

The Beasts of Revelation (11, 13, 16, 17, 19)

By Lloyd Dale

Contrary to popular opinion, Revelation 19:19-20 is not about of the destruction of Rome.

To understand how the “beast” and “the false prophet” of Revelation 19:20 were taken and cast into the lake of fire in 70 AD we must first correctly identify which “beast” is being referred to in each of these verses.

In most English translations the word “beast(s)” is found about 47 times in Revelation. However, this one English word translates two Greek words – The first of these “**zoon**” (Strong’s #2226) is used about 17 times and always refers to a living heavenly creature. Thus, these “beasts” will not be included in this study. The second “**therion**” (Strong’s #2342) is used about 30 times and always refers to a human/earthly “beast(s).” These are the ones that will be included in this study.

We must first separate these “beasts” into their correct and proper identities. We must identify each “beast” within its proper time-frame and location. Admittedly this is a complicated undertaking, but **it is possible; at least in the present, because we have the Bible and the actual history of that time period to assist us in making these determinations.**

The first time that the Greek “therion’ is used in Revelation is in 6:8:

And I looked, and behold a pale horse: and his name that rode on it was Death, and the grave followed with him. And power was given unto them over the fourth part of the land, to kill with sword, and with hunger, and with death, and with the **beasts** of the land. (Revelation 6:8)

The first thing that should be noticed here is that there are “beasts” (plural) in the land. These particular “beasts” are often thought of as literal animals such as lions, bears, etc. This writer is not sure that is the correct understanding of this verse. However, the plural is a clear indication that there is more than one beast associated with the land of Judea in Revelation. What and who these are should become apparent as we continue. Paul’s use of a compound of “therion” and another word in 1Co may furnish us with a big clue as to who these “beasts” are:

If after the manner of men I have fought with beasts <theriom...> at Ephesus, what advantage *will it be to me*, if the dead rise not? Let us eat and drink; for to morrow we die. [1Co 15:32]

The record of this event in Acts 19-20, especially Acts 19:9, 13-16, 33-34; and 20:19 ostensibly indicates that these “beasts” were apostate Jews of the land of Judea.

The next time that the word “therion” appears is in Revelation 11:7:

And when they¹ shall have finished their testimony, **the beast** that ascends out of the abyss² shall make war against them, and shall overcome them, and kill them. (Revelation 11:7)

Two chapters later (13) the word “therion” appears 10 times and refers to a composite beast which consists of seven (7) heads and each head as a part of the whole composite “beast” is a beast in its own right. In Revelation 13 John refers to at least three³ different “heads” of the composite “beast.” Because the composite is a “beast” each “head” of the composite is also considered as a “beast” by the text. The full composite “beast” is identified in 13:1-2:

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. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. (Revelation 13:1-2)

This beast that rises up out of the sea is a composite beast with seven (7) heads. In chapter 17 John informs the reader that these “heads” represent the seven (7) kingdoms⁴ of the seven (7) kings which in turn make up the composite “beast.” The context of Revelation establishes the time in which the visions of Revelation were circulated, thus demonstrating that this composite “beast” is the Roman Empire. All seven (7) of these “heads” are identified by the commentary in Revelation 17. (More about these later) The text of Revelation demonstrates that each of the “heads” of this composite beast is considered as an individual beast – an integral part of the composite “beast.” For the present we shall make no attempt to identify any particular “head” of the composite “beast.” However, we shall discover who each one of these heads represents. As we progress with our study it will be self evident.

Additional comments by John in chapters 13 and 17 identify that this composite beast will actually have eight (8) “heads/kings”, but the “an eighth” head/beast is of a different dynasty; however, he does arise out of a relationship with the seven⁵.

¹ “They” here refers to the people of the two olive trees or the two witnesses, i.e. the law and the prophets. These people are now apostate and are “in sack cloth and ashes” because the great tribulation has come upon them. However, their time is about up and they will soon be destroyed by the “beast that ascends out of the abyss.

² We shall learn more about this beast in Revelation 17.

³ Most commentators only see two beasts in chapter 13 – the “beast” that comes out of the sea (13:1) and the “beast” that comes up out of the land (13:11). However, these commentators have failed to see that the sea beast is a composite beast with seven (7) heads. Three heads of this sea beast are identified in Revelation 13 along with the land beast with two horns which equals the beast and the false prophet in Revelation 16:13, 19:20 and 20:10.

