

# The Beast Who Was Wounded by the Sword

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There are a number of beasts mentioned in God's word and some are synonymous with Satan's activities. In the book of Revelation most of these beasts represent demons of diverse rank and power, used by Satan, to thwart God's plan of forgiveness and reconciliation for all repentant sinners (Eph. 2:14-18; Col. 1:19-23),

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. And **the dragon** (symbol of Satan; cf. 12:9) **gave him his power, his throne, and great authority** (Rev. 13:2; Ed. note in parenthesis; emphasis added; NKJV used throughout unless otherwise noted).

This same beast had seven heads and ten horns (Rev. 13:1). These heads symbolize the positions of leadership over nations or regions among the fallen host. The leaders of these nations, pictured by the "horns", rise and fall in positions of power over an extended period of time, and influence affairs both in the spiritual and physical realms,

The **ten horns are ten kings** who shall arise from this kingdom... (Dan. 7:24a; emphasis added).

The ram which you (Daniel) saw (in vision), having **the two horns** – they **are the kings** of Media and Persia (Dan. 8:20; cf. Ps. 75:10; Ed. notes in parentheses; emphasis added).

Satan, the first to rebel against Almighty God and commit sin, is a very powerful and cunning being. That's why he is referred to by the symbolic term "serpent" in the Genesis account (Gen. 3:1). As he is the leader of his rebellious kingdom, he is also referred to as the "head" of the entire beast. God used the word "head" in a prophecy confirming that all Satan's attempts would fail,

And I (God) will put enmity between you (Satan) and the woman (symbol of God's true church throughout the ages), and between your seed (Satan and his children; cf. Jn. 8:44) and her Seed (Jesus Christ and God's church); **he shall bruise your head**... (Gen. 3:15a; Ed. notes in parentheses; emphasis added).

Therefore, the seven "heads" mentioned in Revelation 13:1 could refer to seven major attempts by Satan and his cohorts to defeat God's plan of salvation.

In verse 11 of chapter 13, we see one of these beasts coming up or "rising out of the earth" (see study: Two Earths). It has two leaders symbolized by the two horns and is said to be similar to a lamb, indicating a false representation of the Lamb of God, Jesus Christ. This is confirmed by the fact that it speaks like a dragon, which is a symbol used to describe Satan the Devil (Rev. 20:2). He carries all the authority of the first beast and causes all who dwell in this "earth" to worship the one "whose fatal wound was healed",

Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. <sup>12</sup> 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 (Rev. 13:11-12; NASB).

The word *fatal* is translated from the Greek word, *thánatos*, (SGD 2288). Its essential meaning is *death*. The word *wound* is translated from the Greek work, *plēgē*, (SGD 4127) and means, *to strike, wound, or injure*. The wound that is fatal and therefore ultimately results in death (Rom. 6:23) is that which Christ caused when he struck Satan with the two-edged sword of God's Law/Word in judgment (see Mat. 4:3-11 below).

As mentioned in the title of this study, one of these attempts failed and yet Satan lived to see another day,

And he (another beast who speaks as a dragon; cf. vs 11-12) deceives those dwelling on the earth through the signs which were given to him to do before the beast, saying to those dwelling on the earth to make an image to **the beast who has the wound by the sword and lived** (Rev. 13:14; RNT; cf. vs 3; Ed. note in parenthesis; emphasis added).

As the beast mentioned above was seen by John in a heavenly vision, it did not represent anything in the physical realm. Instead, it pictures Satan's actions against God. Therefore, the sword that caused a wound was not physical as the next scriptures confirm,

Repent, or else I (Christ) will come to you (those who hold the doctrine of the Nicolaitans) quickly and will fight against them with **the sword of my mouth** (Rev. 2:16; Ed. notes in parentheses; emphasis added).

...and **the sword** of the (Holy) Spirit, which **is the word of God** (Eph. 6:17b; Ed. note in parenthesis; emphasis added).

Jesus Christ uses the Word of Almighty God in a manner that cuts deeply into everyone's thoughts, attitudes, and motives exposing sin wherever it lies,

...Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against<sup>35</sup> (yes, **a sword will pierce through your own soul** also), **that the thoughts of many hearts may be revealed** (Lk. 2:34b-35; emphasis added).

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to **judge** the thoughts and intentions of the heart.<sup>13</sup> And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do (Heb. 4:12; NASB; emphasis added).

**Note:** When the word "sword" is used symbolically, it is inclusive of God's judgment as the following verses confirm: Deut. 32:29-31; Job 19:29; Isa. 2:4; 34:5; 66:16; Ez. 14:21; 28:23. Thus it refers specifically to the Law of God as the instrument for judgment (cf. Rom. 2:13, 27; Jas. 2:12).

