

## The “Anti-Christ”

This is possibly the most misunderstood term in all of eschatology. The common misunderstanding is that the Anti-Messiah or the “Anti-Christ”, is a single world leader, who sits in the temple claiming to be the most high deity, and whom everyone follows and/or worships, and who subsequently ushers in the final destruction of man, and the world. And also that he is variously known as The Man of Sin, the False Prophet, the Son of Perdition, the great Beast of Revelation, and the Image in Daniel chapters 2 and 3, as well as various other beasts in the book Daniel, or even elsewhere in prophecy.

All of these are generally viewed as one and the same; That this globally worshiped figure is the same as the man whose number is 666. However, there are not one, but **two** main figures to be aware of, and a very quick review of Revelation chapter 13 demonstrates this conclusively:

THEN I STOOD ON THE SAND OF THE SEA. I SAW A BEAST COMING UP  
OUT OF THE SEA...

REVELATION 13:1

I SAW ANOTHER BEAST COMING UP OUT OF THE EARTH.

REVELATION 13:11

Without establishing this critical point first, it can be easy to confuse the two beasts and their roles. This is because in the books of 1<sup>st</sup> John and 2<sup>nd</sup> John, the discussion is only of the

“Anti-Christ”, and these two are the only places where this term is found. Whereas Daniel chapter 7 is primarily focused on the *other* figure, the one who is *not* the “Anti-Christ”, although that is the common assumption.

Where the signs of the end are discussed in Matthew 24, Mark 13 and Luke 21, the primary concern is with the False Prophet. There is mention of an “Abomination of Desolation” spoken of by Daniel the prophet, however it is not made clear that this Abomination of Desolation is in fact a personage, and not simply an object. This also complicates matters, making things difficult to discern.

With all of this you can see why it is so easy to conclude the two beasts are the same, and assume that the various descriptions always describe the same one. It is because often only one of them is discussed, and in other places where both are discussed, that distinction is difficult to see. Especially if one reads these passages with the preconception that there is only one figure to be concerned with. This is made yet more difficult because in addition to their distinctive characteristics, the two of them have a few things in common as well.

Let us clear up a basic point right now. The Abomination of Desolation spoken of by Daniel the prophet is a person, not an object:

HE SHALL MAKE A FIRM COVENANT WITH MANY FOR ONE WEEK: AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND THE OFFERING TO CEASE; AND ON THE WING OF ABOMINATIONS *SHALL COME ONE WHO MAKES DESOLATE*; AND EVEN TO THE FULL END, AND THAT DETERMINED, SHALL *WRATH* BE Poured OUT ON THE DESOLATE.

DANIEL 9:27

This usage of “one who makes” is clearly referring to a person who makes desolate, and not an inanimate object of some sort. Another point being made here is that the one making the “firm covenant” is *not* the one who makes desolate. He is described separately.

In II Thessalonians Chapter 2 it is obvious that two parties are being discussed *only* if we consult elsewhere first, to discover that there are in fact two parties to be aware of. In Matthew, Mark, and Luke, both parties *are* discussed, but the distinction is very subtle unless we also understand Daniel 9:27 as it reads: “ONE WHO MAKES DESOLATE”.

This is why it is most useful to look *first* at Revelation 13 verses 1 and 11, which quickly shows that there are two distinct beasts. “I saw a beast” and “I saw *another* beast.” While

both are deceptive, evil, and servants of the Dragon, among other things, they nonetheless have their distinct roles and definitions.

So clearly there are two distinct roles being fulfilled. Daniel discusses a ram and a goat. Two parties to be aware of and to differentiate from each other. Later Daniel discusses a King of the North, and a King of the South: Two kings whose relationship mirrors that of the two animals, and the two beasts in Revelation 13.

As you read through this paper, keep in mind that this is only a basic exegetical study, not an interpretative one. Therefore I am *not* going to explain who is the False Prophet or who is the Beast at this time. I am only going to differentiate between these two. By showing how the various passages provide parallel and contrast, I will compile these two characteristics into separate descriptions, and show that these two characters have distinct roles in prophecy, and we may correlate their various attributes into cohesive descriptions of each. This will provide a solid foundation for an interpretative study later on, but is not intended as interpretive by itself.

Thus, you will see two types of tables here. The first type has a light blue header. This is a contrast table, and it will show the two beasts side by side. The second type shows just one passage and illustrates one or the other beast, and occasionally both. These are parallel tables to show that various scriptures describe the same particular beast. These tables have a grey header, and will show references on the left, and explanation on the right.

After establishing that a particular description in a grey table applies to one or the other distinct beast, that entire description will be added to the appropriate column in the blue table. If you are unfamiliar with comparison by parallel and contrast, or would like a more thorough explanation please refer to the methodology explanation at the end of this study.

The interpretation of individual symbols is not necessary for the purpose of the points I am making here. Again, I am simply differentiating between the two beasts, compiling their descriptions from various sections in prophecy, and explaining symbols only to the extent necessary to accomplish this task.

I am also using a color-key throughout this study as follows: **The First Beast, his direct subjects**, **The Second Beast**, **The Host that follows the second beast**. The blue type is used for **exegetical explanation** and temporarily overrides the other colors.

There are also three types of superscript. The alphabetical superscript<sup>A-Z</sup> is used to label references to specific characteristics of the first beast; the numerical superscript<sup>99</sup> is used to label references to specific characteristics of the second beast. The numerical superscript which is underlined<sup>99</sup>, refers to a footnote at the end of this study.

In this way, where they are contrasted against each other can be demonstrated in a row-by-row comparison. Reviewing by column however, the parallels in each passage can also be seen. This will show that the descriptions, roles, and relationships are consistent throughout the scriptures, and thus validates the conclusions made here are accurate as well.

There is no easy way to present this information, and I apologize for the density and difficulty of the material that follows. There is such an interlocking complexity that the constraints of media cannot convey all that needs to be understood at once. I suggest preparing yourself a pot of herbal tea and a quiet environment before continuing.

A notepad, concordance, dictionary, and highlighter are also helpful, but if it is insight you seek, then prayer and humbly asking direction of Yahweh would be at the top of the list. There is more here than what I have written.

BARUCH HA SHEM YAHWEH  
BARUCH ATAH YAHSHUA HAMOSHIACH

## There are Two

Scripture divides the world into two overall groups: Israel, and the rest of the world. It is my contention that the difference between the two beasts in prophecy is that the **First Beast** oppresses *the Seed of Abraham, the Torah-keeping people*, and the **Second Beast** oppresses *the rest of the world, those who do not keep Torah*. Therefore the First Beast falsifies the Torah, and deceives those who follow it, while the Second beast appears in the presence of the falsified Torah, in the falsified Brit Chadasha. In other words, deceiving those who follow the “New Testament”.

