

The Person and Ministry of the Beast, the Head of the Empire
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Introduction:

The term beast or beasts occurs two hundred and ninety six times in the King James Bible. Various original language words are used for “beast.” In the book of Daniel Aramaic and Hebrew words are used. Every time the word beast is used it does not always refer to the beast of Revelation 13:1-10, and similarly, the beast of this passage is called by many other names in Scripture. It is interesting that the same name (Greek, **qhrion**) is given to the beast in Revelation thirteen as the viper, serpent, or snake that came out of the *fire* and *bit* the Apostle Paul on the island of Melita (Acts 28:1-5). The Apostle was protected from the serpent just as the church will be protected against the wiles of the devil because the gates of hell shall not prevail against it (Mat. 16:18). However, during the tribulation, which is the period of time to bring the nation of Israel to their Messiah, Israel will be persecuted unmercifully by the “beast” (Rev. 12:13) who is empowered by Satan (Rev. 13:4). With these things in mind, the names of ‘the beast’ throughout the Scriptures pictured in Revelation 13 are appropriate as follows:

The Names of the Beast:¹

Name	Scripture Reference
The Bloody and Deceitful Man	Ps. 5:6
The Wicked One	Ps. 10:2-4
The Man of the Earth	Ps. 10:18
The Mighty Man	Ps. 52:1
The Enemy	Ps. 55:3
The Adversary	Ps. 74:8-10

¹ J. Dwight Pentecost, *Things to Come, A Study in Biblical Eschatology* (Academie Books, Grand Rapids, MI, First Printing, 1964, 1993 printing) 334

The Head of Many Countries	Ps. 111:6
The Violent Man	Ps. 140:1
The Assyrian	Isa. 10:5-12
The King of Babylon	Isa. 14:2
The Sun of the Morning	Isa. 14:12
The Spoiler	Isa. 16:4-5; Jer. 6:26
The Nail	Isa. 22:25
The Branch of the Terrible Ones	Isa. 25:5
The Profane Wicked Prince of Israel	Ezek. 21:25-27
The Little Horn	Dan. 7:8
The Prince that shall come	Dan. 9:26
The Vile Person	Dan. 11:21
The Willful King	Dan. 11:36
The Idol Shepherd	Zech. 11:16-17
The Man of Sin	2 Thess. 2:3
The Son of Perdition	2 Thess. 2:3
The Lawless One	2 Thess. 2:8
The Antichrist	1 John 2:22
The Angel of the Bottomless Pit	Rev. 9:11
The Beast	Rev. 11:7; 13:1
The One Coming in His Own Name	Jn. 5:43
The King of Fierce Countenance	Dan. 8:23
The Abomination of Desolation	Matt. 24:15
The Desolator	Dan. 9:27
The Serpent	Gen. 3:1
The Ten Horned Beast	Rev. 13:1
The Seven Headed Beast	Rev. 13:1

John most likely was standing on the beach called Psili Ammos on the Island of Patmos when he saw the vision of the beast, because it is the only beach on the island that does *not* consist of rocks or pebbles.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Revelation 13:1

Gordon Franz said:

All the other beaches have rocks, including the Lambi beach, whose colored pebbles always impresses visitors.²

Below is a picture of the beach.³

²Gordon Franz, "The King and I, Exiled to Patmos," *Bible and Spade*, Vol. 12:9 (Associates for Biblical Research, Fall, 1999) 121.



John's other visions probably took place in a cave located beneath the current "Monastery of St. John above the modern town of Chora."⁴

The beast John saw is a false peacemaker (Dan. 9:27; Rev. 6:2), who arises out of the "sea." Typologically, the sea represents the wicked nations (Isa. 57:20-21). The description of the beast reminds us of Daniel's images that he "saw in his dream (Dan. 7): a lion (Babylon), a bear (Media-Persia), a leopard (Greece), and a "terrible beast" (the Antichrist).⁵ There will be *wonder* and *worship* of the beast (Rev. 13:3, 4), Satan's "stand-in" and Satan's desire—to be worshipped (Mat. 4:8-10, Rev. 13:4). His *words* will control people (Rev. 13:5-6). And the beast will make *war* (Rev. 13:7-10).⁶

With these things in mind, there are twenty nine aspects outlined by Dr. Pentecost in his book, *Things To Come*, which have application to the person and work of the beast.

The Person, Work, and Ministry of the Beast of Revelation 13.⁷

Person, Work, and Ministry of the Beast (29 points)	Scripture Reference
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³Ibid. 121.

