

9. How extensive was the beast worship - vs. 8?
 10. What were the saints to exhibit in contrast to those enslaved by the beast - vs. 10?

The Wild Beast from the Sea
 Chapter 13:1-10

Chapter thirteen reveals two *enemy beasts*, one from the sea (vs. 1-10) and one from the land (vs. 11-18). Satan impowered the beast of the sea to work havoc on the earth. The description of both the beast of the sea and the beast of the land is a summary of the information found in Daniel 7:1-8.

Verse 1

John's next vision contained the "coming up" of the beast of the sea. This beast is described as having "ten horns." This imagery comes directly from Daniel 7:7. On the ten horns were ten diadems or symbols of the political power. The Greek word here is again (*diadēmata*) which signifies a kingly crown. On his *auton* - (can be neut. or masc. Since Satan is masc. we translate it as masc.) head were names (plural - *onomata*) of blasphemy (*blasphemias* - from two Greek words meaning to speak to hurt). The names of blasphemy are discussed by Swete, *op. cit.*, p. 161. He uses the original research of J. T. Wood who found Imperial letters among some epigraphic materials from Ephesus. Some of the blasphemous self-imposed names used by the Caesars during the first and second centuries A.D. were "Caesar God," "Great Sovereign Caesar," etc. Caesar demanded worship of his subjects as though he were a god. The New Testament Christians would neither apply the divine titles to Caesar nor worship him. This set the stage for radical and more intense persecution.

Verse 2

John uses the simile of a leopard to describe the beast. The leopards feet "were as the feet of a bear" (for bear see Daniel 7:5). Clearly this imagery implies strength for a chief characteristic of a bears paw is its deadly strength and accuracy, at close range when encountering a foe or is threatened with danger. The mouth of the beast was "as the mouth of a lion" (for Lion see Daniel 7:4. Here again we can feel the power of John's imagery. The most powerful weapon the lion has

is the vise-like grip and potential strength of his jaws. The mechanical advantage of the physical structure of the lion's jaw is enormous (depending of course, on the size of the lion). John's readers would have understood his imagery immediately. But the beast was only a subordinate of the dragon, the source of the beast's "Power," throne (or symbol of reigning), and great authority (this Greek word means both power and authority and is to be distinguished from the word translated power - *dunamin* - which primarily signifies physical strength.

Verse 3

What was the nature and power of this beast? John saw that one of the heads of the beast "has been slain unto death." In the same vision John saw that the "death stroke was healed" (*etherapeuthē* - was healed with a single, instantaneous act - 1st aor. ind. active tense). Here the powerful antagonists of "the Lamb" was also raised to life again. The Lamb standing as though it had been slain from the foundation of the world is now placed in sharp focus with a dead but now revived embodiment of evil - the beast. Here we note that this evil person not only has superhuman powers, but that it is adequate to raise from the dead. What is the response of unpenitent mankind to this marvel of malignant power? John declares that "the whole earth" wondered (*ethaumasthē* - 1st aor. ind. active - the whole earth followed the beast immediately - as soon as they saw the miracle) after the beast." When the "slain Lamb" lived again forevermore the entire earth did not immediately follow Him. In marked contrast we see here that men follow darkness rather than light, evil rather than righteousness, the condemner rather than the savior.

Verse 4

Instead of worshipping almighty God, the people "worshipped the dragon because (*hoti* is causal - the cause of their worship) he gave authority to the beast." The next level of idolatry comes when the whole earth worshipped the beast. They were acknowledging that there was more than one god. They worshipped Satan (the dragon) as the supreme diety of the evil trinity, and also the lesser power, the beast. The rebellious earth felt so secure in the clutches of the vile one that they kept on saying (*legontes* - pres. participle) "who is like unto the beast? And who is able to war with him?" This imagery places the shout of angelic

hosts over the victory of the Lamb in tension with the perpetual shouting of the whole earth that none is able to make war against the beast (see this ascription to God in Isaiah 40:18, 25; 46:5; Ps. 108:5; Micah 7:18 and Jeremiah 49:19).