This is why the False Prophet is unable to deceive the chosen people, because the chosen ones keep the Torah, and will automatically refuse any teaching against it.

FOR THERE WILL ARISE FALSE MESSIAHS, AND FALSE PROPHETS, AND THEY WILL SHOW GREAT SIGNS AND WONDERS, SO AS TO LEAD ASTRAY, IF POSSIBLE, EVEN THE CHOSEN ONES.

MATTHEW 24:24

The word “Anti-Christ” itself appears *only* in 1<sup>st</sup> and 2<sup>nd</sup> John, and thus the definition for the Anti-Messiah must be contained within those passages. We may be able to add descriptors from other passages to it later, but the primary distinction must derive from, and not stray from what we find in these two passages:

1 JOHN 2:18-23

2:18 LITTLE CHILDREN, THESE ARE THE END TIMES, AND AS YOU HEARD THAT **THE ANTI-MESSIAH IS COMING, EVEN NOW MANY ANTI-MESSIAHS HAVE ARISEN.** BY THIS WE KNOW THAT IT IS THE END TIMES. 2:19 **THEY WENT OUT FROM US, BUT THEY DIDN'T BELONG TO US; FOR IF THEY HAD BELONGED TO US, THEY WOULD HAVE CONTINUED WITH US. BUT THEY LEFT, THAT THEY MIGHT BE REVEALED THAT NONE OF THEM BELONG TO US.** 2:20 YOU HAVE AN ANOINTING FROM THE HOLY ONE, AND YOU KNOW THE TRUTH. 2:21 I HAVE NOT WRITTEN TO YOU BECAUSE YOU DON'T KNOW THE TRUTH, BUT BECAUSE YOU KNOW IT, AND BECAUSE NO LIE IS OF THE TRUTH. 2:22 **WHO IS THE LIAR BUT HE WHO DENIES THAT YAHSHUA IS THE MESSIAH? THIS IS THE ANTI-MESSIAH, HE WHO DENIES THE FATHER AND THE SON.** 2:23 WHOEVER DENIES THE SON, THE SAME DOESN'T HAVE THE FATHER. HE WHO CONFESSES THE SON HAS THE FATHER ALSO.

4:1 BELOVED, DON'T BELIEVE EVERY SPIRIT, BUT TEST THE SPIRITS, WHETHER THEY ARE OF ELOHIM, BECAUSE **MANY FALSE PROPHETS HAVE GONE OUT INTO THE WORLD.** 4:2 BY THIS YOU KNOW THE SPIRIT OF ELOHIM: EVERY SPIRIT WHO CONFESSES THAT YAHSHUA THE MESSIAH HAS COME IN THE FLESH IS OF ELOHIM, 4:3 **AND EVERY SPIRIT WHO DOESN'T CONFESS THAT YAHSHUA THE MESSIAH HAS COME IN THE FLESH IS NOT OF ELOHIM, AND THIS IS THE SPIRIT OF THE ANTI-MESSIAH, OF WHOM YOU HAVE HEARD THAT IT COMES. NOW IT IS IN THE WORLD ALREADY.**

**The Anti-messiah** is coming, (singular)  
Already **many Anti-Messiahs** have arisen (pl.)

The anti-Messiah does not oppress the Torah observant people. These are people who are not of the Torah, they are of the world who does not keep Torah, a vast population. (pl.)  
If they kept torah, they would have continued with John's congregation. But these people had no pleasure in Torah, so they left, choosing lawlessness instead.

The Liar: he who denies Yahshua is the Messiah. This is the Anti-messiah. (singular)

Many false prophets **have gone out into the world.** (plural)

4:3 contains multiple references indicating a singular spirit: **The** spirit; **Whom**; **It** comes; **It** is in the world already.

This apparent dichotomy of 'deceivers' plural, and "the" deceiver, or "the" anti-Messiah, a singular figure, is a theme that is repeated elsewhere. Particularly in the book of Daniel, which we will review later in this study.

Now lets look also at 2<sup>nd</sup> John, the only other place where this term appears. John reinforces the description given previously, that the Anti-Messiah is 'The Deceiver, i.e., the False Prophet. Again we are presented with the dichotomy of 'deceivers' as a plural, and The Deceiver/the Anti-Messiah as a singular spirit.

FOR **MANY DECEIVERS** HAVE GONE OUT INTO THE WORLD, THOSE WHO DON'T CONFESS THAT YAHSHUA THE MESSIAH CAME IN THE FLESH. THIS IS **THE DECEIVER** AND **THE ANTI-MESSIAH**.

2 JOHN 1:7

As these are the only two references to the term “Anti-Messiah”, we must conclude that the definition of the “Anti-Messiah” is anyone who denies Yahshua. Our study of “Anti-Messiah” would end right here if it were not for the clues given that:

- A) He is also known as “the Liar”, “The Deceiver”, and “False Prophet”.
- B) There is a dichotomy of plural vs. singular.
- C) This spirit was already at work even in John's time.

The parallel table will therefore be based on this description. Where we find parallel descriptions of this same role, we may add them to the definition of who is the Anti-Messiah. Where we find another character being contrasted against this description, he will be added to his own column. For now we have only the Anti-Christ as described by John, as these two references make no mention at all of the first figure.

The Two Beasts		
	The First Beast	The “Anti-Christ” or Anti-Messiah
1John	Not mentioned in this chapter	The Liar <sup>1</sup> The False Prophet <sup>2</sup> The Deceiver <sup>3</sup> Denies Yahshua <sup>4</sup> Is singular <sup>5</sup> <i>and</i> plural <sup>6</sup> None of them belong to us, i.e., They are not of the chosen people <sup>7</sup> Already at work <sup>8</sup>

Let us move on to 2 Thessalonians chapter 2:

2 THESSALONIANS	
<p><sup>2:3</sup>LET NO ONE DECEIVE YOU IN ANY WAY. FOR IT WILL NOT BE, UNLESS <b>THE DEPARTURE COMES FIRST</b>, AND <b>THE MAN OF SIN IS REVEALED</b>, <b>THE SON OF DESTRUCTION</b>, <sup>2:4</sup><b>HE WHO OPPOSES AND EXALTS HIMSELF AGAINST ALL THAT IS CALLED ELOHIM OR THAT IS WORSHIPED; SO THAT HE SITS AS ELOHIM IN THE TEMPLE OF ELOHIM, SETTING HIMSELF UP AS ELOHIM.</b> <sup>2:5</sup>DON'T YOU REMEMBER THAT, WHEN I WAS STILL WITH YOU, I TOLD YOU THESE THINGS? <sup>2:6</sup><b>NOW YOU KNOW WHAT IS RESTRAINING HIM, TO THE END THAT HE MAY BE REVEALED IN HIS OWN SEASON.</b> <sup>2:7</sup><b>FOR THE MYSTERY OF LAWLESSNESS ALREADY WORKS.</b> ONLY THERE IS ONE WHO RESTRAINS NOW, UNTIL HE IS TAKEN OUT OF THE WAY. <sup>2:8</sup><b>THEN THE LAWLESS ONE</b> WILL BE REVEALED, WHOM YAHWEH WILL KILL WITH THE BREATH OF HIS MOUTH, AND BRING TO NOTHING BY THE BRIGHTNESS OF HIS COMING; <sup>2:9</sup><b>EVEN HE WHOSE COMING IS ACCORDING TO THE WORKING OF HASATAN WITH ALL POWER AND SIGNS AND LYING WONDERS,</b> <sup>2:10</sup><b>AND WITH ALL DECEPTION OF WICKEDNESS FOR THOSE WHO ARE BEING LOST, BECAUSE THEY DIDN'T RECEIVE THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED.</b> <sup>2:11</sup>BECAUSE OF THIS, ELOHIM SENDS THEM <b>A WORKING OF ERROR</b>, THAT THEY SHOULD <b>BELIEVE THE LIE;</b> <sup>2:12</sup><b>THAT THEY ALL MIGHT BE JUDGED WHO DIDN'T BELIEVE THE TRUTH, BUT HAD PLEASURE IN UNRIGHTEOUSNESS.</b></p>	<p>2:3 The Apostasy comes first, The Departure. This includes the many <i>and</i> their leader, as the way John writes, these two terms are essentially interchangeable. It then follows that the “Man of Sin is revealed” as a separable event. We also see here that the Man of Sin is also known as The Son of Destruction, and it is he who is sitting in the temple (the chosen people, the seed of Abraham) worshiped (by them) as The Most High.</p> <p>Logically, since two parties are being contrasted, the two are not the same party. Therefore our only conclusion must be that the Son of Destruction is <i>not</i> the Anti-Christ. There are two figures consistently contrasted against each other throughout this chapter.</p> <p>2:6,7 It is The Man of Sin who is restrained because the departure, the lawless, is in <b>the world already</b>. The world is in direct contrast to the temple.</p> <p>2:7,8 Again, the subtle but critical distinction is that <b>two parties are being contrasted here. One who is restrained, the other is present; not restrained.</b></p> <p>In v7, and v10, in agreement with 1<sup>st</sup> &amp; 2<sup>nd</sup> John, the “Anti-Messiah” is the one in the world now. Thus “the Mystery of Lawlessness” currently in the world <i>must be</i> the same one spoken of by John as “in the world” already, which is The False Prophet. Again this means the Son of Destruction is the first beast, The False Prophet therefore again, can only be the second one.</p> <p>Working (spirit) of error (falsehood) = False Prophet, leading the world in Torahlessness, to believe the lie<sup>1</sup>.</p>

Pay particular attention that verse 2:4 discusses the “the Man of Sin” worshiped as Most High, who is then *contrasted against* the Lawless one. The “Man of Sin” *must* be the first

party who falsifies the Torah, because Torah defines sin. It also follows that he cannot be the “Lawless One” for the same reason. It is the seed of Abraham that keeps Torah, and not the Lawless world. Therefore the party described as the “Son of Destruction” and “Man of Sin” must be one who oppresses the Torah keeping people, and the Lawless one must be one who oppresses those who do not keep Torah.

Furthermore, as we see here, it is the “Man of Sin” who appears in the Temple, again representing Torah and those who keep it. The Son of Destruction or Perdition appears in the “Temple” not in the “World”, because that is where we find the False Prophet instead. The *second* beast (False Prophet) rose up out of the Earth, i.e., the entire World: a great host that does not keep Torah; The world does not keep Torah, only the seed of Abraham does.

This is what is meant by “Many are called, few are chosen”. The many are the world, being led astray, into the path that leads to destruction. The small people are the few people saved out of the whole Earth who were saved in the Ark, which is the covenant, that is, the Torah.

Thus, the description of the two parties being contrasted here is:

II Thessalonians	
<p>The Man of Sin<sup>A</sup>            Son of Destruction<sup>B</sup>            Exalts himself<sup>C</sup>  <i>Appears in the Temple</i><sup>D</sup>            Claims to be Elohim<sup>E</sup>  <i>Worshiped as Elohim</i><sup>F</sup></p> <p>He is restrained.  <i>Oppresses Torah keeping people</i><sup>D and F</sup></p>	<p>They<sup>6</sup> believe the lie<sup>1</sup>            The Apostasy (plural group)<sup>6</sup>  <i>All who do not love the truth</i> (Torah-less)<sup>7</sup>            Those who are being lost (plural)<sup>6</sup>  <i>All who pleasure in Lawlessness.</i><sup>7</sup>            Mystery of Lawlessness<sup>7</sup> (a singular spirit)<sup>5</sup>            A Working of Error (a singular spirit)<sup>5</sup>            The Lawless One<sup>5,7,9</sup>            Power, signs, and lying wonders<sup>10</sup>            according to the working of HaSatan<sup>1,11</sup>  <i>(authority not of himself)</i><sup>12</sup>            He is not restrained<sup>13</sup>  <i>Oppresses the Torah-less World</i><sup>7</sup></p>

We can easily see the description in the right column matches the definition given in 1<sup>st</sup> and 2<sup>nd</sup> John regarding the False Prophet.

At least twice in this section Paul describes the situation as a deception currently being set up, and the Man of Sin being worshiped as most high. Along with this “Man of Sin”, or “Son of Perdition”, he is clearly discussing a second party. Not to be overlooked is that this second party is the one who is A) not restrained, B) a group, and C) the one setting up the deception. This will be revisited in Daniel.

At 2:6 Paul says “what is restraining him to the end that he may be revealed in *his* own season.” Obviously two parties are being discussed. What is doing or causing the restraint is not entirely clear. It is clear that the mystery of lawlessness is already working, and a restraint is already working. The Man of Sin is restrained, the Mystery of Lawlessness is not restrained. And that is exactly in line with what we just read in 1<sup>st</sup> and 2<sup>nd</sup> John.