⁴ The lexeme “mountains” is a common Old Testament metaphor for “kingdoms.” (Isaiah 2:2; Micah 4:1; et al.)

⁵ “and is of the seven” Revelation 17:11

Three of the “heads” of this composite “beast” are identified by reference in chapter 13 as follows:

And I saw **one** of his **heads** as it were wounded to death...

In this passage the pronoun “his” references the composite beast and the first head of this beast is identified as “one...head.” According to this portion of verse 3, one (the first) of the seven “heads (of the composite beast) was wounded to death,” this should be understood as stating that this particular “head/beast” was killed by a death wound as this is certainly the most realistic understanding of the statement “wounded to death.” The reader is to understand that the death of this first “head” was a serious “wound” to the rising composite beast (the Roman Empire) as well. However, the text states:

...and his (the composite beast’s) deadly wound was healed: and all the land wondered after the (composite) beast. (Revelation 13:3)

(Caesar worship began with Julius) History records that after Julius was killed by the sword, the budding Empire went through intense struggles and just about collapsed, but then Augustus came to the throne and built it into a great and power nation which the "world wondered after." For this Augustus is often considered to be the true first emperor of the Roman Empire.

The composite "beast" which John saw "rise up out of the sea" did not begin with Nero. It began with Julius. After Julius was murdered by Brutus and others the Roman Republic/Empire nearly dissolved and about disappeared. If it had not been for Augustus it very well may have been just a blip in history. However, Augustus brought the Empire to greatness and to the place where "the world wondered after the beast, i. e. the Empire created by Augustus. The reign of Augustus brought in the great "Pax Romana" (The Roman peace) which was still in vogue during the ministry of Jesus and lasted until the early days of Nero. The horrible reign of Nero brought an end to this great time of peace and it was this end of peace of which Jesus spoke when he said to his disciples, "You are about to hear of wars and rumors of wars...: (Matt 24:6) It was because of the Pax Romana, that Jesus' words were strange language to the disciples as in their lifetime there had been no "wars and rumors of wars." And, of course, that is why Jesus' statement is meaningless to us of the 20th century because we have always lived with and heard of "wars and rumors of wars."

It is the grievous wound to the composite “beast” that is healed, not the wound to the “head” that was killed, he is dead and gone. Thus, although this particular “head” was now dead; the composite “beast rising from the sea (the Roman Empire) survived and prospered. This survival and prospering demonstrates conclusively that a new “head” had come to power and his skill had managed to repair the damage caused to the composite “beast” by the death of the “head” who had been killed.

This writer understands that the “one...head” which was wounded to death was Julius Caesar who was murdered (assassination) by conspirators including his friend Brutus. History demonstrates that after a period (several years) of turmoil; Augustus Caesar came to the throne and built the Empire to greatness. The people in the land of Judea followed this progress of the composite “beast” with wonder and king worship, to the point that they would proclaim, during the reign of Tiberius, “we have no king but Caesar” (Fourth gospel 19:15). Thus John writes:

And they worshipped the dragon which gave power unto the beast: and **they worshipped the beast**, saying, who *is* like unto the beast? Who is able to make war with him?

For the present we shall ignore this dragon which John introduces here, however, we shall identify this dragon later. For now we continue to concentrate on the composite “beast” and its various “**heads**”. It is apparent from the above statement that “worship” of the composite “beast” also required worship of each of its successive “**heads**.” Caesar worship⁶, of course, was a hallmark of the Roman Empire.

As John continues to give us additional information about the composite “beast” and its “seven heads,” he describes a developing characteristic of specific “**heads**” within the sequence of “**heads**” and focuses on one particular “head” as follows:

And there was given unto him (the head) a mouth (of the head) speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven (Rome?). And it was given unto him to make war with the saints, and to overcome them: and power was given him over all tribes, and tongues, and nations. And all that dwell upon the land shall worship him, ***whose names are not written in the book of life of the Lamb slain from the foundation of the world.*** If any man has an ear, let him hear. He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints. (Revelation 13:4-10, comments added)

In this passage John explains that the followers of the lamb, i.e. those “written in the book of life of the Lamb,” bear with great patience the horrors of this head’s “blasphemy against God, His tabernacle, and them that dwell in heaven (Rome) as well as his war against them.” John also here identifies those that “dwell in heaven” as the “saints” of the “Lamb who was slain from the foundation of the cosmos⁷.”

⁶ Caesar worship of each of the seven (7) heads is identified in Revelation 13:1 by the phrase “and upon his **heads** the name of blasphemy.”

