



LESSON #11 - REVELATION'S LAND BEAST

The Beast from the Earth

Revelation 13:11 describes a two horned beast that rises from the earth who will **compel** the entire world to **worship** the beast that was **wounded with the sword**. It will **set up an image of** and **to** it and will impose its **mark**. This two-horned beast will be the **sword in the hand** of the papacy and we are told that it will kill with that sword **everyone who dissents**. All it does will be to **honor the beast**. This power will restore the sword into the beast' hand

*“He was granted power to give breath to the **image of the beast**, that the image of the beast should both speak and cause as many as would not worship the image of the beast **to be killed**.”*
(Revelation 13:15)

In **Revelation 13:11** we find a description of this land beast:

*“Then I saw another beast coming up out of the earth, and he had **two horns** like a **lamb** and spoke like a **dragon**.”*

What's remarkable about this beast is its **split personality**. It has two horns like a lamb but **simultaneously speaks** like a dragon. Notably, the two horns are **not broken off** before it begins to speak like a dragon. It speaks like a dragon **while it still continues** to have the two lamblike horns on its head. The character of this beast is reminiscent of the split personality manifested by **Dr Jekyll (good) and Mr. Hyde (evil)**.

Let's first identify the land beast

Follow the **historicist order**:

- Babylon
- Medes and Persians
- Greece
- Rome
- Divided Rome
- Papal Rome during its 1260 year stage
- Deadly wound stage (secular governments restrain)

- Beast from the earth
- Deadly wound healed by the land beast

1. It rises when the first beast receives its deadly wound.

Revelation 13:10, 11: “He who leads into ***captivity*** shall go into ***captivity***; he who kills with the ***sword*** must be killed with the ***sword***. Here is the patience and the faith of the saints. ¹¹ ***Then*** I saw another beast ***coming up*** out of the ***earth***, and he had ***two horns*** like a lamb and spoke like a ***dragon***.”

2. The **earth** represents a **sparsely populated** area. There are **no waters**, no **winds** of strife and no **savage beasts** to fight and conquer.

“... the vacancy of North America [was] to prove to be its peculiar promise to the world. . . . Emptiness was America’s special fertility.” Daniel J. Boorstin (for many years the Librarian of Congress) in his 1975 Reith Lectures in London). Quoted in **Signs of the Times**, October, 1976, p. 25.

“The history of the United States was separated by a beneficent Providence from the wild and cruel history of the rest of the continent, and like a silent seed we grew into an empire.” G. A. Townsend, The New World Compared with the Old, quoted in “Why America Happened,” **Signs of the Times**, October, 1976, p. 26

3. It rises **like a plant in silence**.
4. It arises **further west** than the other nations of **Daniel 7** because prophecy moves from **east to west**.
5. It can’t arise in **Europe** or **Asia** because the beasts there arose from the **sea** (**Daniel 7:2** and **Daniel 13:1, 2**). It rises in a **different place**.
6. Before it became a nation it **provided refuge** for those who were persecuted during the **1260 years** by the sea beast (**Revelation 12:13-16**). In other words, **at first** it has a **positive side**.
7. **Contemporaneous** or **co-exists** with the first beast. The first beast is **older** and this second beast becomes an **ally** of the first beast and **helps it recover** its power. It will become the first beast’s **enforcer** and help its **wound to heal**. It will force people to worship the beast, the image and to receive the mark.
8. Later in its history it becomes a **worldwide superpower** **economically**, **militarily** (weapons) and **politically**.

- 1701: 260,000
- 1776: 2.8 million
- 1800: 5,236,000
- 1900: 76,212,000
- 1950: 151,325,000
- 2009: Over 306 million

A beast represents a nation or empire

It is universally agreed among students of apocalyptic prophecy that beasts symbolize or represent **kingdoms**. In the book of Daniel, the **lion, the bear, the leopard, the dragon, the ram and the he-goat** all represent **nations** or kingdoms.

The noted Bible commentator, **Adam Clarke** wisely remarked about this lamb-horned beast:

*“As a beast has already been shown to be the **symbol of a kingdom** or empire, the rising up of this second beast must consequently represent the rising up of **another empire**.”* **Adam Clarke’s Electronic Bible Commentary**

Two horns: Two kingdoms within one nation

Adam Clarke also explained that the two horns of the land beast represent kingdoms:

*“As the seven-headed beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also two horns, which **must consequently represent two kingdoms**; for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book.”* **Adam Clarke’s Electronic Bible Commentary**

Was Adam Clarke correct in his assessment? I believe we can prove that he was. The **closest Biblical parallel** to the lamb-horned beast of **Revelation 13:11** is the ram of **Daniel 8**. Let’s notice verses three and twenty:

Daniel 8:3, 20: “Then I lifted my eyes and saw, and there, standing beside the river, was a **ram** which had **two horns**, and the two horns were high; but one was higher than the other, and the higher one came up last. . . ²⁰ The ram which you saw, having the two horns--they are the **kings of Media and Persia**.”

