

## THE REVELATION TO JOHN

### INTRODUCTION

1. Chapter 12 closed with Satan going off to war against the saints of Israel and the world.
2. Chapter 13 resumes that context by introducing the 2 major agents used by Satan to martial his war, Antichrist (vss.1-10) and the false Prophet (vss.11-18).
3. The 1<sup>st</sup> 4 seals (aka: the horsemen of the apocalypse) introduced Antichrist beginning Daniel's 70<sup>th</sup> week emphasizing his policies and SOP's (standard operating procedures) in his rise to power.
4. Now he is to be viewed as attaining to the pinnacle of that power and unleashing his military might seeking total world domination. Cp.Rev.13:4b
5. Chronologically, chapter 12 ended focused on an event occurring at the mid-point of the 70<sup>th</sup> week (Rev.12:14-16 cp.Mat.24:15-21) and chapter 13 resumes focused on that midpoint (cp.Rev.13:4a).
6. This is surmised as one of the primary focuses of chapter 13 is on the universal worship of Antichrist, which worship would begin upon establishing his image in the temple of Jerusalem. Cp.Rev.13:4a;8,12,15 cf.Mat.24:15
7. It is at the establishing of Antichrist's image in the temple that he becomes satanically possessed and Satan's power is transferred to him. Rev.13:4
8. That event corresponds with the final 3 ½ years of the 70<sup>th</sup> week called "a time, times and half a time" (Dan.12:7 cp.Rev.12:6,14) when the regular sacrifice is abolished and the abomination of desolation is set up (Dan.12:11).
9. The Antichrist under Satanic possession and in partnership with the false Prophet (sometimes referred to as the unholy trinity) in coronation formally presents himself to the world as the false Messiah.
10. It is during the final half of the week that the world will be deluged with false signs and miracles under operation deception. 2The.2:9-12 cp. Rev.13:13-14
11. Antichrist represents the counter agent in contrast to Christ effectuating judgment in time separating -V and +V. Joh.3:19
12. As noted in chapter 12, part of his counterfeit operations is to destroy the +V remnant in contrast to Christ's return and destroying the -V masses. Mat.25:31-33 cp. vs.41
13. While Antichrist's counterfeiting will be ingenious, BD shows blatant and stark contrasts between him and Jesus Christ to include:
  - A. Christ came from above. Joh.6:38  
Antichrist will ascend from hell. Rev.11:7; 17:8
  - B. Christ came in the Father's name. Joh.5:43  
Antichrist will come in his own name. Joh.5:43
  - C. Christ came in the Holy Spirit. Luk.4:1  
Antichrist will be empowered by Satan. Rev.13:2,4
  - D. Christ humbled Himself. Phi.2:8  
Antichrist will exalt himself. 2The.2:4
  - E. Christ was despised. Isa.53:3; Joh.15:18  
Antichrist will be admired and worshipped. Rev.13:3,4
  - F. Christ will be exalted. Phi.2:9  
Antichrist will go to the lake of fire. Rev.19:20
  - G. Christ came to do the Father's will. Joh.6:38

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Antichrist to do his own will. Dan.8:24

H. Christ is truth. Joh.14:6  
Antichrist is a lie. 2The.2:8-11

I. Christ is holy. Mar.1:24  
Antichrist is lawless. 2The.2:8

J. Christ is the Son of God. Luk.1:35  
Antichrist is the son of destruction. 2The.2:3

14. As the Doctrine of the Antichrist shows, the best candidate to fill his shoes is Alexander the Great. *See Doctrine of the Antichrist*

15. Rev.17:8-13 will provide pertinent clues when harmonized with other Scripture to further substantiate this premise.

### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Revelation 13:1 Καὶ ἐστάθην [ἐστάθη] ἐπὶ τὴν ἄμμον τῆς θαλάσσης καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

<sup>NAS</sup> Revelation 13:1 **And he stood on the sand of the seashore.** *Καί (cc) ἐστάθην [ἐστάθη] ἴστημι (viad--1s or 3s; textual variant: most manuscripts show 1st person "I stood" indicating the author as the subject of the verb; however, the better mss. [p47, **8**, A, C, 1854, etc] have the 3rd person denoting the dragon as the subject; The Greek New Testament uses the 3rd person and includes vs.13:1a as the end of the paragraph for chapter 12 as vs.18 to denote Satan as the subject in view; the 1st person was probably included later as a scribal error or intent to interpret as a smoother transition with John stating "I saw". It is best to adopt the 3rd person reading; "he stood".) ἐπί (pg) τὴν ἡ ἄμμον ἄμμος (d.a. + n-af-s; "sand/beach/seashore"; used 5x) τῆς ἡ θαλάσσης θάλασσα (d.a. + n-gf-s; "of the sea") **And I saw a beast coming up out of the sea, having ten horns and seven heads,** *καί (cc) εἶδον ὀράω (viaa--1s) θηρίον (n-an-s; "a beast") ἀναβαῖνον, ἀναβαίνω (adj.ptc./p/a/an-s; "ascending/rising up/coming up") ἐκ (pAbl) τῆς ἡ θαλάσσης θάλασσα (d.a. + n-Ablf-s) ἔχον ἔχω (adj.ptc./p/a/an-s) δέκα (card.adj/an-p; "ten") κέρατα κέρας (n-an-p; "horns") καί (cc) ἑπτὰ (card.adj/af-p; "seven") κεφαλὰς κεφαλὴ (n-af-p; "heads")* **and on his horns were ten diadems, and on his heads were blasphemous names.** *καί (cc) ἐπὶ (pg) αὐτοῦ αὐτός (nprgn3s) τῶν τό κεράτων κέρας (d.a. + n-gn-p; "the horns") δέκα (card.adj./an-p; "ten") διαδήματα διάδημα (n-an-p; "diadems/crowns") καί (cc) ἐπὶ (pa) αὐτοῦ αὐτός (nprgn3s) τὰς ἡ κεφαλὰς κεφαλὴ**

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(*d.a. + n-af-p; "heads"*) βλασφημίας. βλασφημία (*n-gf-s; "blasphemous/reviling against God"*) ὀνόματα ὄνομα (*n-an-p; "names"*)

<sup>GNT</sup> Revelation 13:2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

<sup>NAS</sup> Revelation 13:2 **And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion.** καί (*cc*) τὸ θηρίον (*d.a. + n-ann-s; "the beast"*) ὃ ὅς (*rel.pro./an-s*) εἶδον ὀράω (*viaa--1s*) ἦν εἰμί (*viIPFa--3s*) ὅμοιον ὅμοιος (*a--nn-s; "like/similar to"*) παρδάλει πάρδαλις (*n-df-s; "a leopard/panther"; hapax*) καί (*cc*) αὐτοῦ αὐτός (*nprgn3s*) οἱ ὁ πόδες πούς (*d.a. + n-nm-p; "feet"*) ὡς (*compar.conj.*) ἄρκου ἄρκος (*n-gf-s; "a bear"; hapax*) καί (*cc*) αὐτοῦ αὐτός (*nprgn3s*) τὸ στόμα (*d.a. + n-ann-s; "mouth"*) ὡς (*compar.conj.*) στόμα (*n-ann-s*) λέοντος. λέων (*n-gm-s; "of a lion"*) **And the dragon gave him his power and his throne and great authority.** καί (*cc*) ὁ δράκων (*d.a. + n-nm-s; "the dragon"*) ἔδωκεν δίδωμι (*viaa--3s*) αὐτῷ αὐτός (*nprdn3s; ref. the beast*) αὐτοῦ αὐτός (*nprgm3s; ref. the dragon*) τὴν ἡ δύναμιν δύναμις (*d.a. + n-af-s; "power"*) καί (*cc*) αὐτοῦ αὐτός (*nprgm3s; ref. the dragon*) τὸν ὁ θρόνον θρόνος (*d.a. + n-am-s; "the throne"*) καί (*cc*) μεγάλην. μέγας (*a--af-s*) ἐξουσίαν ἐξουσία (*n-af-s; "authority"*)

### ANALYSIS VERSES 1 – 2:

1. Vs.1a is scribed as the final sentence of the paragraph ending chapter 12 in the Greek text.
2. It's placement as such indicates that Satan is still the subject in view and the antecedent of the 3<sup>rd</sup> person in the main verb in the NAS, "**And he stood on the sand of the seashore**".
3. This sentence is designed to envision **the dragon** establishing himself (**he stood**) in preparation to "*make war with the rest of her (the woman's) offspring*" after his defeat in attempts to kill the +V remnant of Israel in 12:14-17a.
4. Chapter 13 will detail his primary means of assault in the persons of the two beasts of vss.1 and 11.
5. The focus of the assault chronologically will center on the final half of Daniel's 70<sup>th</sup> week, while his preparation for attack is viewed in retrospect.
6. The retrospect itself emphasizes Satan's predetermined plan in this regard providing a background for the appearance of these 2 main characters.
7. This in turn is designed to place a new perspective regarding Satan's agenda in the A/C contrasting his person and attempt to carry out his first 2 "I wills" (Isa.14:13a, b) in chapter 12 to the human agents he now enlists.

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8. It provides a shift from Satan's stratagem from the angelic front to the human front with these two human agents commissioned to carry out the objective of his next 2 "I wills" (Isa.14:13c, 14a) to rule the world.
9. Satan is here viewed as contemplating in expectation something of significance as it relates to **the sand of the seashore**.
10. The term "**sand**/ἄμμος – ammos" is used 5x in the NT and always in a figurative way either to represent unbelief (Mat.7:26) or an innumerable mass of humanity (Rom.9:27; Heb.11:12; Rev.20:8).
11. As Rom.9:27 and Rev.20:8 make clear, this mass of humanity can be more specifically identified as unbelievers failing to make the SAJG and/or otherwise in rebellion against the POG.
12. It is this spiritual reality that is now in view in our verse upon which Satan is seen standing.
13. Satan's stand spiritually and physically of necessity revolves around –V in unbelief.
14. The phrase "**of the seashore**" is literally "**of the sea**/θάλασσα – thalassa" and is also metaphorical to represent the gentile nations paralleling its use in Daniel.. Cp.Dan.7:2-3
15. Therefore, Satan's immediate anticipation focuses on the spiritual reality of –V as it applies to the gentile nations.
16. John then tells us as he is viewing Satan, what next appears, "**And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads blasphemous names**".
17. The singular term "**beast**/θηρίον – therion" in intermediate context harks back to the same **beast that comes up out of the abyss** of Rev.11:7.
18. It is this **beast** in view that is identified as the Antichrist, who is a gentile unbeliever resuscitated from the dead, i.e., Alexander the Great.
19. Further, his title harks back to Rev.6:8 in connection with the ashen horse who will be the one that orchestrates the activities of the other "wild beasts – plural" (read national/political power players).
20. That the Antichrist is in view in both Rev.6:8 and our verse is seen in the personifications of Death and Hades (Antichrist and Satan) operating in tandem in the 4<sup>th</sup> seal and our **beast** being possessed by Satan. Cp.Rev.13:2b,4
21. The imagery of the **ten horns and seven heads** further parallels the description of **the dragon** (Rev.12:3), though not identical, demonstrating that the **beast** is united with Satan and yet has a distinct role to play.
22. The focus of Antichrist's description in our verse must be understood in the chronological context intended and that is as he is now seen emerging **up out of the sea**.
23. While Antichrist has a past, he also has a future (Rev.17:8) and it is his future appearance in Daniel's 70<sup>th</sup> week that is in view.
24. When Alexander reemerges on the scene of history, his identity will be recognized by the political and national powers with which he is associated.
25. Some interpreters seek to specifically define the **beast** in view here either as the Antichrist or the Revived Roman Empire (RRE).

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26. The reality is that one cannot effectively separate the two entities in fulfillment of prophecy and they are now viewed in tandem to fully describe the nature of this **beast**.
27. In other words, this **beast** is comprised not only of an individual (Alexander), but also an individual heading a world empire (RRE).
28. As previously interpreted with the **dragon** in Rev.11:3, the **ten horns** represent 10 national powers (**horns**) functioning as a confederation. Cp.Rev.17:12-13
29. This harks to the reality of the futuristic RRE revealed in Daniel's vision (Dan.2:41-43; 7:7) that exists today as the Western European Union.
30. It is the EU that will be Antichrist's base of military and economic operations and will reign over as their President/Dictator.
31. The **seven heads** looks to 7 dominate world powers that in sequence have shaped history into the form of which we recognize today and as will exist in Daniel's 70<sup>th</sup> week.
32. It is these 7 empires that form the backbone for Satan's stratagem against God's plan (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the RRE).
33. They are here presented as symbolizing Antichrist to indicate his person as the culmination of Satanic attempt and plan from which Antichrist spawns.
34. Further, as Rev.17:9-10 indicates, the identification of each of these empires aids the reader to further identify Antichrist.
35. Without the compilation of the 7 empires and existence of the 10 nation confederation as a reality in history, you cannot and will not have "**the Antichrist**". Cp.1Joh.2:18
36. That the 10 **horns** are representative of the same 10 national powers in future fulfillment from John's writings in Rev.17:12 is made clear in vs.1c, "**and on his horns were ten diadems**".
37. While not specifically stated, the 10 **horns** are located only on one head, the last of the 7 mentioned.
38. In fact, interpreters are largely united in recognizing that the **beast** John now sees is the 4<sup>th</sup> **beast** described by Daniel in Dan.7:7 also having 10 **horns**.
39. The Greek term "**diadems**/διάδημα – diadema" indicates a crown of royalty and is used to describe 10 distinct eschatological kings to differentiate from the 7 **heads** in view as 7 consecutive world empires.
40. It is the composite of both the **horns** and the **heads** that is designed to portray Satan's agenda throughout history (**heads**) culminating with his specific agenda of Daniel's 70<sup>th</sup> week (**horns**).
41. In the remainder of vs.1, John notes, "**and on his heads were blasphemous names**".
42. What is especially noteworthy of the 7 world empires that are the backbone to Satan's plan for mankind is the inscriptions of blasphemy attributed to them.
43. The **blasphemous names** focus on the arrogance that appropriates the prerogatives of God, rejects His rule and acts in defiance of Him.
44. Further, this term "**blasphemous**/βλασφημία – blasphemia" can infer a religious connotation of false worship (Rev.2:9) exalting one to the status of Deity as the object of worship (cp.Joh.10:33).
45. One's name indicates one's reputation and what is universal with all 7 empires is their reputations for supporting the mother/son cult worship in their antagonism to God.\*  
A. Egypt: Isis/Osiris

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- B. Assyria: Astarte/Adoni
  - C. Babylon: Ishtar/Tammuz
  - D. Medo-Persia: Anaita/Mithra
  - E. Greece: Aphrodite/Adonis
  - F. Rome: Venus/Aeneus later transformed into Roman Catholicism, Mary/Christ
  - G. RRE: Modern day Roman Catholicism
- \* It is understood that these names vary greatly in dialect and records, but all can be traced back to a root origin through Nimrod's historic Babel and the Semarimas/Tammuz cult arriving out of the Gen.11:1-9 account. Cp.Gen.10:8-10.
46. To understand this religious phenomenon of these 7 empires is important to further understanding Rev.17 and the Great Whore also ascribed as *sitting on a scarlet **beast**, full of **blasphemous names having seven heads and ten horns***. Rev.17:3
  47. While the 7 **heads** looks to the political empire of world domination under Antichrist/Satan, the **blasphemous names** points to his religious domination of a one world religion. Cp.Rev.13:15
  48. Satan's backbone of strategy over the centuries has been to incorporate unified political/religious empires designed to condition the world for a one world government and religion in worship of himself through Antichrist. Cp.Rev.13:4
  49. This is designed to counterfeit the true worship of the Father and the Son.
  50. The timing of Satan's stratagem comes when the masses of humanity are peak negative worldwide in history (Daniel's 70<sup>th</sup> week) and predisposed to embrace this Satanic scheme.
  51. His empire of choice (and formulation) in these last days is through the 10 nation confederation (WEU) that epitomizes the force of this new world order politically and religiously is predominately Roman Catholic (Western Europe).
  52. In Antichrist's rise to power, he will ultimately decimate the religious rival of Roman Catholicism (Rev.17:16) replacing it with the very worship of his person.
  53. Vs.12 then narrows the description of this **beast** to focus strictly on the humanity of Antichrist as seen in the use of the definite article with the term **beast**, "**And the beast which I saw**".
  54. John further describes his visionary experience in metaphorical terms denoting that Antichrist "**was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion**".
  55. As these particular animals are used to identify 3 of the 4 nations in Daniel 7 as major world powers in the last days, they now are used to describe the character of Antichrist.
  56. The 1<sup>st</sup> animal, **a leopard**, is known as a swift and speedy predator, able to remain motionless for long periods of time stalking its prey and engages in continuous offensive attacks not allowing the prey time for defense.
  57. This denotes that Alexander's military and political prowess will be quick and decisive, educated and stealthy and will take on an offensive posture being relentless towards any that oppose him.
  58. The 2<sup>nd</sup>, **feet like a bear**, indicates an animal that though appearing bulky and slow, weighing as much as 825 pounds, are in reality very fast in short distances (speeds of 35 mph) and very powerful.