⁷ In this writer’s understanding, this “cosmos” is not the creation of Genesis one, rather it is the cosmos, i.e. arrangement of things known as the Mosaic Marriage Covenant.

This writer understands the word “heaven” here and certain other places in Revelation to be an apocalyptic, metaphoric reference to Rome, the capital city of the Roman Empire in keeping with the Hebrew symbolism⁸ found in the Old Testament.

Thus, John instructs that this “head” of the beast with the particularly blasphemous mouth “made war with the saints in” Rome, took many of them “captive” and killed many others, but that he would also die by the sword. This “head” of the “beast” can be no other than Nero who was the first of the Roman Kings to actively and viciously persecute the Roman Christians and who died by his own sword in 68 AD thus ending his “war against the saints”.

At this point John brings into his discussion of the first composite “beast” information about “another beast” and its relationship with the first composite beast.

And I beheld another beast coming up out of the land; and he had two horns like a lamb, and he spoke as a dragon. And he exercised all the power of the first beast before him, and causes the land and them which dwell therein to worship the first (composite) beast, who’s deadly wound was healed. And he does great wonders, so that he makes fire come down from heaven on the land in the sight of men, And deceives them that dwell on the earth by *the means of* those wonders which he had power to do in the sight of the (composite) beast; saying to them that dwell on the land, that they should make an image to the (composite) beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the (composite) beast that the image of the (composite) beast should both speak, and cause that as many as would not worship the image of the (composite) beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his⁹ name. (Revelation 13:11-17, comments added)

This beast comes “up out of the land” of Judea rather than “the sea” of the nations/gentiles. John states that this “beast” has two horns *like a lamb*, and speaks like a dragon. Again we will ignore this dragon for a while. John identifies these “two horns” as “beast” (v 12 & 14b) and false prophet¹⁰ (v 13-14a). John explains that this land “beast” is, in part, a creation of the composite beast because he functions¹¹ by the power of the composite beast (v 12). John also explains that this land beast and false prophet will cause the people of the land to worship the composite beast as is seen in the declaration by the Jewish leaders that “we have no king but Caesar” (Fourth Gospel 19:15). In his commentary in Revelation John uses the symbolism of “fire...from heaven” to describe the composite beast’s power over the land beast and the false prophet of the land. The false

⁸ Genesis 37:5-11; Isaiah 13:5, 10; et al.

⁹ Here John switched from the composite beast to a specific “head” of the composite beast. John further identifies this “head” as the “one (who now) is” (Nero) in Revelation 17:7.

¹⁰ John continues his commentary on this land “beast” and his “false prophet” in Revelation 16:13ff, 19:20 & 20:10.

¹¹ This particular relationship (which John describes as “a woman (harlot) sitting on a beast” in Revelation 17:3ff) between the composite sea beast and the land beast was established during the days of the Roman Republic and continued by the Caesars of the Roman Empire, the composite beast of Revelation.

prophet in turn had the power to cause the people of the land to worship the composite beast by establishing an image of the composite beast in the land, i.e. reflection of the power of the composite beast in the land beast.

John then left the direct discussion of these beasts and dealt with other issues, however, he would return with more commentary about the two horned¹² land beast and the false prophet in Revelation 16:

“Then I heard a loud voice from the sanctuary saying to the seven messengers, “Go and pour out the seven bowls **of God’s wrath** on the land.” The first went and poured out his bowl on the land, and severely painful sores broke out **on the people who had the mark of the beast and who worshiped his image.**” (Re 16:1-2)

“The fifth poured out his bowl on **the throne of the beast**, and his kingdom was plunged into darkness. People gnawed their tongues from pain and blasphemed the God of heaven because of their pains and their sores, **yet they did not repent of their actions.**” (Re 16:10-11)

And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the (land) beast, and out of the mouth of the false prophet (of the land). For they are the spirits of demons;¹³ doing signs,¹⁴ *which* go forth unto the kings¹⁵ of the land and (the king) of the whole Roman Empire, to gather them to the battle of that great day of God Almighty. And he¹⁶ gathered them together into a place called in the Hebrew tongue Armageddon. (Revelation 16:13-14 & 16)

Although we have shown only a few verses from chapter 16 that specifically refer to the “land beast,” it should be noted here that the entire chapter deals with the pouring out of God’s wrath upon the covenant breakers of the land of Judea, i.e. the “land beast” of Revelation 13.