It was judgment, through the application of God's Law, symbolized by the sword of God in the hand of Jesus Christ, that caused the wound to Satan's head and his subsequent defeat (Jn. 16:11). This battle is described in the next section of scripture, and every repentant sinner's everlasting life depended upon Christ's victory,

Now when the tempter came to him (Christ), he said, 'If you are the Son of God, command that these stones become bread.'<sup>4</sup> But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'<sup>5</sup> Then the devil took him up into the holy city, set him on the pinnacle of the temple,<sup>6</sup> and he said to him, 'If you are the Son of God, throw yourself down. For it is written: 'He shall give His angels charge concerning you,' and, 'In their hands they shall bear you up, lest you dash your foot against a stone.'<sup>7</sup> Jesus said to him, 'It is written again, 'You shall not tempt (test on purpose) the Lord your God.'<sup>8</sup> Again, the devil took him up on an exceedingly high

mountain, and showed him all the kingdoms of the world and their glory. <sup>9</sup>And he said to him, 'All these things I will give you if you will fall down and worship me.' <sup>10</sup>Then Jesus said to him, 'Away with you Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.' <sup>11</sup> Then the devil left him... (Mt. 4:3-11a; Ed. notes in parentheses).

It appears that this was one of the "heads" described in Revelation 13:1 that came up to defeat God's plan and purpose by trying to influence Christ to sin. Although he failed, Satan continues his attempts to thwart God's work as he has been doing since his first attack described in the next scripture,

For you (Satan) have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars (angels) of God; I will also sit on the mount of the congregation on the farthest sides of the north; <sup>14</sup>I will ascend above the heights of the clouds (another symbol representing angels), I will be like the Most High (Almighty God)' (Isa. 14:13-14; cf. Eze. 28:12-19; Ed. notes in parentheses).

Another, or third, attempt to disrupt God's work occurred when Satan deceived Eve into believing his word, rather than God's (Gen. 3:4-5). As a consequence, Adam and Eve sinned and were removed from God's presence (Gen. 3:24). Eventually, they both died as God had warned in Genesis 2:17. Because of this rebellion against God, every human being faces certain death because they are composed of flesh and blood which cannot inherit everlasting life (1Cor. 15:50). Adam and Eve became flesh and blood as a direct result of their sin (Gen. 3:7). Adam was originally created in the image of God, which meant he was composed of spirit (Gen. 1:26). The language of the creation account in Genesis is figurative and one of God's mysteries, which makes it very difficult to understand (Mt. 13:11; Lk. 8:10; 1Cor. 4:1; 13:2). Suffice it to say, God states He is not willing that anyone perish (2Pet. 3:9). Therefore, it is incongruous that He would have created Adam originally in a flesh and blood form that would perish,

Inasmuch then as the children have partaken of flesh and blood, he himself (Christ) likewise shared in the same, that though death (on a stake) he might destroy him who had the power of death, that is, the devil, <sup>15</sup>and release those **who through fear of death were all their lifetime subject to bondage** (Heb. 2:14-15; Ed. notes in parentheses; emphasis added).

Because **the creation itself also will be delivered from the bondage of corruption** (decay) into the glorious liberty of the children of God (Rom. 8:21; Ed. note in parenthesis; emphasis added).

Another, or fourth, attempt by Satan to disrupt God's work resulted in the flood during Noah's time. The corruption mentioned in the following scriptures was the result of Satan's universal deception (Rev. 12:9),

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually (Gen. 6:5).

So the Lord said, 'I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them' (Gen. 6:7).

Satan's ability to deceive God's firstborn nation (Ex. 4:22), and keep them in bondage to a pagan system of worship, comprised a fifth attempt to thwart the work of God. It took a series of miracles before Satan's human instrument, Pharaoh, would finally release the nation of Israel from their bondage allowing them to begin worshiping Almighty God correctly,

Then he (Pharaoh) called for Moses and Aaron by night, and said, 'Rise and go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said.' (Ex. 12:31)

Coming up to the time of Christ's return, there will be a desperate attempt by Satan to destroy God's servants in both the physical and spirit realms. This would constitute another, or sixth, "head" of the beast mentioned in Revelation 13:1,

Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle (which is in heaven), **and those who dwell in heaven.**<sup>7</sup> And it was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe (and people), tongue and nation (Rev. 13:6-7; Ed. notes in parentheses; emphasis added).

This time of great tribulation is also mentioned in Daniel's writings,

...An **there shall be a time of trouble, such as never was since there was a nation**, even to that time. And at that time your people shall be delivered, everyone who is found written in the book (Dan. 12:1b; emphasis added).

And in the latter time of their kingdom (ref. to kingdoms of the fallen host), when transgressors have reached their fullness, a king shall arise, having fierce features (countenance), who understands sinister schemes.<sup>24</sup> His power shall be mighty, but not by his own power (cf. Rev. 13:2); he shall destroy fearfully (extraordinarily), and shall prosper and thrive; **he shall destroy the mighty, and also the holy people** (Dan. 8:23-24; Ed. notes in parentheses; emphasis added).