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59. Further, bears are prone to respond defensively to being surprised by an intruder and will ferociously attack and maul their victims with prejudice.
60. Alexander will on the surface carry an appearance of patience and forbearance (Rev.6:2a), but in reality will be quick to anger not wasting any time in handing out retributions towards his antagonists.
61. Further, he will attack to deliver an initial “knock out punch” and not tolerate any unexpected obstructions to his agenda. Cp.Dan.7:8
62. Overall, he will show no compassion in dealing with his adversaries, anymore than the Russian Bear shows in its annihilation of the U.S.
63. His Luciferian/humanistic premise is that might makes right.
64. The final descriptive metaphor, “**mouth like the mouth of a lion**” is designed to conjure up both an appearance as well as the audio that one would expect from a **lion**.
65. Lions are known for their very large canines and sharp teeth designed to totally consume their prey, crushing, tearing and stripping the bodies of their flesh.
66. The roar of a **lion** is unsurpassed in the animal kingdom as to the fear it instills to others in its periphery.
67. When Alexander makes any political or military moves against any adversary, he can be expected to totally decimate the victim at hand.
68. His speech will be laced with intimidation tactics designed to instill fear into any that oppose him.
69. Further, as the counterfeit Messiah, his mouth will project his boasts as being the true king over planet earth in contrast to the real King, the **Lion** of Judah. Dan.7:8; 8:11 cp.Rev.5:5
70. The composite nature of Alexander is designed to demonstrate that the leader of the RRE will possess the cunning, power, speed, indifference and autocratic (tyrannical) force necessary to rise up as a world conqueror and do whatever it wills.
71. In addition, the animal motifs indicate that the entirety of his modus operandi and vivendi is derived from the most base of sin nature instinct and acts as if nothing more than an animal.
72. The final portion of vs.2 is designed to fully amplify the intensity behind Alexander’s manifestation of character, “**And the dragon gave him his power and his throne and great authority**”.
73. That Satan abdicates his 3 most essential possessions and attributes to Alexander implicitly states satanic possession occurs.
74. The timing of this possession best fits at the midpoint of the trib and installation of Alexander’s image in the temple.
75. The 1<sup>st</sup> attribute, “**power**” looks to the supernatural **power** of Satan giving Alexander the ability to operate apart from normal physical constraints and all that entails.
76. In counterfeit of Christ, one man will now have the spiritual resources and understanding of a creature that has a vast amount of knowledge, ability, experience and even resources such as a spiritual army of demons at his command.
77. The 2<sup>nd</sup> item, “**his throne**” refers to Satan’s sovereign position of rulership over the world.
78. There is little doubt that Satan is the prince of this world, ruling men in his kingdom through the principles of darkness, lies, deception and sheer **power**. Luk.4:5-6; 2Cor.4:4

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79. That Satan is willing to share **his throne** with Alexander again points to the counterfeit strategies Satan is confined to in the A/C.
80. This is designed to exalt himself as being “like God” and allowing himself to be visibly manifested through a human.
81. The final phrase, “**great authority**” refers to the ability to rule effectively and the freedom to make spiritual and physical decisions conducive to dominating the world scene.
82. In terms of government, this refers to the ability to make and enforce policies that the masses must obey or suffer the consequences of disobedience.
83. What is not to be missed is the adjective “**great**” that while it indicates immense **authority** given, it is not all inclusive.
84. This harks to an obvious pact Alexander has with Satan in that Satan is only willing to give this **authority** to him provided that Alexander gives Satan the credit as God. Cp.Rev.13:4a
85. Antichrist will have the satanic weapons at his disposal, possessing everything necessary to set and maintain policy making certain that compliance by all is forthcoming.
86. As the commentary Larkin states, “*He will have the marvelous gift of personality, his versatile attainments, superhuman wisdom, great administrative and executive ability, along with his powers as a consummate flatterer, a brilliant diplomatist, and a superb strategist. He will have the marvelous gift of attracting unregenerate men as the most conspicuous and prominent of men on the planet.*”
87. When these attributes are coupled with the base ruthlessness in execution of his agenda, this satanic duo is essentially unstoppable, apart from the intervention of One, the Little Lamb. Rev.17:14

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### EXEGESIS VERSES 3 – 4:

<sup>GNT</sup> Revelation 13:3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου

<sup>NAS</sup> Revelation 13:3 **And I saw one of his heads as if it had been slain (corrected) unto death, and his (corrected) plague of death was healed.** καί (cc) "I saw" supplied μίαν εἰς (card.adj./af-s; "one") ἐκ (pAbl; lit. "from") αὐτοῦ αὐτός (nprgn3s; while the closest grammatical antecedent is the dragon of vs.2, vs.14 interprets this pronoun as being the beast, i.e., the one that 'came to life') τῶν ὁ κεφαλῶν κεφαλῆ (d.a. + n-Ablf-p; "the heads"; one of the 7 world empires) ὡς (comp.conj.; "as if/like") ἐσφαγμένην σφάζω (adj.ptc./PF/p/af-s; "having been slain/slaughtered"; has the nuance of sacrificed; same as 5:6,9,12; 6:4,9 ) εἰς (pa; "unto") θάνατον, θάνατος (n-am-s; "death") καί (cc) αὐτοῦ αὐτός (nprgn3s; ref. the beast") ἡ πληγὴ (d.a. + n-nf-s; lit. "blow/stroke/beat" hence, "wound/calamity/ plague"; used 22x, 16x in Rev.; in all instances of its use in Rev. except the 3x with ref. to the Antichrist in 13:3,12,14, where it is translated 'fatal wound', it is otherwise translated 'plague'; the term 'plague' emphasizes a stroke of judgment sent by God ) τοῦ ὁ θανάτου θάνατος (d.a. + n-gm-s; "the death") ἐθεραπεύθη. θεραπεύω (viap--3s; "was healed/cured"; used 44x) **And the whole earth was amazed and followed after the beast;** καί (cc) ὅλη ὅλος (a--nf-s; "all/the entire/whole") ἡ γῆ (d.a. + n-nf-s) ἐθαυμάσθη θαυμάζω (viap--3s; "was amazed/astonished/marveled/admired"; used 46x) "and followed" supplied ὀπίσω (pg; "behind/after"; following in close relation after) τοῦ τό θηρίου θηρίον (d.a. + n-gn-s; "the beast")

<sup>GNT</sup> Revelation 13:4 καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

<sup>NAS</sup> Revelation 13:4 **and they worshiped the dragon, because he gave (corrected) the authority to the beast;** καί (cc) προσεκύνησαν προσκυνέω (viaa--3p; "the worshipped/did obeisance to"; plural subject = the whole world) τῷ ὁ δράκοντι, δράκων (d.a. + n-dm-s; "the dragon") ὅτι (causal conj.) ἔδωκεν δίδωμι (viaa--3s; "he gave") τὴν ἡ ἐξουσίαν ἐξουσία (d.a. + n-af-s; "the authority") τῷ τό θηρίῳ, θηρίον (d.a. + n-dn-s; "to the beast") **and they worshiped the beast, saying, "Who is like the beast,**

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**and who is able to wage war with him?"** *καί (cc) προσεκύνησαν προσκυνέω (viaa--3p; "they worshiped") τῷ τό θηρίῳ θηρίον (d.a. + n-dn-s) λέγοντες, λέγω (circ.ptc./p/a/nm-p) Τίς (interr.pro./nm-s; "Who?") ὅμοιος (a--nm-s; "is like/equal to") τῷ τό θηρίῳ θηρίον (d.a. + n-dn-s; "the beast") καί (cc) τίς (interr.pro./nm-s) δύναται δύναμαι (vipd--3s; "is able") πολεμῆσαι πολεμέω (compl.inf./aa; "to wage war/fight with") μετ' μετὰ (pg; "with") αὐτοῦ; αὐτός (nprgn3s; ref. the beast)*

### ANALYSIS VERSES 3 – 4:

1. The nature of **the beast** in his compiled form is further depicted in vs.3.
2. This is to assist the reader in narrowing down the identity of who the Antichrist is.
3. As we explained in vss.1-2, the 7 **heads** are 7 world empires that form the political/religious backbone to Satan's world dominating agenda.
4. They are 7 mountains with their most notable kings from history, 5 of which had past history prior to John's penning of Revelation in 96-97 AD (Egypt, Assyria, Babylon, Medo-Persia & Greece) one in power at the time (Rome) and one yet future from John's writing (RRE). Rev.17:9-10
5. It is in vs.3 that many interpreters make the erroneous interpretation that the head fatally wounded in view is Rome's fall and subsequent revival (RRE).
6. Problems with this interpretation include:
  - A. It fails to recognize that the primary focus of **the beast** in view centers on the individual, not the empire.
  - B. This is grammatically seen with the continued use of the definite article with the noun "**beast**" in all 4 uses in vss.3-4 correlating its use with vs.2 harking to the individual.
  - C. It is the individual to whom **the dragon** gives his **authority**, not the kingdom (vs.4a cp.vs.2b).
  - D. It fails to recognize that men worship a man (vs.4), not a kingdom. Rev.13:15
7. Another misinterpretation says that Antichrist is a modern man that only appears to have been killed and is **healed**.
8. Problems with this interpretation include:
  - A. It fails to recognize that Antichrist is a resuscitated unbeliever that comes up out of the abyss with a past pre-Roman history. Rev.17:8,11
  - B. It does not literally interpret the Greek of vs.3 that indicates a literal **death** in view.
9. That Antichrist is first referenced as a "head" in vs.3 is designed to emphasize that the nature of Antichrist's future prophetic kingdom is founded upon the very nature of his existence.
10. As stated in other words earlier, the reality of the RRE without Antichrist in power is void, just as Antichrist without the RRE is not "**the beast**".
11. That Antichrist now remains the primary subject, we can effectively interpret vs.3a, "**And I saw one of his heads as if it had been slain unto death, and his plague of death was healed**".
12. The particular head in view harks to the RRE and its dependency upon the existence of its most notable king, Antichrist.

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13. That which distinguishes this head from all the others is that its most formidable leader had previously **been slain unto death**.
14. The perfect passive participle of the Greek verb “σφάζω – sphazo/**had been slain**” indicates a past preexisting condition (perfect) brought about by circumstances beyond his control (passive).
15. While some interpreters suggest that Antichrist’s **death** is something that occurs during Daniel’s 70<sup>th</sup> week, this participle mitigates against that and suggests a **death** with some longevity behind it pre-Daniel’s 70<sup>th</sup> week.
16. This is seen in its contrast to the aorist tense of the term “**healed**” best used as a prophetic aorist indicating that his healing lasted for the entire period of Daniel’s 70<sup>th</sup> week.
17. The term itself is used 10x and is the same term used in connection with the **death** of Christ in Rev.5:6,9,12; 13:8 and carries with it the nuance of killing to sacrifice one for another’s purpose. Cp.1Joh.3:12 (2x); Rev.6:4,9; 18:24
18. The phrase in the NAS “***fatal wound***” is literally in the Greek “**plague of death**”.
19. The Greek term “πληγή - plege/**plague**” is used 16x in Revelation and the 13x other than its 3 uses in connection with Antichrist in chapter 13 is translated as “**plague**”.
20. The emphasis of this noun is that the cause of **death** was based on a judgment by God Himself under SUD.
21. The aorist passive of “**was healed**” looks to an outside agent in the act of resuscitation that is maintained until Antichrist again comes to an end by being thrown alive into the LOF. Rev.19:20
22. Vs.3a dissects the events surrounding the **death** and resuscitation of Antichrist:
  - A. While the phrase “**one of his heads**” looks to the prophetic future kingdom (RRE) from which stems Antichrist, it has farther reaching ramifications of reality.
  - B. It harks back to Antichrist’s historical pre-existence and former empire (head) over which he presided as the dominant king. Rev.17:10-11
  - C. The term “**had been slain**” points to the fact that in his role of past monarchy it was determined that his life would be sacrificed on behalf of Satan’s plan in anticipation of fulfilling his future role as the Antichrist.
  - D. The phrase “**plague of death**” indicates that his means of actual physical **death** came directly from the hand of God and he exited this world SUD in unbelief.
  - E. The term “**was healed**” looks to his future resuscitated state necessary for Antichrist to fulfill his role with the RRE for the entirety of Daniel’s 70<sup>th</sup> week.
23. The very events of Antichrist’s **death** and resuscitation are designed to counterfeit Christ’s Advents.
  - A. The role of Antichrist in history indicates both a past and future existence on planet earth with destinies to conquer and reign in both cases.
  - B. This mimics Christ’s roles of destiny to conquer and reign over sin and the STA at the 1<sup>st</sup> Advent (Rom.5:10-21; 8:2) and physically conquering His enemies and reigning over the world at the 2<sup>nd</sup> Advent (Rev.19:19-20 cp.11:15; 20:4).
  - C. Antichrist’s pre-life was cut short in sacrifice to Satan’s future plan and role for him.
  - D. Christ’s life too was cut short in sacrifice to God and his Plan (1Cor.5:7; Eph.5:2; Heb.7:26-27; 9:26; et al) qualifying Him for a future role as Israel’s eternal King (Rev.5:5-6,12,13)

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- E. Antichrist's initial **death** was caused by the Divine intervention and hand of God in judgment called a **plague**.
  - F. Christ's **death** on the cross was caused by the direct hand of God in judgment in His body for the sins of mankind (Joh.1:29; Rom.8:3; 1Pet.2:24 cp.Heb.9:28a).
  - G. This further looks to the existence of the STA that brings **death** (spiritual, temporal and physical) as the spiritual **plague** upon all men as judgment by God through the disobedience of our corporate parents, Adam and Eve. Rom.5:12
  - H. Antichrist's resuscitation (**was healed**) counterfeits Christ's resurrection (Act.1:22, 2:31, etc.).
24. As our review of the doctrine of The Antichrist has shown, Alexander the Great is the best candidate in fulfillment of the role for Antichrist.
25. In fact, the particulars surrounding the **death** of Antichrist from which he is resuscitated in our verse has uncanny parallels to Alexander's previous existence and **death**:
- A. First, as the most notable of kings over Greece, following in the footsteps of his late father, Philip of Macedon, he satisfies the prerequisites of past reign stipulated in Rev.17:10-11.
  - B. There is hardly any historical account about Alexander that doesn't regard him as one of the greatest military geniuses to ever exist.
  - C. In ~8 short years (334-326 BC), Alexander builds one of the most far-flung empires in history to include conquering of the Egyptian, Persian and Indian (India) empires impacting the formation of the European world in unprecedented fashion..
  - D. Historians remark that the historic Roman Empire, the spread of Christianity as a world religion (read RCC) and the long centuries of Byzantium were all in some degree the fruits of Alexander's achievement. Encyclopaedia Britannica, Vol.1, p.473b
  - E. Alexander's life was then cut short at 33 years of age (356-323 BC).
  - F. We can now surmise based on the language of our verse of having "**been slain**" that Alexander's full potential in life was sacrificed and cut short in anticipation of a future fulfillment in his role as Antichrist.
  - G. Yet, through his short reign, he was able to transform the face of the political and military environment of the European continent that was responsible for the very face of its existence today in the form of the RRE.
  - H. His early demise would fulfill the necessity of recognizing God's permissive will in allowing Satan to pick and choose a human personality in history conducive to Satan's counterfeit scheme against Christ.
  - I. Contrary to a great warrior's life ending short in some great battle and by the sword, Alexander's life was ended through external circumstances beyond his control.
  - J. History now records that Alexander died after contracting a fever in June, 323 BC. Encarta Encyclopedia 2005
  - K. This fits the description of the type of **death** as a judgment from God upon his body here in vs.3.

