by the beast, they will be victorious.

Revelation 3:5: He that overcomes shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

Revelation 17:8: The beast that you saw was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, (they) whose name have not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

Revelation 20:12: 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is (the book) of life: and the dead were judged out of the things which were written in the books, according to their works.

Revelation 20:15: 15 And if any was not found written in the book of life, he was cast into the lake of fire.

Revelation 21:27: And there shall in no wise enter into it anything unclean, or he that makes an abomination and a lie: but only they that are written in the Lamb's book of life.

That the book of life belongs to the Lamb who was slain from the creation of the world shows that God's eternal purpose was complete in the Lord's sacrifice on the cross. God determined it that way, and it happened that way. At the time of John's writing, Jesus had laid down his life for the whole world. John summarizes in his letter at 1 John 5:18-20:

18 We know that whosoever is begotten of God sins not; but he that was begotten of God keeps himself, and the evil one touches him not. 19 We know that we are of God, and the whole world lies in the evil one. 20 And we know that the Son

of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, (even) in his Son Jesus Christ. This is the true God, and eternal life.

Revelation 13:9-10

9 If any man hath an ear, let him hear.

10 If any man (is) for captivity, into captivity he goes: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

We have just seen that the lamb was slain from the creation of the world and that the inhabitants' names were or were not written in the book of life from the creation of the world. God determined His plan before the foundation of the world, and the Lamb fulfilled it upon the cross. God also determined His plan for man before the foundation of the world, and men fulfill it by dressing in white and not soiling their clothes (Revelation 3:4-5). The choice to hear or not hear is the basis of the free moral agency of man and also the path to salvation. Paul addressed this issue in Ephesians 1:11-14:

11 in whom also we were made a heritage, having been foreordained according to the purpose of him who works all things after the counsel of his will; 12 to the end that we should be unto the praise of his glory, we who had before hoped in Christ: 13 in whom you also, **having heard the word** of the truth, the gospel of your salvation, — in whom, having also believed, you were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance, unto the redemption of (God's) own possession, unto the praise of his glory.

To hear the beast and follow the path of the beast is to be captive made by it. Nothing will help. To struggle with the beast requires endurance and faithfulness. We must be patient as the Lord's eternal purpose in Christ unfolds. John has previously written in Revelation 2:10,

10 Fear not the things which you are about to suffer: behold, the devil is about to cast some of you into prison, that you may be tried; and you shall have tribulation ten days. Be you faithful unto death, and I will give you the crown of life.

The rest of the chapter will introduce a second beast out of the earth. We have two beasts, one from the sea and one from the earth. They are both entities and beings of immense proportions. The second beast, who later will be called the false prophet (Revelation 16:13), receives the power and authority of the first beast. Their influence and purpose display totally, fully, and single-mindedly against the Christ, the lamb. Yet, they work in two different ways.

In ascertaining who or what these beasts are, consider these parallel passages of John:

1 John 2:18: Little children, it is the last hour: and as you heard that antichrist comes, even now have there arisen many antichrists; whereby we know that it is the last hour.

1 John 2:22: Who is the liar but he that denies that Jesus is the Christ? This is the antichrist, (even) he that denies the Father and the Son.

1 John 4:1-3: Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. 2 Hereby know you the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God: 3 and every spirit that confesses not Jesus is not of God: and this is the (spirit) of the antichrist, whereof you have heard that it comes; and now it is in the world already.

2 John 7: For many deceivers are gone forth into the world, (even) they that confess not that Jesus Christ comes in the flesh. This is the deceiver and the antichrist.

By the time of John's first letter, the spirit of the antichrist was underway. The second beast, the false prophet, played a crucial role.

The Beast out of the Earth

This part of the Revelation explains how the first beast received his wound and what happened after that. Also described for us is the influence of the dragon through the second beast. From the time shortly after the flood, the armies of men and paganism marched in lock step across the world. The Old Testament is the story of a small remnant of Jews who held together against all odds until the Messiah came. The devil's influence was great and the first beast was in almost complete control. Government and idolatry worked hand in hand. Hence, the ten horns, seven heads, and ten crowns of the first beast. As we have seen, it held the power, throne, and great authority of the dragon, so great was its fullness and completeness. It was a world without redemption.

