

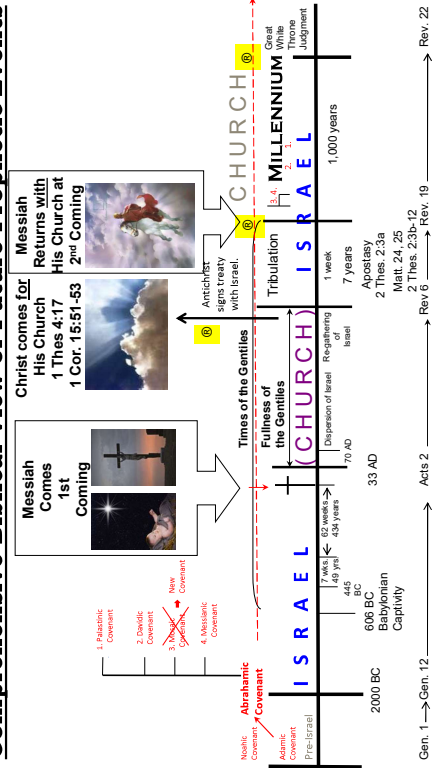


## Looking Ahead –

No class – Next Sunday, May 13 – Mother’s Day

No class – May 27 – Memorial Day weekend.

## Comprehensive Biblical View of Future Prophetic Events



## “A Beast Coming Out Of The Sea”

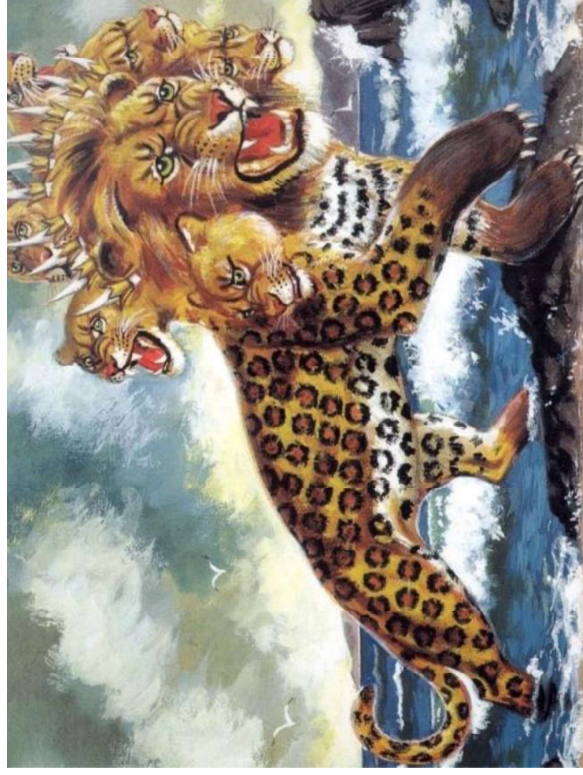
### Part 1

Rev. 13:1-4

May 6, 2018

## Rev 13:1-5

- 1 And the dragon stood on the sand of the seashore.  
Then 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 were blasphemous names.
- 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. And the dragon gave him his power and his throne and great authority.
- 3 I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast;
- 4 they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"



## Rev 13:1-5

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The repeated images of ten horns, ten crowns, and ten toes are all prophetic pictures of ten future nations that Antichrist will rule within the boundaries of the Old Roman Empire which extended throughout the Middle East and Europe. These descriptions run parallel together though Scripture since they are teaching the same thing.