In Chapter 17 John again broaches the subject of the composite Roman Sea beast:

“So he carried me away in the Spirit to a desert. I saw a woman sitting on a scarlet colored beast that was covered with blasphemous names, having seven heads and 10 horns. The woman was dressed in purple and scarlet, adorned with gold, precious stones, and pearls. She had a gold cup in her hand filled

¹² For a thorough discussion of the proper identity of the two little horns on this “another beast” see this writer’s paper entitled “Some clear and convincing analysis...” on my website: www.lloyddale.com

¹³ Idol worshippers, see 2Kings 1; Deuteronomy 32:17; Psalm 106:37, also Leviticus 17:7; 2Chronicles 11:15 and Matthew 12:24-27, et al.

¹⁴ Here “doing signs” is a metaphor for the rebellion of the Jews against the Romans which precipitated the war between the Jews and the Roman Empire. These are the signs of rebellion and deception which caused “the kings to “hate the whore and make her desolate and naked, eat her flesh and burn her with fire” (Rev 17:16).

¹⁵ These “kings of the land” are the “ten kings” of Revelation 17:12ff, & the “kings of the land” of Revelation 19:19.

¹⁶ The antecedent of this pronoun “he” here is the “king,” a reference to the king (Vespasian) and his son/general (Titus) of the Roman Empire who gathered the Roman Armies in the valley of Armageddon in preparation for the invasion of Galilee and Judea.

with everything vile and with the impurities of her prostitution. On her forehead a cryptic name was written: BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE VILE THINGS OF THE EARTH Then I saw that the woman was drunk on the blood of the saints and on the blood of the witnesses to Jesus. When I saw her, I was utterly astounded. Then the angel said to me, "Why are you astounded? I will tell you the secret meaning of the woman and of the beast, with the seven heads and the 10 horns, that carries her." (Re 17:3-7)

However, we see that John has added a strange "woman" to this description of the Roman Sea beast. As our subject in this document is the "beasts" of Revelation, we will say no more about this woman here.

John continues with his description of the "beast":

"The beast that you saw was, and is not, and is about to come up (ascend) from the abyss and go to destruction. Those who live on the land whose names were not written in the book of life from the foundation of the world will be astounded when they see the beast that was, and is not, and will be present *again*. "Here is the mind with wisdom: the seven heads are seven mountains on which the woman is seated. And there are also seven kings: five have fallen, one is, the other has not yet come, and when he comes, he must remain for a little while. The beast that was and is not, is himself an eighth, yet is of the seven and goes to *the destruction of the whore.*" (Re 17:8-11, emphasis and comments mine)

As I have provided a more comprehensive analysis of the passage in another paper, there are only a few comments that I will make here. This particular passage of Scripture provides us with a powerful first century fulfillment indicator in the words "the beast...**is about to** come up from the abyss..." Every truly honest reader of this passage must admit that the phrase:"about to" is a clear imminence time indicator that conclusively establishes that the beast most certainly ascended from the abyss in the first century AD not long after John presented these words. If this beast did not do that then John was wrong and the Revelation is not inspired of God.

Most commentators on this passage have stated that "this beast was going to his own destruction;" however, within the complete context of this text, *that is not possible*. John is clearly told by the messenger the he would show unto John "the judgment of the great whore." Thus, the context of the whole of Revelation 17 is about the "judgment of the great whore." Contrary to popular opinion, **it is not about any judgment and destruction of the beast**. In fact, much to the contrary, according to verses 12-18, it is this very beast that ascends from the abyss that destroys the whore.

The text states, "here is the mind with wisdom" -- in other words if you have sufficient wisdom you will be able to understand this passage:

"...the seven heads are seven mountains on which the woman is seated"

The reformation commentators, who were being persecuted by the Roman Catholic Church, wanted so desperately to see Rome destroyed that they ignored wisdom and insisted that this reference to these “seven mountains” was a rifle shot straight to the heart of Rome in order that this passage would be about the destruction of the Roman church that so violently persecuted them. However, these “seven hills” have nothing what-so-ever to do with Rome as they actually refer to the seven hills or mountains upon which Jerusalem sets.

Numerous “minds with wisdom” commentators have correctly identified¹⁷ this fact. Thus, the strange woman who “sits on seven hills” and “sits on the beast” in an adulterous relationship is none other than Jerusalem!