One possibility is that the restraint is Torah itself, since Torah represents constraint, and lawlessness is the epitome of non-restraint. This would be consistent with the idea of Torah oppression being applied to the First Beast who oppresses the Torah keepers, while the lack of restraint applies to the Second Beast of the lawless world. In this case, the 'who' is restraining would be the first beast restraining his demographic of Torah-keepers, via false Torah, and he is followed by the Second Beast, which is also in line with Rev. 13.

This idea does not conflict with verse 6 which implies that he is restrained himself, because although he is bearing a false Torah, it is still a constraint even upon himself. He must represent restraint because his protégé represents non-restraint.

Paul agrees with John that the Mystery of Lawlessness is already working, even in their time, however he adds this detail of a restraint that is in place, and when it is removed, the Lawless one will be revealed and destroyed. A more direct way of saying this is that removing the restraint reveals the unrestrained. In other words he is saying that **removing Torah reveals Lawlessness**.

ONLY THERE IS **ONE** (*abominable one*) WHO RESTRAINS (*oppresses*)(*the seed of Abraham*)(*with false Torah*) NOW, UNTIL HE IS TAKEN OUT OF THE WAY. <sup>2:8</sup>THEN (*because he is taken out of the way, thus removing the law that he uses or oppresses with*) **THE LAWLESS ONE** WILL BE REVEALED, (*as lawlessness, lack of restraint, disobedience*)

Refer to footnote<sup>2</sup> for further discussion on restraint vs. non-restraint. This is not the only plausible explanation of the restraint, however it is the only one I know of that aligns with

the prophetic model being discussed.

A picture now begins to emerge of the two figures. One who is worshiped or followed by everyone on Earth, and the other figure is the one who advocates following the first figure. Let us add our work clues from II Thessalonians to our table:

The Two Beasts		
	<u>The Man of Sin</u>	<u>The Anti-Messiah</u>
1 <sup>st</sup> , 2 <sup>nd</sup> John		The Liar <sup>1</sup> The False Prophet <sup>2</sup> The Deceiver <sup>3</sup> Denies Yahshua <sup>4</sup> Is singular <sup>5</sup> <i>and</i> plural <sup>6</sup> They are not of the chosen people <sup>7</sup> Already at work <sup>8</sup>
2 <sup>nd</sup> Thess	The Man of Sin <sup>A</sup> Son of Destruction <sup>B</sup> Exalts himself <sup>C</sup> Appears in the Temple <sup>D</sup> Claims to be Elohim <sup>E</sup> Worshiped as Elohim <sup>F</sup>  He is Restrained Oppresses Torah keeping people, a small people.	They <sup>6</sup> believe the lie <sup>1</sup> The Apostasy (plural group) <sup>6</sup> Don't love the truth (Torah-less) <sup>7</sup> Those who are being lost (plural) <sup>6</sup> All who pleasure in Lawlessness. <sup>7</sup> Mystery of Lawlessness <sup>7</sup> (a singular spirit) <sup>5</sup> A Working of Error (a singular spirit) <sup>5</sup> The Lawless One <sup>5,7,9</sup> Power, signs, and lying wonders <sup>10</sup> according to the working of HaSatan <sup>1,11</sup> <i>(authority not of himself)</i> <sup>12</sup> He is not restrained <sup>13</sup> Oppresses the Torah-less World <sup>7</sup>

Looking a little more critically here, we see that the Lawless One is advocating false worship, and his adherents have pleasure in lawlessness. The direct implication is that the false worship being advocated *is* lawlessness itself, and that this lawlessness leads to eternal life<sup>1</sup>.

There are some additional clues regarding the False Prophet here: He has power to do signs, and lying wonders<sup>10</sup> and his coming is according to the working of HaSatan<sup>11</sup>; Which also tells us he operates by lying and enticement, and also that his (the False Prophet's) authority is not of himself<sup>12</sup>, but of HaSatan. Now we can return to Revelation 13.

Revelation 13	
<p>13:1 Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. 13:2 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. The dragon gave him his power, his throne, and great authority. 13:3 One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast. 13:4 They worshiped the dragon, because he gave his authority to the beast, and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" 13:5 A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. 13:6 He opened his mouth for blasphemy against Elohim, to blaspheme his name, and his dwelling, those who dwell in heaven. 13:7 It was given to him to make war with the holy ones,<sup>(N)</sup> and to overcome them. Authority over every tribe, people, language, and nation was given to him.<sup>(O)</sup></p> <p>13:8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been</p>	<p style="text-align: center;"><u>The First Beast</u></p> <p>Comes up out of the sea<sup>G</sup></p> <p>Ten Horns<sup>H</sup></p> <p>Seven Heads<sup>I</sup></p> <p>Name(s) of Blasphemy<sup>J</sup></p> <p>Leopard, Bear, and Lion<sup>K</sup></p> <p>Head wounded<sup>L</sup></p> <p>Wound healed<sup>M</sup></p> <p>All marveled at him<sup>F</sup></p> <p>All worshiped the dragon</p> <p>All worshiped the beast<sup>F</sup></p> <p>Mouth speaking great things<sup>E</sup></p> <p>Blasphemes<sup>E</sup></p> <p>or 3.5 years or "A time, times, ½ time. <sup>4</sup></p> <p>He spoke great things<sup>E</sup></p> <p>and blasphemy against Elohim<sup>E</sup>: against his name<sup>E1,J</sup>, temple<sup>D</sup>, heavenly host<sup>E2</sup></p> <p>Oppresses The Seed of Abraham<sup>(N)</sup>.</p> <p>AND</p> <p>Authority over the rest of the world given to him.<sup>(O)</sup> (by the False Prophet)</p> <p>After this event<sup>(O)</sup>, all will worship him who are not in the book of life.<sup>F</sup></p>

<p>killed. <sup>13:9</sup>If anyone has an ear, let him hear. <sup>13:10</sup>If anyone has captivity, he will go. If anyone is with the sword, he must be killed. Here is the endurance and the faith of the holy ones.</p> <p><sup>13:11</sup>I saw <b>another beast</b> coming up out of the earth. He had <b>two horns like a lamb, and he spoke like a dragon.</b> <sup>13:12</sup>He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. <sup>13:13</sup>He performs great signs, even making fire come down out of the sky to the earth in the sight of people. <sup>13:14</sup>He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast; saying to those who dwell on the earth, that they should make an image to the beast who had the sword wound and lived. <sup>13:15</sup>It was given to him to give breath to it, to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed. <sup>13:16</sup>He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands, or on their foreheads; <sup>13:17</sup>and that no one would be able to buy or to sell, unless he has that mark, the name of the beast or the number of his name. <sup>13:18</sup>Here is wisdom. <b>He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.</b></p>	<p>Again, “captivity”, “sword”, and “holy ones” all refer to the chosen ones, the seed of Abraham who keep Torah.</p> <p style="text-align: center;"><b><u>The Second Beast</u></b></p> <p>Two horns <u>like a lamb</u> spoke like (the) dragon (serpent, Gen 3:4)</p> <p>All the authority of the First Beast <i>in the presence of the First Beast</i></p> <p>Causes all to worship the First Beast<sup>12, (0)</sup> Transfer of power</p> <p>He is the deceiver, does signs <i>in the presence of the first beast</i></p> <p>He also creates the Image of the Beast</p> <p>Advocating false path</p> <p>The symbolism of identification on the forehead and right hand is specifically the seal of a name. Note the 144,000 are sealed also, prior to this, with the Name of the Father and the Son.</p> <p>So it is the First Beast who has the number 666, not the False Prophet.</p>
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Now lets put this together with what we've learned from John and Paul:

The Two Beasts		
	<u>First Beast</u>	<u>Second Beast</u>
John		The Liar <sup>1</sup> The False Prophet <sup>2</sup> The Deceiver <sup>3</sup> Denies Yahshua <sup>4</sup> Is singular <sup>5</sup> <i>and plural</i> <sup>6</sup> They are not of the chosen people <sup>7</sup> Already at work <sup>8</sup>
2 Thess	The Man <sup>Q</sup> of Sin <sup>A</sup> Son <sup>Q</sup> of Destruction <sup>B</sup> Exalts himself <sup>C</sup> Sits in the Temple <sup>D</sup> Claims to be Elohim <sup>E</sup> Worshiped as Elohim <sup>F</sup>  Oppresses Torah keeping people, a small people.	They <sup>6</sup> believe the lie <sup>1</sup> The Apostasy (plural group) <sup>6</sup> Don't love the truth (Torah-less) <sup>7</sup> Those who are being lost (plural) <sup>6</sup> All who pleasure in Lawlessness. <sup>7</sup> Mystery of Lawlessness <sup>7</sup> (a singular spirit) <sup>5</sup> A Working of Error (a singular spirit) <sup>5</sup> The Lawless One <sup>5,7,9</sup> Power, signs, and lying wonders <sup>10</sup> according to the working of HaSatan <sup>1,11</sup> ( <i>authority not of himself</i> ) <sup>12</sup> Not restrained <sup>13</sup> Oppresses the Torah-less World <sup>7</sup>
Revelation	Comes up out of the sea <sup>G</sup> Ten Horns <sup>H</sup> Seven Heads <sup>I</sup> Name(s) of Blasphemy <sup>J</sup> Leopard, Bear, and Lion <sup>K</sup> Head wounded <sup>L</sup> Wound healed <sup>M</sup> All marveled at him <sup>F</sup> All worshiped the beast <sup>F</sup>	spoke like (the) dragon <sup>1, also see footnote 1</sup> Causes all <sup>7</sup> to worship the First Beast <sup>2,12</sup> Comes up out of the earth <sup>7</sup> Deceives all the earth <sup>7</sup> Two horns <sup>14</sup> <u>like a lamb</u> <sup>15</sup> Exercises the authority <sup>12</sup> of the First Beast in the presence <sup>12</sup> of the First Beast <sup>11</sup> Does signs <i>in the presence</i> <sup>12</sup> of the first beast Also creates the Image of the Beast <sup>16</sup>

<p>Mouth speaking great things<sup>E</sup>  Blasphemes<sup>E</sup>  He spoke great things<sup>E</sup>  and blasphemy against Elohim<sup>E</sup>:  against his name,<sup>E1, J</sup> temple,<sup>D</sup> and the  heavenly host<sup>E2</sup>  Oppresses The Seed of Abraham<sup>(N)</sup>  i.e., the torah keeping people  And authority over the rest of the  world given to him.<sup>12, (O)</sup>  All will worship him who are not  in the book of life.<sup>F, N, 12, (O)</sup>  The number of a man<sup>Q</sup></p>	
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Keeping in mind the two separate descriptions we have now, it is much easier to identify these two as we read elsewhere in the inspired Scriptures. Revelation 13:1,2 describes seven heads, ten horns, and a lion, a bear, and leopard, coming up from the sea. We find these very same symbols in the book of Daniel, chapter 7 so that we know he is describing this same first beast, even though he describes it as *four* beasts. It is clearly the same one:

<sup>7:3</sup>FOUR GREAT BEASTS CAME UP FROM THE SEA, DIVERSE ONE FROM ANOTHER. <sup>7:4</sup>THE FIRST WAS LIKE A LION, AND HAD EAGLE'S WINGS: I SAW UNTIL THE WINGS OF IT WERE PLUCKED, AND IT WAS LIFTED UP FROM THE EARTH, AND MADE TO STAND ON TWO FEET AS A MAN; AND A MAN'S HEART WAS GIVEN TO IT. <sup>7:5</sup>BEHOLD, ANOTHER BEAST, A SECOND, LIKE A BEAR; AND IT WAS RAISED UP ON ONE SIDE, AND THREE RIBS WERE IN ITS MOUTH BETWEEN ITS TEETH: AND THEY SAID THUS TO IT, ARISE, DEVOUR MUCH FLESH. <sup>7:6</sup>AFTER THIS I SAW, AND, BEHOLD, ANOTHER, LIKE A LEOPARD, WHICH HAD ON ITS BACK FOUR WINGS OF A BIRD; THE BEAST HAD ALSO FOUR HEADS; AND DOMINION WAS GIVEN TO IT.

<sup>7:7</sup>AFTER THIS I SAW IN THE NIGHT-VISIONS, AND, BEHOLD, A FOURTH BEAST, AWESOME AND POWERFUL, AND STRONG EXCEEDINGLY; AND IT HAD GREAT IRON TEETH; IT DEVoured AND BROKE IN PIECES, AND STAMPED THE RESIDUE WITH ITS FEET: AND IT WAS DIVERSE FROM ALL THE BEASTS THAT WERE BEFORE IT; AND IT HAD TEN HORNS. <sup>7:8</sup>I CONSIDERED THE HORNS, AND, BEHOLD, THERE CAME UP AMONG THEM ANOTHER HORN, A LITTLE ONE, BEFORE WHICH THREE OF THE FIRST HORNS WERE PLUCKED UP BY THE ROOTS: AND, BEHOLD, IN THIS HORN WERE EYES LIKE THE EYES OF A MAN, AND A MOUTH SPEAKING GREAT THINGS.