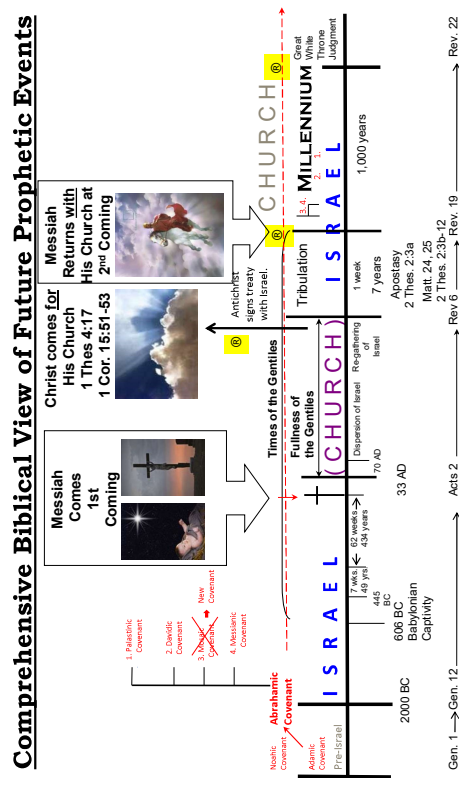
### Prophetic Parallels

**"ten toes"** (Dan. 2:41-42)  
**"ten horns"** (Dan. 7:7, 20; Rev. 12:3, 13:1; 17:3, 7)  
**"ten kings"** (Dan. 2:44; Dan. 7:24; Rev. 17:10, 12, 16)

- 10 Horns** – 10 future nations that will form the Roman Confederacy controlled by the Antichrist.

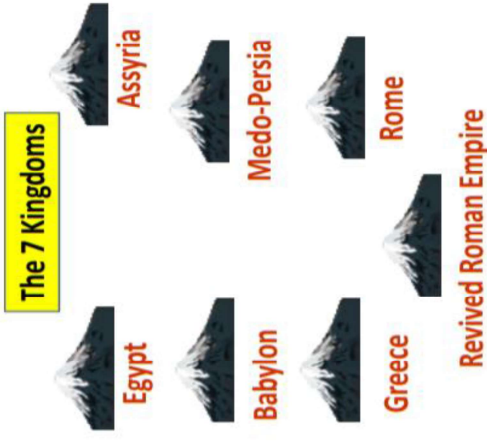
## Rev 13:1-5

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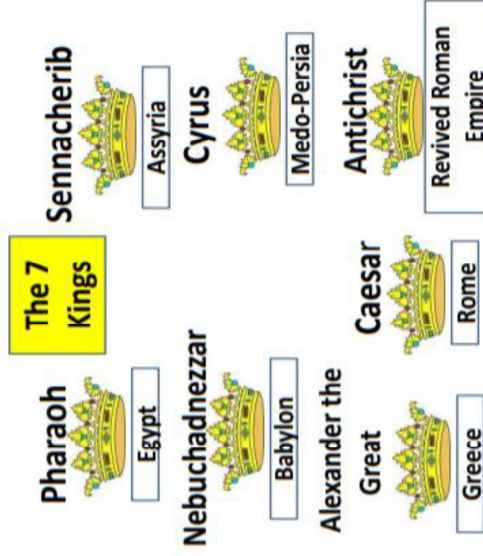
- 7 Heads** – 7 nations. 6 are in the past. 1 is yet future.



**10 Horns** – 10 future nations that will form the Roman Confederacy controlled by the Antichrist.

**7 Heads** – 7 nations. 6 are in the past. 1 is yet future.

**10 Crowns** – 10 kings ruling the 10 future nations

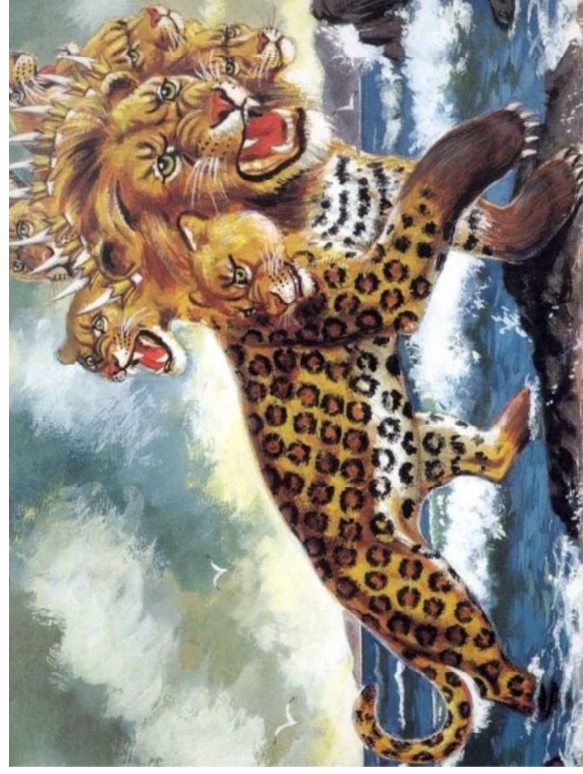


7 Heads and 10 Horns



**Rev 13:1-5**

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Note the words used:

“slain” – σφάζω – to kill, to slay, to wound, to butcher – especially an animal for food or sacrifice.