The beginning of the account of this influence appears in the genealogy of Noah in Genesis 10:8-12:

8 Cush was the father of Nimrod, who grew to be a mighty warrior on the earth. 9 He was a mighty hunter before the Lord; that is why it is said, "Like Nimrod, a mighty hunter before the Lord." 10 The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar. 11 From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah 12 and Resen, which is between Nineveh and Calah; that is the great city.

As Nimrod's kingdom spread, so did the influence of the Babylonian Sun-god, which is now considered to be Baal of the Old Testament.

The Babylonian Bel-Merodach was a Sun-god, and so too was the Canaanite Baal whose full title was Baal-Shemaim, "lord of heaven." The Phoenician writer Sanchuniathon (Philo Byblius, Fragmenta II) accordingly says that the children of the first generation of mankind "in time of drought stretched forth their hands to heaven toward the sun; for they regarded him as the sole Lord of heaven, and called him Beel-samen, which means 'Lord of Heaven' in the Phoenician language and is equivalent to Zeus in Greek." Baal-Shemaim had a temple at Umm el-Awamid between Acre and Tyre, and his name is found in inscriptions from the Phoenician colonies of Sardinia and Carthage. (from International Standard Bible Encyclopaedia, Electronic Database Copyright © 1996, 2003 by Biblesoft, Inc. All rights reserved.)

2 Kings 17:7-20 summarizes the influence of Baal, and therefore the beast, on Israel:

And it was so, because the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 and walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they made. 9 And the children of Israel did secretly things that were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city; 10 and they set them up pillars and Asherim [The asherim were cult objects related to the worship of the fertility goddess Asherah, the consort of either Ba'al or, as inscriptions from Kuntillet 'Ajrud and Khirbet el-Qom attest, Yahweh.] 3 upon every high hill, and under every green tree; 11 and there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger; 12 and they served idols, whereof Jehovah had said unto them, "You shall not do this thing." 13 Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, "Turn you from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." 14 Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God. 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and (went) after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like them. 16 And they forsook all the commandments of Jehovah their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger. 18 Therefore Jehovah was very angry with

Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of Israel which they made. 20 And Jehovah rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

The Lord's answer, in Zephaniah 1:2-2:1, prophesies the end of Baal and therefore the influence of the beast:

"2 I will utterly consume all things from off the face of the ground," says Jehovah. 3 "I will consume man and beast; I will consume the birds of the heavens, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the face of the ground," says Jehovah. 4 "And I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, (and) the name of the Chemarim [Black, therefore the black or idolatrous priests] with the priests; 5 and them that worship the host of heaven upon the housetops; and them that worship, that swear to Jehovah and swear by Malcam; 6 and them that are turned back from following Jehovah; and those that have not sought Jehovah, nor inquired after him. 7 Hold your peace at the presence of the Lord Jehovah; for the day of Jehovah is at hand: for Jehovah has prepared a sacrifice, he has consecrated his guests. 8 And it shall come to pass in the day of Jehovah's sacrifice, that I will punish the princes, and the king's sons, and all such as are clothed with foreign apparel. 9 And in that day I will punish all those that leap over the threshold that fill their master's house with violence and deceit.

What follows in Zephaniah 1:10ff is an almost exact description of the destruction of Babylon found in Revelation 18. This passage is also the last time, of 80 times, that Baal is mentioned in the old Testament; and it is mentioned only once in the New Testament (Romans 11:4) and that in reference to the 7,000 who did not turn to Baal in 1 Kings 19:18.