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- L. It indicates Alexander died under the judgment of SUD in unbelief by the hand of God satisfying the requirement of Antichrist being an unbeliever coming up out of the abyss. Rev.11:7;17:8
  - M. Some interpreters equate the **death** of Antichrist in our verse with the “*wound/plague of the sword*” further ascribed to him in vs.14.
  - N. A closer scrutiny of Rev.3:14 denotes only that Antichrist carried with him this wound and does not say that this is how he dies, either in the past or future.
  - O. The Greek grammar of Rev.3:14 literally says that “*the beast who **has** (present active indicative of ἔχω – echo/keeps on having) the **plague of the sword and has come to life** (aorist active indicative of ζάω – zao/to live again)”.*
  - P. That verse essentially states that Antichrist can be further identified as he carries with him a scar from a sword wound (the present tense - keeps on having) and the fact that he was resuscitated from death (the aorist tense – lived again) as two separate identifying marks, not one and the same.
  - Q. Again, this fits accurately with the recorded facts regarding Alexander.
  - R. After his defeat over Tyre in July 332 BC, Alexander went south into Gaza where he met bitter resistance that halted his advance for 2 months. Encyclopaedia Britannica, Vol. 1, p.470a
  - S. It was there that he received a very serious shoulder wound during a sortie, that we can now further identify from Rev.13:14 as being caused by a sword.
  - T. When Alexander returns in his resuscitated body, he will continue to maintain the appearance of the scar on his shoulder.
  - U. This piece of physical evidence will further convince any skeptics that the Antichrist is indeed Alexander the Great and hence indeed has returned from the dead.
  - V. This scar is designed to counterfeit Christ providing physical evidence to skeptics as to His resurrection via the scars of the cross being retained in His resurrection body. Joh.20:24-28
26. Apart from the particulars ascribed to Alexander’s death and resuscitation, it is clear the evidence is sufficient to inspire the belief and awe of the unbelieving world that is the force of vs.3b, “**And the whole earth was amazed and followed after the beast**”.
  27. The phrase “**the whole earth**” refers to the earth dwellers (cp.Rev.3:10) and is synonymous with negative unbelievers *whose name has not been written in the book of life* in Rev.17:8. Cp.Rev.13:8
  28. These are deceived by the resuscitation of this most romantic and revered man of history as part of the fulfillment of 2Thess.2:9-12 and denotes a unified worldwide opinion in support of his leadership.
  29. The term “**was amazed**/θαυμάζω – thaumazo” expresses human responses when confronted by some supernatural or divine activity.
  30. It encompasses synonyms such as wonder, awe, astonishment, surprise and even admiration and is a term often used of the crowds in response to Jesus’ miracles. Ex..Mat.8:27; 9:33
  31. And as the supernatural feats of Christ stimulated those around Him to follow **after** Him, so do the negative unbelievers gravitate towards **the beast** and they become his disciples.

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32. What starts as complete amazement leading to a cult like following of celebrity-ship for Alexander then reaches its natural conclusion as seen in vs.4a, “**And they worshiped the dragon, because he gave the authority to the beast**”.
33. What is clear in our clause is that the world ends up worshipping Satan himself.
34. This points to the fact that in the end it is clear that mankind is faced with two choices with respect to who or what they really worship, God or Satan.
35. While many find it hard to believe that even unbelievers would find Luciferian worship hard to swallow, they seek to account for the obvious willing worship of **the dragon** in our verse through a plethora of different philosophical avenues.
36. However, the verse itself explains as to the cause behind their worship, “**because he (Satan) gave the authority to the beast**”.
37. The key is found in the term “**the authority**/ἐξουσία – exousia” that has the definite article indicating a specific **authority** in view.
38. As the preceding context of vs.3 makes clear, Alexander shows the world that he has **the authority**, power and right to live again.
39. Whatever belief system Alexander chooses to propagate, it is clear he accredits his existence to the god of this world as the source and power behind him.
40. However (reincarnation/self-enlightenment/evolution/deity within) or to whomever in name (pick any of the plethora of names available in pantheism) he ascribes the power to, the reality is that all of these humanistic and paganistic approaches are the product and will of Satan and effectively worship him.
41. That the Antichrist will indeed articulate the appropriate system of belief to make this possible is then made clear in vs.4b, “**and they worshiped the beast, saying, ‘Who is like the beast, and who is able to wage war with him?’**”
42. As this portion of the verse makes clear, their worship is in tandem and that Alexander is the object of worship, while Satan looks to the belief system itself.
43. This implies at least that the more probable approach for belief Alexander will use is a system that declares that all men can eventually attain to the status of God.
44. This fits perfectly with Satan’s “I will make myself like the most high” of Isa.14:1b.
45. Further, it fits with Alexander’s past existence as history records that he identified himself as the son of Zeus having his own divine origin.
46. This is further implied in the first of the two-fold rhetorical questions, both designed to receive a negative answer, “**Who is like the beast?**”
47. The crux of this question infers that the world has elevated Alexander to the status of deity indicating they are no other rivals known to man that can surpass him.
48. Further, it harks again to his identity with Satan as the question itself is designed to counterfeit the very name of Michael, Satan’s arch angelic enemy that means “**Who is like God?**”
49. While there is no doubt that this human being is unique and recognition of that fact is not sinful itself, the problem is that their speech is actually a part of their worship of Antichrist.
50. The second question “**who is able to wage war with him**” focuses on Alexander’s natural and human abilities of military conquest.
51. While not much is revealed as to his military conquests in the 1<sup>st</sup> half of the trib, it is clear that essentially every military engagement he has initiated has produced success.

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52. We do know that at some point Alexander will turn on his own organization and subdue 3 of the kings that helped put him in power, but obviously later rebelled. Dan.7:8
53. Further, he dispatches the 2 witnesses that nobody else on earth could terminate that would also give him an air of invincibility.
54. Together, the questions are designed to depict Antichrist in worship as a god-man imitating the hypostatic union.
55. This further insinuates a philosophy that man can become like God.
56. Although the world will not acknowledge it until far too late, God and His forces are superior to the Antichrist.
57. God will not only **wage war with him**, but Christ will single-handedly defeat him.
58. This is another example of the propensity of the world to worship that which is far inferior to God and His Christ, enamored with the flavor of the moment.
59. Granted, Antichrist will make the celebrities of our world pale in comparison, but he will certainly fade from the scene quickly with him and his followers coming to less than nothing.

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### EXEGESIS VERSES 5 – 6:

<sup>GNT</sup> Revelation 13:5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.

<sup>NAS</sup> Revelation 13:5 **And there was given to him a mouth speaking arrogant words and blasphemies;** *Καί (cc) ἐδόθη δίδωμι (viap--3s "there was given") αὐτῷ αὐτός (npdn3s; ref. the Antichrist) στόμα (n-nn-s; "a mouth") λαλοῦν λαλέω (adj.ptc./p/a/nn-s; "speaking/communicating") μεγάλα μέγας (ap-an-p; "great things/arrogant or boastful words") καὶ (cc) βλασφημίας βλασφημία (n-af-p; "blasphemies/reviling speech denigrating God") and authority to act for forty-two months was given to him. καὶ (cc) ἐξουσία (n-nf-s; "authority") ποιῆσαι ποιέω (inf. purp./aa; "to act") τεσσεράκοντα (card.adj./am-p; "forty") [καὶ] (cc) δύο. (card.adj./am-p; "two") μῆνας μῆν (n-am-p; "moons/months") ἐδόθη δίδωμι (viap--3s; "was given") αὐτῷ αὐτός (npdn3s)*

<sup>GNT</sup> Revelation 13:6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεὸν βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

<sup>NAS</sup> Revelation 13:6 **And he opened his mouth in blasphemies against God,** *καὶ (cc) ἤνοιξεν ἀνοίγω (viaa--3s; lit. gain access to; "he opened") αὐτοῦ αὐτός (npgn3s; ref. Antichrist) τό στόμα (d.a. + n-an-s; "mouth") εἰς (pa) βλασφημίας βλασφημία (n-af-p; "blasphemies") πρὸς (pa; "towards/against") τὸν ὁ θεὸν θεός (d.a. + n-am-s) to blaspheme His name and His tabernacle, that is, those who dwell in heaven. βλασφημῆσαι βλασφημέω (inf. purp./aa; "to blaspheme") αὐτοῦ αὐτός (npgm3s; ref. God) τὸ ὄνομα (d.a. + n-an-s; "name") καὶ (cc) αὐτοῦ, αὐτός (npgm3s) τὴν ἡ σκηνὴν σκηνή (d.a. + n-af-s; "tabernacle/dwelling place") "that is" supplied τοὺς ὁ σκηνοῦντας. σκηνόω (d.a. + adj. ptc./p/a/am-p; "the ones dwelling") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-Lm-s)*

### ANALYSIS VERSES 5 – 6:

1. As vss.1-4 described a composite nature of the beast designed to reveal the counterfeit scheme of Satan to deceive the world through Antichrist, vss.5-6 removes any façade as to his real character.
2. His character is revealed as it is with any person of the human race, through his speech and actions.
3. Oratory devices are common in the world of –V designed to deceive the hearts of the unsuspecting. Rom.16:18

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4. As Christ Himself taught, our speech reflects what we think and who we really are. Mat.12:34; 15:18; Luk.6:45
5. That Antichrist reflects one totally full of himself in self worship is made clear in vs.5a, “**And there was given to him a mouth speaking arrogant words and blasphemies**”.
6. There can be little doubt that Antichrist will verbally not only extol his own virtues, accomplishments and future planes, he will boast of his spiritual greatness in contrast to the POG.
7. The former claim is described by the **arrogant words** with the latter under the concept of **blasphemies**.
8. The passive voice of the verb “**was given**” indicts Satan as the direct sponsor and co-author of all that Antichrist has to say in this vein.
9. The present participle of “**speaking**/λαλέω – laleo” points to the ongoing nature of his verbal activity.
10. The noun “**blasphemies**” denotes speech that rails against another, reviles or slanders and is designed to be injurious to ones **name** or reputation explicitly or implicitly declaring one a liar.
11. Its first use in vs.5 is best taken in a general sense and looks to his slanderous approach as it is applied to mankind in general and specifically towards +V that adhere to God’s plan during Daniel’s 70<sup>th</sup> week.
12. Many interpreters have noted that vs.5a is reminiscent of Daniel’s little horn that spoke boastfully recognizing that both passages are referring to the same individual. Dan.7:8,20,25
13. While Antichrist will obviously be of the same character during the 1<sup>st</sup> half of Daniel’s 70<sup>th</sup> week as throughout the trib, it will be greatly tempered. Cp.Rev.6:2
14. However, he will bypass any political suaveness and palatability at the midpoint under Satanic possession removing the “gloves” and engage in this activity unbridled.
15. This is the force of vs.5b, “**and authority to act for forty-two months was given to him**”.
16. This is the 3<sup>rd</sup> time thus far in chapter 13 that the mention of **authority** being **given to** Antichrist has occurred. Cp.Rev.13:2,4
17. While **authority** can emphasize the power to rule, it further indicates the freedom to choose, liberty or to do as one pleases.
18. The NAS has caught this nuance of the term understanding that the infinitive that follows means “**to act**” or “**to do**”.
19. The length of Antichrist’s dominion **to act** in this unbridled manner is declared to last for 42 **months** that is the final half of Daniel’s 70<sup>th</sup> week.
20. This portion of the verse declares unabashedly that though Antichrist receives authority from Satan, God remains totally in control as seen in the time constraint placed upon him.
21. It is the final half of this 7 year week that Antichrist will be operating with maximum power and God will be delivering maximum judgment upon the world for its continued rebellion and rejection of the truth. 2The.2:10
22. We know that during this period Antichrist will be exceedingly busy, having embarked on a campaign of boasting (Dan.7:8), blasphemy and persecution

## THE REVELATION TO JOHN

- (Dan.7:25), attempting to alter times and law (Dan.7:25) and further attempting to conquer the remaining world (Dan.11:36).
23. Vs.6 now further explains that his exercise of self-exaltation and unbridled assaults are not limited just to the inhabitants on earth, “**And he opened his mouth in blasphemies against God**”.
  24. This verse reveals the epitome and degree of the arrogance which Alexander possesses.
  25. The preposition “**in/εἰς** – eis/into” here has the force of purpose with the preposition “**against/πρός** – pros/towards” denoting the object of his **blasphemies**.
  26. Further, the preposition pros has the nuance of face-to-face and indicates the absolute insolence of insulting God to His face.
  27. The language used in the phrase “**he opened his mouth**” is very colorful and insightful as to the nature of these **blasphemies**.
  28. The Greek term “**opened/ἀνοίγω** – anoigo” literally means to access or gain entrance to something. Cp.Rev.3:7,8,20, et al
  29. That Antichrist is pictured here as gaining access to **his mouth** harks to his Satanic possession and reliance upon the very influence of Satanic oratory to develop these **blasphemies against God**.
  30. The distinct implication is that Antichrist will be blaspheming in ways and words probably not ever heard or even thought of by the common man.
  31. While the explicit **blasphemies against God** is not here foretold (thank **God**), his strategy for **blaspheme** is seen to be two-fold, “**to blaspheme His name and His tabernacle, that is those who dwell in heaven**”.
  32. One’s **name** indicates one’s reputation and this emphasizes God’s plan as his primary target for verbal attack.
  33. This would include the integrity of God to include the essence of His Person, His attributes and nature to include His character.
  34. It would further encompass direct attacks against Christ that is the embodiment of the POG and physical representative of His Person. Joh.1:18
  35. Secondly, God’s **tabernacle** is targeted that is identified for us here as **those who dwell in heaven**.
  36. That a **tabernacle** is a tent and the ones dwelling are said to “**tabernacle/dwell/σκηνώω** – skenoo”, those with permanent residence (the angelic host) would be excluded focusing on the Church and other believers temporarily housed **in heaven**. Cp.Rev.21:3 *God’s tabernacle is associated with men*.
  37. This would include the lies Antichrist will promote to paint a horrid picture for all believers that have previously existed and as might be recognized in the Bible.
  38. It would probably encompass explaining away the rapture and disappearance of millions of believers from the planet.
  39. No doubt he will paint a picture of the evil we were engaged in as enemies of mankind and further progress, maybe even claiming to have rid the world of the narrow minded bigots.
  40. Modern New Age thought recognizes that there is really no place for dogmatic truth as they promote their views that, “*central to the concerns of this thought is the desire to promote understanding and fellowship among people of all races, nationalities, philosophies, and religions. Therefore, all people, whatever their race, creed, sex,*

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*caste, or color, are invited to participate as individuals, or within any collective environments that share in these basic beliefs and understandings. In following these principals, there shall **be no dogmas**, as these teachings point toward the source of **unity beyond all differences**. Those who understand this will demonstrate a devotion to their own truth, love for all living things, and share a commitment to a life **without judgment of others**.”*

41. Some have suggested that his blasphemous attacks will consist of “*making fun of the goodness and righteousness of believers and of those who have sacrificed their lives for Jesus Christ while the beast and his followers live in the riotous pleasures of sin*”.
42. This type of activity is quite characteristic of megalomaniacs (a psychopathological condition characterized by fantasies of wealth, power, or omnipotence; people that have grandiose delusions), who have been recognized throughout history as being tremendous orators.
43. These people (Napoleon, Stalin, Hitler, and many others) have an ability to manipulate the crowds that listen to them with passionate and articulate speech that appeals to the mental attitude of the mob.
44. We certainly know that psychotic leaders need to find a release for their tensions, inner conflicts, and frustrations, and this very often involves transferring their frustrations to a chosen enemy.
45. The eight basic steps for creating an enemy and mobilizing public opinion:
  - A. Pick a group that is different, emphasize any and every difference in religion, culture, class, race, etc.
  - B. Once these differences are established, continue to reinforce them with all disseminated information through the state run media. Remember, in times of conflict all for-profit media repeat the ruling party’s information, leading all for-profit media to become state-run.
  - C. Show this enemy in actions that seem strange, militant, or different, and always portray the enemy as non-human and evil.
  - D. Eliminate opposition to the ruling party by creating an atmosphere of fear, create an "Us versus Them" mentality, leave no room for opinions that differ, and perpetuate the lie that one that does not support all actions of the ruling party should be considered a traitor.
  - E. Use nationalistic and/or religious symbols and rhetoric to define all actions; this can be achieved by slogans such as "*freedom loving people versus those who hate freedom*." Flags are very effective in this regard.
  - F. Align all actions with the dominant deity, recognizing that it is very effective to use terms like, "*It is God’s will*", "*God is on the side of right*", or "*God bless our cause*."
  - G. Design propaganda to show that those in your organization have feelings, hopes, families, and loved ones; make it clear that those in your organization are only doing their duty; they do not want or like to kill.
  - H. Create an atmosphere of fear and instability, and then offer the ruling party as the only solution to comfort the public’s fears; remember the fear of the unknown is always the strongest fear.
46. One must understand that the conflicts here are not simply dreamed up by the Antichrist, they are very real and have existed for millennia and sponsored by Satan.