The passage continues: (This portion also needs a mind with wisdom)

And there are also seven kings: five have fallen, one is, the other has not yet come, and when he comes, he must remain for a little while. The beast that was and is not, is himself an eighth, yet is of the seven and goes to *the destruction of the whore.*”

While the “seven hills” have nothing what-so-ever to do with Rome, these seven kings do have a great deal to do with the Roman beast from the sea and they also have much to do with the great whore, Jerusalem, who only a while before had returned from Babylon and still (in the first century) has deep roots in that area.

As we stated in the beginning of this documentation, the Roman Empire actually began as a Roman Republic under the rule of Julius Caesar. Thus, the “seven kings” above begin with Julius and continue with Augustus, Tiberius, Caligula, and Claudius. The “one that now is” is Nero, who was the current ruler of the Roman Empire until 68 AD. When Nero killed himself with his own sword, an upstart by the name of Galba became king of the Empire; however, his rule only last for seven months – thus, Galba is the seventh king who had “not yet come” but “when he comes he must continue a short time on the throne of the Roman Empire.

However, although John wrote “seven kings,” he did not stop there, for here he adds another new twist. Last time it was the strange woman, a whore; this time it is “an eighth king.” Following is what John had to say about that “an eighth king:” (This portion is also in need of “a mind with wisdom”)

(The “an eighth king” is) “The beast that you saw *which* was, and is not, and is about to come up from the abyss and go to *the destruction of the whore. Those who live on the land* (the people of the whore) *whose*

¹⁷ To list a few; Josephus, Bowman, Currie: In his book Rapture: The end times view that left the church behind on page 322, David B. Currie states, “Many modern scholars do not know, however, that Jerusalem is also built on seven hills. Josephus even records the name of these hills: “Zion, Acra, Moriah, Bezetha, Millo, Ophel and Antonio” [Wars of the Jews, V, 5:8]

names were not written in the book of life from the foundation of the world will be astounded when they see the beast that was, and is not, and will be present *again*.” (Re 17:8)

“The beast that was and is not, **is himself an eighth king**, yet is of the seven and goes to *the destruction of the whore*. The ten horns you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings with the beast for one hour. These have one purpose, and they give their power and authority to the beast. These with (as in support of) the Lamb will make war *with the whore*, and the Lamb will conquer them (I.e. the people of the whore who is about to be destroyed) because He is Lord of lords and King of kings (and they would not believe it). Those with Him are called and chosen and faithful.” He also said to me, “The waters you saw, where the whore was seated, are peoples, multitudes, nations, and languages. The ten horns you saw, and the beast, will hate the prostitute. They will make her desolate and naked, devour her flesh, and burn her up with fire. For God has put it into their hearts to carry out His plan by having one purpose, and to give their kingdom to the beast until God’s words are accomplished. And the woman you saw is the great city that holds on to the kings of the earth.”” (Re 17:11-18, Emphasis and comments mine. The text above has been modified slightly in order that it might more accurately conform with the context of the “judgment” and destruction “of the whore”)

I have dealt with this passage extensively elsewhere, so will make only a few comments here. John is explaining that after the seventh king of the Empire there will be “an eighth” king. Now note that John did not write “the eighth.” What could possibly have been his reason for that? Please remember that this Revelation of Jesus Christ was given by God, the Father. God certainly knew that after the death of Galba, considerable infighting was going to occur in an attempt to settle who was actually going to become the lasting king of the Empire. After Galba’s death by questionable means, three men became candidates to be king of the Empire. First Otho attempted to set himself up as that King. His attempt failed in three months. So Vitellius decided that he should be the king and began to take the steps necessary to have himself declared king of the Empire.

Meanwhile, back in the land of Judea, Vespasian “**was**” in a war with the Jews. And he had put the war of the Jews in abeyance “**is not**” **in a war** upon the death of Nero, pending word from the new king. His soldiers got tired of waiting and began to push Vespasian to return from Judea to Rome and assert himself as the new Emperor. After offering considerable resistance to this idea, Vespasian eventually decided that he would do as his troops insisted. Whereas, Vespasian; with some of his troops, left Judea and returned to Rome. There, he defeated Vitellius in a big battle around and through Rome and became “an eighth” king of the Roman Empire. As Emperor, he sent his son Titus **back into “the war”** with the Jews.

Thus, we arrive at one of the most misunderstood passages in Revelation.

