

Revelation Class Week 8: Revelation 13-14

Weekly Reminder :) Revelation is not linear.

Jesus has been portrayed as returning 3 times now and will again 2 more times. Has Jesus returned multiple times?

- At the end of the seven seals: Revelation 8:1-5.
- At the end of the seven trumpets: Revelation 11:15-19.
- Now in Revelation 14:14-20.

We will see this take place again in future verses:

- At the end of the seven bowls: Revelation 16:17-21.
- The rider on the white horse: Revelation 19:11-21.

The Beast of The Sea: Revelation 13:1-10

1. The description of the beast of the sea is the same as the description of Satan in Chapter 12. 7 heads, 10 horns, 7 crowns.

2. A seven headed beast from the sea is a clear allusion to Leviathan the seven headed dragon representing chaos in the ancient world and the Bible (Job 3:8, 41:1; Psalm 74:14, 104:26; Isaiah 27:1).

3. The beast of the sea is given his power, throne, and authority by the dragon.

4. The mortal wound that is healed is to mock Christ (i.e. Antichrist) and his death and resurrection.

5. Nero and Domitian can be the answer to whose name 666 is code for.

6. Irenaeus, our closest source to John, has no mention of Nero, Domitian, or any Caesar at all, but rather believed it was referring to Titan, the Greek version of the Genesis 6 account of angels have improper relations with mankind and teaching them forbidden knowledge.

The Mark of The Beast: Revelation 13:16-18

1. The Beast from the Land will “cause all to be marked on the right hand or forehead so no one can buy or sell unless he has the mark.”

2. The mark does not have to be a literal mark, but it can be.

3. The mark does not have to be a future thing but can already be here.

4. The “literalness” of needing a literal mark to buy or sell can be more symbolic. In John’s day if you did not worship like the imperial cult you were not allowed to enter trade guilds, as a result many Christian’s lived in poverty because they could not buy or sell.

5. The mark of the beast is the anti-mark of Christ. Who seals us with the Holy Spirit as a mark upon our forehead or right arm (Revelation 7:3, 14:1, 22:4; Ezekiel 9:4; Song of Solomon 8:6).

6. In the second temple period some Jews did where scriptures on their forehead in a box and on their arm/hand.

7. The idea of the mark, either the Lord's or the beasts, on the forehead and the hand is following with your mind, will, and emotions (head) and your actions (hand).

8. That the mark of the beast (Revelation 13:18) is contrasted with the mark of the Lord in the very next verse (Revelation 14:1) is not an accident, we must be careful in using our chapter and verse numbers.

The Beast of The Land: Revelation 13:11–18

1. With the beast of the sea being Leviathan, the beast of the land is Behemoth.

2. While the sea is a metaphor for the underworld and therefore portraying the Antichrist's power as coming from the spiritual powers of darkness, the beast from the earth may be portrayed as receiving its power in a more natural sense.

3. The beast from the land is also called the "false prophet." A prophet is one who speaks on behalf of the one they represent.

4. This description leads most to think the false prophet is not necessarily a single person but rather a great multitude of people who promote worship of the Antichrist and refuse to worship the Antichrist.

5. In John's Day there was an imperial cult who promoted the worship of Caesar and would persecute those who refused.

6. Where the Father is mimicked by Satan, Jesus is mimicked by Antichrist, the Holy Spirit is mimicked by the false prophet.

7. As temples of the Holy Spirit we are the physical representation of Him. It could be that the people of the world mimic this aspect.

Regarding its appearance of two horns like a lamb: *As is generally accepted, this image is also a parody of the messianic Lamb of 5:6 and has an ironic relation with that Lamb. It, too, is a lamb with horns. But why two horns instead of the seven of the messianic Lamb in ch. 5? One reason is to mimic the two witnesses, two lampstands, and two olive trees of 11:3–4. Yet the two horns also reflect the evil ruler of Daniel 8. Just as the first beast was described with attributes of the beasts of Daniel 7, so the description of the second beast as having "two horns like a lamb" is from Dan. 8:3 MT: "a ram that had two horns" (cf. also Dan. 7:7 LXX: εἶχε δὲ κέρατα ["he had horns"]). Like the first beast, this beast speaks with the devil's full authority: "he was speaking as a dragon." - G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text, New International Greek Testament Commentary* (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 707.*

Recall that the two lampstands and two olive trees are representative of the people of God. So the second beast is representative of the people who follow the Antichrist, worship it, and thus falsely legitimize its authority and power. It is hard to say if there will be a single false prophet, likely a "high priest" figure who is head of the Antichrist priesthood, or if the beast is the wicked priesthood in general. Either way there is any enemy that is coming and is at least partially already here.