⁴Ibid. 119.

⁵Warren W. Weirsbe, *The Bible Exposition Commentary* (Victor Books, Wheaton, IL, 1996, c1989) Commentary Rev. 13:1

⁶ Ibid. Commentary on Rev. 13 (Weirsbe, *The Bible Exposition Commentary*).

⁷ J. Dwight Pentecost, op. cit., 332-334 (TTC).

1. He will appear on the scene in the “latter times of Israel’s history	Dan. 8:23
2. He will not appear until the Day of the Lord has begun	2 Thess. 2:2
3. His manifestation is being hindered by the Restrainer	2 Thess. 2:6-7
4. This appearance will be preceded by a departure, which may be interpreted either as a departure from the faith or a departure of the saints to be with the Lord, or both.	2 Thess. 2:3 (the departure) 2 Thess. 2:1 (either saints or from the faith)
5. He is a Gentile, since he arises from the sea and since the sea depicts the Gentile nations	Rev. 13:1 (arises from the sea)(cf. Isa. 57:20-21) Rev. 17:15 (the sea depicts the Gentile nations)
6. He arises from the Roman empire, since he is a ruler of the people who destroyed Jerusalem	Dan. 9:26
7. He is the head of the last form of Gentile world dominion, for he is like a leopard, a bear, and a lion. As such he is a political leader. The seven heads and ten horns are federated under his authority	Rev. 13:1 (cf. Dan. 7:7-8, 20, 24; Rev. 17:9-11) Rev. 13:1; 17:12
8. His influence is world wide, for he rules over all nations. This influence comes through the alliance which he makes with other nations.	Rev. 13:8 (world wide influence) Dan. 8:24; Rev. 17:12 (the alliance)
9. He has eliminated three rulers in his rise to power. One of the kingdoms over which he has authority has been revived, for one of the heads, representing a kingdom or king, has been healed.	Dan. 7:8, 24 (eliminates three rulers) Rev. 17:10 (one revived) Rev. 13:3 (and healed)
10. His rise comes through his peace program.	Dan. 8:25
11. He personally is marked by his intelligence and persuasiveness and also by his subtlety and craft, so that his position over the nations is by their own consent.	Dan. 7:8, 20; 8:23 (intelligence and persuasiveness) Ezek. 28:6 (subtlety and craft) Rev. 17:13 (nations consent)
12. He rules over the nations in his federation with absolute authority where he is depicted as doing his own will. This authority is manifested through the change in laws and customs.	Dan. 11:36 (his own will) Dan. 7:35 (laws and customs changed)
13. His chief interest is in might and power.	Dan. 11:38
14. As the head of the federated empire he makes a seven year covenant with Israel, which is broken after three and one-half years	Dan 9:27 (seven year covenant) Dan. 9:27 (broken covenant)
15. He introduces an idolatrous worship in which he sets himself up as god.	Dan. 9:27 (idolatrous worship) Dan. 11:36-37; 2 Thess. 2:4; Rev. 13:5 (sets himself up as god)
16. He bears the characterization of a blasphemer because	Ezek. 28:2; Dan. 7:25; Rev.

of the assumption of deity	13:1, 5-6)
17. This one is energized by Satan, receives his authority from him, and is controlled by the pride of the devil	Ezek. 28:9-12; Rev. 13:4 (energized by Satan) Ezek. 28:2; Dan. 8:25 (pride)
18. He is head of Satan's lawless system and his claim to power and deity is proved by signs wrought through satanic power	2 Thess. 2:3 (head) 2 Thess. 2:9-19 (satanic power)
19. He is received as God and as ruler because of the blindness of the people	2 Thess. 2:11
20. This ruler becomes the great adversary of Israel	Dan. 7:21, 25; 8:24; Rev. 13:7
21. There will come an alliance against him which will contest his authority.	Ezek. 28:7; Dan. 11:40, 42
22. In the ensuing conflict he will gain control over Palestine and adjacent territory and will make his headquarters in Jerusalem.	Dan 11:42 (control over Palestine) Dan. 11:45 (headquarters in Jerusalem)
23. This ruler, at the time of his rise to power, is elevated through the instrumentality of the harlot, the corrupt religious system, which consequently seeks to dominate him	Rev. 17:3
24. This system is destroyed by the ruler so that he may rule unhindered	Rev. 17:16-17
25. He becomes the special adversary of the Prince of Princes, His program, and His people	Dan. 8:25 (adversary) 2 Thess. 2:4; Rev. 17:14 (program) Dan. 7:21, 25; 8:24; Rev. 13:7 (people)
26. While he continues in power for seven years, his satanic activity is confined to the last half of the tribulation period.	Dan. 9:27 (7 years of power) Dan 7:25; 9:27; 11:36; Rev. 13:5 (satanic activity)
27. His rule will be terminated by a direct judgment from God. This judgment will take place as he is engaged in a military campaign in Palestine, and he will be cast into the lake of fire.	Ezek. 28:6; Dan. 7:22, 26; 8:25; 9:27; 11:45; Rev. 19:19-20 (judgment from God) Ezek. 28:8-9; Rev. 19:19 (military campaign) Rev. 19:20; Ezek. 28:10 (lake of fire)
28. This judgment will take place at the second advent of Christ and will constitute a manifestation of His Messianic authority.	2 Thess. 2:8; Dan 7:22 (2 nd Advent) Rev. 11:15 (Messianic Authority)