## **THE REVELATION TO JOHN**

47. As Antichrist maligns those that have left the earth as being evil and unfit for society's needs, it will be quite easy to transfer his hatred and public opinion to the believers that still reside on the earth during Daniel's 70th week, the subject of vs7.
48. *Review the Doctrine of Blasphemy.*

## THE REVELATION TO JOHN

### EXEGESIS VERSES 7 – 8:

<sup>GNT</sup> Revelation 13:7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

<sup>NAS</sup> Revelation 13:7 **And it was given to him to make war with the saints and to overcome them;** καί (cc) ἐδόθη δίδωμι (viar--3s; "it was given") αὐτῷ αὐτός (npdn3s; ref. the beast) ποιῆσαι ποιέω (misc. inf./aa; functions as subject of the verb; "to do/to make") πόλεμον πόλεμος (n-am-s; "war/armed conflict") μετὰ (pg) τῶν ὁ ἁγίων ἅγιος (d.a. + ap-gm-p; "the saints") καί (cc) νικῆσαι νικάω (misc. inf./aa; subj. of verb; "to overcome/conquer") αὐτούς, αὐτός (nram3p; ref. the saints) **and authority over every tribe and people and tongue and nation was given to him.** καί (cc) ἐξουσία (n-nf-s; "authority") ἐπὶ (pa; "upon/over") πᾶσαν πᾶς (a--af-s; "each/every") φυλὴν φυλή (n-af-s; "tribe") καί (cc) λαὸν λαός (n-am-s; people") καί (cc) γλῶσσαν γλῶσσα (n-af-s; "tongue") καί (cc) ἔθνος. ἔθνος (n-an-s; "nation") ἐδόθη δίδωμι (viar--3s) αὐτῷ αὐτός (npdn3s; ref. the beast)

<sup>GNT</sup> Revelation 13:8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

<sup>NAS</sup> Revelation 13:8 **And all who dwell on the earth will worship him,** καί (cc) πάντες πᾶς (a--nm-p) οἱ ὁ κατοικοῦντες κατοικέω (d.a. + adj. ptc./p/a/nm-p; "who dwell/those dwelling") ἐπὶ (pg) τῆς ἡ γῆς, γῆ (d.a. + n-gf-s) προσκυνήσουσιν προσκυνέω (vifa--3p; "will worship") αὐτὸν αὐτός (nram3s) **everyone whose name has not been written from the foundation of the world** οὗ ὅς (rel. pro./gm-s; lit. "of whom"; singular indicts the individual) αὐτοῦ αὐτός (nrgm3s; reiterates the individual; iterated in the NAS with the added word "everyone") τὸ ὄνομα (d.a. + n-nn-s) οὐ (neg.+) γέγραπται γράφω (viPFp--3s; "has not been written") ἀπό (pAbl) καταβολῆς καταβολή (n-gf-s; "foundation/beginning") κόσμου. κόσμος (n-gm-s) **in the book of life of the Lamb who has been slain.** ἐν (pL) τῷ τὸ βιβλίῳ βιβλίον (d.a. + n-Ln-s; "the book") τῆς ἡ ζωῆς ζωή (d.a. + n-gf-s; "of life") τοῦ τὸ ἀρνίου ἀρνίον (d.a. + n-gn-s; "of the Lamb") τοῦ τὸ ἐσφαγμένου σφάζω (d.a. + adj. ptc./PF/p/gn-s; "who has been slain/sacrificed")

## THE REVELATION TO JOHN

### ANALYSIS VERSES 7 – 8:

1. Vs.7 harks back to the context of Satan going off to **make war with** the rest of the woman's spiritual and racial offspring of 12:17.
2. Antichrist is now explicitly defined as Satan's human agent to carry out Satan's agenda in this vein, "**And it was given to him to make war with the saints and to overcome them**".
3. The passive tense of "**it was given**" denotes Satan handing Antichrist the baton to marshal this **war** on his behalf.
4. It harks back to the overall satanic **authority** Antichrist possesses in correlation to his possession by Satan in vss.2,4,5.
5. As vs.5 made clear, the focus of the conflict at hand now centers on the final 42 months of the tribulation.
6. The two infinitival phrases, "**to make war**" and "**to overcome them**" function as a compound subject of the verb "**it was given**".
7. These two infinitives declare a primary purpose and its intended result as to why Satan transfers his power to Antichrist in vs.2.
8. And that is to engage in an all attack against **the saints and to** conquer them.
9. As Rev.13:15,17 make clear, any that do not align themselves spiritually and politically with Antichrist face martyrdom and at the minimum severe economic oppression and deprivation and all that might spawn.
10. Antichrist's role in this regard refers to the same situation described in Dan.7:21 where the little horn was waging **war with the saints and** overpowering **them**.
11. While any that stand in the way of Antichrist will feel his wrath, it will be believers that are the most obvious targets as they will stand out in refusing to accept Antichrist's identity system of Rev.13:16-17 cp.14:9-11.
12. Antichrist's **war** on believers is logically an extended campaign that will exist throughout the entire 2<sup>nd</sup> half.
13. Its primary inception begins in correlation with the demise of the 2 witnesses and Alexander's propaganda machine of blaspheme (vvs.5,6) will associate believers with these 2 men whom the negative world despised. Cp.Rev.11:10
14. John now uses the term "**saints/ἅγιος – hagios**" in identifying believers that has a root meaning of "holy/set apart to God". Cp.Rev.11:2
15. This term indicts believers under Antichrist's system as rebels and antinomian criminals that are a danger and menace to society and the NWO.
16. It denotes that while his warring campaign may appear physical, it is truly spiritual in an all out attack in the A/C.
17. That believers throughout the world will be painted in such ominous character now provides the context to interpret the remainder of vs.7, "**and authority over every tribe and people and tongue and nation was given to him**".
18. That Satan's **authority given to** Antichrist is a sub-theme of these verses is now validated by the continued use of "ἐξουσία – exousia/**authority**. Cp.Vss.2,4,5,7,12
19. This clause now harks back to Satan imparting his throne to Antichrist in vs.2.
20. It is vs.7a that tells us how Antichrist goes about establishing the throne of **authority**.
21. That believers will be posted as the #1 International Enemies of the **world**, Alexander will be **given authority** to enter the nations of the **world** to facilitate their captures and exterminations. Cp.Vs.10

## THE REVELATION TO JOHN

22. As we noted in outlining Antichrist's political agenda via the 4 horsemen of Rev.6, he will have the use of NATO forces, that the **world** already accustomed to their presence, will allow to help police this perceived vermin of humanity.
23. The language is very clear in vs.7b that each/**every tribe, people, tongue and nation** will hand over their sovereign rights in the area of policing against believers and Antichrist will inaugurate his **world** rule in this fashion.
24. That he will be given access throughout the international community will strategically open the doors for military leverage he needs as he seeks to consolidate the **world** under his rule during the final half of the trib.
25. That this verse is approaching Antichrist's **authority** in this vein is made clear by the fact that politically, Dan.11:41 indicates that some nations will be delivered from a total sovereign rule by Antichrist.
26. The Satanic approach by Antichrist to rule the **world** is to first establish **authority** spearheaded by a religious façade that if ultimately successful would pave the way to the physical throne.
27. This is obviously a counterfeit to the Person of Christ that first established a spiritual throne of rule that qualifies Him to rule the **world** physically. Heb.1:3,13
28. That the emphasis contextually is on Antichrist's spiritual agenda is further made clear in vs.8a, "**And all who dwell on the earth will worship him**".
29. The **earth** dwellers in view are in no doubt unbelievers as their identification is made clear in the remainder of the verse.
30. Antichrist will be hailed as the great savior **of the world** in his campaign against and apparent success in ridding **the world** of those that seek to constrict the right of mankind to pursue total freedom and happiness in pursuit of the flesh. Cp.Psa.2:1-3
31. The concept of **worship** here insinuates that they revere the very spirit of Antichrist in his campaign on their behalf to provide them with a society unfettered by God's +R.
32. It points to the depth that -V will sink to in their depravity of life in unbelief caring not for what eternity may bring as these are "**everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain**".
33. There is now a grammatical shift from the plural of "**all who dwell**" in the first clause to the singular of, "**everyone whose name has not been written**".
34. This is designed to not only constrict the identity of those in view to unbelievers, but to lay the true burden of responsibility of their actions upon their own persons.
35. While the masses of humanity will embrace Antichrist in a herd mentality, the hardcore issue of the cause behind their choices lies within their own negative volition.
36. The grammar here implicitly states that no matter the influence of others around us, the direct cause behind those that reject the truth is due to their own -V.
37. While those in society may seek to transfer the blame of people's spiritual/moral failures to others, one's failures is indicative of their own choice to reject that which is right. Mat.12:33
38. Allowing solicitation for evil is God's judgment upon those that are -V not willing to embrace the truth in application. 2The.2:11-12 cp.Mat.
39. The consequence is a life of spiritual blindness. Rom.1:21-23

## THE REVELATION TO JOHN

40. While all believers fail (Jam.3:2) +V recognizes their sins and utilize God's prescription of BD. 1Joh.2:1-2
41. We are now once again reintroduced to "**the book of life**" previously mentioned in Rev.3:5.
42. As noted in the notes on chapter 3, we have deduced that there is one scroll of record (the roll call of humanity) kept by God in heaven that consists of two listings/accounts of names.
43. One is simply called "**the book of life**" (Rev.3:5; cp.Phi.4:3; Rev.17:8; 20:12,15), the other the "**Lamb's book of life**" (Rev.21:27).
44. The "**book of life**" is a registry of all of humanity and names are blotted out of those that exit this **world** in unbelief.
45. The "**Lamb's book of life**" is a registry of only those that believe and unbeliever's names are never recorded in this list.
46. In the end, you have two matching lists comprising one **book of life**.
47. As noted in our analysis of Rev.3:5, in the "**book of life**", it is at least implied that one's name can be erased or blotted out.
48. Some argue that the Bible does not explicitly say that God blots out any names, only that believer's names are promised not to be blotted out.
49. Yet, the Bible does make clear that God is into the habit of blotting out names of unbelievers per Deu.29:20. Cp. Exo.17:14; Psa.9:5
50. Further they argue that Psa.69:28 that indicates two account registers in view (28a cp.28b) is a civil register of Israel and is only a graphic way of asking God to kill one's enemies.
51. However, the imprecation of David states those in view are not to be recorded with the righteous (Psa.69:28b).
52. Therefore, this interpretation would indicate that apart from David's direct enemies at the time, everyone else in Israel is godly, while possible, highly improbable.
53. The most logical conclusion is two sets of registries exist in one **book** with one listing the names of all born into the **world** and the other listing only the names of those that believe.
54. The entire scroll itself as our verse makes clear was initially **written from the foundation of the world**. Cp.Rev.17:8
55. This looks to God's omniscience and foreknowledge knowing beforehand all that would be born into the **world**, those that would believe versus not believe and thus enabling Him to accurately predestine the eternal fate of each. Joh.3:18
56. The question in our verse is which aspect of the **book of life** is in view:
  - A. The perfect participle with the negative could be rendered two ways:
    - 1) The perfect has the force of "stands **written**" and with the negative indicates "has not remained **written**" inferring it has been removed at some time i.e., ref. simply **the book of life**.
    - 2) It could be translated "has never **been written**" with the perfect carrying the force of "if it had **been written** it would remain into perpetuity" i.e., ref. the **Lamb's book of life**.
  - B. The genitive "**of the Lamb**" further qualifies the "**book of life**" and could be rendered:
    - 1) A possessive genitive indicating the "**Lamb's book of life**"

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- 2) A subjective genitive indicating that the **Lamb** produces the **life** in view. Joh.1:3
  - 3) This emphasizes Christ as the author of all **life**, temporal and eternal, pointing to the comprehensive listing of both believers and unbelievers, the “**book of life**”.
  - 4) It simply could be rendered a descriptive genitive theologically implicating Christ as both the author and possessor of the **book of life**.
57. As the Greek language makes clear (or not clear as the case may be), one can not be totally decisive as to which particular register is in view.
58. This verse is designed to point to the fact that the **book of life** is one scroll and the primary issue behind its existence is whether or not one’s **name** is recorded in it for all eternity.
59. If not, then the reality is that that individual is destined to the LOF for all eternity in unbelief. Rev.20:15
60. The final participle describing **the Lamb**, “**who has been slain**” points to the Person of Christ as the true sacrifice given **the world** in contrast to Antichrist.
61. This harks back to Antichrist’s counterfeit sacrifice of death of vs.3 he will probably claim was voluntary in order that one day he could return and lead the **world** into a new state of utopia.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 9 – 10:

<sup>GNT</sup> Revelation 13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.

<sup>NAS</sup> Revelation 13:9 **If anyone has an ear, let him hear.** *Εἴ εἶ (part. 1st class cond.; "If" assuming true) τίς (indef. pro./nm-s; "anyone") ἔχει ἔχω (vipa--3s) οὖς (n-an-s; "an ear") ἀκουσάτω. ἀκούω (vImpaa--3s; "let him hear")*

<sup>GNT</sup> Revelation 13:10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδὲ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

<sup>NAS</sup> Revelation 13:10 **If anyone is destined for captivity, to captivity he goes;** *εἶ (part. 1st class cond.; "If"; assumed true) τίς (indef. pro./nm-s; "anyone") εἰς (pa; "into") αἰχμαλωσίαν, αἰχμαλωσία (n-af-s; "captivity/state of being a P.O.W."; used 3x; Eph.4:8) εἰς (pa) αἰχμαλωσίαν αἰχμαλωσία (n-af-s) ὑπάγει· ὑπάγω (vipa--3s; "he keeps on going"; hence, the sense of "is destined" supplied in the NAS) **if anyone kills with the sword, with the sword he must be killed.** *εἶ (1st class) τίς (indef. pro./nm-s) ἐν (pI; "with/by") μαχαίρῃ μάχαιρα (n-If-s; "a sword") ἀποκτανθῆναι ἀποκτείνω (inf. purp./ap; "to kill"; the passive denotes an outside agent involved) ἐν (pI) μαχαίρῃ μάχαιρα (n-If-s) αὐτὸν αὐτός (npam3s; emphatic; "he himself") ἀποκτανθῆναι. ἀποκτείνω (inf. result/ap; "must be killed") **Here is the perseverance and the faith of the saints.** Ὡδὲ ὧδε (adv.; "Here/under these circumstances") ἐστὶν εἰμί (vipa--3s; "keeps on being") ἡ ὑπομονὴ (d.a. + n-nf-s; "the perseverance/endurance/patience with regard to circumstances") καὶ (cc) ἡ πίστις (d.a. + n-nf-s; "the faith") τῶν ὁ ἁγίων. ἅγιος (d.a. + ap-gm-p; "of the saints")**

### ANALYSIS VERSES 9 – 10:

1. John now interrupts the normal programming for a brief but important announcement, **“If anyone has an ear, let him hear”**.
2. This insertion is designed as a warning and exhortation to **anyone** that will listen.
3. The verse itself is an abbreviated form of the exhortations to listen to what the Holy Spirit was saying to the 7 churches. Rev.2:7,11,17,29; 3:6,13,22
4. The omission of referencing the Holy Spirit in our verse emphasizes that the message in view is designed to be understood by all men, believer and unbeliever alike.
5. In other words, the H.S. speaking to the churches is designed to be GAP'd under the filling of the H.S. transmitting spiritual information to be truly understood only by the adjusted believer.

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6. The information now, while having a depth of spiritual understanding only gleaned by the believer in fellowship, has an apparent universal message that can be understood by all men.
7. Vs.10a,b in its grammatical complexity and ambiguity, has been debated over the centuries and interpreted in either one of two primary veins of thought:
  - A. As a message to believers in Daniel's 70<sup>th</sup> week as to the destiny or fate many of them will face.
  - B. As a warning to all men regarding the fate of those that align themselves with Antichrist and the retribution they will face.
8. The quandary of interpretation is seen among the dozen of variant readings and the prognosis of textual criticism.
9. It is rated with a considerable degree of doubt as to the superior reading choosing that deemed only as least unsatisfactory. A Textual Commentary On The Greek New Testament, Metzger; The Greek New Testament, Third corrected edition, pgs.xiii,868
10. Metzger relies upon the view of destiny for believers supported by codex Alexandrinus.
11. Yet as Charles points out, vs.8b seems to be a literal rendering of a distinctively Hebrew idiom, לְמוֹת אֲשֶׁר בַּחֶרֶב לְמוֹת הוּא בַחֶרֶב – “**if anyone is to be slain with the sword, he is to be slain with the sword**” giving the idea of retribution in strict accord with the *lex talionis*.
12. By all appearances, the NAS has translated vs.10a,b giving the idea of both views, “**If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed**”.
13. The first view is at least inferred by the NAS with the supplied terminology in italics, in vs.10a, “**If anyone is destined for captivity, to captivity he goes**”.
14. This view harks to the principle in Jer.15:2, “*And it shall be that when they say to you, ‘Where should we go?’ then you are to tell them, ‘Thus says the LORD: “Those destined for death, to death; And those destined for the sword, to the sword; And those destined for famine, to fame; And those destined for captivity, to captivity.”*”
15. Yet, the Greek could easily render a translation, “**If anyone leads into captivity, to captivity he is going**” conveying the idea of retribution.
16. The second view as translated by the NAS is then pretty explicit and harks to the principle taught by Jesus in Mat.26:52, “*...all those who take up the sword shall perish by the sword*”.
17. This approaches the passive tenses of the two infinitives “to be **killed**” two-fold:
  - A. The first infinitive indicates purpose and the passive emphasizes the agent of Antichrist as the force these align themselves with directing their actions.
  - B. The second infinitive indicates the result of their actions with the passive indicating Christ exacting retribution upon them at His return. Cp.Rev.19:21
18. Yet, the Greek could be translated, “**If anyone is to be killed with the sword, with the sword he is to be killed**” looking to the passive nature of believing martyrs at the hands of Antichrist and those that align with him.
19. The truth of the matter is, both interpretations have fairly equal leverage in textual criticism and both can contextually be applied to the circumstances at hand during Daniel's 70<sup>th</sup> week.

