

1. Last week I taught Rev 13:1-2 and when time expired we were reviewing twelve summary points relating to the first two verses of Revelation Chapter Thirteen.
2. Before continuing I want to provide “1Jo 1:9 time” as may be necessary.
3. Let’s first take a look at an expanded translation of Rev 13:1-2.

Expanded Translation

Rev 13:1 And the devil looked out on the swirling mass of humanity; he viewed the confusion of the gentile world as opportunity. And I saw the Antichrist arise out from the confusion of the nations. There was a ten nation federation ruling Europe and from one of these small nations the beast rose to power of not only his small nation but soon he took over two other nations and then finally he became ruler over all ten; each of the ten leaders served as blasphemous leaders in open opposition to God.

Rev 13:2 John said the Antichrist resembled a leopard, with feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority; all these symbols represent the three major powers of time past: the leopard, Alexander, the bear, the Medo-Persians and the lion, Babylon. These three were predecessors of Rome II to which Satan would give super powers and authority to rule.

Summary Points:

1. The identity of the beast is quite clear in its reference to the Revived Roman Empire, as the description is similar to that found in Dan 7:7-8, Rev 12:3; Rev 17:3, 7.

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.

Dan 7:8 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.

Rev 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.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

2. The stage of the empire depicted by the beast is the period after the emergence of the little horn, the future world ruler displacing three of the horns.

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

3. The description fits the time of the empire during the great tribulation. The fact that the beast rises out of the sea is taken by many to indicate that he comes from the great mass of humanity, namely the gentile peoples of the world.

4. Others take it as a reference to the Mediterranean, namely, that the beast will arise from the Mediterranean area. Probably both are true in that the beast is a gentile and does come from the Mediterranean scene.

5. The monstrosity of seven heads and ten horns probably refers to the remnants of the confederacy which formed the Roman Empire in the beginning, namely, the ten nations of which three were overthrown by the little horn of Dan 7:8.

6. The ten crowns, therefore, refer to the diadems as symbols of governmental authority. The fact that they have the names of blasphemy ("names" is properly plural) indicates their blasphemous opposition to God and to Christ.

7. Some consider the seven heads as successive phases of governmental and political history during this period. Others believe that they are simultaneous kings who are sub-rulers under the beast.

8. The successive idea seems to be borne out by Rev 17:10-12 where the heads are indicated to be successive rulers. The difficulty can be resolved by regarding the heads as successive, referring to kings or emperors, and the horns as kings who will reign independently at first but will later receive their power from the beast.

Rev 17:10 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.

Rev 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

8.1 Most agree the explanation of Rev 17:10 is:

- Five are fallen: these are Egypt, Assyria, Babylonia, Medo-Persia and Greece
- One is: Rome at the time of John's writing
- The other not yet come: the Revived Roman Empire

8.2 Walvoord writes of Rev 17:10-12:

"The final form of world government, symbolized by the eighth beast [*Rev 17:11*] itself, is the world empire of the great tribulation time. The revived Roman Empire which will be in sway immediately after the rapture of the church is apparently indicated by the seventh head, while the beast described in verse 11 as the eighth, is the world empire, which is destroyed by Jesus Christ at His second coming. In summation, what is described in verses 8 through 11 is the final form of the Gentile world ..."

9. John sees the beast in both its historic and prophetic characters. The beast is further described as being comparable to a leopard with the feet of a bear and the mouth of a lion, and as receiving his power from the dragon, that is, from Satan.

10. The selection of these three animals is related to the similar revelation given in Daniel 7, where the successive world empires are the lion, referring to Babylon, the bear, referring to Medo-Persia, and the leopard, referring to the Alexandrian Empire.

Dan 7:3 And four great beasts came up from the sea, diverse one from another.

Dan 7:4 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.

Dan 7:5 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.

Dan 7:6 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.

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.

11. The fourth empire [*the 4th beast*] gathers all these elements and characteristics in it and is far more dreadful in its power and blasphemy than the preceding empires.

