



LESSON #10 - REVELATION'S SEA BEAST

The Four Beasts of Daniel 7

It has long been recognized by students of Bible prophecy that the four beasts of Daniel 7 represent **four consecutive kingdoms** that arose in the course of history beginning in the days of king Nebuchadnezzar. History proves that the lion represents the kingdom of **Babylon** (605-539), the bear symbolizes the kingdom of the **Medes and Persians** (539-331), the leopard denotes **Greece** (331-168) and the dragon beast represents **Rome**.

Four Stages of Rome

What has not received sufficient attention is the fact that the **fourth beast** (Rome) is described as having **four consecutive** periods of dominion.

Stage #1: The Roman Empire (168-476)

Daniel 7:23: *"Thus he said: 'The **fourth beast** shall be a **fourth kingdom** on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces.'"*

Stage #2: The Divided Roman Empire (476-538)

Daniel 7:24: *"The ten horns are ten kings who **shall arise from** this kingdom."*

The text is clear. In order for the ten horns to arise **from** this kingdom, the kingdom must have **already existed** before they arose. History proves that the Roman Empire was **carved up** and divided among the barbarian tribes who invaded from the **north**.

Stage #3: Papal Rome during the 1260 Years (538-1798)

Daniel 7:24, 25: *"...And another shall rise **after them**; he shall be different from the first ones, and shall subdue three kings.²⁵ He shall speak **pompous words** against the Most High, shall **persecute** the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a **time and times and half a time**."*

Ten Characteristics that identify this power:

- Rose after the ten (**Daniel 7:23, 24**)
- Rose among the ten (**Daniel 7:8**)
- Rose from the dragon (**7:23, 24**)
- He would uproot three horns (**7:8**)
- Spoke great words (**7:8, 25**)
- Would persecute the saints (**7:21, 25**)
- Ruled for 3.5 times (**7:25**)
- Thought he could change God's law (**7:25**)
- Thought he could change God's times (**7:25**)
- It would recover its power before the end (**7:26, 27**)

Stage #4: Papal Rome restored to power sometime after the three and a half times and before the second coming of Jesus

Daniel 7:26, 27: *"But the court shall be seated, and they shall **take away his** [the little horn's] **dominion, to consume and destroy it forever.**" ²⁷ Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."*

The fourth stage of the fourth beast is **implicit**. If the little horn's dominion will be taken away and it will be **destroyed when Jesus comes**, then it must be ruling the world again at that time. This means that the papacy's career did not end when it lost its dominion at the end of the three and one half prophetic times. It will be **alive, well and ruling the world** again when Jesus comes and will be destroyed by the **brightness of His coming** (**2 Thessalonians 2:8, 9**)

Summarizing the **four stages** of the fourth beast we have:

- The fourth **beast alone**: Imperial Rome (168-476)
- The fourth beast with **ten horns**: Divided Rome (476-538)
- The fourth beast with the **little horn** ruling for three and one half prophetic years: Papal Rome's first stage (538-1798)
- Fourth beast when the little horn is **restored to power**: Papal Rome's second stage (in the near future)

Revelation 13:1-10 parallels Daniel 7

Even a cursory glance at **Revelation 13:1, 2** reveals a **clear link** with **Daniel 7**. The **same sequence of powers** as in **Daniel 7**:

Revelation 13:1, 2: *“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. ² Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”*

As with the dragon beast of **Daniel 7**, the dragon beast (**fourth beast**) of **Revelation 12-13** also has **four consecutive stages** of dominion:

- **Rome:** The dragon who sought to kill Jesus (**Revelation 12:1-3**)
- **Divided Rome:** The dragon has ten horns (**Revelation 12:3**)
- **Papal Rome:** The beast received its power, throne and great authority from the dragon and ruled for 42 months (**Revelation 13:5**)
- **Papal Rome:** The beast will rule the world once again after the deadly wound is healed (**Revelation 13:3**)

It will be noticed that the beast which received its power, its throne and great authority from the dragon performed the **same actions** for the **same time** period as the little horn:

Revelation 13:5, 7: *“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months” “...⁷ It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.”*

Fourth Stage of the Dragon Beast

It is important to underline that while the fourth stage of the dragon beast was **only implied** in **Daniel 7** it is made **explicit in Revelation 13** for we are told there that after the beast ruled for 42 months it will have **another period of dominion**. In between these two stages the beast is **convalescing with a deadly wound**.