Revelation and... Job?

LXX (Septuagint) = Greek Translation of the Old Testament

“The depiction of the two beasts in chapter 13 is based in part on Job 40–41, which is the only place in the OT that portrays two satanic beasts that oppose God. The sea monster of the Job passage also has a companion classified as a land “beast” (thērion [40:15–24]). Both beasts are described with demonic attributes and are said to have been “made to be mocked by the angels” (LXX: 40:19; 41:25 [on the two demonic beings in Job 40, see Day 1985: 62–87]). The two beasts of Job 40–41 (cf. esp. LXX) are echoed throughout Rev. 13: one is called a “dragon” from the sea (40:25); the land beast is to be slain by God with a “sword” (40:19 MT); the sea dragon conducts a “war waged by his mouth” (40:32 LXX), and “burning torches” and “a flame goes out of his mouth” (41:11, 13 LXX); “there is nothing upon the earth like him” (41:25 LXX).

Job 40–41 alludes to a primordial defeat of the dragon by God (see 41:8 MT [so also Midr. Rab. Exod. 15:22]) but also implies a future battle (40:19 MT; 41:9 MT), which is necessitated by the sea beasts’ continued attitude of defiance (e.g., 41:25–26 MT). Although the beast was defeated, he continues to exist in a subdued condition (Job 7:12 MT; Amos 9:3; cf. Apoc. Ab. 10; 21). Jewish tradition held that on the fifth day of creation God created Leviathan to be in the sea and Behemoth to dwell on land (1 En. 60:7–10; 4 Ezra 6:49–52; 2 Bar. 29:4; Babylonian Talmud b. B. Bat. 74b–75a; Pesiq. Rab Kah. Suppl. 2:4). These two beasts were symbolic of the powers of evil and were to be destroyed at the final judgment (explicitly in 2 Baruch; Midrash Rab. Lev. 13:3; b. B. Bat. 74b, and implicitly in the other three texts above” - G. K. Beale and Sean M McDonough, “Revelation,” in Commentary on the New Testament Use of the Old Testament (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007), 1127.

The 144,000 Part 2 (see Chapter 7 for Part 1): Revelation 14:1–5

1. As previously stated the 144,000 are the end times army of Jesus, which includes both natural Israel and those who are grafted into natural Israel (us).
2. The 144,000 is depicted as males who have not defiled themselves with women, for they are virgins. This isn’t a literal thing where only unmarried men will part of those who are saved. Rather abstinence from relations with your wife was a common practice in Israel Wartime. Think of David trying to get Uriah the Hittite to sleep with his wife and cover up David’s sin. The reason Uriah would not go home was because he had taken that vow of abstinence during war.
3. The message here is “whose side are you on?” Which mark is on your forehead? The mark of the beast or the Name of the Lord?

The Harvest and the Fall of Babylon: Revelation 14:6-20

1. John sees an angel flying overhead with an eternal gospel to proclaim to those who are on the earth.

We don’t know exactly what this means, only that it is consistent with other portions of scripture. In Revelation 2-3 we have angels being written to. How these angels communicate to the people of the church they are guarding is unknown, only that they do. This is the anti-thesis of Psalm 82. In Psalm 82 the gods of the nations who are heavenly beings fail in their task to guard humanity and keep them from evil, carrying out their judgment, which was given to them in Psalm 82 is a main theme in Revelation. While we don’t know exactly how angels accomplish these spirituals task, we can be assured that they are given by the Lord and His loyal angels carry their task out.

2. A second angel is seen proclaiming “Fallen, fallen is Babylon” this will be repeated as expounded upon in Revelation 18. The angel is announcing the destruction of the world.
3. A third angel warns those who follow the beast, a final plea for repentance and belief in Jesus.
4. The saints are encouraged to persevere and are reminded that dying in the Lord is a blessing and they will be rewarded for their faithfulness and service to the Lord.
5. After the three angels John sees a son of man riding on a cloud, this is Jesus. He has a sickle in his hand ready to reap a harvest.
6. An angel proclaims the one on the throne has said “it is time.” As Jesus stated when He was on earth only the Father knows the time.
7. After the Father’s proclamation Jesus harvest the earth. This is not a harvest of the saved but a harvest of the lost as per Matthew 24:36–51 and Luke 17:20–37. Note that the ones “taken” of the two in a field or two in a bed, are taken away like the wicked in Noah’s day and taken “where the corpse is.” The reason for this is those who are still alive in Christ at His second coming will remain on the earth, those who are dead in Christ will return to the earth with Him. Jesus will remake the earth into paradise, and we will rule and reign with Him forever.