Therefore, the first beast influenced the growth and spread of idolatry and paganism in the world from the flood until the Christ. It was only after the victory of Christ on the cross that the influence of paganism diminished. Christ executed the wounding of the beast out of the sea and binding of the dragon that ancient serpent who is the devil or Satan (Revelation 20:1-2). At the time of Jesus' coming, the devil, and by extension, the first beast controlled the entire world. Even Israel had departed from the ways of God. Jesus pronounced his woes upon the Jews in Matthew 23. When Satan confronted Christ, he had authority over all nations in Luke 4:5-6:

5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, "To you will I give all this authority, and

the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.”

However, by the time Paul wrote Romans 13:1-3:

Let every soul be in subjection to the higher powers: for there is no power but of God; and the (powers) that be are ordained of God. 2 Therefore he that resists the power, withstands the ordinance of God: and they that withstand shall receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. And would you have no fear of the power? Do that which is good, and you shall have praise from the same: 4 for he is a minister of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is a minister of God, an avenger for wrath to him that does evil.

The wounding of the first beast had occurred by the time of Paul’s writing.

Revelation 13:11

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spoke as a dragon.

Turning now to the second beast out of the earth, we find one, who in contrast to the first beast, has only two horns. His power and authority rests on deceit and not might. Therefore, he has two horns like a lamb, but he speaks the words of the dragon. Of course, the Revelation has already revealed the true Lamb of God. Jesus warned us about this imposter and his ilk in the Sermon on the Mount at the beginning of his ministry in Matthew 7:15:

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits you shall know them. Do (men) gather grapes of thorns, or figs of thistles?

Of these wolves, Paul told the elders at Ephesus in Acts 20:28-31:

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

Paul also spoke of the deceitful nature of what was to come in 1 Timothy 4:1-2:

But the Spirit says expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, 2 through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron;

We cannot doubt that this deceit is the work of the dragon. In 2 Corinthians 11:13-15, Paul describes the nature of the deceit confronting the faithful:

13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. 14 And no marvel; for even Satan fashions himself into an angel of light. 15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works.

Revelation 13:12-13

12 And he exercises all the authority of the first beast in his sight. And he makes the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. 13 And he does great signs that he should even make fire to come down out of heaven upon the earth in the sight of men.

When the first beast was wounded, the dragon's authority did not diminish. It was given to the second beast to exercise on behalf of the first beast. Using his deceit, the second beast made the earth and the inhabitants worship the first beast. This was a straight trip back to paganism and idolatry.

Verse 14 will tell us that the first beast was wounded by sword. The sword must be the one that comes out of the mouth of the Lamb of God. It is clear in Revelation and entire New Testament that the word of God is the instrument of this warfare against the dragon and the second beast. In his very nature, the Lamb was the word of God. John wrote in John 1:11:1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.² The same was in the beginning with God.

The Hebrew writer describes this word in Hebrews 4:12:

12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

The Revelation speaks clearly:

Revelation 2:12: And to the angel of the church in Pergamum write: These things says he that hath the sharp two-edged sword:

Revelation 1:16: And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shines in his strength.

Revelation 19:15: 15 And out of his mouth proceeds a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness of the wrath of God, the Almighty.

Revelation 19:21: and the rest were killed with the sword of him that sat upon the horse, (even the sword) which came forth out of his mouth: and all the birds were filled with their flesh.

John the Baptist teaches that Jesus received the unlimited spirit of God in John 3:34-35:

34 For he whom God hath sent speaks the words of God: for he gives not the Spirit by measure. 35 The Father loves the Son, and hath given all things into his hand.

Jesus, while on the earth had power over demons, nature, sin, and death. Jesus could even command the dragon, the tempter. In Matthew 4:4, Jesus commanded the tempter with scripture when he said:

4 But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

And again in Matthew 4:7, he said:

7 Jesus said unto him, "Again it is written, 'You shall not make trial of the Lord your God.'"

However, in Matthew 4:10, Jesus commanded Satan, showing his authority, when he said,

"Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

Later, when talking to Peter in Mark 8:33, Jesus commanded Satan:

33 But he turning about, and seeing his disciples, rebuked Peter, and said, "Get you behind me, Satan; for you mind not the things of God, but the things of men.

Jesus wounded the first beast by the sword out of mouth, the word of God. Thus Jesus limited the power of Satan and the beast.