Revelation 13:3: *“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed and all the world marveled and followed the beast.”*

Crucial Questions

- With what **weapon** was the beast wounded?
- What does the **sword** represent?
- How and when did the beast **acquire** the sword?
- What is the meaning of the **deadly wound**?
- What keeps the deadly wound **from healing**?
- **When** and **how** will the wound be healed and **by whom**?

The Weapon that Wounded the Beast

Revelation 13:10 explains that the deadly wound that ended the dragon's third stage of rule was given with the sword:

Revelation 13:10: *"He who leads into **captivity** shall go into **captivity**; he who kills **with the sword** must be killed **with the sword**."*

Someone **might object**: "The text does not say that **the beast** killed with the sword and must be killed with the sword; the text uses the indefinite: 'he who.'"

But **Revelation 13:14** leaves no doubt that it was the beast who killed with the sword and in turn was killed with it:

Revelation 13:14 *"And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to **the beast who was wounded by the sword and lived**."*

What is represented by a sword?

This **sword** was given to the **church**

Ephesians 6:17: *"And take the helmet of salvation, and the **sword of the Spirit**, which is the word of God."*

The Sword that Wounded the Beast

It goes without saying that this **cannot be the sword** that wounded the beast at the end of the 1260 years because we are told explicitly that the very sword that the beast used to kill the saints during the 1260 years would be used to kill it at the end of this period.

It is rather obvious that the papacy did not use the Bible during the 1260 years to kill dissenters (rather it forbade the Bible) so the symbol of the sword in the context of **Revelation 13** must represent something different than in **Ephesians 6:17**.

The crucial question is this: Which sword did the papacy use to persecute God's saints during its period of supremacy? The answer is found in **Romans 13:1-4**:

*"Let every soul be subject to the **governing authorities**. For there is no authority except from God, and the **authorities** that exist are appointed by God. ² Therefore whoever resists the **authority** resists the ordinance of God and those who resist will bring judgment on themselves. ³ For **rulers** are not a terror to good works but to evil. Do you want to be unafraid of the **authority**? Do what is good, and you will have praise from the same. ⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he **does not bear the sword in vain**; for he is God's minister, an **avenger to execute wrath** on him who practices evil."*

In the Bible, **symbols are flexible**. That is to say, they do not always **mean the same thing**—the context must dictate their meaning. The sword that is mentioned in **Romans 13** threatens **civil penalties** (incarceration, confiscation of goods, fines, death) against transgressors. This passage makes it clear that this sword does not belong to the **church** but rather to the **state**. This sword is **punitive**, not **persuasive**.

It is important to realize that **God** has established **both church and state**. In God's order they both have their legitimate place.

Jesus announced that He would **build His church** upon **Himself** when He said to Peter: "*upon this rock I will build My church (Matthew 16:18).*" The church is Christ's **spiritual kingdom**.

But **Romans 13** also makes it very clear that the **state was established by God**—it is even called **God's minister**. But the state is God's minister to punish **violations of civil law**, not **religious law**. **Romans 13** explicitly affirms that the state is God's minister to preserve the **civil order of society**. In the days of Paul this sword was in the hand of the Roman Empire.

Remarkably, Jesus **refused to allow His followers** (the incipient church of that age) to use the **temporal sword to defend** His kingdom.

When the **mob came** to arrest Jesus in the Garden of Gethsemane we are told that **Peter** drew his sword and cut off the ear of the high priest's servant. Peter, who was supposedly the **first pope**, was using the **temporal** sword to defend His Master's kingdom. Read about **the crusades** used to defend and recover the holy sites.