## THE REVELATION TO JOHN

20. Further, both ideas can equally be applied to the final clause of vs.10c, “**Here is the perseverance and the faith of the saints**”.
21. The first term, “**perseverance**/ὑπομονή - hupomone” emphasizes patience with respect to circumstances.
22. Under the view of destiny for believers during the trib, this term emphasizes the need for endurance believers will be called on to apply as many are arrested, imprisoned and even martyred.
23. Under the retribution view, it looks to believers exercising patience drawing off of the doctrine that justice will ultimately be served.
24. The term “**faith**/πίστις – pistis” looks to active faith.
25. For those believers **destined for captivity** and/or martyrdom, their endurance through these tests will be the evidence of their **faith**.
26. Otherwise, it would look to the hope believers are to maintain that God will again ultimately vindicate on their behalf.
27. It is the first view that many believers are **destined** for severe persecution during Daniel’s 70<sup>th</sup> week that looks to the spiritual depth of John’s message.
28. Truly, only believers that will GAP this message will realize that this is God’s plan for many of them during Daniel’s 70<sup>th</sup> week.
29. In contrast, the retribution view can be understood by all men.
30. The view itself centers on the universal principle that all men (normal humans) can and do recognize, “what goes around, comes around”.
31. It is a warning to the entire world that **if** one aligns himself with Antichrist and his system he/she can expect to experience the repercussions of their actions.
32. Even unbelievers understand this principle as illustrated through other expressions used today: “You do the crime, you do the time”; “You play, you pay”.
33. Both interpretations hold equal merit and value contextually.
34. Could it be that God intentionally inspired this verse with ambiguity intended to consolidate both views interpretatively?

## THE REVELATION TO JOHN

### EXEGESIS VERSES 11 – 12:

<sup>GNT</sup> Revelation 13:11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει ὡς δράκων.

<sup>NAS</sup> Revelation 13:11 **And I saw another beast coming up out of the earth; Καί (cc) εἶδον ὀράω (viaa--1s; ref. John as the subject) ἄλλο ἄλλος (a--an-s; "another", of the same kind) θηρίον (n-an-s; "beast") ἀναβαῖνον ἀναβαίνω (adj.ptc./p/a/an-s; "ascend/rising up") ἐκ (pAbl) τῆς ἡ γῆς, γῆ (d.a. + n-Ablf-s; "the earth") and he had two horns like a lamb, and he spoke as a dragon. καί (cc) εἶχεν ἔχω (viIPFa--3s) δύο (card. adj./an-p; "two") κέρατα κέρας (n-an-p; "horns") ὅμοια ὅμοιος (a--an-p; "like/resembling") ἀρνίῳ ἀρνίον (n-dn-s; "a little lamb") καί (cc) ἐλάλει λαλέω (viIPFa--3s; "spoke/communicated") ὡς (comp.conj.; "as/in like manner as") δράκων. (n-nm-s; "a dragon")**

<sup>GNT</sup> Revelation 13:12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

<sup>NAS</sup> Revelation 13:12 **And he exercises all the authority of the first beast in his presence. καί (cc) ποιεῖ ποιέω (vipa--3s; "exercises/performs") πᾶσαν πᾶς (a--af-s; "all") τὴν ἡ ἐξουσίαν ἐξουσία (d.a. + n-af-s; "the authority") τοῦ ὁ (d.a./gns +) πρώτου πρώτος (ord.adj./gn-s; "the first"; first in sequence/priority/authority) θηρίου θηρίον (n-gn-s; "beast") ἐνώπιον (pg; "in the presence of") αὐτοῦ, αὐτός (npgn3s; ref. 1st beast) **And he makes the earth and those who dwell in it to worship the first beast, καί (cc) ποιεῖ ποιέω (vipa--3s; "he keeps on making") τὴν ἡ γῆν γῆ (d.a. + n-af-s) καί (cc) τοὺς ὁ κατοικοῦντας κατοικέω (d.a. + adj.ptc./p/a/am-p; "those dwelling") ἐν (pL; "in/on") αὐτῇ αὐτός (npLf3s; ref. the earth) ἵνα (cc; purp. "in order that/to") προσκυνήσουσιν προσκυνέω (vifa--3p; "they will worship") τὸ πρῶτον, πρώτος (d.a. + restr.attr. ord. adj./an-s; "the first") τὸ θηρίον (d.a. + n-an-s; "the beast") **whose (corrected) plague of death was healed. Οὗ ὅς (rel.pro./gn-s; "of whom/whose") αὐτοῦ. αὐτός (npgn3s; ref. the 1<sup>st</sup> beast; not translated in NAS; emphasizes the individual) ἡ πληγὴ (d.a. + n-nf-s; "the plague") τοῦ ὁ θανάτου θάνατος (d.a. + n-gm-s) ἐθεραπεύθη θεραπεύω (viap--3s; "was healed/had been healed")******

## THE REVELATION TO JOHN

### ANALYSIS VERSES 11 – 12:

1. Vss.11-18 now introduces us to the 3<sup>rd</sup> major player of chapter 13 and 2<sup>nd</sup> primary agent Satan enlists in operation “war against the saints”. Cp.Rev.12:17; 13:7
2. Our verses will explicitly make clear that the war in view goes beyond the physical itinerary of Satan delving into the depths of the larger spiritual battle of the A/C over planet earth. Cp.Rev.12:7-12 cf. Eph.6:12
3. This vision itself is designed to further develop the frame of thought that the world will give their allegiance to the Antichrist and **worship him**. Cp.Rev.13:4,8
4. It expounds upon the religious movement promoted by Satan further providing the –V world with the ammunition it needs to reject the truth and opt for his lie. 2The.2:11-12
5. That Antichrist is the counterfeit Messiah, it behooves Satan to establish a single religious organization centered on Antichrist designed to publicly draw in the masses.
6. Hence, enter the 3<sup>rd</sup> **beast**.
7. John’s vision now continues, “**And I saw another beast coming up out of the earth**”.
8. It is this **beast** that will act as the primary mouthpiece, bishop and forerunner on behalf of Antichrist and his one world religion.
9. That this **beast** is described as “**another**/ἄλλος – allos/**another** of the same kind” indicates that his personage is distinct from yet very similar to “the **beast**”, Antichrist.
10. That there are two distinct beasts in view is immediately made clear from the fact:
  - A. This **beast** arises **out of the earth** versus the sea of 13:1.
  - B. It is said to function in the very **presence of the first beast**. Vs.12
  - C. The phrase “**first beast**” is used 2x in vs.12 to emphasize their distinctions.
  - D. The appearances of both beasts are drastically different. Vss.1-2 cp.vs.11
11. The distinction is further made clear contextually in vss.14-15 and remotely is positively identified for us as that person a.k.a. the “*false prophet*”. Rev.16:13; 19:20; 20:10
12. The identification as the false prophet further indicates we are dealing with **another** human being rather than a national entity, inanimate object, system of belief or simply an extension of Antichrist’s modus operandi in form.
13. The similarity between the two revolves around their nature, speech and unity together with Satan to advance the **worship** of the 1<sup>st</sup> **beast**.
14. Together, all 3 of these personages comprise the evil triumvirate (3 sharing **authority**) of the “unholy trinity”.
15. While there is no chronological indication as to when the false prophet appears, it generally is accepted that he will appear in connection with Antichrist at the beginning of Daniel’s 70<sup>th</sup> week.
16. As with the verses on Antichrist, our passage looks to the false prophet in retrospect, but with emphasis on his activity during the final half of the week.
17. As with the Antichrist, the false prophet will be given time to establish and present himself to the world rising to the peak of his ministry in unity with Antichrist.
18. As usual, there are many conjectures as to who the false prophet is.
19. A false speculation popular today is that he will be the last pope of the RCC.
20. This theory assumes the false doctrine of amillennialism and that the Church will go through the tribulation.

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21. The fact is, apart from our passage and the 3 other mentions of the false prophet in Revelation, no other explicit or obvious information is found about him in the Bible.
22. If there are further clues about this man in the Bible, they obviously will be encrypted in prophecy or typology.
23. The similarity in nature of the false prophet is first brought out by the use of the term “**beast**”.
24. This indicates that as the Antichrist, the false prophet functions under –V unbelief and the basest influences of the STA.
25. Further it denotes they are both dangerous and hostile to the saints.
26. The next thing we are told about him is that he ascends **out of the earth**.
27. As noted, this is in contrast to the Antichrist arising from the sea, which represented a racial gentile from the gentile nations.
28. That the false prophet is said to arise from **the earth** indicates a quite different origination and notes that racially the false prophet is a Jew from Israel.
29. As noted earlier in Revelation, the term “**earth/γῆ** - ge” can be translated “land” and is used to refer to the land of Israel. Mat.2:6,20,21 cp. 9:26,31
30. Contextually, it only makes sense that if the sea is metaphorical, so now is the **earth** in contrast and likeness.
31. Otherwise, if taken literally, the language would be idiomatic indicating resuscitation in view, a premise while possible, has no Biblical support.
32. The metaphorical interpretation that he is Jewish is not new and held by dispensational interpreters, even those in disagreement as to the exact identity of his person i.e., the Antichrist or false prophet. Revelation – Four Views, A Parallel Commentary; Gregg; pgs.295, 297
33. One main area of dispute to this interpretation is that it is improbable that the false prophet is Jewish as he is hostile to and persecutes the Jewish people (Walvoord).
34. Another argument is that it is unlikely that Satan or Antichrist would allow a Jew to live much less occupy an important position of power and **authority** (Keathley).
35. However, this is naivety that goes into the face of what the Bible says concerning the nature of –V, Jew and Gentile alike.
36. The Bible makes clear that during this time in history, both negative and positive Jews exist in Israel, those positive called the remnant, those negative whose power must be shattered. Rom.9:27 cp.Isa.10:21-23; Dan.12:7
37. –V religious Jews don’t seem to have a problem turning on their +V counterparts when it suits their reversionistic needs. Exs: Religious crowds vs. Christ, later the Apostles; Judas vs. Jesus; etc.
38. Further, Dan.9:27 tells us that Antichrist will enter into a treaty with Israel under a peaceful guise implying he very well may have an accessory among the Jews.
39. In fact, OT prophecy denotes a specific tribe of Israel that is noted for its deceptive and destructive practices against their own people, the tribe of Dan. Gen.49:16-17
40. That Dan is likened to a “serpent” ties their practices into the satanic system and has symbolic parallelism to the false prophet speaking as **a dragon**.
41. Further, the tribe of Dan was heavily involved in idolatry at one point engaging a reversionistic Levite, Micah, and his priest to be a priest for their tribe (Jdg.18:14-20), wiped out a city to reoccupy it and set up their own false priesthood (Jdg.18:27-31). Cp.1Kgs.12:28-30

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42. That Dan is not listed in the 12 tribes of the 144,000 Jews in Rev.7:4-8 indicating their corporate –V makes them suspect in their role for future Israel and a prime candidate for access by Antichrist to Israel politically and religiously.
43. That the false prophet might be a Danite is not inconceivable and would provide a logical link to negative Israel appealing to their own race as an insider to high political positions. Gen.49:16
44. The next thing that John describes is the appearance and speech of the false prophet, **“and he had two horns like a lamb, and he spoke as a dragon”**.
45. The first description of having **“two horns like a little lamb/ἀρνίον - arnion”** is designed to portray the deceptiveness as he appears to others.
46. To begin with, this description is not of domesticated sheep that do not have **horns**.
47. It pictures the genus of Ovis Canadensis more commonly called Big Horn Sheep such as reside undomesticated in the American and Canadian Rockies, West Texas, Eastern California and Northern Mexico.
48. The lambs are born woolly and white with little **horns** appearing at about 2 months.
49. They can range anywhere from about 150-300 lbs as adults with the rams displaying their great curved **horns** as a status symbol and means of protection and virile authority, though the ewes too retain their **horns**.
50. They are known for their keen sight (up to a mile away) and the fact that they engage in constant battles with one another trying to establish dominance by butting heads, running at each other with speeds up to 20 mph with the echoing of their blows heard for miles in mountainous regions.
51. What is most notable about this descriptive motif for the false witness is that he appears as a little **lamb** that is yet too immature to establish a presence of dominance.
52. The term **“lamb”** harks symbolically to the very term used for Christ to indicate His appearance at the 1<sup>st</sup> advent as one that was passive and peaceful contrasting His Person to the 2<sup>nd</sup> Advent. Cp.Rev.5:6,8,12 et al
53. However, the false prophet is not what he appears being an undomesticated wild sheep destined to fulfill a role of challenging those of like genus seeking to establish his dominance.
54. This picture of the false prophet as a baby ram fits perfectly with the interpretation that he is a Jew on the surface benign, innocent and of no threat, yet destined to establish dominance among his own race.
55. Again, he will appear innocent enough, but the reality is that he will do battle with his own people to establish dominance among them.
56. He will mislead them into accepting his person and message as that which represents God’s plan for Israel, everlasting peace.
57. Yet he is really a betrayer of his own people aligning himself with Satan.
58. In this vein, it might be suggested here that Judas Iscariot is a type of false prophet.
59. At least one dispensational commentary has sought to advance the idea that Judas was actually a type of Antichrist. 35 SIMPLE STUDIES on the major themes in REVELATION; D<sup>e</sup>haan, pps.183-185
60. While this would be false as we know Antichrist is a gentile, not a Jew, there are some obvious symbolic parallelisms in this vein that can be attributed to Judas:
  - A. He is called **“the son of destruction”** (Joh.17:12) cp. to Antichrist (2The.2:3).

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- B. Judas is the only other recorded person in the Bible other than Antichrist to be satanically possessed. Luk.22:3 cp.Rev.13:2,4
  - C. He is called “devil” (not demon) by Christ (Joh.6:70); Antichrist is the incarnation of Satan called the devil (Rev.12:9).
  - D. In this vein, Judas was said “to go to his own place” understanding it to be the devil’s own place, the place reserved for Satan and his angels (Act.1:25); Antichrist is destined to the same place (Rev.19:20).
61. Though Judas is not a type of Antichrist, he obviously in nature represents Antichrist just as the false prophet in nature represents Antichrist.
  62. The very attributes ascribed to Judas could just as well in nature be attributed to the false prophet operating in tandem with Antichrist:
    - A. The false prophet is seen as a “son of destruction” per his involvement on having as many as do not worship the beast to be killed. Rev.13:15
    - B. That the false prophet speaks **as a dragon** and displays supernatural powers (vs.13) infers that he too is satanically possessed as necessary.
    - C. That the false prophet accurately represents Satan in speech and actions would infer a similar title as “devil”.
    - D. He is cast alive into the LOF in tandem with Antichrist. Rev.19:20
  63. With the advent of our present verses, we can further attribute typology between the false prophet and Judas:
    - A. The false prophet appears as benign and innocent to those around him, but is in fact a betrayer (the baby 2 horned ram).
    - B. Judas was benign in the eyes of those closest to him (excepting Christ). Joh.13:21-30
    - C. While Judas betrayed the Son, the false prophet betrays the Woman that gave birth to the Son. Rev.12:1-2,5
    - D. Both are motivated by greed and are monetary reversionists. Rev.13:16-17 cp.Joh.12:4-6
    - E. Both are Jews.
    - F. Both are unbelievers.
    - G. Both represent Antichrist but are distinct from him in person, yet similar in nature.
  64. If typology exists between Judas and the false prophet, it is that both are representatives of Antichrist in their personal betrayals towards the Woman (Israel) and her Son.
  65. As one further note of interest, tradition has led some historians to conclude that Judas Iscariot was from the tribe of Dan.
  66. In "Genealogies of the Twelve Apostles" (E. A. W. Budge, *Contendings of the Apostles*, p. 41) says "Now DAN sold his brother JOSEPH for twenty pieces of silver, and in like manner JUDAS sold our Lord for thirty pieces of silver."
  67. In the Book of the Bee 46-49, the Syriac Text circa 1222 AD, written by a Syrian Bishop, Solomon, Judas is recorded to be “*of the tribe of Gad, though some say that he was of the tribe of Dan*”.
  68. Moving on, the reality of the false prophet’s betrayal is seen in his message that is a lie as noted in the phrase, “**he spoke as a dragon**”.
  69. This phrase equates his teaching with Satan himself.