11.1 The three beasts selected, as many have pointed out, are typical of the Revived Roman Empire in the Great Tribulation, having the majesty and power of the lion, the strength and tenacity of a bear, and the swiftness of the leopard, illustrated in the conquest of Alexander the Great.

12. Also these figures as we earlier noted represent gentile power which will end with the coming of Christ when literally the age of the gentile ceases and the Messiah King comes to establish Himself as King of the Jews. In addition to these natural symbols of strength is the added factor of Satanic power coming from the dragon, Satan himself.

13. Now let's see what we can learn from Rev 13:3:

KJV

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

NIV

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

1. The Antichrist (or so it seems) will in the middle of the Tribulation be the subject of a super miracle.

2. In verse three John says that he saw one of the Beast's heads as if it had been killed.

2.1 When this apparently mortal head wound is somehow miraculously healed by Satan, the whole world will follow after the Beast in a new way; he will be worshiped.

3. Once the Antichrist has the allegiance of the people however, his facade of peace and prosperity evaporates.

4. For the last three and one-half years the Antichrist will blaspheme God and His worshipers, ultimately killing a great many of the Tribulation saints because these loyal believers are the only resistance to his unanimous acclaim.

5. Our verse actually says "one of the heads of the Beast is wounded unto death, perhaps an apparent parallelism to the slain Lamb, described in Rev 5:6 and the incarnate Christ described in Rom 5:6-8.

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain ... sent forth into all the earth.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

6. John further observes that the deadly wound is healed and that the entire earth marvels at the Beast.

7. The obvious view of the deadly head wound being healed indicates a resuscitation of the Antichrist himself and many hold to this position.

7.1 Countless other views have been offered in the interpretation of this verse, one of the very common ones; identifying the person wounded to death and healed as some historic character like Judas Iscariot, Nero, Hitler, John F. Kennedy etc.

8. "The multiplicity of suggestions" says Walvoord "seems to be evidence in itself that these explanations are not the meaning of the passage."

9. There are those who believe the wounding is a reference to the Roman Empire which indeed did "die" only to be revived in the Tribulation period.

10. There are others who contend the head suffering the mortal wound is one of the weaker nations from which the Antichrist arises; either the one from which he comes or one of the two he conquers. So concludes Col. R. B. Thieme in one of his earlier teachings of the book of the Revelation.

10.1 Walvoord has written "... it is doubtful that Satan has the power to restore to life one who has died, even though his power is great. Far more probable is the explanation that this is the revived Roman Empire ..."

11. As noted on more than one occasion I believe the Antichrist gains credence in the middle of the Tribulation for his self-proclaimed deity when people see him revived from 'death.' Satan is very powerful and capable of all manner of miracles.

11.1 In response to Walvoord's position one could postulate that the resuscitation could simply be some form shamanism commonly practiced today or like as a "fakir" in India might do today.

12. The position that the Antichrist received a fatal head wound from which he is resuscitated is supported by such expositors as Jerry Jenkins, Tim LaHaye, Hal Lindsey, John Walvoord, Dwight Pentecost and Col. R.B. Thieme.

13. The following verse four tends to support a "real life" resuscitation.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

14. Before moving forward let's take a look at an expanded translation of verse three:

Expanded Translation

Rev 13:3 The Antichrist sustained a fatal wound, but was miraculously resuscitated. The whole world was astonished and followed the beast as their political and spiritual leader.

15. Now let's see what we can learn from Rev 13:4:

KJV

Rev 13:4 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?

NIV

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

1. The final form of apostasy is not simply the worship of some pagan deity but the worship of Satan himself who in his whole program seeks to be like God.

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

2. Because men worship Satan, they also worship the beast, i.e., the man who rules over the Revived Roman Empire.

3. He is Satan's substitute for Christ as King of kings and Lord of lords, and to him the world flocks. This is indicated by the questions "Who is like unto the beast? Who is able to make war with him?"

