

The Beast's Career Relative to the Ten Horns

(vv. 11-12)

VERSE 11 "The beast which was and is not (καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν [conj kai + art.w/noun nom.nt.s. therion beast (wild) + rel.pro.nom.nt.s. ho which + imperf.act.ind. eimi "was" + conj kai + neg ouk not + pres.act.ind.3s. eimi "is"], **is himself also an eighth and is one of the seven, and he goes to destruction** [καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει [conj kai also + pro.nom.m.s. autos himself + adj.nom.m.s. ogdoos eighth + pres.act.ind.3s. "is" + conj kai + art.w/adj.gen.m.p. hepta seven + pres.act.ind.3s. eimi "is" + conj kai + prep eis into, to + noun acc.f.s. apoleia destruction, ruin + pres.act.ind.3s. hupago go, go away])).

VERSE 12 "The ten horns which you saw are ten kings who have not yet received a kingdom [καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον [conj kai + art.w/adj.nom.nt.p. deka ten + noun nom.nt.p. keras horn + pro.acc.nt.p. ho which + aor.act.ind.2s. eidon see + adj.nom.m.p. deka ten + noun nom.m.p. basileus king + pres.act.ind.3p. eimi "are" + pro.nom.m.p. hostis who + noun acc.f.s. basileia kingdom + adv oupo not yet + aor.act.ind.3p. lambano receive], **but they receive authority as kings with the beast for one hour** [ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου [conj alla but + noun acc.f.s. ekousia authority + conj hos as + noun nom.m.p. basileus king + adj.acc.f.s. mia one + noun acc.f.s. hora hour + pres.act.ind.3p. lambano receive + prep meta with + art.w/noun gen.nt.s. therion beast])).

ANALYSIS: VERSES 11-12

1. The final antagonist, the Antichrist, or Beast, as he is referred to in the Apocalypse, is for the third and final time referenced as "the beast which was and is not" (cf. Rev. 17:8 where this occurs 2x).
2. This man is further referenced as "an eighth," which expands on his career.
3. "An eighth" is unintelligible apart from Dan. 7:8 "While I was contemplating the horns (ten in number), behold, another horn (an 11th), a little one, came up among them, and three of

- the first (i.e., ten) were pulled out by the roots before it (horn eleven), and behold, this horn possessed eyes like the eyes of a man, and a mouth speaking great things.”
4. This is further validated in Dan. 7:24 “As for the ten horns, out of this kingdom (EU) ten kings will arise, and another will arise after them, and he will be different from the previous ones and will subdue three kings.”
 5. Nowhere in Revelation is there a direct statement about the overthrow of three of the ten.
 6. Only here with the enigmatic “an eighth” do we have an echo of Dan. 7:14.
 7. Without directly saying that the Beast or “little horn” is “an eleventh” that is the obvious indication of Dan. 7:20 “and *the meaning* of the ten horns that were on its head, and the other *horn* (11th) which came up, and before which three *of them* fell, namely, that horn which had eyes and a mouth speaking great things and which was larger in appearance than its associates.”
 8. This is the list of verses referencing the ten horns: Dan. 7:7, 20, 24; Rev. 12:3; 13:1; 17:3, 7, 12, 16.
 9. The ten horns are located on the 7th head of the dragon (12:3) and on the 7th head of the scarlet beast (13:1; 17:3).
 10. So ten plus one minus three equals eight.
 11. The words “and is *one* of the seven” must refer to the seven heads and not the ten horns to make any sense.
 12. Literally, he “is from the seven,” which identifies the Antichrist with those who preceded him.
 13. When we compare the phrases “was and is not” and “five have fallen” with the verses pertaining to his ascent from the afterlife (Rev. 11:7; 17:8) we are driven to the conclusion that the Beast and his identity must be confined to one of the rulers arising in connection with heads one through five.
 14. Working backward we are immediately struck with the personality of Alexander the Great, the greatest single ruler among the first six heads, and for that matter the sixth head, the one that “is not.”
 15. He is a European (Greek) and this fits with the king of the west and the statement in Dan. 9:26 which reads: “and the people (Romans) of the prince who is to come (Alexander a Greek) will destroy the city and the sanctuary (70 AD).”
 16. The final Antichrist cannot be a Roman because of the words “was and is not.”
 17. Both the Greeks and the Romans descended from a common ancestor in the Genesis table of nations, namely, Javan (Gen. 10:2, 4).
 18. The Greeks and the Romans were cousins.
 19. Rome was the greater empire and Alexander was the greatest and most storied leader of the empires of antiquity.
 20. Both here and in verse 8 the Beast’s end is associated with the word “destruction.”
 21. The exact nature of that destruction is specified in Rev. 19:20: “And the beast was seized, and with him the false prophet who performed signs in his presence, by which he deceived those who had received the mark of the beast and those who worshipped his image; these two men were thrown alive in the lake of fire which burns with brimstone.”
 22. By comparison Satan at this time is cast into the abyss beneath from whence the Beast will ascend (cf. Rev. 20:1-3; cp. 11:7; 17:8).
 23. The noun translated “destruction” is used in the epitaph of Judas Iscariot in Jn. 17:12 as well as that of the Antichrist in 2Thess. 2:3.

24. It is used in connection with eternal damnation in Rom. 9:22 and 2Pet. 3:7.
25. Verse 12 affirms that the original ten kings and the man called “the beast” has a future history beyond John’s day.
26. This corresponds to the words “and is not.”
27. The very limited duration of that rule is presented in cryptic terms familiar to students of Revelation as being “for one hour.”
28. A sixty minute period is viewed as two equal halves of thirty minutes.
29. So the seven year tribulation is viewed as two halves of three and one half years.
30. The Beast will control Jerusalem for the second half of the seven years (cf. Dan. 7:25 and 12:7).
31. The Jewish remnant saved during the first half of the tribulation will flee to a place of refuge for the last half of the seven years (Rev. 12:14).
32. So the “one hour” refers to the entire period.

Statement Regarding the Coalition (v. 13)

VERSE 13 “These have one purpose, and they give their power and authority to

the beast (οὗτοι μίαν γνώμην ἔχουσιν καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδῶσιν [*adj.nom.m.p houtos this; “these” + adj.acc.f.s. mia one + noun acc.f.s. gnome intention, disposition + pres.act.ind.3p. echo have + conj kai + art.w/noun acc.f.s. dunamai power + conj + art.w/noun acc.f.s. exousia authority + pro.gen.m.p. autos “their” + art.w/noun dat.nt.s. therion beast + pres.act.ind.3p. didomi give*]).

ANALYSIS: VERSE 13

1. The support of the ten kings for the beast is unanimous.
2. Once the Antichrist is placed in power the ten men who are the heads of ten European nations will openly grant the beast full allegiance.
3. This verse expands on the words “with the beast” of verse 12.
4. Their unity of purpose here relates specifically to warfare as seen in verse 14 and 16.
5. The present tense of the verb “have” anticipates the future tribulation.
6. The noun “purpose” also occurs in 1 Cor. 1:10 where Paul exhorts the Corinthians to unity.
7. They enter a pact with the beast granting him their “power and authority.”
8. Power relates to physical resources with particular emphasis on military assets.
9. Authority relates to total submission to the beast’s directives.
10. The dragon having conferred power and authority to the beast (13:2), will through deception bring these ten Europeans into his web of destruction.
11. The sense one gets from this verse is that these ten individuals to a man support the beast in every way it is possible to support another person.