“fatal” – θανατοσ – deadly, death.

“healed” – θεραπευω – to cure, to heal.

## Rev. 13:3

καὶ καὶ μίαν ἓκ τῶν κεφαλῶν αὐτοῦ ὡς  
And I saw one of his heads as it were  
ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου  
wounded to death; and the wound of the deadly

## Rev. 5:6

ἀρνίον ἐστηκός ὡς ἐσφαγμένον  
a Lamb stood as it had been slain,

## Rev. 13:14

καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ  
And deceiveth them that dwell on the earth by the means of  
τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνὸς ὀφθαλμοῦ τοῦ θηρίου,  
those miracles which had power he to do in the sight of the beast;  
λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι  
saying to them that dwell on the earth, that they should make  
εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ  
an image to the beast, which had the wound of the sword, and  
ἔζησεν.  
did live.

## Rev. 2:8

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον·  
And unto the angel of the church in Smyrna write;  
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο  
These things saith the first and the last, which was  
νεκρὸς καὶ ἔζησεν·  
dead, and is alive;

## Rev 5:6

6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

## Rev 13:3

3 I saw one of his heads as if it had been slain, and his fatal wound was healed.

## Rev 13:12, 14

12 He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

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, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life.

## Rev 17:8, 11

8 "The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

11 "The beast which was and is not, is himself also an eighth and is one of the seven, and he goes to destruction.

## 2 Thess 2:3-12

3 . . . and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

5 Do you not remember that while I was still with you, I was telling you these things?

6 And you know what restrains him now, so that in his time he will be revealed. 7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

11 For this reason God will send upon them a deluding influence so that they will believe what is false,

12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

## Rev 13:14

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, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life.

## Rev 2:8

8 "And to the angel of the church in Smyrna write:

The first and the last, who was dead, and has come to life,

"Obviously the healing of the wound is a tremendously important event in the Tribulation, and one of the greatest means by which the world will be deceived."

- Greg Harris

## Rev 11:7-8

7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

## Rev 17:8-12

8 "The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

9 "Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits,

10 and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while.

11 "The beast which was and is not, is himself also an eighth and is one of the seven, and he goes to destruction.

"If the mortal wound and return to life do in fact refer to the Antichrist, then this will be the pinnacle of satanic deception in the Tribulation. It will concur with the Antichrist presenting himself as God (2 Thess. 2:4) and the subsequent marveling and worshiping by the unredeemed world (Rev. 13:3-4, 8). Those who reject the truth of God will be greatly deceived, attributing to Satan and the Antichrist what is rightfully and solely God's."

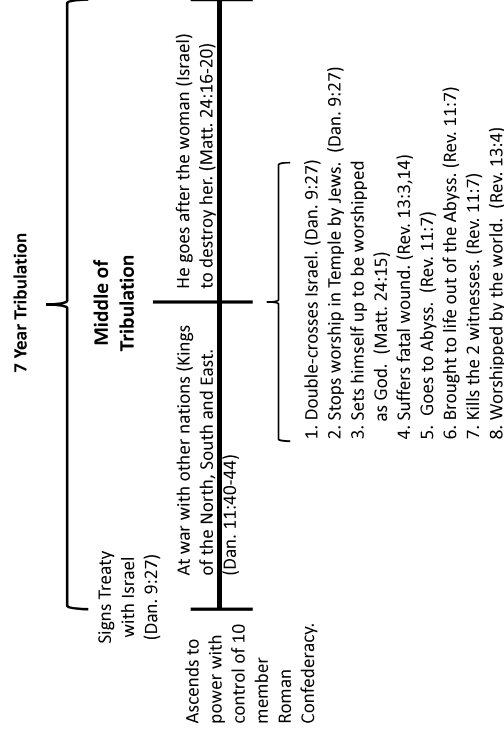
- **Jeremy Thomas**

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#### History of the Antichrist