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70. The false prophet is absolutely deceptive bent on gaining the ear of the negative masses of Israel and the world appealing to their religious bent.
71. In so doing he will establish himself as the premier communicator of God's plan in the world.
72. As the false prophet oversees the establishing of Antichrist's image in the temple at mid-point (vss.14-15 cp.Mat.24:15), it is obvious Satan considers the religious conquest over Israel a coup de grace in the A/C.
73. In so doing, he undermines the very basis and foundation for true Christian belief presenting to the world a religious system that even Israel adheres too.
74. The false prophet is the epitome of all false prophets that must represent themselves as the spokesmen for God and friends of mankind, while actively promoting an evil agenda.
75. Their audiences are those that reject the truth that will jump at the chance to embrace anything that has an inkling of contradicting God's word with some form of cosmic or physical validation.
76. God will cater to the negative in this case and the false prophet will provide all the evidence –V needs in this vein.
77. Satan has always found success in the realm of religion and religion will excel to a new level under the ministry of the false prophet and cult of Antichrist.
78. The false prophet will be the primary communicating agent that Satan will use to globalize this one world religion, not the least of participants being Israel.
79. Vs.12a then centers on the false prophet's activities in this vein, "**And he exercises all the authority of the first beast in his presence**".
80. The verb "**he exercises**/ποιέω – poieo" literally means "to do" and is translated with numerous verbs in the NT dependent upon context.
81. Here, a better translation contextually would be, "**And he performs all the authority...**" (cp.vs.13a).
82. While the NAS catches the nuance of the action involved, it misses the intent of the action and can mislead noting an air of self-acquired **authority** in rank.
83. That is, what the false prophet does is simply in cooperation with **the authority** of Antichrist **in his presence**.
84. The genitive of "**the first beast**" would then be a subjective genitive indicating that Antichrist is the one that provides **the authority** to his subordinate false prophet.
85. The phrase "**in his presence**" emphasizes the solidarity/unity of the false prophet in coordination with Antichrist's **authority** indicating that whatever Antichrist so wills to validate his person the false prophet does in action and message.
86. In other words, the false prophet caters to every aspect of Satan's plan to support and validate Alexander as the Messiah.
87. While the false prophet is subordinate in **authority** to Satan and Antichrist, he carries with him the same weight of **authority** as he caters to their every whim of religious agenda.
88. In addition, the phrase "**in his presence**" at least implies that the false prophet will use every occasion possible that he is in the company of Antichrist to promote him in this vein.
89. With the ability, power and means of Satan to do the will of Antichrist, the false prophet is successful beyond any previous evangelist's dreams, "**And he makes the**

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**earth and those who dwell in it to worship the first beast, whose plague of death was healed”.**

90. Again, the verb “ποιέω – poiew/to do” is used and again a better translation contextually would be, “**And he is *confirming* the earth and those who dwell in it...**”.
91. Actually (excuse the humor), a literal translation “**he is doing the earth...**” in the English would be idiomatically apropos.
92. The sense of the verse is not that the false prophet is the cause of worshipping Antichrist, rather he is bringing into compliance with the satanic agenda **those earth dwellers** that are negative in support of Antichrist.
93. Not to split hairs, but it is the negative volition of the masses that is the direct cause.
94. All that the false prophet does is to feed their negative volition ***confirming*** their will to the will of Satan.
95. As it may be, what is obvious is the global success the ministry of the false prophet has.
96. Only those that are +V will resist the pull of the false prophet and will not comply with the system Satan has established.
97. The final phrase, “**whose plague of death was healed**” communicates two things:
  - A. It reiterates that the false prophet is distinct from Antichrist in person.
  - B. It forms the basis for his counterfeit gospel message that Christ has returned.

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### EXEGESIS VERSES 13 – 14:

<sup>GNT</sup> Revelation 13:13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων,

<sup>NAS</sup> Revelation 13:13 **And he performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men.** καί (cc) ποιεῖ ποιέω (vipa--3s; "he keeps on performing") μεγάλα, μέγας (a--an-p; "great/astounding") σημεῖα σημεῖον (n-an-p; "signs") ἵνα (cc; purp. or result?; "in order that/with the result that") ποιῆ ποιέω (vspra--3s; "he might make") καί (adjunct.; "even") πῦρ (n-an-s; "fire") καταβαίνειν καταβαίνω (inf.purp./pa; "to descend/come down") ἐκ (pAbl) τοῦ οὐρανοῦ οὐρανός (d.a. + n-Ablm-s; "the heaven") εἰς (pa) τὴν ἢ γῆν γῆ (d.a. + n-af-s; "the earth") ἐνώπιον (pg; "in the presence of/before") τῶν ὁ ἀνθρώπων, ἄνθρωπος (d.a. + n-gm-p; "the men/mankind")

<sup>GNT</sup> Revelation 13:14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

<sup>NAS</sup> Revelation 13:14 **And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast,** καί (ch) πλανᾷ πλανᾶω (vipa--3s; "he keeps on deceiving/leading astray") τοὺς ὁ κατοικοῦντας κατοικέω (d.a. + subs.ptc./p/a/am-p; "those who dwell") ἐπὶ (pg) τῆς ἢ γῆς γῆ (d.a. + n-gf-s) διὰ (pa; "because of") τὰ ἢ σημεῖα σημεῖον (d.a. + n-an-p; "the signs") ἃ ὅς (rel.pro./nn-p; "that/which") ἐδόθη δίδωμι (viap--3s; "was given"; the passive correlates with the authority of the first beast vs.12) αὐτῷ αὐτός (npdn3s; "to him") ποιῆσαι ποιέω (inf.purp./aa; "to perform") ἐνώπιον (pg; "in the presence of") τοῦ τό θηρίου, θηρίον (d.a. + n-gn-s; "the beast/Antichrist") **telling those who dwell on the earth to make an image to the beast who had (corrected) the plague of the sword and has come to life.** λέγων λέγω (circ.ptc./p/a/nm-s; "saying") τοῖς ὁ κατοικοῦσιν κατοικέω (d.a. + subs.ptc./p/a/dm-p; "to those dwelling") ἐπὶ (pg) τῆς ἢ γῆς γῆ (d.a. + n-gf-s) ποιῆσαι ποιέω (inf.purp./aa; "to make") εἰκόνα εἰκών (n-af-s; "image/likeness/icon") τῷ τό θηρίῳ, θηρίον (d.a. + n-dn-s; "to the beast") ὃς ὅς (rel.pro./nm-s; "which/who") ἔχει ἔχω (vipa--3s; "keeps on having") τὴν ἢ πληγὴν πληγή (d.a. + n-af-s; "the

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*plague/wound") τῆς ἡ μαχαίρης μάχαιρα (d.a. + n-gf-s; "of the sword") καί (cc) ἔζησεν. ζάω (viaa--3s; "had lived/lived again/had come to life")*

### ANALYSIS VERSES 13 – 14:

1. The false prophet is most notably the premier communicator behind the satanic sponsored Antichrist cult. Vs.11c
2. He is commissioned with all authority necessary for him to bishop this new one world state religion. Vs.12
3. Vs.13 now centers on the power behind his authority, “**And he performs great signs**”.
4. This phrase harks back to the two horns attributed to his appearance (vs.11) that metaphorically represents power in contrast to his appearance as a meek little lamb.
5. It effectively interprets for us the catalyst behind his person that enables him to pull off the **great** deception of his ministry.
6. This is the 3<sup>rd</sup> of 8x that the Greek verb “ποίηω – poiew/to do/**he performs**” is used in connection with the false prophet in vss.12-16.
7. This emphasizes the zeal and tireless effort of the false prophet in his promotion of Antichrist.
8. The present tense of this verb indicates the ongoing action of his side show of miracles.
9. It indicates that his ministry will be replete with supernatural phenomenon as the primary vehicle for its unprecedented success.
10. Further it implicates Satan as the source of power to perform these astonishing feats.
11. The phrase “**great signs**” in the plural reveals that the false prophet will perform a variety of miracles designed to provide him an air of authenticity and validity of ministry.
12. These **great signs** will provide the tangible resources demanded by –V to embrace his person as from God.
13. However, these amazing miracles are only a deception and are exactly what Paul warned about in connection with Antichrist described as associated with *all power and signs and false wonders*. 2The.2:9
14. Application: Only BD reveals the truth behind all phenomenons, natural and supernatural.
15. Application: Satan has a counterfeit scheme and the ability to delude the masses with the use of the supernatural (prophecies, healings, tongues, space aliens, supernatural magic, etc.). Cp.Exo.7:11-12a, 22; 8:7, etc.
16. With these seeming validations, the false prophet will spin his web of deception.
17. While we are not told of the different variety of miracles he will perform, we are given a most notable example, “**so that he even makes fire come down out of heaven to the earth in the presence of men**”.
18. While it is debated whether the conjunction “**so that**/ὅνα – hina” is purpose or result, it is evident that the highlight of all his miracles is making **fire come down out of heaven**.
19. One interpreter renders it as expegetical indicating this one sign is equivalent to all the **signs** in the magnitude of its nature and impact upon the masses.

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20. In other words, the very purpose for all of the miracles centers on this one specific miracle designed to solidify in granite the culminating affect of the false prophet's powers.
21. It cannot be dismissed that the miracle itself harks to the miracle that Elijah the prophet performed in his showdown with the prophets of Baal. 1Kgs.18:20-38
22. That the **fire** in Elijah's miracle was designed to point to the true God of Israel, the **fire** of the false prophet counterfeits Elijah's message indicating he represents the true God of Israel and the world.
23. That the false prophet imitates Elijah begs the premise that the false prophet duels with the real Elijah during the 1<sup>st</sup> half of the trib declaring himself as the true forerunner of Christ.
24. Both will perform amazing feats (cp.11:5-6) and men will have to come to grasp as to which one is the true Elijah.
25. Only those +V to BD will GAP the fact that the true forerunner of Christ will be accompanied by another prophet (Moses) and by all appearances the false prophet will act alone in representing Antichrist.
26. It is quite possible that the false prophet will appeal to the OT to Israel for his validation as a single forerunner (Mal.4:5), rejecting any NT doctrine indicating otherwise (Rev.11:4ff).
27. This logically would appeal to the negative Jewish masses that remain in unbelief.
28. The false prophet will assist Antichrist in conflict with the two witnesses dramatically galvanizing world opinion further separating +V from -V.
29. Jewish apocalyptic tradition further supports a conflict of this type at the end of the age: Sib. Or. **2.2-8-215** *The harvest time of mortal men is come. Near is the ruin when impostors come instead of prophets speaking on the earth. And Beliar shall come and many signs Perform for men. And then of holy men, Elect and faithful, there shall be confusion, And pillaging of them and of the Hebrews. 3.77-85 Beliar shall come Hereafter, and the height of hills shall he Establish, and shall make the sea stand still. And the great fiery sun and the bright moon And he shall raise the dead, and many signs Work before men: but nothing shall be brought By him unto completion but deceit, And many mortals shall be lead astray Hebrews both true and choice, and lawless men.*
30. The final phrase "**in the presence of men**" denotes that the false prophet's displays are not for the purpose of validating God as Elijah's was, but only an attempt to impress the masses.
31. The miracles are in essence only to validate himself and the popularity of Antichrist in a venue of public relations.
32. That deception is his main agenda is further made clear in vs.14a, "**And he deceives those who dwell on the earth**".
33. This clause now harks to the "little lamb" aspect of his deceptive appearance in contrast to representing the real Lamb (not pictured with horns).
34. Again the **earth** dwellers are the mass of -V that congregate to the false prophet.
35. The masses are only deceived because they are -V and reject the truth. 2The.2:11-12
36. The parenthetical causal clause of vs.14b tells the reader the real capturing affect behind the miracles towards the negative, "**because of the signs which it was given him to perform in the presence of the beast**".

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37. While all the false wonders will gain the attention of the negative world, that which lends the greatest impact to the deception will be those performed **in the presence of the beast**.
38. While some interpreter regard the phrase “**in the presence of the beast**” as declaring all of the false prophet’s miracles will only be when Antichrist is present misses the intent of this clause.
39. The intent behind the phrase is the attributing factor of Antichrist’s **presence** while the false prophet performs miracles, not that he is present at all the miracles.
40. It looks to the tandem approach that the Antichrist and the false prophet will use utilizing the miracles in support of Antichrist.
41. The sense of this clause is that the false prophet will use his satanic powers on behalf of Antichrist in response to Antichrist’s directives.
42. Their tandem ministry in this regard can be likened to Moses and Aaron in Moses’ ministry with the Exodus.
43. Just as Aaron would be the mouthpiece for Moses (Exo.4:16) and execute miracles on Moses’ behalf (Exo.7:9,19,6,etc), so functions the false prophet and Antichrist.
44. That Moses is a type of God/Christ and Aaron represents the priesthood, so the counterfeit of Antichrist and the false prophet.
45. It is this tandem manipulation that is the primary cause behind gaining the total allegiance of the negative world.
46. Simply with words, Antichrist controls the supernatural powers of the false prophet reflecting a God-like authority.
47. The remainder of vs.14 continues the thought of the 1<sup>st</sup> clause, “**telling those who dwell on the earth to make an image to the beast who had the plague of the sword and has come to life**”.
48. This clause points to the affect of the deception.
49. The totality of this **great** deception leads to motivating the –V masses to engage in idolatry in the worship of Antichrist.
50. The participle “**telling**” has the force of command with the infinitive “**to make**” having the force of an indirect command.
51. The deception is the false teaching by the false prophet declared to be God’s directive will for them and indirectly they are to honor that will by application **to the beast**.
52. The Greek term “**image/εἰκών** – eikon” mean a likeness, like form or appearance, or artistic impressions such as on coins, statues, metal or stone busts, icons, etc.
53. While certain images may have their proper place, it is clear that this **image to the beast** is designed to be an idol for worshipping Antichrist. Cp.Vs.15
54. It is never God’s will to make idols or images as the object of worship and to do so is a distinct mark of –V. Rom.1:21-23
55. The OT is replete with prohibitions and condemnations against this religious approach. Lev.19:4; 26:1,30; Deu.4:15-18,23,25; 7:5,25; Psa.78:58; 97:7; Isa.42:8; 44:9; Jer.8:19; et al.
56. Application: True worship of God is in Spirit and truth (Joh.4:23-24); Christians don’t need icons to represent their faith.
57. While he does not at this time reveal the true purpose for this idol, he presents them with a building project designed to satisfy their religious trend to manufacture a god.

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58. Though we are not told exactly what the **image** will look like, we can surmise that it will reflect artistically and otherwise Alexander the Great.
59. This is seen in the two-fold descriptive nature attributed **to the beast having the plague of the sword and has come to life.**
60. First of all, this verse does not say that by **the sword** is how he died, only that he had died and is now resuscitated.
61. The present active indicative of “keeps on having **the plague of the sword**” indicates linear action and presently ongoing.
62. As noted in the analysis of vs.3, the term “**plague**” is used in Revelation to indicate the judgment of God upon men.
63. As history reveals, Alexander died from a fever called a “**plague** of death” in vs.3.
64. In addition, history reveals that Alexander was previously severely wounded in a battle at Gaza (in 332 BC some ~9 years before his death in 323 BC).
65. Some have attributed his sickness as a direct consequence of his wound that never really healed, though this is unsubstantiated.
66. In either case, both his shoulder **sword** wound and fever can be attributed to judgment by God towards Alexander in his unbelief.
67. However, while the symptoms of a fever would be invisible upon his resuscitation, the scar from his wound could feasibly be retained in his body.
68. Just as Christ’s crucifixion scars were retained in His resurrection body.
69. This would be a tangible identifying mark for Alexander in his claim of who he is.
70. This would indicate that he carries the scar of this “**plague** of war” with him throughout his resuscitated existence.
71. By his actual appearance, exact and thorough knowledge of his historical past and the scar remnant of his Gaza campaign, he will convince even the skeptics that he is Alexander and **has come back to life.**
72. Whether the **image** of Alexander will be an exact likeness in bodily form or simply an artistic expression of his person, it will contain two notable features:
  - A. A scar/mark/impression indicating a two-edged **sword** (μάχαιρα – machaira) wound.
  - B. It will appear as if risen from the dead and now alive.