It will be noticed that the ram represents **one nation** composed of **dual kingdoms**—the Medes and the Persians. The inevitable conclusion is that the two horns like a lamb in **Revelation 13:11** symbolize **two kingdoms that exist side by side within a single nation**.

Why the horns are lamblike

Revelation uses the word ‘Lamb’ **29 times** and in 28 of those times it refers indisputably to Christ. But, does it also apply to Christ in this case?

The text makes it clear that the two lamblike horns are in **antithesis to the dragon’s voice**. This land beast has two horns like a lamb **but** it speaks like a dragon. It is clear from **Revelation 13:11** that the two horns like a lamb constitute the **positive or favorable side** of the land beast while the dragon’s voice is the **negative side**. It professes to believe in the two **kingdoms that Jesus believed** in but it contradicts its profession in actual practice. In Revelation Jesus is consistently described as being in **conflict with the dragon** but here the beast with lamblike horns and the dragon appear to be collaborators.

Being that the two horns represent kingdoms that Jesus sanctioned, the question is: **Which two kingdoms did Jesus, the lamb, recognize?** Before we answer this question, let us summarize what we have studied so far about this beast.

Conclusion and summary:

The land beast represents a single **nation**. The two lamblike horns represent the fact that this one nation is composed of **dual kingdoms**. The horns are lamblike so they must represent two kingdoms that were **taught** and **recognized** by **Jesus**.

What two kingdoms did Jesus sanction? Matthew 22

History of the United States

Now the question must be asked: What kingdom arose around **1798** when the first beast **received its deadly wound** which in its founding documents explicitly recognized the **legitimate simultaneous existence of two kingdoms in one nation** such as Jesus believed in? The answer is unmistakable and irrefutable. States Ellen White:

*“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of **no question. One nation, and only one**, meets the specifications of this prophecy; it points **unmistakably to the United States of America.**” **The Great Controversy**, p. 440*

The history of the United States can be divided into **two great periods**:

- The **Colonial** period (1620-1776)
- The **Constitutional** period (1776 to the present)

The **constitutional fathers** (men such as George Washington, Thomas Jefferson, John Adams, James Madison and Benjamin Franklin) of the United States knew full well **three things**:

- The history of the church in the middle ages
- The history of the church in the colonial period
- Their Bibles

They knew the history of the middle ages. In fact, they were living in the closing years of the 1260 year prophecy. It is sobering to realize that the *Declaration of Independence*, the *Constitution* and the *Bill of Rights* were all written and ratified just **before the deadly wound** was given to the papacy in 1798.

The constitutional fathers knew that when **church and state are joined together** the inevitable result is the denial of civil and religious rights and persecution.

They knew all about the mechanism of the Inquisition and were well acquainted with the martyrdom of holy men such as John Hus. They knew that Hus was held in **subhuman prison squalor for months without due process**, that he was accused by false witnesses, that he had broken no civil laws, that he was tried only for the religious convictions of his conscience, that he was judged by the leaders of the church in a similar fashion that the Sanhedrin had judged Jesus, that the religious leaders pronounced upon him the death penalty and that the church had finally appealed to the civil power of emperor Sigismund to ratify their death decree. And they knew that Hus was burned at the stake for nothing other than his religious beliefs.

“After a short while Hus was led out of his dungeon into a decent chamber, but his feet almost refused to carry him, he swayed as he walked; listless and unused to the day was the light of his eyes, deathly pale his cheeks and loose what was left of his teeth, since eleven had fallen out due to the damp prison. The nails on his fingers were terribly long, because he had been unable to bite them off for many weeks; upon his skin was a crust of dirt which exuded an awful stench and his otherwise brown hair fell in white ringlets upon his rotting and torn garb. His shoes had rotted upon his feet and his shirt and loincloth had vanished. The rounded flesh which had covered his bones had shrunk and shriveled and he had become a picture of woe without equal, unrecognizable to those who had known him before. Horror filled those who looked upon him and pitying people prepared a bath for him, brought shirts and clothing and refreshed him with strengthening foods, for which he could only thank with tearful eyes.” Pogius the Papist, Hus the Heretic, p. 19