“Then seeing the beast, the kings of the earth, and their armies gathered together to wage war **with** [Rev. 17:14, 16-17] (as in along side of) the rider sitting on the horse [Rev 19:11ff] and with His army. But **the beast** was taken prisoner, and along with him **the false prophet**, who had performed signs on his authority, by which he deceived those who accepted the mark of the beast and those who worshiped his image. Both of them were thrown alive into the lake of fire that burns with sulfur.” (Rev. 19:19-20)

These verses are often mistranslated because they are so egregiously misunderstood by the ones doing the translation and then the lay reader usually misunderstands these verses because they are seriously mistranslated. So we have an egregious ‘round robin’ of misunderstanding.

Most translators mistranslate the Greek word “μετά,” (which in English letters is “meta” pronounced met-ah,)” in these verses as “against” instead of “with” which is the correct and proper meaning of this word in most case. In Revelation and some other places it is translated 88 times as “after,” however, in those places “with” would work as well or better.

The word “μετά” appears in the New Testament text about 445 times. In the KJV it is translated 345 times as “with” (one of those is in Rev 19:20) and only 4 times is it translated “against.” Two (2) of those 4 times are right here in Revelation 19:19. One time in Revelation 2:16 and one time in Revelation 11:7. In these last two verses an examination of the text would seem to indicate that “against” is a proper translation in these two cases. However, that is not the case with Revelation 19:19.

In Romans 13 Paul wrote:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shall have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that does evil.” (Ro 13:1-4)

While Romans 13:1-4 is not generally considered to be an eschatological passage, in the light of Revelation 19:19-20 it most certainly is one. In this passage, Paul informs the first century Christians that “there is no power but of God;” however, God has commissioned certain “higher powers.” In this first century context, these “higher powers” would most certainly include the powers of the Roman Empire which are “of God.” Among other things, Paul instructs his Roman audience that God permits the Roman power to “use the

sword” and function as His avenger¹⁸ to bring justice and punishment to those “who resist the Law of God” which is a very fitting description of the apostate Jews within the Harlot city of Jerusalem. Thus, in Revelation 17: 11-18 and 19:19, it is “the Roman higher power” that is using the sword, as a minister of God, to execute His judgment and wrath upon the beast of the land [Rev.19:20] as Paul also wrote:

“Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, said the Lord.” (Ro 12:19)

As a follow up to the two passages quoted above, In Romans 16:20, Paul wrote:

“And the God of peace will stomp the adversary under your feet (the Romans) shortly. The grace of our Lord Jesus Christ *be* with you. Amen.” (Ro 16:20)

Revelation 19:19-20 describes the fulfillment of Romans 16:20. In Revelation 19:20 the beast of the land and the false prophet of the land, the great adversaries of first century Christians, are thoroughly “stomped” by the Roman armies.

Review/Summary:

In my understanding Rev 13:1-3 gives a general introduction to the "sea beast" (Roman Empire) and introduces us to the concept of the "seven heads." According to John all "seven...heads" had "the name of blasphemy" (Caesar worship, Rev 13:1).

In my understanding, The Roman Empire did not start with Nero. It started with Julius Caesar. When Julius was killed his budding empire nearly aborted before it had really begun. After several years of strife, Augustus came to the throne and it was under his rule that the Empire became a thing that "all the world wondered after...and they worshipped..." the Caesars and the Empire (Rev 13:3-4). Caesar worship (blasphemy) was a well established practice long before the time of Nero.

In my understanding the wicked reign, the persecution of the saints, and the death of Nero is to be recognized in Rev 13:5-10 as the king/head that "now is" (Rev 17:10) that will soon die and be replaced by the one “who must continue a short space.”

In my opinion, the view of Rev 13:1-10 presented above gives a more complete and accurate view of the "sea beast" as the Roman Empire with "seven" heads/kings/beasts.

¹⁸ For more about this see the following in context: Lu 18:7; Lu 18:8; Lu 21:22; 2Th 1:8; Heb 10:30; 1Pe 2:14

Email exchanges with a Bible scholar and a Bible student:

Dear Thomas, (the scholar)

Thank you for your questions. I would like to answer this question first: "(1) Do you identify the beast in Rev 17:4 with the "sea beast" in Rev 13:1-3?"

That depends on how one defines "with." If by "with" you mean "identical to" my answer would be no. However, if by "with" one means "associated with but not identical to" my answer is yes.

In my understanding there is a direct correlation (association) between the beast in Rev 17 and the sea beast in Rev 13:1ff. However, there is also a distinct difference.