Did Jesus **encourage such behavior**? Did he **commend Peter** for using the **literal sword to defend** His kingdom? Did He **rebuke** His other disciples for not following Peter's laudable example? Absolutely not! Jesus soundly rebuked Peter in words strikingly similar to those of **Revelation 13:10**:

*"But Jesus said to him, 'Put your sword in its place, for all who **take the sword** will **perish by the sword**.'"* (**Matthew 26:52**)

A **few hours later** when Pilate asked Jesus if He was a king Jesus promptly replied:

*"My kingdom is **not of this world**. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is **not from here**."* (**John 18:36**)

Jesus **refused to allow** His followers to employ the temporal sword to establish or to defend His spiritual kingdom.

What is the deadly wound?

Now that we know that the sword of **Revelation 13:10** represents the **punitive power** of the state to enforce **civil laws**, we must seek to discover what is meant by the **deadly wound**.

A careful study of **Revelation 13:10** reveals that the deadly wound does not refer primarily to the **confiscation of the territories** of the Roman Catholic Church. Neither is it the **elimination of the Roman Catholic Church** as a church.

The deadly wound was given to the papacy when the sword of the state that the papacy had used to persecute God's people **turned against it**. The deadly wound then was the **removal of the sword of the state** from the hand of the papacy.

How did the papacy obtain the sword?

Between the year **300** and the year **476** hordes of **barbarian tribes** from the north invaded and carved up the Roman Empire. The last emperor was **Romulus Augustulus** who was deposed in the year **476**. The barbarian incursions into the Roman Empire turned it **upside down** and left it **without a civil ruler** who could preserve law and order. In the midst of this **chaotic situation**, the **Bishop of Rome** was **enticed** to take the reins of civil power. He was now not only the **spiritual leader** of the church but also the **temporal ruler** of the state.

Cardinal **Edward Manning** described the manner in which the Roman Pontiff originally gained his power. When the barbarians invaded the Roman Empire and tore it apart Manning explains that:

*"The pontiffs found themselves **alone, the sole fountains of order, peace, law, and safety**. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ." (Henry Edward Manning, **The Temporal Power of The Vicar of Jesus Christ**, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862). Bold is mine.*

Manning further explains:

*"It [the papacy] waited until such a time as God should break its **bonds** asunder, and **should liberate it from subjection to civil powers**, and **enthroned it** in the possession of a **temporal sovereignty** of its own." Henry Edward Manning, **The Temporal Power of the Vicar of Jesus Christ** (London: Burns & Lambert, second edition, 1862), pp. 11-13. Bold is mine*

Manning is saying that when the civil power of Rome was removed by the barbarians, the **Bishop of Rome filled the vacuum** and became the arbiter in **civil affairs** as well as in **religious affairs**. Remarkably, Manning refers to this taking over of civil power by the Bishop of Rome with expressions such as ***"breaking bonds asunder"***, and ***"chains falling off"***.

In cryptic language, the **apostle Paul** had already referred to this removal of the civil power from the Roman Empire when he wrote about the removal of the mysterious **restrainer of 2 Thessalonians 2:6, 7:**

*“And now you know **what** is **restraining** [the civil power of the Roman Empire], that he may be revealed in his own time.⁷ For the mystery of lawlessness is already at work; only **He** who **now restrains** [the emperor] will do so until He is **taken out of the way.**”*

Revelation 20 shows what captivity means—**bound with a chain**, not able to **use the kings** of the nations to fulfill his purposes.

Another **Roman Catholic** theologian affirms:

*“Long ages ago, when Rome through the **neglect of the Western emperors** was left to the mercy of the **barbarous hordes**, the Romans **turned to one figure** for aid and protection, and **asked him to rule them**; and thus, in this simple manner, the best title of all to kingly right, **commenced the temporal sovereignty of the popes**. And meekly stepping to the **throne of Caesar**, the Vicar of Christ **took up the scepter** to which the emperors and kings of Europe were to **bow in reverence** through so many ages.”* James P. Conroy, **American Catholic Quarterly Review**, April, 1911. **Scores of church historians** have said the same:

*“Under the Roman Empire [stage # 1] the popes had **no temporal powers**. But when the Roman Empire had **disintegrated** and its place had been taken by a number of rude, barbarous kingdoms [stage # 2], the **Roman Catholic Church** not only became independent of the states in religious affairs but **dominated secular affairs** as well [stage # 3].”* Carl Conrad Eckhardt, **The Papacy and World Affairs** (Chicago: The University of Chicago Press, 1937), p. 1

Church historian, **R. W. Southern** further explains the relationship between the papacy and the state during the middle ages:

*“During the **whole medieval period** there was in Rome **a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor.”* (R. W. Southern, **Western Society and the Church in the Middle Ages, vol 2**), pp. 24-25 (***Bold is mine.***)

Church historian **John N. Figgis** adds his testimony:

*“[In] the Middle Ages the church was not a State, **it was the State**; or rather, the civil authority (for a separate society was not recognized), was merely **the police department of the Church.** .”* John N. Figgis, **From Gerson to Grotius**, p. 4

This idea of the church ruling in **temporal** as well as in **spiritual** affairs was fleshed out in **1302** when pope **Boniface VIII** wrote a significant bull (personal letter) titled **Unam Sanctam**.

“We are informed by the texts of the gospels that in this [Roman Catholic] Church and in its power are two swords; namely, the spiritual and the temporal. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former [the spiritual] is to be administered for the Church but the latter [the temporal] by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest.”

What Happened in 1798?

The year **1798** marked the **climax of the French Revolution** that began in **1789**. The Revolution was an uprising against both **kingly power** and **priestly intolerance**. On **February 12, 1798** **General Berthier** entered Vatican City, deposed pope Pius VI, informed him that his power was at an end, and took him prisoner to France where he later **died in exile**. The emperor, **Napoleon Bonaparte**, had already given the order that a successor not be elected.

It is interesting to note how **historians describe** the deadly wound of 1798. They employ **language very similar** to that of **Revelation 13**. Let's take a few examples.

“The papacy was extinct; not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense [because it no longer had the support of the state]. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in its place.” George Trevor, **Rome: From the Fall of the Western Empire** pp. 439, 440.

“No wonder that half of Europe thought Napoleon's veto would be obeyed, and that with the Pope, the Papacy was dead.” (Joseph Rickaby, **Lectures on the History of Religion**, ‘The Modern Papacy,’ volume 3, p. 1.

“Multitudes imagined that the papacy was at the point of death and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalized by the fall of the papal dynasty.” T. H. Gill, **The Papal Drama**, book 10.

“. . . the Papacy had suffered its deepest humiliation. . . [and] appeared to be annihilated . . . The Revolution also dealt it the wound which, it seemed did not want to heal until far into the twentieth century.” (M. Weitlauff, quoted in, Frank B. Holbrook, **Symposium on Revelation**, volume 2 (Hagerstown, Maryland: Review and Herald, 1992), p. 337

One can't help but sense the **irony** of what took place in 1798. **France is known as the eldest daughter** of the papacy because **Clovis, king of the Franks**, was the first who officially gave temporal power to the papacy in the year **508**. Strikingly, the very nation that had first given the papacy the sword, now **turned on her mother** and gave her the deadly wound.

The French Revolution was a **catastrophic event** for the papacy. In the aftermath of the Revolution **country after country in the western world** followed the example of France establishing **democratic governments** that proclaimed their **emancipation** from the

straightjacket of the papacy. But though the Revolution **well nigh annihilated** the papacy, prophecy foretells that she will arise from her **deathbed far more powerful** and despotic than in the past.

The Healing of the Wound

Revelation 13:3 describes the **healing** of the deadly wound:

*“And I saw one of his heads as if it had been **mortally wounded**, and his deadly wound was **healed** and all the world marveled and followed the beast.”*

What is the healing of the papacy’s deadly wound? Is it primarily the restoration of her **confiscated territory**? Is it the recovery of her **ecclesiastical power**? Not really.

You see the term ‘papacy’ is a **code word** for a **religious-political system that employs the power of the state to compel people to obey its dictates**. In other words the papacy is not merely a church but an amalgamation of church and state.

If the **deadly wound** means that the state turned against the papacy and took away the sword from her in 1798, then the **healing of the wound** must mean that the state will once again **give back to her the power** of the sword that she lost in that year.