4. This declared power is demonstrated apparently at the beginning of the Great Tribulation when the head of the Revived Roman Empire, described here as the beast, is able to quickly assume authority over the entire world.

5. The basis for this authority is undoubtedly power over the entire world. The source of this authority is undoubtedly power given to him by Satan who is aided by a world situation in which there is no serious contender for his office.

6. We are now ready for an expanded translation of verse four:

Expanded Translation:

Rev 13:4 Most of the world worshiped Satan because he indwelled the Antichrist and gave authority and power to him; this certainly included military power; those who worshiped the new world leader were absolutely devoted and impressed; they asked, "Who is like the Antichrist? Who can make war against him?"

7. Now let's see what we can learn from Rev 13:5 and 6:

KJV

Rev 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.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

NIV

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Principles:

1. The evil character of the world ruler of that day is shown in his boasting and blasphemy.

2. A similar description of the same character is given in Dan 7:8, 11, and 25.

Dan 7:8 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 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

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.

3. His authority continues for forty-two months, again the familiar three and one-half years of the Great Tribulation.

4. The person who heads the Revived Roman Empire enters into a covenant with the Jewish people right after the translation of the Church, therefore this 42 months would be a reference to the last three and one-half years.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

5. This because of verse six and the statement "he opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven."

6. Particularly telling is that portion of the verse which describes his slandering of the dwelling place, i.e., the tabernacle or rebuilt Temple.

6.1 Keep in mind, when the Tribulation begins there is no rebuilt Temple of Herod; its rebuilding would seem to be part of the religious covenant with Israel.

7. It would also follow that his rule over all nations will not begin until the time of the Great Tribulation. This too is problematic.

8. The Great Tribulation will last for 42 months until the Second Coming of Christ when the Antichrist's reign is terminated.

9. We know that we have a reference to the last 42 months of The Tribulation because of verse six and the statement "he opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven."

10. Particularly telling is that portion of the verse which describes his "slandering of the dwelling place," i.e., the faux temple constructed by the Antichrist for use of Israel in their liturgy.

10.1 Keep in mind, when the Tribulation begins there is no rebuilt Temple of Herod; the Temple is now located somewhere under the Dome of The Mosque; this Mosque is sacred to Islam, second only to Mecca.

10.2 The rebuilding of the Temple would seem to be part of the religious covenant with Israel. In the first half of the Tribulation both the beasts [the False prophet and the Antichrist] support the worship practices of Israel. It is in the middle that he puts an end to the treaty.

11. The Great Tribulation will last for 42 months until the Second Coming of Christ when the Antichrist's reign is terminated.

12. It is evident that blasphemy is not an incidental feature of the Antichrist's kingdom but one of its main features.

13. He is described in verse six as blaspheming against God, against the name of God, and against the Third Heaven and those who dwell in heaven.

14. As Satan's mouthpiece he is the ultimate in an unbeliever uttering repeated blasphemies against God.

15. If the king of Dan 11:36-37 is the Antichrist, and this certainly seems to be the case, he does so in total disregard of any god or gods because he magnifies himself above all that has ever been worshiped.

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Dan 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

15.1 Wycliffe writes of the identification of the Dan 11:36 king:

"This king is the same as the "son of perdition" (2Th 2:3-4), who is to appear before Christ's Second Advent (2Th 2:1-2; compared with Dan 7:11 and 25).

15.2 His career will be short, lasting only until the indignation of God is vented upon mankind in the end time."

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Dan 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

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.

16. Let's see how verses five and six look by way of expanded translation:

Expanded Translation

Rev 13:5 The Antichrist was given great wisdom to blaspheme God and His Word; he exercised his authority during the last forty-two months of the Tribulation.

Rev 13:6 Both the Antichrist and the False Prophet took great pleasure in blaspheming God. The two slander His name and the Third Heaven and all those who live there.

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