**Philip P. Bliss (1838-1876)** prisoner is found in the twenty-sixth chapter of the Acts of the Apostles, and is one of the greatest addresses to be found in the Holy Scriptures. At the conclusion King Agrippa said to Paul: "You have almost persuaded me to be a Christian" to which Paul replied, "I would to God that not only you, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

"John's interest is not in how the wound came to be inflicted but in the fact that a wound which appeared to be mortal was healed. He does not tell us how it was healed. He concentrates his attention on the fact that it was healed. Two points only receive emphasis: the deadliness of the wound ("wounded unto death," and then "his deadly wound") and the fact of recovery.

If this is the case, the deception this event would bring on the world is easy to understand. This return to life after receiving a mortal wound would be unexplainable by human means and would result in universal deception. It would also answer the rhetorical questions asked by the unbelieving world as recorded in 13:4, "Who is like the beast, and who is able to wage war with him?"

- **Leon Morris**

- Before the pinnacle of Satan's man of sin emerges in Revelation 13, God uncovers the spiritual background from which the events will emerge in Revelation 12:
  - Previously John has predicted the future objectively, but at this point he pauses to focus upon the inner movements that lie behind the conflict that will mark the climax of world history. He points out that the future struggle is merely the climax of a struggle that has gone on throughout earth's history and that what transpires on earth is a mere reflection of the conflict between the forces of God and the forces of Satan.[50](#)
- Both the beast—and ultimately Satan—desire to be worshiped as God, as seen in the temptation of Jesus (Matt 4:9), the worship of the beast and the dragon (Rev 13:4), and the Antichrist's presentation of himself to the world that he alone is God (2 Thess 2:4).

IN the year A. D. 62 a certain Roman citizen was cast into prison because of a multitude of accusations against him. At his hearing before Festus he appealed to Caesar for justice, and was held for trial at Rome. Shortly afterward he was asked to state his defense before King Agrippa and Bernice, who were then visiting Festus. That defense, uttered by Paul for he was the accused prisoner is found in the twenty-sixth chapter of the Acts of the Apostles, and is one of the greatest addresses to be found in the Holy Scriptures. At the conclusion King Agrippa said to Paul: "You have almost persuaded me to be a Christian" to which Paul replied, "I would to God that not only you, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."



**Philip P. Bliss (1838-1876)**

A clergyman by the name of Brundage was once preaching upon this subject and concluded his sermon with these solemn words:

"He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost." Philip Bliss was present and was so deeply impressed by these words that he wrote one of his most helpful hymns, based on the phrase "almost persuaded," as a direct result of this sermon.

During the Moody revivals many souls, almost persuaded, were helped by the appeal of this hymn to decide for Christ before it was too late.



**Philip P. Bliss (1838-1876)**

Philip Bliss died December 29, 1876, Ashtabula, Ohio. He was 38. Philip and his wife died in a train wreck caused by a bridge collapse. He survived the initial impact, but went back into the flames in an unsuccessful attempt to rescue his wife.

The night before that terrible railroad accident at Ashtabula...he said to his audience, I may not pass this way again; then he sang a solo, "I'm Going Home Tomorrow." The hymn that he wrote . . .

### ALMOST PERSUADED

1. Almost persuaded now to believe;  
Almost persuaded Christ to receive;  
Seems now some soul to say,  
Go, Spirit, go Thy way,  
Some more convenient day  
On Thee I'll call.
2. Almost persuaded, come, come today;  
Almost persuaded, turn not away;  
Jesus invites you here,  
Angels are lingering near  
Prayers rise from hearts so dear;  
O wanderer, come!
3. Almost persuaded, harvest is past!  
Almost persuaded, doom comes at last!  
Almost cannot avail;  
Almost is but to fail!  
Sad, sad, that bitter wail—  
Almost, but lost!