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### EXEGESIS VERSE 15:

<sup>GNT</sup> Revelation 13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

<sup>NAS</sup> Revelation 13:15 **And there was given to him to give breath to the image of the beast,** καί (cc) ἐδόθη δίδωμι (viap--3s; "there was given") αὐτῷ αὐτός (nprdn3s; ref. false prophet) δοῦναι δίδωμι (sub. inf./aa; subject of the verb) πνεῦμα (n-an-s; "spirit/wind/breath") τῇ ἢ εἰκόνι εἰκὼν (d.a. + n-df-s; "the image") τοῦ τό θηρίου, θηρίον (d.a. + n-gn-s; "of the beast") **that the image of the beast might even speak and cause as many as do not worship the image of the beast to be killed.** ἵνα (ch/purpose; "in order that") ἢ εἰκὼν (d.a. + n-nf-s) τοῦ τό θηρίου θηρίον (d.a. + n-gn-s) καί (adjunct.; "even") λαλήσῃ λαλέω (vsaa--3s; "might speak/communicate") καί (cc) ποιήσῃ ποιέω (vsaa--3s; "might cause") ἵνα (cc; purpose) ὅσοι ὅσος (rel pro./nm-p; "as many as") ἐὰν (part. +) μὴ (neg.; "if not"; emphasizes uncertainty) προσκυνήσωσιν προσκυνέω (vsaa--3p; "might worship") τῇ ἢ εἰκόνι εἰκὼν (d.a. + n-df-s) τοῦ τό θηρίου θηρίον (d.a. + n-gn-s) ἀποκτανθῶσιν. ἀποκτείνω (vsap--3p; "might be killed")

### ANALYSIS VERSE 15:

1. Vs.15 now introduces the reader to the primary reason why the false prophet contracts men to build this icon to Antichrist.
2. While an obvious purpose is for idol **worship**, the stated purposes go beyond religious genuflecting and in fact **worship** of the idol is stated implicitly, not explicitly (“**as many as do not worship**” implies there are those that do **worship**).
3. Though there is an obvious parallel between worshippers and non-worshippers, the stated purposes are far more sinister.
4. There have been many suggestions as to the nature of the **image** as so described in our verse.
5. Unfortunately, most of those suggestions are spin offs of focusing on worshipping the idol rather than the idol itself.
6. The phrase “**image of the beast**” is used 3x in our verse alone demanding that the focus of attention here is on the idol and what it represents and can do.
7. The characteristics ascribed to the idol are 3 fold:
  - A. **And there was given to him to give breath to the image of the beast.**
  - B. For the two-fold purpose **that the image of the beast might even speak...**
  - C. **And cause as many as do not worship the image of the beast to be killed.**
8. The first phrase, “**And there was given to him**” indicts the false prophet as the near custodian of the **image**.

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9. As said custodian, he is **given** the authority, power and wherewithal by Antichrist (and Satan) to bring its operation on line in accordance to its schematics for function.
10. The first thing the false prophet does is “**to give breath to the image of the beast**”.
11. The infinitive “**to give**” functions as the subject of the verb “**was given**” indicating the conjoining resources provided for him by Antichrist are necessary to accomplish his task.
12. What the false prophet does to “kick start” the idol is **to give it breath**.
13. The term “**breath**/πνεῦμα – pneuma” can be translated in the Greek as “spirit” (ref. the H.S. [2Cor.3:8]; to indicate one’s disposition or intent [2Cor.4:13]; human spirit [1The.5:23]; demonic spirit [Act.19:15,16]; angelic/elect angels [Heb.1:14), “wind” (Joh.3:8) and “**breath**” (Rev.11:11).
14. The only contextually logical meanings attributed to this noun in our verse that we might supply here would be “a spirit, as in a demonic spirit”, “**breath**”, as in a life giving force or “spirit” in the sense of a certain disposition reflecting a form of intelligence appearing as a form of life.
15. In this vein we have two possibilities attributed to the idol; it was given its own life via demonic activity or it was given artificial life through other means.
16. Some interpreters argue that the kind of life in view here must be supernaturally animated or it removes the awe they believe is to be associated with the false prophet’s miracles and now the mechanics of the **image**.
17. Yet, there is no mention that men respond to the **image** in any such fashion.
18. Before we draw any conclusions, we should look at the 2 primary purposes as to why the image is **given** its apparent life source.
19. The first is so **that it might even speak**.
20. The term “**speak**/λαλέω – laleo” emphasizes communication no matter the audible or means to communicate. Cp.Rev.10:4 “*And when the seven peals of thunder had spoken...*”
21. The subjunctive mood “might **speak**” indicates potential and leaves room for the fact that there are times when it isn’t communicating.
22. So the “**breath**” in view is first for the purpose of communication as deemed appropriate for its use.
23. Secondly and in conjunction with its communicating is that it might **cause** non-worshippers of the idol **to be killed**.
24. While there might be a question as to the subject of “might **cause**” being the **image** or the false prophet, when one understands that the **image** is fulfilling the desires of the false prophet in its function, that question becomes mute.
25. Again the subjunctive mood of “might **cause**” leaves room for not engaging in this action.
26. Just as the subjunctives of “might **not worship**” and “might **be killed**” leaves room for those believers that escape the death in view.
27. Otherwise, when the **image** is communicating it indicates that the subjects it is communicating about, at least in part., are destined to be executed.
28. Another question that must be answered is how is it possible for the idol to decipher between those that **worship** it and those that do not.
29. Off hand, two possibilities exist.

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30. One would be that an injunction has been imposed requiring all men to make a pilgrimage presenting themselves before the idol.
31. In this case, the idol recognizes who worships or who doesn't and through its intelligence, demonic or artificial, collates the two divisions.
32. While possible, such as through a demanded census by Antichrist, the logistics would be enormous trying to facilitate the travel of all men and make accommodations in this regard.
33. While we know there will be a great influx of visiting nations in Jerusalem during the 2<sup>nd</sup> half (Rev.11:2), the logistics still beg for relief of some sort.
34. The second possibility is that independent "shrines" are set up throughout the world and the image is projected to various locations.
35. In this vein, the heavy logistics of a single assembly are avoided and this would demand that the **image** itself is interfaced with all satellite locations to keep track.
36. An overview of **the image of the beast**:
  - A. The animation provided the idol is of an intelligent nature as it can both communicate and calculate.
  - B. Either a supernatural or artificial means of mechanics for giving the idol its perceived intelligent life is possible.
  - C. If supernatural, it would indicate some form of demon activity associated with the idol.
  - D. If artificial intelligence, it would indicate some form of computer technology.
  - E. In this case it is possible that the idol itself may be in the form of a high tech hologram giving it the appearance of coming to life.
  - F. In either case the primary purposes for its energy field is to communicate and simultaneously collate non-worshippers from worshippers into a separate category **to be killed**.
  - G. This demands that the idol has the ability to know who worships and those that don't.
  - H. The demonic capabilities are obvious; the artificial capabilities would demand some sort of communicating device and further some sort of input data system that would indicate a worshipper from one that refused.
  - I. Again, in either case, the **image** operates as a transmitter to relate to the proper authorities those in violation of worship protocol to ensure judicial execution is carried out.
  - J. While it is possible that somehow the violators are executed on the spot, it is improbable considering the continuous traffic of those visiting the shrine the world population would demand.
  - K. Unless obviously if several shrines were established with means provided for extermination of non-worshippers.
37. Probably the most logical conclusion is that the idol is a high tech computer image.
38. It has the resources capable of recording the masses of participating worshipers interfaced with other census recording computers (shrines) throughout the world tracking those that remain in violation.
39. This seems feasible as vss.16-17 tie in the fact of the mark of **the beast** indicating a highly sophisticated identity system in immediate context with the worship of this idol.

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40. Further, it satisfies the logistical problems inherent in one central location.
41. That worshippers (implicitly) vs. non-worshippers of **the image** are in view indicates a political policy demanding the nations to come and **worship**.
42. This harks to the political power and authority of Antichrist commissioning the false prophet to engage the idol.
43. This is in part how Satan and Antichrist makes war with the saints. Rev.12:17; 13:7
44. As noted, this could be in the form of a universal census imposed by Antichrist under his reign.
45. The most sinister aspect of the idol is that it is designed to track, hunt down and **cause** the execution of violators.
46. The preferred method of killing those that do not **worship** is beheading (Rev.20:4), as with a guillotine or Muslim/Oriental style of sword decapitation.
47. It is the first major step of collating believers from unbelievers on a universal scale instituting an identity system conducive to Antichrist policy.
48. While some propose that the idol will be placed somewhere in the RRE, most futurist interpreters accepts its location in the tribulational temple as fulfillment of Jesus' teaching in Mat.24:15. Cp.Dan.9:27; 11:31; 12:11
49. The idol is set up at the mid-point of Daniel's 70<sup>th</sup> week and it does not begin its communicating and collating functions until it is set up.

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### EXEGESIS VERSES 16 – 17:

<sup>GNT</sup> Revelation 13:16 καὶ ποιεῖ πάντα, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν

<sup>NAS</sup> Revelation 13:16 **And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves,** καί (cc) ποιεῖ ποιέω (vira--3s; "keeps on causing") πάντα, πᾶς (ap-am-p) τοὺς ὁ μικροὺς μικρός (d.a. + ap-am-p; "the small/insignificant") καί (cc) τοὺς ὁ μεγάλους, μέγας (d.a. + ap-am-p; "the great/most notables") καί (cc) τοὺς ὁ πλουσίους πλούσιος (d.a. + ap-am-p; "the rich/wealthy") καί (cc) τοὺς ὁ πτωχοὺς, πτωχός (d.a. + ap-am-p; "the poor/destitute") καί (cc) τοὺς ὁ ἐλευθέρους ἐλεύθερος (d.a. + ap-am-p; "the freemen/independent") καί (cc) τοὺς ὁ δούλους, δοῦλος (d.a. + n-am-p; "slave/servant") **to be given a mark on their right hand, or on their forehead,** ἵνα (cc; purpose) δώσιν δίδωμι (vsaa--3p; "they might give"; note plural subject) αὐτοῖς αὐτός (npdm3p; "to them"; ref. all the above mentioned; incorporated into the thought "to be given") χάραγμα (n-an-s; "a mark/stamp/engraving/etching/ tattoo/brand"; used 8x; only 1x outside Revelation, Act.17:29) ἐπί (pg; emphasizes contact with the genitive) αὐτῶν αὐτός (nrgm3p) τῆς ἡ δεξιᾶς δεξιός (d.a. + a--gf-s; "the right") τῆς ἡ χειρὸς χεῖρ (d.a. + n-gf-s; "hand") ἢ (cc; "or") ἐπί (pa; emphasizes motion/direction with the accusative) αὐτῶν αὐτός (nrgm3p) τό μέτωπον (d.a. + n-an-s; "forehead")

<sup>GNT</sup> Revelation 13:17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

<sup>NAS</sup> Revelation 13:17 **and he provides that no one should be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name.** καί (cc) ἵνα (cc; purpose) μή (neg. +) τις (indef.pro./nm-s; "no one") δύνηται δύναμαι (vspd--3s; "might be able") ἀγοράσαι ἀγοράζω (compl.inf./aa; "to buy/do business in the market place/purchase") ἢ (cc; "or") πωλῆσαι πωλέω (compl.inf./aa; "to sell") εἰ (part. +) μή (neg.; "except/if not") ὁ ἔχων ἔχω (subs.ptc./p/a/nm-s; "the one having") τό χάραγμα (d.a. + n-an-s; "the mark") τό ὄνομα (d.a. + n-an-s; "the name"; this is in apposition to the mark; one and the same) τοῦ τό θηρίου θηρίον (d.a.

## THE REVELATION TO JOHN

+ *n-gn-s*; "of the beast") ἧ (cc; "or") τὸν ὁ ἀριθμὸν ἀριθμός (d.a. + *n-am-s*; "the number/calculation") αὐτοῦ. αὐτός (npgn3s) τοῦ τό ὀνόματος ὄνομα (d.a. + *n-gn-s*; "name")

### ANALYSIS VERSES 16 – 17:

1. Vs.16 is a continuation of thought in correlation with the image of **the beast** as noted by the opening conjunction **“and”**.
2. The opening phrase **“And he causes”** looks to the image and false prophet in tandem with emphasis on the false prophet as the power behind the image.
3. The present tense **“keeps on causing”** looks to an ongoing process associated with the purpose and function of the idol.
4. In fact, vss.16-17 looks to a 3<sup>rd</sup> and final purpose as to why the idol has been set up.
5. As the idol collates believers from unbelievers establishing a dual universal identity base, its further purpose is to tag those in compliance with its worship.
6. The order for the world is that **all** must worship with the penalty of death for any that refuse.
7. For those that comply, they are then deemed eligible to reap the benefits of the NWO under Antichrist.
8. This is the force and intent of vs.16, **“And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand, or on their forehead”**.
9. The **“all”** in view is restricted to only those that worship **the beast**, as violators will be prosecuted.
10. The emphasis is that worshipping the idol is a prerequisite for the potential of benefits and rights described herein.
11. In fact, there will be 5 more references beyond our verses in Revelation to the **“mark of the beast”** and all 5 associate worship with the **mark**. Rev.14:9,11; 16:2; 19:20; 20:4
12. The 6 descriptive adjectives in tri-phrasal form is designed to note an all inclusive social experiment not to leave any unattended.
13. The phrase **“small and the great”** umbrellas all social circles from the least insignificant person to those most notably famous.
14. The phrase **“rich and the poor”** umbrellas all economic circles from the most destitute to the wealthiest of society.
15. The final phrase, **“free men and the slaves”** umbrellas all political stratum from the most oppressed to the staunchest libertarians.
16. The irony of the final phrase is that with respect to Antichrist’s system, **all** men become **slaves** to Antichrist policy.
17. Further, this great equalizer enforced by Antichrist suggests he embraces a socialistic form of government whereas **all** men are to be viewed as equals.
18. This establishes a base system of total control by the government over the peoples that is only a hop, skip and a jump for one in power to have sovereign or dictatorial rule.
19. This harks to the socialistic standards presented today by the European community (RRE) that will provide Antichrist with his base of politics.

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20. Vs.16b then demonstrates how worshippers are positively identified of having fulfilled their duty as they are **given a mark on their right hand, or on their forehead.**
21. Again, the subjunctive mood of “might give” leaves room for those that refuse to worship.
22. That there is now a change to a plural subject in the verb “**given**” is designed to indict all the primary powers behind the idol as guilty to its reprehensible purposes.
23. In other words, no matter what the object of focus or worship is, the reality is that the power behind the image and that which it represents is the false prophet, behind which is Antichrist, behind which is Satan himself.
24. It is this collusion of evil together that formulates the common denominator behind the concept of the Antichrist and all that he is and represents in person.
25. The term “**mark/χάραγμα** – charagma” literally means a stamp, a thing formed, an indelible impression identifying the object with its creator or owner artistically or otherwise.
26. It is only used 1x outside of Revelation in Act.17:29 translated “image” in the NAS associating it with the creative nature of men in a form or religiosity/idolatry.
27. The **mark** in our verses is designed in part to associate the worshippers of Antichrist with his person as their god and the permanent impression of impact he has on their existence.
28. In fact, the negative volition of those that receive this **mark** is so recalcitrant that the Bible makes clear they would not ever make the SAJG and are destined for eternal condemnation in unbelief. Rev.14:9-11
29. The **mark/identifying feature or indicator** will be placed on one of two bodily parts, either **the right hand or forehead.**
30. While we are not told explicitly in what way this **mark** will be implemented or inscribed, there are some interesting clues as to the nature of the procedure.
31. This is seen in the two uses of the preposition “**on/ἐπί** - epi”.
32. The first epi is with a genitive case and emphasizes contact.
33. The second epi is with an accusative case and emphasizes motion or direction.
34. Further, we know from vs.17 that the **mark** will reflect one of two characteristics, Alexander’s **name or the number of his name.**
35. This leaves the doors open for either a literal inscription **or** that considered symbolic.
36. Almost all sound modern day interpreters privy to the current advent of technology associates this **mark** with a computerized or high tech form of implementation.
37. In other words, most don’t consider the ink fashion of tattooing used throughout centuries as the mechanics of marking to include the logistical and time problems this would create..
38. Through various means of laser scanning, computer chips, the credit card phenomenon or computerized data banks, they fill in the possibilities.
39. What we can document with the prepositions is that the **mark** for the **right hand** will be implemented with hard contact to the body.
40. What is unusual about marking the **forehead** is contact is not emphasized, only the motion and/or direction of the inscription.
41. I might suggest here as a distinct possibility that it will be a computer chip inserted in the **right hand or** some form of laser inscription/tattoo inscribed **on** the **forehead.**

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42. The latter form of tattooing obviously satisfies the preposition of not having hard contact to the anatomy picturing the motion of laser activity directed towards its object.
43. Further, this laser tattoo, apart from laser scans, could be invisible to the naked eye giving the appearance of no contact with the instrument used.
44. Not to get ahead of ourselves, vs.17 further explains another offshoot purpose for the idol, “**and that no one should be able to buy or to sell, except the one who has the mark**”.
45. The Greek language is clear to denote that absolutely **no one** will be allowed to conduct any economic business without having this **mark**.
46. Further, that **all** are required to receive the **mark** supports the premise that the worship of the image further facilitates a census imposed by Antichrist.
47. This verse explains another vehicle of coercing used by the false prophet to stimulate participation in the worship of the image.
48. It is not enough that law is passed to execute non-participants, but in addition it is required if anyone desires to economically survive in Antichrist’s world.
49. This is designed to persuade any –V that may be hesitant to jumping on the Antichrist cult bandwagon for reasons other than being +V.
50. In contrast to God that does not coerce volition, Satan’s scheme is to do anything necessary to manipulate it.
51. As noted in earlier notes, an irony considering this is exactly what he accuses God of doing in operation Job Test. Job 1:9-11
52. Again, the indefinite nature of the language (indefinite pronoun and subjunctive mood) indicates there will be those that refuse to participate and able to circumvent the system.
53. The culmination of all of the subjunctive moods in our verses points to the fact that no matter what overt coercing will be used, **all** men remain free to choose for or against Antichrist.
54. As it has been throughout the centuries, the primary means of control over men, apart from brute force, is to control their economy.
55. In this way, the one(s) in power can attribute equality or partiality wherever and to whomever they choose.
56. The reality that the **mark** is associated with the control of the world economic market further suggests the use of modern computer technology and artificial intelligence.
57. Further, it harks back to the policies and agenda of Antichrist in the seal judgments, specifically the 3<sup>rd</sup> seal with the black horse. Rev.6:5-6
58. This further demonstrates the plural subjects of those giving the **mark** in vs.16.
59. With the U.S. demise, the world economic system will largely become dependent upon the Euro dollar, today in competition with the U.S.
60. Antichrist will be left with a global economic control unprecedented in history.
61. By all indications of our verse, he will essentially gain total control.
62. This will be the political leverage he will use to ensure a world wide participation in the cult.
63. It is very possible that Antichrist will solidify the strength of the Eurodollar by placing it back on a gold standard at a value unmatched by other nations.