According to John (from Jesus), the sea beast of Rev 13:1ff and 17:3 has "seven heads." In 17:10 these "seven heads" are identified as "seven kings." From John's vantage point in "the wilderness" (17:3) "five (of the kings) have fallen, and one (the sixth) is, the other (the seventh) had not come yet.

Here the similarity between the beasts of 13:1ff and 17:3 & 10 ends.

In my understanding of these things, the presence of these seven heads/kings demonstrates that the beast of 13:1ff is a composite beast (i.e. a single entity; yet it is composed of seven "heads/kings" and each head is a beast in its own right).

While 13:1ff and 17:3 & 10 deals with one or more (I think at least three) of these seven heads, the "beast" of 17:8, 11-13, 16-18; according to John, "is an eighth (head/king/beast,"17:11).

It is at this point that the "beast" of 17:11-13, 16-18 diverges from the sea beast of 13:1ff and 17:3 & 10. According to John the "beast" that destroys the whore is this "an eighth" head/king/"beast:" (The salient portion shown below)

"The beast which you saw was, and is not, and is about to ascend out of the abyss and go unto the destruction (of the whore). And those whose names are not written in the Book of Life from the foundation of the world, who dwell on the land will marvel when they see the beast that was, and is not, and yet is...And **the beast** that was, and is not, **is himself also an eighth**, and is of the seven, and is going unto *the* destruction (of the whore). ...the beast...will hate the harlot, make her

desolate and naked, eat her flesh and burn her with fire. "For God has put it into (his) heart to fulfill His purpose...until the words of God are fulfilled. "And the woman (the harlot) whom you saw is that great city (Jerusalem) which reigns over the kings of the earth." (Salient portion of Revelation 17:8, 11-18, emphasis and comments added)

According to John, the "beast" that will destroy the whore is in the "abyss" (17:8) while the sixth king/head "now is" (17:10) reigning over the Empire. Also according to John, the sixth king/head/beast will vacate the throne (by death by the sword, Rev 13:10) and will be followed by the seventh king/head, who in turn will be followed by "an eighth" king/head/"beast" who by that time will have come out of the abyss and be prepared to go unto the destruction of the whore "For God has put it into (his) heart to fulfill His purpose...until the words of God are fulfilled" (Rev 17:17).

As the Roman Empire, with its seven kings: Julius, Augustus, Tiberius, Claudius, Gaius (Caligula), Nero, and Galba - with the addition of Vespasian as "an eighth;" whose armies, under the leadership of his son Titus, destroyed Jerusalem - fit perfectly into the scenario which John herein describes; the sea beast is the Roman Empire.

Other arguments could and have been advanced to support the idea that the "sea beast" is the Roman Empire.

Your second question: "(2) Do you see the beast in Rev 11:7 in other parts of the Book of Revelation. If so: where and why?"

Yes, I do. I see this "beast" in Rev 17:8 as the "beast" who is in the abyss during the reign of Nero (the king who "now is", Rev 17:10) and I also see this "beast" in 17:11 after he has come out of the abyss and goes unto the destruction of the whore in 17:12-18. As in all these passages, this "beast" is associated with the abyss. I understand that it is one and the same "beast" as well as one and the same abyss. As I understand these things, this "beast" associated with the abyss is Vespasian whose armies, under the generalship of his son Titus, destroyed Jerusalem.

Your third question: "(3) In your opinion, which beast (mentioned in Rev 13) has the number 666/616 -- the "sea beast" or the "land beast". If you have an answer to this question, I would like to know your arguments/s."

For many years I accepted the more or less traditional idea that it was one of the seven heads/kings of the "sea beast" which had the number, specifically Nero.

Presently, I am more inclined to think that it is the "land beast" that John understood to have the number. John states:

Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of **a man**: His number is six hundred threescore six. (Revelation 13:18)

It is my opinion that John here identifies the same entity that Paul identifies as "the man of sin" in 2 Thessalonians 2:3ff who will be destroyed as Paul describes in 2:8:

And then the lawless one (the man of sin, v3) will be revealed, whom the Lord will consume with the breath of His mouth (a consuming fire, cf. Heb 12:29) and destroy with the appearance (arrival) of His Parousia. (2Thessalonians 2:8)

To Dan:

You asked, " Q - What do some of the big boys of Preterism think about your "for or against" and 'her" explanation? Big boys like Ed, Sam, Greg Rasaka, Richard McPherson, John Noe, Don Preston, etc."