DANIEL 7:3-8

Now compare this with the book of Revelation, (ch.13). Detail for detail, this is the same as the First Beast, who came out of the sea (13:1) described as a Lion, a Bear, and a Leopard

(13:2), with seven heads (13:1) [Lion 1 head + Bear 1 head + Leopard 4 heads + Fourth beast 1 head = total 7 heads] and ten horns (13:1), and a mouth speaking great things.(13:5) More subtle is the clue of a head injury, (13:3) features of a man (13:18), and dominion is given to it (13:12,17). He is also described as awesome and powerful, and strong exceedingly, which would correlate with (13:4) "Who is like the beast? Who is able to make war with him?" Additional correlations are that he was "lifted up from the ground" (13:3,4,8) and "diverse from (unlike) all other beasts" or (13:4) "who is like the beast?"

Thus we can now add this entire description to the first column, the "Son of Perdition" or destruction.

Another interesting correlation between these two passages is the thematic connection of the first beast and the book of life being mentioned in the same passage. Discussing the first beast, Daniel says "The judgment was set, and the **books were opened.**" Returning again to Revelation chapter 13, we find a companion witness in verse 8:

**13:8** ALL WHO DWELL ON THE EARTH WILL WORSHIP HIM, EVERYONE WHOSE NAME HAS NOT BEEN WRITTEN FROM THE FOUNDATION OF THE WORLD IN THE BOOK OF LIFE OF THE LAMB WHO HAS BEEN KILLED.

This close association of the first Beast, Judgment, and the book of life is echoed yet again in Revelation 17:8

**17:8** THE BEAST THAT YOU SAW WAS, AND IS NOT; AND IS ABOUT TO COME UP OUT OF THE ABYSS AND TO GO INTO DESTRUCTION. THOSE WHO DWELL ON THE EARTH AND WHOSE NAMES HAVE NOT BEEN WRITTEN IN THE BOOK OF LIFE FROM THE FOUNDATION OF THE WORLD WILL MARVEL WHEN THEY SEE THAT THE BEAST WAS, AND IS NOT, AND SHALL BE PRESENT.

There is also a list of features we find here that have not been correlated as yet, however we may return to this passage at a later time to add these additional features to the description of the first Beast of Revelation at the time we find their companion references somewhere else in prophecy.

What we cannot do is assign these features such as the four wings, the wings of an eagle, iron claws, etc., to the False Prophet. Because we see here that these features are there in order to point us to the First Beast instead.

Moving on to Daniel 8 we again find two individuals contrasted against each other. In this case a ram and a male goat. This chapter provides more detail about the relationship between these two. In verses 3 and 4 the Ram was standing before the river and magnifying himself, when the Male Goat attacks and subdues him. Later however, we see that the Ram *gives* his host and the sanctuary to the Goat, so there is also a cooperation of some sort.

AS I WAS CONSIDERING, BEHOLD, A MALE GOAT CAME FROM THE WEST OVER THE SURFACE OF THE WHOLE EARTH, AND DIDN'T TOUCH THE GROUND: AND THE GOAT HAD A NOTABLE HORN BETWEEN HIS EYES.

DANIEL 8:5

The goat is lifted up. Verse 7:4 says specifically “lifted up”, which corresponds to Rev 13:4 and 2 Thess 2:4 in that he is worshiped as *most high*, i.e., obviously being “lifted up” over the surface of the whole earth (Rev. 13:8).

The next point is the singular great horn (Daniel 7:20), “more stout than it's fellows”, in 8:5 this is described as the “notable” horn. Thus this must be the same beast described in the previous chapter, which we know to be the first beast in Revelation 13. The mouth speaking great things (Daniel 7:8, 8:11, Rev. 13:5) is also a reference to this same horn, and therefore the same beast.

Also not to be overlooked is the peculiar detail of the goat being *male*. None of the other beasts or animals are described with this detail. In fact I'm not sure of any prophetic beast being described specifically as a male. Along with this, in the various descriptions of the first beast are also the references to the *man* of sin, eyes of a *man*, heart of a *man*, and the number of a *man*, made to stand on two feet *as a man*. Continuing with chapter 8:

**8:8**THE MALE GOAT MAGNIFIED HIMSELF EXCEEDINGLY: AND WHEN HE WAS STRONG, THE GREAT HORN WAS BROKEN; AND INSTEAD OF IT THERE CAME UP FOUR NOTABLE HORNS TOWARD THE FOUR WINDS OF THE SKY. **8:9**OUT OF ONE OF THEM CAME FORTH A LITTLE HORN, WHICH GREW EXCEEDING GREAT, TOWARD THE SOUTH, AND TOWARD THE EAST, AND TOWARD THE GLORIOUS LAND. **8:10**IT GREW GREAT, EVEN TO THE HOST OF THE SKY; AND SOME OF THE HOST AND OF THE STARS IT CAST DOWN TO THE GROUND, AND TRAMPLED ON THEM. **8:11**YES, IT MAGNIFIED ITSELF, EVEN TO THE PRINCE OF THE HOST; AND IT TOOK AWAY FROM HIM THE CONTINUAL BURNT OFFERING, AND THE PLACE OF THE SANCTUARY WAS CAST DOWN.

DANIEL 8:8-11

Here we see also there are the same horns from Daniel 7:8 with the following features:

- One little horn
- The little horn displacing three others
- The little horn went on to magnify himself
- Speaking great things.
- A head injury, which is healed, and subsequently spreads over the whole earth.

A head injury is mentioned in both chapters. In Daniel this is the one horn plucking up three other horns, and then becoming great, and we find the same theme on all three points of a head injury, a healing, and then spreading over the whole earth in Revelation 13:3

**13:3** ONE OF HIS HEADS LOOKED LIKE IT HAD BEEN WOUNDED FATALLY. HIS FATAL WOUND WAS HEALED AND ALL THE WORLD MARVELED AT THE BEAST.

Verse 12 says “the host” is “**given** over to” the Goat. In chapter 9 we will discover that this host is the same great host<sup>6</sup> of the prince<sup>5</sup> who is to come that destroys the sacrifice and the city.

**DANIEL 8:12** **THE HOST WAS GIVEN OVER** [TO THE FIRST BEAST] TOGETHER WITH THE CONTINUAL *BURNT OFFERING* THROUGH TRANSGRESSION; AND IT CAST DOWN TRUTH TO THE GROUND, AND IT DID *ITS PLEASURE* AND PROSPERED.