“With the clock striking eight and the bells tolling, the procession of bishops, cardinals, fathers and deputies moved toward the church, where a chair had been placed for Hus about which the seats of the gentlemen were arranged.” Hus the Heretic, p. 28

The accusations were then read --- none of which were a violation of civil law

After he presented his defense, the religious leaders shouted much like the mob that cried out for the crucifixion of Jesus (p. 40)

Hus said: “*He [God] gave to Peter, his disciple, the key to open all hearts and the heaven of faith with it, but not the sword, to slay, as you slay all those who do not accept your worldly doctrines and who evade them.*” **Hus the Heretic**, p. 41

- **31** votes found him not guilty
- **11** were for excommunication
- **45** votes were for death

Count Chlum, one of the defenders of Hus pleaded with the Emperor: “*Caesar, desist from such doings. . . Caesar, Caesar, do not write your name with blood.*” But the Emperor’s ears were deaf and were further closed by the cardinals, bishops and priests who crowded about him, “*kissed the hem of his garments and praised his name, when he seized the quill and wrote his name.*” **Hus the Heretic**, p. 63

The priests wrote the sentence and gave it to Emperor Sigismund who signed the royal edict on **July 5, 1415**

Study about the Palace of the Inquisition in **Lima, Peru**.

The constitutional fathers also knew all about the history of the **colonial period**. They were well aware that **atheists, Jews, Quakers, Baptists** and others were **deprived of their civil rights** simply because their beliefs and practices did not square with those of the **established religion** of the colonies.

They knew about **Sunday laws** that compelled people to attend church on pain of **finest, lashes, imprisonment and in the case of three colonies, even death**. They knew that only members of the established church could **serve in official positions** in the civil government. They knew that **people’s taxes** were used by the government to remunerate the pastors of the established churches.

They knew full well about how **Roger Williams** was banished from the **Massachusetts Bay Colony** for teaching a strict separation of church and state. They knew how he had to flee from Massachusetts in late **1635 and early 1636** in the dead of winter in order to escape the wrath of the religious leaders. They knew how he founded the **colony of Rhode Island** with its capital, Providence.

And the Constitutional fathers knew their **Bibles** as well. They knew all about the **trial, sentencing and execution of Jesus** and the persecution that befell the **apostolic church** at the hands of the Roman State.

The Founding Documents

The founding documents of the United States are remarkable. In **1776** the ***Declaration of Independence*** affirmed that all men are created equal and that they have certain inalienable

rights among which are life, liberty and the pursuit of happiness. In **1787** the *Constitution* was ratified and in **1791** the *Bill of Rights* (the first ten amendments to the Constitution) was approved.

All this happened **immediately before the papacy received its deadly wound**. God, in His providence, was preparing the **next world super power** to appear on the stage even as the first power was about to fall.

An examination of the writings of the constitutional fathers reveals that they believed in the existence of **two kingdoms** in the **United States** that were to forever **remain separate**. The church was to use the **spiritual sword** of the Spirit to persuade through the preaching of the Word while the state was to use the **material sword** to preserve the civil order.

The new nation was established upon **two great principles**:

- **Republicanism** (representative civil government)
- **Protestantism** (representative religious government)

During the Middle Ages all civil matters were decided and imposed by the **king** and all religious matters were decided and enforced by the **pope**. The power flowed from **up down**. When the king spoke in civil matters and the pope spoke in religious matters, the people were simply expected to obey.

The constitutional fathers established a **revolutionary system** of government that flowed from **down up**—a government **of the people, by the people and for the people** in which citizens would enjoy full civil and religious liberty. The foundational idea behind this concept was that of **two kingdoms in one nation**, each with its own sword.

This was one of the most revolutionary experiments in human history. **Ellen White** describes the contrast between the system of the middle ages and the system that the constitutional fathers finally adopted and implemented:

*“Among the Christian exiles who first fled to America and sought an asylum from **royal oppression** [oppressive state] and **priestly intolerance** [oppressive church] were many who determined to establish a government upon the broad foundation of civil [state] and **religious liberty** [church]. Their views found place in the Declaration of Independence, which sets forth the great truth that “all men are created equal” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And the Constitution guarantees to the people the right of **self-government**, providing that representatives elected by the popular vote shall enact and administer the laws. **Freedom of religious faith** was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** [a state without a king] and **Protestantism** [a church without a pope] became the fundamental principles of the nation. These principles are the **secret of its power and prosperity**” **The Great Controversy**, p. 441*

*“The founders of the nation wisely sought to guard against the employment of **secular power** on the **part of the church** with its inevitable result--intolerance and persecution.” The Great Controversy, p. 442*

Thus the founding fathers established a government that **returned to the view of church and state** that had characterized Jesus and the earliest church.