I did not answer this question when you asked it before because I do not think that most of these guys are "the big boys of Preterism." I do not see how a Calvinist can be a preterist or how a preterist can be a Calvinist. "Preterist Calvinist" is an oxymoron. As is "Calvinist preterist."

You (Dan) asked, "How was the Roman beast thrown in the lake of fire?" In my understanding the Roman beast was NOT THROWN INTO THE LAKE OF FIRE! That notion is a common, but very serious error made by many. This particular error has caused much consternation and confusion within the Christian community. This error always accompanies the reformers erroneous thinking that "mystery Babylon" is the Roman Church. Because of this false belief they have a great need to see the Roman Church beast destroyed so they erroneously read it into the text.

BTW, I have never implied, much less said that Rome was thrown in the fire. That is your interpretation, not mine. I have said and said and said that the Jews were thrown in the fire by the Romans - and that is historical, as well as, Biblical fact -- how can anyone deny it?

Therefore, I have no need "to explain how the sea beast was thrown in the lake of fire." If you think that the Roman sea beast was "thrown into the lake of fire," then you are the one who needs to explain how it was thrown into the lake of fire.

You (Dan) assert that, "I (Dan) stay consistent." In truth, you are very inconsistent. You (Dan) also incorrectly assert "the beaqst (sic) of Rev.19 is the same sea

beast of chapter 13." This is simply not true. First of all, your citation leaves it very uncertain which beast (The sea beast [v19] or the Land beast [v20]) of Rev 19 to which you make reference. Your view seems to agree with the common, but erroneous view that Revelation 19:19 depicts a defeated beast who has just made war "against" and had been defeated by "Him that sat on the horse," but, even though he was thoroughly defeated, he somehow still manages to "take" the beast and with him the false prophet... which is utter nonsense. A previously defeated beast would be in no condition to "take a beast and false prophet. These two verses (19:19-20 have been very seriously misunderstood by Revelation commentators!)

These parallels exists in Rev 19:19 and in 17:8, 12-18 BUT NOT IN Rev 19 and Rev 13.

Rev 17:8, 11-18	Rev 19:19-20
the beast and the kings of the earth	the beast and the kings of the earth
the kings of the earth and their armies	the kings earth and their armies
war the kings and their armies make with the lamb	the kings and their armies make war with the Lamb (rider on the white horse)
armies The kings of the earth and their make war with the Lamb against an enemy	The kings of the earth and their armies make war with the Lamb (rider on the white horse) against an enemy
armies The kings of the earth and their make war with the Lamb against an enemy and defeat their enemy (the whore)	The kings of the earth and their armies make war with the Lamb (rider on the white horse) against an enemy and defeats their enemy (the beast)

The kings of the earth and their armies with the Lamb defeat their enemy (the whore) and cast the enemy into fire (burn with fire)	The kings of the earth and their Armies with the Lamb (rider on the white horse) defeat their enemy (the beast and the false prophet) and cast their enemy into the fire

Given all these parallels between Rev 17:12-18 and Rev 19:19-20, how can you continue to deny that 19:19-20 is a "recapitulation" of Rev 17:12-18?

It should now be obvious that the undefeated "Roman beast, along with the kings and their armies" of Rev 19:19 defeated and "took" the "land beast" and the false prophet" of 19:20!

Dan, an accurate and correct paraphrase of these verses would read:

"And I saw, working on behalf of God in support of Jesus, the Roman beast with Vespasian at its head and Titus as the commander of his armies, the kings of the earth, and their armies gathered together to make war against the land beast and the false prophet...and the land beast and the false prophet were taken (by the Lamb, the Roman beast, the kings of the earth, and their armies)...and cast into the...fire."

In the light of all of this evidence, both Biblical and historical, how can anyone possibly deny the accuracy of the above?

You wrote, "That's why I say the eighth head was Jewish."

Dan, if the "an eighth" head was Jewish, "then the "seven heads" must be Jewish as well; for John states that "an eighth"..."was of the seven" and all seven of these kings are part of the Roman sea beast.

If the "an eighth" was Jewish as you say, then who were these seven Jewish kings? No response.

Which "five had fallen" when John circulated Revelation? No response.

Of these Jewish Kings, which "one is" still alive when John circulated Revelation?

No response.

Who was the seventh Jewish King that only lasted "a short while?" No response.

Who was this "an eighth" Jewish King? No response.

In the light of all of the evidence, both Biblical and historical, presented above, how can anyone possibly continue to think that "an eighth" king is Jewish king?

Lloyd