29. The kingdom over which he ruled will pass to the authority of the Messiah and will become the kingdom of the saints	Dan. 7:27
30. He or his kingdom will be “resurrected.”	Rev. 13:3; 17:8
30. He will be confined for a thousand years until the end of the Millennium when he will be released for a short while	Rev. 20:3
31. He will be associated with a second beast, the false prophet. The two beasts and the dragon are a false trinity.	Rev. 19:20; 20:10 (2 nd beast) Rev. 16:13 (unholy trinity)
32. He is in opposition to Christ, therefore he is [the] antichrist.	Mat. 24:24; Mk 13:22; 1 Jn. 2:18, 22; 4:3; 2 Jn. 7, 2 Thess. 2:7-8;
33. People will worship him because of the miracles of the second beast (the false prophet).	Rev. 13:13-15
34. Those who refuse to worship him and the ‘image’ will be put to death	Rev. 13:15
35. The second beast causes a mark to be placed on people to show evidence that they worshipped the first beast.	Rev. 13:16-18

The Second Beast, The False Prophet

The False Prophet is the spokesman for the first beast who is the head of the association of world powers. There are several features of this individual that need to be mentioned. Pentecost mentions at least thirteen factors in relation to the “false prophet’s” position and person.⁸

Factors	Scripture
1. His name is from Scripture	Rev. 19:20; 20:10
2. He is a Jew, since he arises out of the earth, or land, that is Palestine	Rev. 13:11
3. He is influential in religious affairs.	Rev. 13:11 (“two horns like a lamb”)
4. He is motivated by Satan as the first beast is.	Rev. 13:11
5. He has delegated authority.	Rev. 13:12 (“power or the first beast”)
6. He promotes the worship of the first beast and compels the earth to worship the first beast as God	Rev. 13:12
7. His ministry is authenticated by the signs and miracles which he does, evidently imitating Elijah that was to come.	Rev. 13:13-14
8. He is successful in deceiving the unbelieving world.	Rev. 13:14

⁸ J. Dwight Pentecost, op. cit., 336 (TTC).

9. The worship promoted is an idolatrous worship	Rev. 13:14-15
10. He has the power of death to compel men to worship the beast	Rev. 13:15
11. He has authority in the economic realm to control all commerce	Rev. 13:16-17
12. He has a mark that will establish his identity for those who live in that day	Rev. 13:18
13. He is subservient to the first beast, but part of the unholy trinity.	Rev. 16:13, 19:20, 20:10

The Near Fatal Head Wound and Healing of the First Beast (Rev. 13:3; 17:8)

The healing of the beast's head wound has spun interesting and conflicting interpretations. Dr. Pentecost believes the wounded beast is not an individual that is resurrected, but is representative of the kingdom of the beast. The Kingdom is not resurrected but the Gentile kingdom resurges. He also reports that some believe the "resurrected" individual will be Judas or Nero.⁹ Pentecost bases his conclusion on several factors to answer the question, "Is this an imitation of Christ's resurrection or does it refer to something else?"