Verse 5

The beast was not powerful by nature. The source of his authority, crown, and power was given (*edothē* - 1st aor. pass.) by the high strategy of hell. What was given to the beast? The capacity to speak "great things and blasphemies." The beast was given (same passive form as above) authority to act (work) 42 months. We have noted this same time element throughout *The Revelation* - either 42 months, 1260 days, or 3 1/2 years.

Verse 6

The enormity of the beast's blasphemies are brought out in this verse as John declares that the beast blasphemed God, His name (which stands for the character of the person. This is without question a Hebrewism), and His dwelling place (*skēnēn* - lit. tent or tabernacle, or dwelling place). The beast also blasphemed "(*tous* - the ones or them) tabernacling (or dwelling) in heaven." The plural form *tous* could mean God and His angel (Father, Son, Holy Spirit, angelic host), and all of the redeemed saints which have appeared in earlier scenes of John's drama of redemption.

Verse 7

The beast was given (same passive form as found in vs. 5) power "to make war with the saints, and to overcome (*nikēsai* - 1st aor. infinitive, overcome in a single act) them." The beast was the sovereign ruler; therefore, escape was impossible (Daniel 7:21-23). From a purely human perspective the cause of Christ was defeated by satandom. The saints were actually and completely "overcome." The extent of his conquest is pointed out - "every tribe, and people, and nation." It looked like God was defeated at the cross too! But God in His infinite love took the evil of men, and transformed into redemptive mercy. Ours is also a day when it appears that darkness prevails and not light. But darkness is no match for light, nor falsehood for truth, nor injustice and unrighteousness for the justice and righteousness of God in Christ. We shall prevail, because He

has prevailed for us. We shall be victorious for the victory has been attained already through the finished work of God.

Verse 8

How extensive is this idolatry to be? John declares that everyone will worship the beast "whose name has not been written in the scroll of life of the Lamb having been slain from the foundation of the world." The death of Christ was without question involved in God's plan of redemption. (See Peter's sermon on the day of Pentecost. Acts 2:14ff and Ephesians chps. 1-3.)

Verse 9

John now gives a grave warning to all hearers. Every hearer had better heed that warning given in verse 8. Apostacy shall be so great that the majority of the religious people of the entire world shall follow the evil one while thinking themselves acceptable to God.

Verse 10

John is led by the Spirit to write this verse in a conditional form. "If anyone is for captivity, into captivity he goes; if anyone will kill by a sword, he must (*dei* - expresses absolute necessity) be killed by the sword." The foundation for the certainty of the saints is eloquently declared in this verse. John says, (*hode*) - "Here is the patience (or endurance) and the faith of the saints." What does *hode* refer to? The "here" refers to the ultimate, actual judgment of God upon all who persecute His people. If anyone is for captivity, God will give him captivity. If anyone is for murderous killing, then God will give him a taste of his own medicine.

SECTION 39

Text 13:11-18

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. 12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. 13 And he doeth great signs, that he should even make fire to come

down out of heaven upon the earth in the sight of men. 14 And he deceiveth 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 hath the stroke of the sword and lived. 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. 16 And he causeth 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. 18 Here is wisdom. He that hath 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.

Initial Questions 13:11-18

1. Where does the beast of vs. 11 come from? Compare with vs. 1.
2. What power does this second beast show in vs. 13?
3. What caused the deception of "them that dwell on the earth" according to vs. 14?
4. What did the beast request according to vs. 14?
5. Does vs. 15 show that the beast has great supernatural power? Note just what the verse says before you attempt to interpret the words.
6. What was to happen to those who refused to "worship the image of the beast" - vs. 15?
7. What was the purpose of the "mark" given in vs. 16?
8. How was the world effected economically by the mark of the beast - vs. 17?
9. The beast is identified as a what in vs. 18?