Why hasn’t the mortal wound healed yet?

The late **Malachi Martin** the Jesuit exorcist of the Roman Catholic Church and author of the best selling book, **The Keys of this Blood**, said in 1986:

*“[For] **fifteen hundred years** and more, Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until **two hundred years of inactivity** had been **imposed** upon the papacy **by the major secular powers of the world**.”* Quoted in **Christianity Today** (November 21, 1986), p. 26.

Ellen White concurred with Martin although she wrote a **hundred years earlier**:

*“Let the **restraints** now imposed by **secular governments** be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.”* **The Great Controversy**, p. 564

The reason why the mortal wound has **not yet healed** is because the secular governments of the world have **not allowed the papacy to ride on them once again**. So to speak, the **chains that fell off the hands** of the papacy when the civil power of the Roman Empire fell in the **third and fourth centuries** were slapped back on her hands in 1798.

In a remarkable statement **John W. Robbins**, a Reformed theologian, agrees with both Martin and White:

*“Ayn Rand was right when she wrote in 1967: ‘The Catholic Church has never given up the hope to re-establish [she must have once had it and lost it] the medieval **union of church and state**, with a **global state** and a **global theocracy** as its ultimate goal.’ The **Roman Church-State** is a **hybrid**—a monster of ecclesiastical and political power. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been **bloody repression**. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to **a change in its circumstances** [the secular governments keep her at arms’ length]. . . The **Roman Church-State** in the twentieth century, however, is an institution recovering from a mortal wound. If and when it regains [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, **Ecclesiastical Megalomania**, p. 195.*

*“Why do world leaders want to get into bed with the Vatican? [fornication metaphor] The heads of state in today’s world all recognize that the Pope wields a power which in many ways is even greater than their own. It is not only Catholicism’s 900 million subjects and enormous wealth that causes the world’s most powerful governments to cultivate friendly relations with the Roman Catholic Church; it is because Vatican City’s citizens are found in great numbers in nearly every country. They constitute an international network that reaches into the inside circles of the world’s power centers.” (Dave Hunt, **Global Peace**, p. 116).*

In his book **The Keys of this Blood**, Malachi Martin described the competition for global control among **three systems**: capitalism, communism and Roman Catholicism:

*“There is one great similarity shared by all three of these globalist competitors. Each one has in mind a particular grand design for one world governance . . . Their **geopolitical** competition is about which of the three will form, dominate and run the world system that will **replace** the decaying nation system.” (Malachi Martin, **The Keys of this Blood**, p. 18)*

Martin harbors **no doubts** about who will win in this tooth and nail competition—the Roman Catholic papacy. And Martin describes in **chilling words** what will happen when the papacy regains its power:

*“No holds barred because, once the competition has been decided, the world and all that’s in it--our way of life as **individuals** and as **citizens** of the nations; our **families** and our jobs; our trade and commerce and money; our **educational systems** and our **religions** and our **cultures**; even the badges of our national identity, which most of us have always taken for granted--all will have been **powerfully and radically altered forever**. No one can be exempted from its effects. No sector of our lives will remain untouched. . . . Nobody who is acquainted with the plans of these three rivals has any doubt but that only one of them can win.” (Malachi Martin, **The Keys of This Blood**, p. 16)*

And what is the **time frame** for this geopolitical New World Order under the leadership of the Roman Catholic papacy?

*“As to the time factor involved, those of us who are **under seventy** will see at least the basic structures of the **new world government** installed. Those of us **under forty** will surely live under its **legislative, executive and judiciary authority and control**.”* Malachi Martin, **The Keys of this Blood**, pp. 15-16.

The **crucial question** is this: **How** will the papacy **regain the power of the sword** that it lost over two hundred years ago? Who will **loosen the chains** that have restrained this system for the **last two centuries**? Even more pointedly, **what nation in the world would be foolish enough to place the sword once again in the hand of such a despotic power?**

Prophecy reveals that the sword of civil power will be restored to the papacy with the aid of the **most unlikely of nations**.

Don't miss the next exciting episode: Revelation's Land Beast!