The last, or seventh, attempt by Satan to rear an ugly "head" will occur at the end of Christ's millennial rule on earth. It will result in Satan's destruction which is described in the next scripture,

Now when the thousand years have expired, Satan will be released from his prison<sup>8</sup> **and will go out to deceive the nations** which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.<sup>9</sup> They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.<sup>10</sup> And the devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet were cast... (Rev. 20:7-10a; emphasis added).

To summarize so far, the wound that was healed is figuratively describing Christ's battle against Satan. Christ was victorious because he used the Law (Word) of God to judge Satan correctly, pictured by a two-edged sword (Rev. 19:15). Because Satan was allowed to continue awhile longer, until his sentence is ultimately carried out at the Judgement, it seemed to those in the spirit realm that his wound was healed and he is invincible. However, this is not true because Christ stated that Satan was judged by the Word of God and found guilty (Mt. 4:3-11; cf. Jn. 16:11). There remains then a fulfilment of his sentence for his crimes, and as God is not a "respector of persons" that punishment will be the same as it is for everyone found guilty of transgressing God's law and commandments (1Jn. 3:4),

For the wages of sin is death... (Rom. 6:23a).

Satan and his forces will die as a number of scriptures confirm (Isa. 14:15-20; Eze. 28:18-19; Mal. 4:3; Rom. 16:20). However, the sequence is important to note because in Revelation 20:1-3 Satan is constrained, right after the defeat of his armies. Therefore, Satan's entire military and civil populations are vanquished prior to his confinement in the "bottomless pit." This scenario is reminiscent of Pharaoh who witnessed the complete destruction of his forces in the Red Sea when the Israelites left Egypt under the leadership of Moses. At some point during this battle, every member of the fallen host will become flesh and blood as a result of their sin and die. Some demons during Christ's ministry were aware of this future event (Mt. 8:29),

Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come and gather together for the great supper of God,<sup>18</sup> that you may eat the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.'<sup>19</sup> And I saw the beast, the kings of the earth, and their armies, gathered together to make war against him (Christ) who sat on the horse and against his army (loyal angelic host) (Rev. 19:17-19; cf. Eze. 39:17-20).

Again, this is figurative language because Christ will not sit on a literal physical horse in order to fight against Satan's forces which are in the spirit realm. Also, as we have seen previously, the "beast" is not a literal physical animal. Instead it is used symbolically of various leaders within Satan's realm that do his bidding (Dan. 8:23). At some point, Satan appears as one of these beasts,

And the beast that was (prior to his temptation of Christ; cf. Mt. 4:3-11), and is not (due to his wound; cf. Rev. 13:14), is himself also the eighth, and is of the seven, and is going to *perdition* (*destruction* at the end of Christ's millennial rule; cf. Rev. 20:10) (Rev. 17:11; Ed. notes in parentheses; emphasis added).

The beast mentioned in the 13<sup>th</sup> chapter of Revelation is killed prior to Satan being confined to the "bottomless pit". This would represent a significant leader within the realm of the fallen host. Also, there is a leader responsible for religious matters, including false prophecies, who is killed,

Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.<sup>21</sup> And **the rest were killed with the sword which proceeded from the mouth of him who sat on the horse** (Christ). And all the birds were filled with their flesh (Rev. 19:20-21; Ed. note in parenthesis; emphasis added).

According to the figurative language used in this last section of scripture, Christ used the Word (sword) of God correctly to judge the fallen host and sentence them to death for their sins. Therefore, it behooves God's true servants to be very cautious in their use of God's Word. It is not intended to be a sword of judgment against others. This is Christ's responsibility unless he delegates it to others (Lk. 22:36),

...he who kills with the sword must be killed with the sword (Rev. 13:10b; cf. Mt. 26:52).

In other words, if we direct harsh judgment at others, it will come back on us in a most unpleasant way.

Judge (condemn) not that you be not judged.<sup>2</sup> For with what judgment (condemnation) you judge, you will be judged; and with the same measure you use, it will be measured back to you (Mt. 7:1-2; Ed. notes in parentheses; cf. Jas. 4:11-12).

In conclusion, the correct use of God's word is the sword that will defeat our enemies. According to Ephesians 6:12, our enemies are first and foremost Satan and the fallen host, who we are to pray for,

But I (Christ) say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you (Mt. 5:44; Ed. note in parenthesis).

Praying that our enemies will repent is the responsibility of God's servants, while Christ is the one delegated to judge those who refuse. His judgement will be righteous because he is the

Word of God and therefore understands it better than any created being in heaven or on earth (Rev. 19:13).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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