**DANIEL 7:6** ...AND **DOMINION WAS GIVEN TO IT.**

**REV. 13:5** ... AUTHORITY TO MAKE WAR FOR FORTY-TWO MONTHS WAS GIVEN TO HIM.

**REV. 13:7** IT WAS GIVEN TO HIM TO MAKE WAR WITH **THE HOLY ONES<sup>N</sup>**, AND TO OVERCOME THEM. AUTHORITY OVER EVERY TRIBE, PEOPLE, LANGUAGE, AND NATION<sup>O,12</sup> WAS GIVEN TO HIM.

We can see clearly that both of these chapters describe the same roles, features and relationships we have already established in our table. We can distinguish between the two in Daniel 7 and 8, and add them to their respective columns in our table. The goat in Daniel 8 has the same description and role as the beast in chapter seven, and the first beast in Revelation 13 with the heads and horns who claims worship as most high and is given great dominion. Whereas the Ram has the same description, role and relationship as the second beast in our table, the False Prophet: Two horns, like a lamb, has a great host, and a transfer of power to the first beast; wherein he gives his host over to the He-Goat.

Also not to be overlooked is that the fact that the first beast arose from the sea while the

second arose from the earth, and yet the whole earth worshiped the *first beast who arose from the sea*. This again demonstrates the second beast giving his dominion over to the first beast, and further substantiates the parallelism between all three sections. We will see this same relationship illustrated yet again, in a later passage.

The Two Beasts		
Daniel 7	Leopard, Bear, Lion <sup>K</sup> Lifted up from the earth <sup>F</sup> Awesome, powerful, strong <sup>F</sup> Ten Horns <sup>H</sup> Seven Heads <sup>I</sup> <b>Receives</b> dominion <sup>O</sup> Little horn <sup>R</sup> Little horn becomes great <sup>M</sup> Two feet as a man <sup>Q</sup> Eyes like a man <sup>Q</sup> Heart of a man <sup>Q</sup> Three horns plucked up <sup>L</sup> A mouth speaking great things <sup>E</sup> <b>Made war with the holy ones,</b> <sup>N</sup> and prevailed against them <sup>N</sup> (for a time) shall devour the whole earth <sup>F</sup>	Anti-Messiah/False Prophet is not mentioned in this chapter
Daniel 8	The male <sup>Q</sup> goat magnified himself exceedingly, <sup>M</sup> over the surface of the whole earth <sup>F,O</sup> Did not touch the ground <sup>F</sup> Ten Horns <sup>H</sup> little horn <sup>R</sup> little horn became great <sup>M</sup> little horn, magnified itself, <sup>M</sup>  8:11,12 Took from the Prince of the host <sup>12</sup> : the host, the continual	The Ram (like a lamb) <sup>15</sup> Two horns <sup>14</sup> Did according to his will <sup>9</sup> and magnified himself. <sup>10</sup>  Greater than all other beasts (except the Goat)  <b>Gives</b> <sup>12</sup> the host <sup>6</sup> and sanctuary <sup>4</sup> over to the first beast. <sup>2</sup> ( <i>causes all to worship the first beast</i> )

	burnt offering, and cast down the sanctuary, <sup>8:24</sup> he shall destroy the mighty ones <i>(presumably the great host)</i> <b>and the holy people.</b> <sup>F</sup>	
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Let us turn now to Daniel chapter nine, where we find the same events described.

<sup>9:26</sup> AFTER THE SIXTY-TWO WEEKS THE ANOINTED ONE SHALL BE CUT OFF, AND SHALL HAVE NOTHING; AND THE PEOPLE OF THE PRINCE WHO SHALL COME SHALL DESTROY THE CITY AND THE SANCTUARY; AND THE END OF IT SHALL BE WITH A FLOOD, AND EVEN TO THE END SHALL BE WAR; DESOLATIONS ARE DETERMINED.

<sup>9:27</sup> HE SHALL MAKE A FIRM COVENANT WITH MANY FOR ONE WEEK; AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND THE OFFERING TO CEASE; AND ON THE WING OF ABOMINATIONS SHALL COME ONE THAT IS DESOLATE AND EVEN TO THE FULL END, AND THAT DETERMINED, SHALL WRATH BE Poured OUT ON THE DESOLATE.

The subject here is the prince who shall come, and his people, who destroy the city and the sanctuary. It is therefore between these two parties that the “firm covenant” is made. Following this is the warning that there will be wars, and desolations. A chronology very closely matched in Mathew, Mark, and Luke. Since it is the Prince and his host who destroy the city and sanctuary, the phrase “on the wing of abominations shall come one that is desolate” must refer to a different party.

As we have already determined, it is the False Prophet who is closely associated with his host of false prophets. Therefore the abominable or desolate one (son of perdition/destruction) must be the other figure, the first beast.

Also while we are here on 9:26,27, let us clear up another great misconception about the middle of the week. It is almost universally (and quite mistakenly) assumed that this figure makes a covenant with the many in verse 26, and then breaks that same covenant in the middle of the week: “in the midst of the week he shall cause the sacrifice and the offering to cease”. But this simply *cannot* be the case because it is the many that participate in this destruction themselves.

Logically, if it is The host **and** the Prince that destroys the city and the sanctuary, then that act of destruction cannot be the breaking of their covenant because this is something they

do together. *Destroying the the sanctuary is part of their agreement*, (v.26), this act **is** the removal of the sacrifice, and therefore their agreement is clearly not broken here. In fact it is consummated. Therefore this breaking of the covenant can only be the breaking of *The Holy Covenant of Yahweh*, The Sacrifice of Yahshua that is being destroyed. See, it is the *Anointed One* that is cut off, *not* the firm covenant between the False Prophet and his host of false prophets.

Now returning to the disambiguation between the first and second beast in this section: The the people of the prince who shall come *and* their prince are being contrasted against the “one who makes desolate”. The People of the prince are “the host”, and they are the ones who destroy the city and desecrate the sanctuary (9:26). Their prince makes the firm covenant with them, the host (9:27). This is separate from the one who makes desolate, i.e., the abomination of desolation, or the abominable one, as he is the one being contrasted against.

Daniel 8:11 *implies* the little horn took away the continual *burnt offering*, and cast down the place of the sanctuary but it actually says took away “from him”, referring to the previous prince<sup>5</sup> of the host. Furthermore 9:26 says the host does this. In between is vs. 12 which seems to straddle both ideas. The only way to resolve the apparent contradiction is by examining the chronology of events: The host<sup>6</sup> of the prince<sup>5</sup> first takes possession of it, destroys it by transgression, and *then* the little horn takes possession of the host, thereby gaining also the city and the desecrated sanctuary which the host claims possession of.