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64. The material injection for fiscal fortification for the Eurodollar would most logically come from Antichrist's ransacking Vatican City. Rev.17:15-18
65. That the ten horns are associated in its demise and will leave her "*desolate and naked*" strongly insinuates that the RRE will reap the spoils of pillaging her immense wealth.
66. When that event will occur is not explicitly stated in the text.
67. However, all indicators to include our verses of Antichrist having economic control at the mid-point, the fact that the 10 horns are pictured together in her demise before the 3 are removed in Rev.17:11 cp. Dan.7:8,20, essentially demands it happens in the first half of the trib.
68. Whenever Antichrist gains total control economically, it is now clear that there are no real competitors remaining in the world.
69. Further it should be noted that though this follows the economic policy of Antichrist, it is the false prophet that remains the custodian over this idolatrous system.
70. This at least infers that the false prophet is granted a high ranking position in the control of the treasury for the RRE, if not the Secretary of Treasure.
71. We make that point to make this point; a clear parallelism for Judas Iscariot being a type of false prophet. Cp.Joh.12:3-6
72. Just as STA greed drove Judas to do all he did even to betray the Son of Man (Mat.26:15), so goes the false prophet.
73. Though the false prophet will proclaim himself as Elijah, he in reality is a Judas.
74. The remainder of vs.17 then gives us further information concerning the nature of the **mark** as "*either the name of the beast or the number of his name*".
75. While some commentators suggest 3 distinct things here with the **mark** being something different from the **name or number**, the appositional nouns "**the name or the number**" are used to define the nature of the **mark** (all in the accusative case).
76. In correlation with the **mark** being placed **on** one of two parts of the anatomy in vs.16, we see that it can appear in one of two ways, his **name or the number of his name**.
77. One's **name** obviously identifies who a person is.
78. Here Alexander's **name** could feasibly be his literal **name** (or nickname), a title representing his **name** (like our "Mr. President" or "Cosmokrater") or even a symbol representing either or both his title and/or **name** (like the name for the rock star "Prince" having just a symbol).
79. Not to split hairs, it would seem his **name** in this case is probably more literal as the verse further suggests that symbolism is reserved for the alternative, "**the number of his name**".
80. This alternative **mark** is what is known as the ancient practice of gematria (Hebrew numerology related to the Kabbalah).
81. It is a system in which the letters of the alphabet were also used as numbers when counting.
82. Kabbalah (Qabbalah) refers to an oral tradition of esoteric or secret knowledge concerning essentially the mysteries of Nature, and more overtly, the hidden teachings concerning the Hebrew Torah.

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83. We pause here to recall the Greek Eleusinian mystery cult that incorporated these Jewish mystics into their system spoken of during the early Church formulating the basis for the Antichrist system and the Synagogue of Satan. Cp.Rev.2:9; 3:9 notes
83. Since it is often mentioned as the religion of certain celebrities, here are the ten basic teachings of this cult surely a religion having nothing to do with Biblical Christianity.
- A. There exists an Infinite Being that is the source of everything in existence.
  - B. Everything in existence is here to be a vehicle for mankind to fulfill its purpose. Inanimate objects, plants, animals, stars and galaxies are all here just to serve mankind.
  - C. The purpose of mankind is to become one with the Infinite Being. That's why we're here. That's what we're supposed to be doing. That's what the soul desires.
  - D. The way to become one with the Infinite Being is to struggle to be moral and spiritual while in this world, amidst a sea of temptations and challenges. Every situation in life is a spiritual challenge for many reasons.
  - E. All of mankind is interwoven and interdependent in a spiritual sense. We are all one. In order to become one with the Infinite, you must care about humanity.
  - F. Every thing that exists, exists within man. Man is a microcosm of all creation. This is part of being created in the "image of the Divine."
  - G. There is a physical realm, which is where we exist, and there is a spiritual realm with which we unknowingly interact, constantly. And every molecule of existence has a spiritual counterpart that it is connected to.
  - H. Our problems and challenges are actually responses from the spiritual realm, based on our thoughts, speech, and action, that are specifically designed for our spiritual growth.
  - I. History is traveling towards a predetermined destiny. The Infinite Being designed our time of struggle to end by a certain period date, and conclude the test.
  - J. A place has been designed that allows mankind to experience the Infinite Being. That's where those who fulfill their purpose go after death. Each person will experience the Infinite Being in the way and to the extent the person became one with the Infinite while alive.
84. In gematria, the first nine letters represented the numbers one through nine, the next nine signified the tens through the nineties, and the third nine were the hundreds.
85. Therefore, every Hebrew name or word also had a numerical significance, and the ancient rabbis would make connections between words or phrases with the same numerical value, based on the assumption that the numerical equivalence was not accidental.
86. Mounce cites an example of this in a bit of graffiti from Pompeii that states, "*I love her whose name is 545.*"
87. The natural understanding is that the **number of his name** is a gematria that provides the numerical equivalent of the **name** that will be used for Antichrist.
88. The gematria itself is told to us as being the numbers "666" in vs.18, which we will reserve further analysis on this subject until then.
89. How **the number of his name** is facilitated as a **mark**, we are not told.
90. However, it is not limited (nor practical) to being an ink tattoo and could very well look to a numerically data encrypted code such as on a computer chip, digital tags/bar

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codes (UPC; Universal product code) or other forms of identification such as a RFID (radio frequency identification).

91. Taking the information we have regarding “**the mark of the beast**” and the advent of modern technology, we can draw some conclusions to formulate some fairly educated guesses:
- A. The **mark** is *either* on the **right hand** or on the **forehead**, not both.
  - B. Each **mark** will reflect *either* Antichrist’s **name** or a **number** symbolic of his **name**, not both.
  - C. One process of application demands hard contact with the body, whereas the other only requires aiming towards the body to facilitate its impression.
  - D. As most interpreters recognize, **the name of the beast** with the mention of the **forehead** is designed to mockingly counterfeit the names of the Father and Christ on the foreheads of the 144,000. Cp.Rev.7:3 cf.14:1
  - E. We can surmise therefore, that it is most probable that Antichrist’s **name** will be inscribed on **forehands** in contrast to the **right hand**.
  - F. The **right hand** will be reserved for implementing the numerical alternative.
  - G. Considering the logistics of this universal endeavor, it is safe to assume that the mechanics of implementation vary dependent upon resources and multiple locations for worshipping.
  - H. The central location would be the temple in Jerusalem where the image actually exists.
  - I. Following the premise that the image “life” is artificial intelligence vs. demonic to further satisfy logistics, we can conclude it will be the future state of the art.
  - J. I would suggest that the image has a built in laser tattooing apparatus that will “**mark**” each worshipper on the **forehead** when they genuflect before the image.
  - K. This would be virtually a painless and really cool incentive to stimulate men to actually come to worship the idol face-to-face.
  - L. Whether the laser inscription would remain visible or not is moot, though invisible makes the most sense appearance and otherwise.
  - M. This would leave the remote satellite shrines with the more antiquated (though modern for us today) form of tagging, a microchip injected under the skin of the **right hand**.
  - N. This would provide a cheaper system of identifying that could be made readily available throughout the world.
  - O. This scenario satisfies the dual forces of the preposition “*epi*”.
  - P. Both means of tagging would be inconspicuous, unobtrusive and aesthetically acceptable by the masses.
  - Q. As universal data such as birth certificates, drivers license, tax id numbers, etc., are made available to the idol, it will collate between those individuals that worship or not placing non-worshippers on wanted lists for policing by Antichrist.
92. No matter the entertainment from trying to visualize what might be, one thing we can dogmatically claim is that this is the most despicable, sinister and evil idol ever created by men under the satanic system of religion.

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### EXEGESIS VERSE 18:

<sup>GNT</sup> Revelation 13:18 Ἰδοὺ ἡ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

<sup>NAS</sup> Revelation 13:18 **Here is wisdom. Let him who has understanding calculate the number of the beast,** Ἰδοὺ ὧδε (*adv.; exclamatory; "Here/Under these circumstances"; this adverb can literally indicate a place "here" cp. Rev.4:1; 11:12; it can emphasize circumstances relative to the place cp. Rev.13:10; 14:12*) ἐστίν. εἰμί (*vipa--3s; "keeps on being"*) ἡ σοφία (*d.a. + n-nf-s; "wisdom/spiritual insight"*) ὁ ἔχων ἔχω (*d.a. + subs.ptc./p/a/nm-s; "the one having/him who has"*) νοῦν νοῦς (*n-am-s; as the faculty of intelligence "understanding/mind/intellect"; used 24x*) ψηφισάτω ψηφίζω (*vImpaa--3s; lit. calculate with pebbles; "calculate/figure out/interpret/sum up"; used 2x; Luk.14:28*) τὸν ὁ ἀριθμὸν ἀριθμὸς (*d.a. + n-am-s; "the number"*) τοῦ τοῦ θηρίου, θηρίον (*d.a. + n-gn-s; "of the beast"*) **for the number is that of a man; and his number is six hundred and sixty-six.** γὰρ (*explanat.conj.; "for"*) ἀριθμὸς (*n-nm-s; "a number"*) ἐστίν, εἰμί (*vipa--3s; "keeps on being"*) ἀνθρώπου ἄνθρωπος (*n-gm-s; "of a man"*) καὶ (*cc*) αὐτοῦ αὐτός (*npgn3s; ref. the beast*) ὁ ἀριθμὸς (*d.a. + n-nm-s; "the number"*) ἑξακόσιοι (*card.adj./nm-p; "six hundred"; used 2x; Rev.14:20*) ἑξήκοντα (*card.adj./nm-p; "sixty"*) ἕξ (*card.adj./nm-p; "six"*)

### ANALYSIS VERSE 18:

1. Vs.18 is exclamatory to draw attention to the gematria of Antichrist's name.
2. We know that it is Antichrist in contrast to the false prophet in view based on the use of the definite article with the term "beast" referring to the 1<sup>st</sup> beast in vss.11-17. Cp.vss.12,14,15,17
3. As the **number** of the gematria is provided in our verse, our verse has been the subject of speculation as to its meaning probably not surpassed by another.
4. The problem behind these speculations is the fact that the language used for the gematria is not stated.
5. In order to **calculate** the numerical values of the alphabet, one obviously must know which alphabet to use.
6. While Hebrew, Greek and Latin are 3 languages that serve to designate numeric values allowing for this practice, we don't know which one will be used for the Antichrist cult in Daniel's 70<sup>th</sup> week, if any.
7. It may be in any given modern language of the day, or even a language particular to some secretive cult.
8. The fact is, we just don't know and we are not told.
9. Just because the Kabbalah may practice gematria does not demand the use of Hebrew in its future practice of the Antichrist cult.

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10. That we are missing this piece of evidence necessary to interpret the name, for us today it is essentially impossible.
11. However, if a name was provided in a specific language, then to put together its numeric symbols would probably be a basic math exercise.
12. That we cannot provide a name for our gematria, it behooves us then to stick with only what is revealed as the clues that will point to a future interpretation.
13. In other words, the exact interpretation of the gematria is for the people living under the circumstances of Daniel's 70<sup>th</sup> week.
14. This is at least strongly implied in the opening exclamatory phrase, "**Here is wisdom**".
15. The adverb "**Here**/ὧδε – hode" literally refers to a place as used earlier in Rev.4:1; 11:12.
16. Much like the English adverb, it can take on a nuance of certain conditions or circumstances associated with the location/place as it further does in Rev.13:10; 14:12.
17. Further, it can be used to pin point a condition/circumstance relevant to where it exists. Rev.17:9
18. Our adverb could rightly be translated, "***Under these conditions relevant to their existence is wisdom***".
19. The conditions/circumstances in view looks back to the preceding context of the image being set up and the **beast** it represents.
20. When this period of history plays out, those present and alive will find the missing clue necessary to fully interpret this verse.
21. The term "**wisdom**" is to have spiritual insight to the significance of the revelation of this gematria.
22. The next thing commanded then is to "**Let him who has understanding calculate the number of the beast**".
23. First of all, the imperative is not to **calculate** the name, but **the number**.
24. **The number** is already provided in our verse, 666.
25. In other words, they are to compute **the number** from a name.
26. The command is to take the missing clue necessary for this gematria (the name) and figure out then that it is the gematria to the number 666.
27. Those living in Daniel's 70<sup>th</sup> week will be made privy to the name that Antichrist will use.
28. It is obvious that he is not going to go by the name "Antichrist" and will use either his given name or that comparable as noted in the mark of **the beast**. Rev.13:17
29. When his name is revealed under the circumstances given in the preceding verses, then anyone that will apply the principle of gematria to the name will easily see that it is equal to the numbers 666.
30. Those with spiritual insight will not need to figure out the name, it will be provided; all they need to do then is see if under the principle of gematria it = 666.
31. Believers are to apply this doctrine during the tribulation and they will be able to look to this prophecy and drive yet another stake into their identification of who the Antichrist is.

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32. With the name provided, the remainder of vs.18 then gives the only two clues necessary for them to identify Antichrist, “**for the number is that of a man; and his number is six hundred and sixty-six**”.
33. The most natural reading of the 1<sup>st</sup> clause is that numerical symbolism will be specific to one **man**.
34. This harks back to the symbolism of the **number** of his name in vs.17.
35. Half of what believers will need to look for is a specific ruler that has an affinity to use numbers to represent his person and system of government.
36. This will probably be initially revealed in the form of proposed international identification system to be ultimately realized through the institution of the image.
37. The 2<sup>nd</sup> half then is the actual numbers used in his designed system, 666.
38. What will be the indisputable calculation/reasoning that this is the Antichrist is the fact that the numbers 666 will add up using gematria to the very name he uses for himself.
39. True **wisdom** for use today is to stop here in trying to figure out anymore the gematria name for Antichrist’s **number**.
40. Here are a few of the speculative examples of why one must avoid speculation now and recognize that this information is provided for those that live during Daniel's 70th week.
  - A. Based on various titles used by the Roman Catholic Church for the Pope, some have concluded that 666 represents the papacy.
  - B. Some have stated that the Antichrist will appear in the year 2000 and was to be identified as Vladimir Putin.
  - C. Since no one can buy or sell without the mark, some have suggested that the universal product code (UPC) fulfills the 666 imagery.
  - D. Others have identified Ronald Wilson Reagan as the Antichrist, based on the fact that his name is comprised of three names of six letters each.
  - E. Another is that the phrase Prince Charles of Wales has the numerical equivalent of 666.
  - F. One of our more notorious presidents has been put forth as a candidate for the Antichrist, since William J. Clinton has a numerical equivalent of 666.
41. *Review the Doctrine of Prophets and Prophecy.*