2 Thessalonians 2:9-10 describes the great and miraculous signs of the second beast:

8 And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; 9 (even he), whose coming is according to the working of Satan with all power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.

Revelation 13:14

14 And he deceived them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who has the stroke of the sword and lived.

The second beast used the signs and wonders to deceive the people. The main sphere of the first beast's influence was direct; now he is served through the second

beast and worshippers commanded by the second beast. Christ described the image of the beast in all its wickedness and in its representation of a new idolatry covered by the cloak of religion that influenced the world beyond the paganism of old Babylon. In the Sermon on the Mount, Jesus taught against the extreme opposite of God and personified Money (mammon) as an idol in Matthew 6:24:

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and mammon [money].

Paul called covetousness, idolatry in Colossians 3:5. Peter prophesied of a coming religion advanced by false teachers in 2 Peter 2:12: “And in covetousness shall they with feigned words make merchandise of you,” he wrote. After describing them thoroughly and conclusively, Peter connects them to the beast:

12 But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed,

Peter concludes with a description of the aims and purpose of these followers of the beast:

13 suffering wrong as the hire of wrong-doing; (men) that count it pleasure to revel in the day-time, spots and blemishes, reveling in their deceivings while they feast with you; 14 having eyes full of adultery, and that cannot cease from sin; enticing unsteadfast souls; having a heart exercised in covetousness; children of cursing; 15 forsaking the right way, they went astray, having followed the way of Balaam the (son) of Beor, who loved the hire of wrong-doing; 16 but he was rebuked for his own transgression: a dumb ass spoke with man's voice and stayed the madness of the prophet. 17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. 18 For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.

Revelation 13:15

15 And it was given (unto him) to give breath to it, (even) to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

The influence of the image of the beast is world-wide with the power to kill those who do not follow.

Revelation 13:16-17

16 And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; 17 and that no man should be able to buy or to sell, save he that hath the mark, (even) the name of the beast or the number of his name.

The mark—the name of the beast is a slave mark—identifies the slave with the master. We have just studied where Peter called them all “slaves of depravity (2 Peter 2:19).” Paul described these slaves in Romans 6:15-17:

15 What then? Shall we sin, because we are not under law, but under grace? God forbid. 16 Know you not, that to whom you present yourselves (as) servants unto obedience, his servants you are whom you obey; whether of sin unto death, or of obedience unto righteousness?

Peter called them, bond servants of corruption in 2 Peter 2:18-19:

18 For, uttering great swelling (words) of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.

The idea of a mark on sinners originated as early as with Cain in Genesis 4:15:

15 And Jehovah said unto him, “Therefore whosoever slays Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign [mark] for Cain, lest any finding him should smite him.

The Lord used a mark on the forehead to designate the righteous in Ezekiel 9:3-6:

3 And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4 And Jehovah said unto him, “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.” 5 And to the others he said in my hearing, “Go you through the city after him, and smite: let not your eye spare, neither have you pity; 6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary.” Then they began at the old men that were before the house.

Revelation 13:18

18 Here is wisdom. He that has understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

It is man's number speaks to the imperfection of the number six. Seven was thought to be the perfect number of fullness, as used of the seven-fold spirit of God,

seven churches, seven stars, etc. Six is an imperfect number, and therefore, the number of man. The number 666 aptly describes the triad of evil: the dragon—who is the serpent, the devil, Satan—the first beast—who is the man of sin, the antichrist—and the second beast—who is the false prophet.

From the time of Nimrod to Jesus, the first beast worked through the kings to allow paganism to control the kingdom of the world. After Jesus received all authority—a death blow to the first beast—the second beast (the false prophet) worked through religions to control the kings and the kingdoms of world. However, just as with the first beast, the second beast's influence will be short lived. Indeed, at the sounding of the seventh trumpet, loud voices in heaven declared in Revelation 11:15:

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, "The kingdom of the world is become (the kingdom) of our Lord, and of his Christ: and he shall reign for ever and ever."