Factor	Scripture
1. Even though (a) this one comes to power by satanic activity, (b) is said to have a deadly wound that is healed, and (c) comes out of the abyss, it is best not to understand this as death and resurrection	Rev. 13:2 (power from satanic activity) Rev. 13:3 (wound healed) Rev. 17:8 (the abyss)
2. In Revelation 13:3 and 17:8, the beast is explained as the composite kingdom. The reference to the healing seems to be the resurgence of power in the Gentile kingdom that had been dead for so long.	Rev. 13:3 Rev. 17:8
3. Satan is called the "angel of the bottomless pit" or the "abyss" in Revelation 9:11, so that Revelation 17:8	Rev. 9:11

⁹ J. Dwight Pentecost, op. cit., 335 (TTC)

does not teach that the head of the empire arose out of the abyss, but rather that the empire itself was brought about “from the abyss” or by Satan.	
4. The Scriptures reveal that men are brought out of the grave by the voice of the Son of God. Satan does not have the power to give life. Since Christ alone has the power of resurrection, Satan could not bring one back to life.	Jn. 5:28-29
5. The wicked are not resurrected until the Great White Throne. If a wicked one were resurrected at this point it would set aside God’s divinely ordained program of resurrection.	Rev. 20:11-15
6. Since all the references to this individual present him as a man, not as a supernatural being, it seems impossible to hold that he is a resurrected individual. It would be concluded that the Beast will not be a resurrected individual.	

Some believe that God will give permission for a one-time satanic resurrection or that the “eighth” king is also the antichrist who reigns twice by resurrection. Dr. Weirsbe says:

The seven heads represent seven mountains, but also seven kings or kingdoms (Rev. 17:10). Antichrist or “the beast” is one of these seven kings (Rev. 17:11), but he is also the eighth. Apparently, he reigns twice; but how can this be? The suggestion has been made that “the beast” will be a European leader who will form a ten-nation federation (Rev. 17:12), but be slain in the process. Revelation 11:7 and 17:8 state that “the beast” will ascend out of the abyss. Is it possible that Satan will (with God’s permission) resurrect a man from the dead? If Satan has power to give life to a dead idol (Rev. 13:15), could he not also give life to a dead body?

If “the beast” ruled as one of the seven kings, was slain, and then raised up again, he could rule as the eighth king. If, on the other hand, the image is seen representing *kingdoms* rather than individuals, we would have the reemergence of a “dead kingdom” on the world scene. However, it would be difficult to understand how a kingdom could be slain by a sword. It is best, I think, to apply this prophecy to individual persons.¹⁰

Others propose similar considerations and a non-fatal wound.

“What is the meaning of the fatal wound that is healed? Two possibilities seem to fit this description. Alford, for instance, sees the deadly wound as the destruction of

¹⁰Warren W. Wiersbe, op. cit., Commentary on Rev. 13:1-10

“the Roman pagan Empire” by “the Christian Roman Empire,” thus making it a matter of history rather than prophecy (*The Greek Testament*, 4: 675). The revival of the Roman Empire would then be its miraculous healing. Another plausible explanation is that the final world ruler receives a wound which normally would be fatal but is miraculously healed by Satan. While the resurrection of a dead person seems to be beyond Satan’s power, the healing of a wound would be possible for Satan, and this may be the explanation. The important point is that the final world ruler comes into power obviously supported by a supernatural and miraculous deliverance by Satan himself.”¹¹

Although Pentecost has some interesting points (vid. supra.) about the head wound, the most revealing point made by the Scriptures, which no expositor mentions, is the simile:

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed.” (Rev. 13:3)

The “as” in this verse means “like” or “as if;” therefore, the wound was not fatal, but serious enough that the world marvels at the recovery. *Secondly*, the “head” is only one of seven heads of the Beast, indicating it was only a very serious wound. *Thirdly*, most expositors agree that the Beast represents the antichrist empowered by the dragon from the abyss. The beast of Revelation 13:1 is not a representation of empires but of an entity who rules kingdoms and his representative image of seven heads suggests he is the complete; completely evil. *Fourthly*, to change the ‘one’ head to represent a kingdom does not seem logical when it would more likely represent seven hills from which the beast will rule as a “perfect” or complete beast (from the number seven). The heads could also represent seven kings; and the seventh head represents the beast who was nearly mortally wounded. The other reason the beast is so “perfect” is because he is empowered by Satan, who was the anointed Cherub, which stood next to the throne of God (Ezek. 28:13-19). Some have said that until his fall he was the most powerful

¹¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Victor Books, Wheaton, IL, Volume 2, 1983-c1985) 960

created being. *Fifthly*, the wounded “head” represents a part of the individual (e.g. a severe brain injury to a part of the cranium). *Sixthly*, the Beast, an individual, is thrown into the lake of fire with the false prophet and the old serpent the devil (Rev. 20:10). The beast is an individual who suffered a near fatal wound and survived.

The doom for that old deceiver Satan and his underlings, the beast and the false prophet, is the lake of fire. Then we as believers can say with our Lord Jesus Christ, “It is finished.”

Amen!!

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