“When religion is good, I conceive that it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil powers, ‘tis a sign, I apprehend, of it being a bad one.” Benjamin Franklin

Words on the Jefferson Monument: *“Almighty God hath created the mind free. All attempts to influence it by temporal punishment or burdens. . . are a departure from the plan of the Holy Author of our religion. . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively.”*

“If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature on it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.” George Washington to the Baptist Delegation, August 8, 1789.

Sometimes when I am lecturing on this subject I ask the question: **To how many kingdoms do Christians belong?**

The fact is that Christians are **citizens of two kingdoms in the same country**. We are citizens of an earthly kingdom **by birth** and we are citizens of the heavenly kingdom by the **new birth**. We have an **earthly passport** that identifies our earthly country of origin and we have a **heavenly passport**, the blood of the Lamb, which identifies us as citizens of Christ’s heavenly kingdom, the church.

The First Amendment

It has become fashionable today for **Christian activists** to say that separation of church and state was established only to **protect the rights of the church from the encroachment of the state** but just the opposite is true. The history of the middle ages and the colonial period shows beyond

any doubt that the **greater danger is for the church to try and use the state to accomplish its mission.**

Frequently Christian activists will also say that separation of church and state appears **nowhere in the Constitution.** This is true if we mean that the **actual expression:** “*separation of church and state*” is not in the Constitution. Although the specific expression is not found in the Constitution, **the concept is clearly and explicitly contained** in the first amendment to the Constitution:

*“Congress shall make no law respecting an **establishment of religion** [clause # 1], or prohibiting the **free exercise thereof** [clause # 2]; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances [clause # 3].”*

Some contemporary Christian activists have even gone so far as to say that the first amendment applies to **the federal government but does not apply to the states.** But this idea has been **overturned consistently** by the Supreme Court.

Notice that the intent of the first amendment is not to forbid the establishment of **a** church or **a** religion above another church or another religion. The word ‘*religion*’ in the first amendment is not preceded by a definite or an indefinite article.

Clearly, the first amendment forbids the establishment of **religion period.** In this sense the Constitution clearly contains the concept of the **separation of church and state** because the state is forbidden to **make laws** that **establish** religion or **prohibit** its free exercise. Thus the state can have **nothing to do with religion** except to protect everyone’s right to practice it freely according to the dictates of their own conscience.

James Madison, who is called the ‘**Father of the Constitution,**’ expressed his views on the relationship between religion and the government:

*“There is **not a shadow of right** in the general government to intermeddle with religion. Its **least interference** with it [religion] would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject that I have warmly supported religious freedom.”*

In **1797**, the year before the deadly wound was given to the Roman Catholic papacy, president John Adams signed into law the ***Treaty of Tripoli*** which unambiguously stated:

*“The Government of the United States is **not in any sense** founded upon the Christian religion.”*

Some three years later in **1802**, in a letter addressed to the **Danbury Baptist Association**, Thomas Jefferson expressed his understanding of the first two clauses of the first amendment by using the **metaphor of the wall** which he most likely borrowed from Roger Williams:

*“Believing with you [the Danbury Baptists] that **religion** is a matter which lies solely between Man and his God, that he owes account to none other for **his faith** or **his worship**, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should “make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” thus **building a wall of separation between Church and State.**”*

Certainly **Thomas Jefferson knew far better** the intent of the first amendment than those who now boldly attempt to **rewrite and reinterpret it**.

It will be noticed that the **third clause** of the first amendment guarantees full **civil rights**—freedom of speech, freedom of the press, freedom of assembly and freedom to petition the government for a redress of grievances.

Thus, **encased in the first amendment** to the Constitution of the **one** United States are the **two horns like a lamb**—religious and civil liberty. And these principles of religious and civil liberty are based on the **foundational idea** that the kingdom of the church and the kingdom of the state should be kept separate.

When **either of the first two clauses** of the first amendment is violated by the government, the inevitable result is the **loss of the civil liberties** guaranteed by the third clause and inevitably persecution.

Our next topic of discussion will be when this beast will make an **image of the first beast** and speak like a **dragon**.

Our constitution was written to protect us from the errors of Colonial America and the Middle Ages.