

# Living Word Fellowship Church

## An Expository Explanation of Revelation Chapter 13

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### Part III

#### A. Introduction:

The transtemporal and multifaceted aspect of the antichrist figure in Revelation 13 is supported by the Johannine epistles, where purely religious manifestations of the Antichrist are mentioned as already present, as well as to come in the future: “You have heard that Antichrist is coming; even now many antichrists have come” (1 John 2:18). “Who is the liar except the one who denies that Jesus is not the Christ? This is the antichrist” (2:22). “Every spirit not confessing Jesus is not from God. Even this is the spirit of Antichrist, which you have heard that he is coming. Even now he is already in the world” (4:4). “Many deceivers have gone out into the world ... this is the deceiver and the Antichrist” (2 John 7). But it is also true that the Antichrist figure in 1 John also differs in some respects from that in Revelation 13. <sup>[1]</sup>

#### B. An Exposition of the Dragon and the Beast Part II:

##### 1. The Beast Coming out of Earth:

a) John sees another beast, but this one comes from the earth, not the sea. Although its horns resemble those of the Lamb (5:6), when the beast speaks, his true colors are revealed. He is the mouthpiece of the dragon, a sheep in wolf’s clothing (cf. Matt. 7:15).

· The two horns of the earth beast represent the two phases of idolatry whichever corrupt the Church, literal and spiritual, image-worship and covetousness (Ps. 17:14; 49:12, 20; Col. 3:5). The seven heads of the first, the sea beast, is the totality of capital sins (ch. 21:8; 22:15), the “mountains” which lift themselves against God (ch. 17:9). Idolatry is the wounded and revived head.

b) The second beast had two horns like a lamb, but he spoke like a dragon, like Satan. From this, it can be gathered that he was a religious character whose role was to support the political ruler, the first beast. He had great **authority** apparently derived from Satan and the political ruler, and he **made the earth and its inhabitants worship the first beast**, the one **whose fatal wound had been healed.**<sup>[2]</sup>

c) God does not see him as a man, made in the divine image, but as a wild animal, under the control of Satan. He is a man (Rev. 13:18), but he is energized from hell, for he comes out of the pit (Rev. 11:7; 17:8). Just as Jesus Christ is God in the flesh, so “the beast” will be Satan in a human body (see John 13:2, 27).<sup>[3]</sup>

d) **13:13.** The second beast is the field representative for the dragon, and the first beast, solicits worship through deceptive signs and wonders. His activity fulfills Jesus’ warning that false prophets would perform great signs and miracles (Matt. 24:24). Even as the two witnesses brought forth fire in the spirit of Elijah (see comments on 11:5), the second beast likewise produces fire. This power encounter is reminiscent of Moses’ confrontation with the Egyptian magicians (Ex. 7:10–8:19).<sup>[4]</sup>

· But the false prophet will perform deceptive signs that will lead the world into devil-worship (see 2 Thes. 2:9). His greatest sign will be “the abomination of desolation” mentioned by Daniel (Dan. 9:27; 11:36), Jesus (Matt. 24:15), and Paul (2 Thes. 2:4).<sup>[5]</sup>

## 2. The Mark of the Beast:

a) **'To receive a mark'**—“that they should give them a mark:” such as masters stamp on their slaves. Soldiers punctured their arms with marks of the general under whom they served. Votaries of idols branded themselves with the idol's symbol. Antiochus Epiphanes branded the Jews with the ivy leaf, the symbol of Bacchus (2 Macc. 6:7; 3 Macc. 2:29). Contrast God's seal and name in the foreheads of His servants (Gal. 6:17; ch. 7:3; 14:1; 22:4). The mark in the right hand and forehead implies prostration of *body* and *intellect* to the beast. 'In the forehead for profession; in the hand for work and service' (Augustine).<sup>[6]</sup>

· Not content to control people through religious deceit, the false prophet will also institute strong economic measures . Everybody (except believers; Rev. 20:4) will receive a special mark to buy or sell, but the only way to get that mark is to submit to “the beast” and worship him. Surely this is a strong allusion to the Caesar worship in the Roman Empire. Still, political leaders have used this same policy throughout history.<sup>[7]</sup>

## 3. The 'Lambs Book of Life':

a) In the expression **the Lamb that was slain from the Creation of the world**, the words “from the Creation of the world” seem, as in the NIV margin, to relate to the time in eternity past when the names were written in the book of life, rather than to Christ's crucifixion since He was not crucified when the world was created. As Paul wrote, those who were saved were foreordained to salvation before Creation (cf. Eph. 1:4).<sup>[8]</sup>

· However, 13:8 probably means simply that those who are saved had their names written in the book of life in eternity past in anticipation of the death of Christ on the cross for them and that they will never be erased.<sup>[9]</sup>

4. Finally, there will be war (Rev. 13:7–10). God will permit Antichrist to war against His people (“wear out the saints,” Dan. 7:25) and even to defeat some of them. John prophesied that some of the saints would be captured and some would be martyred. But because of their faith, they will have patience or endurance (see Heb. 6:12; Rev. 1:9) and will not deny the Lord despite persecution and death.<sup>[10]</sup>

5. Meaning of Verses 11-15:

An antichristian system pervades our world, and true believers must not be a part of it (1 John 2:15–17). We must shun false worship (1 Cor. 10:14–22), that we may be found faithful to the Lord in these last days! (2 Tim. 3)<sup>[11]</sup>

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[1] Beale, G. K. (1999). [The book of Revelation: a commentary on the Greek text](#) (p. 730). W.B. Eerdmans; Paternoster Press.

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- [4] Arnold, C. E. (2002). [Zondervan Illustrated Bible Backgrounds Commentary: Hebrews to Revelation](#). (Vol. 4, p. 328). Zondervan.
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