We can now add the following to our table as separate entities in their proper columns:

The Two Beasts		
Daniel 9	<p>9:27 on the wing of abominations shall come one who makes desolate; Even to the full end<sup>F</sup></p> <p><i>This makes it plain that the Abomination of Desolation is a personage, not simply an object of sacrilege.</i></p>	<p>9:26 The prince who shall come<sup>5</sup></p> <p>9:26 His<sup>5</sup> people<sup>6</sup> (the host<sup>7</sup>) destroy the city and the sanctuary<sup>4</sup>. They shall set up<sup>16</sup> (or lift up) the (man of) abomination.<sup>2</sup> (<i>again, he causes all to worship the first beast</i>)</p> <p>9:27 He<sup>5</sup> makes a firm covenant with many<sup>6,7</sup></p>

There is an important consistency not to be missed here. The first beast is described as: an abomination, one who makes desolate, destruction, perdition. The role he fulfills is falsely taking the place of the most high, in the context of the Torah keeping people. This is of course within the Temple, where the Ark itself is kept. The spiritual symbolism of a place of worship is a “High Place”, and geographically this is represented by the North. If we turn now to Daniel 11, we find the King of the North described in similar terms:

Daniel 11	
The King of the North	
<p>11:21 In his place shall stand up a <b>contemptible person</b>, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries.</p>	<p>Contemptible i.e, <i>abominable</i> one.</p> <p>Obtaining the kingdom by flatteries is something spoken that is not true. In other words a claim that one is king, who is not.</p>
<p>11:22 The <b>overwhelming forces</b> shall be overwhelmed from before him, and shall be broken; yes, also the prince of the <b>covenant</b>.</p>	<p>i.e The Goat smote the Ram, <b>overwhelming forces</b> are obviously the <b>great host</b>, therefore Prince of the Covenant refers to either Yahshua, or the False Yahshua. Either way, it is the <b>Brit Chadasha</b> that is being referenced; Thus “overwhelming forces” and “Prince of the Covenant” must go into col. 2</p>
<p>11:23 After the league made with him he shall work deceitfully; for he shall come up, and shall become strong, <b>with a small people</b>.</p>	<p>League is distinguished by the Ram giving his host and the sanctuary over to him, which is also represented as the <b>Second Beast</b> ordering all to worship the <b>First Beast</b>, who becomes strong with <b>a small people</b>, that is the people of the Torah, as opposed to the lawless world, the very great host.</p>
<p>11:27 As for both these kings, their hearts shall be to do mischief, and <b>they shall speak</b></p>	<p>The false prophet does his signs and wonders <b>in the presence of the first beast</b>.</p>

<p><b>lies at one table:</b> but it shall not prosper; for yet the end shall be at the time appointed.</p> <p>11:28 <b>Then shall he return into his land with great substance; and his heart shall be against the holy covenant; and he shall do his pleasure, and return to his own land.</b></p> <p>11:29 <b>At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former.</b></p> <p>11:30 <b>For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do his pleasure: he shall even return, and have regard to those who forsake the holy covenant.</b></p> <p>11:31 <b>Forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall lift up the abomination that makes desolate.</b> 11:32 <b>Such as do wickedly against the covenant shall he pervert by flatteries;</b></p> <p>but the people who know their Elohim shall be strong, and do exploits.</p>	<p>The Ram gave the host and sanctuary to the Goat.</p> <p>Again, the first beast oppresses the holy covenant, the torah.</p> <p>He returns to the <b>North</b>, until the time of the end.</p> <p>Again, he oppresses the torah keeping people.</p> <p>Forces i.e., the great host, is the host of many, the world, that does this, and he takes control of that host.</p> <p>And they lift him up.</p> <p>Not necessarily the same as verse 12 where the one flattered is the false king. Here, the flatteries are directed at the subjects. For example: You shall be as Elohim, would be flattery.</p> <p>Exploits. Meaning articles like this one ;)</p>
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Note on “obtaining the kingdom by flatteries”: It is commonly presumed that this means that the abominable one is ingratiating himself to those who grant power. But this also works another way. When the subjects themselves ascribe kingship to one who is not truly king, then that is also a case of obtaining the kingdom by flatteries. Flattery is simply a

claim of greatness directed at one who is not, whether the one being flattered is commending himself, or being commended by others.

Realizing that the King of the North is the same as The Son of Perdition worshiped as most high, we can now see the roles of the two parties being discussed, and that these two roles are the same as we have determined from the previous passages:

An abominable one (contemptible one) who is falsely (by flatteries) worshiped as most high, (the King of the North) and a deceiver with a great host of deceivers (the King of the South with the overwhelming forces). The King of the North is given authority over the host at some point, (a league is made with him, and the people of the South shall lift him up). Their Prince (of the south) is able to do signs and wonders (pervert by flatteries) in the presence of and with the cooperation (forces shall stand on his part) with (speaking lies at one table) the king of the North, who becomes great with a small people, (such as do wickedly against the covenant).

Now lets look at that chronology between Mathew 24 and Daniel 9:26

Daniel 9:26	Matthew 24:4-6
<p>9:26After the sixty-two weeks the Anointed One shall be cut off, and shall have nothing:</p> <p>and <b>the people of the prince who shall come</b> shall destroy <b>the city</b></p> <p>and <b>the sanctuary</b>;</p> <p>and the end of it <b>shall be with a flood,</b>  <b>and even to the end shall be war;</b>  desolations <b>are determined.</b></p>	<p>Take heed that no man leads you astray</p> <p>for <b>many</b> shall come  <b>in my name</b></p> <p>saying <b>I am he</b></p> <p>and <b>shall lead many astray</b></p> <p><b>You shall hear of wars and rumors of wars</b></p> <p>see that you are not troubled, for <b>all this must happen.</b></p>

Thus, the destruction of the temple, the dwelling place of the name is carried out by the

“people of the prince”, or the host of false prophets. The annointed one is cut off. This destruction is re-stated in verse 27 as “he shall cause the sacrifice and oblation to cease”. This is the destruction of the city and the sanctuary, the cutting off of the annointed one. It is *not* the breaking of the covenant between the false prophet and his host. This entire section is mirrored again in Mark 13.

See that Mathew, Mark, and Luke all begin with the description of the Anti-Messiah, **leading many astray**. As John put it “many Anti-Messiahs” 1 John 2:18, 4:1 and 2 John 1:7. In all cases they (the false prophets) are the ones who lead many astray, in some cases even claiming to be Messiah himself. But none of these describe the False Prophet as posing as the *Most High Elohim* himself. He poses *as a lamb, or a ram, but not as a goat*.

Luke 21 adds the detail of “TERRORS AND GREAT SIGNS FROM HEAVEN” again correlating to The False Prophet in Rev 13:13 “HE PERFORMS GREAT SIGNS, EVEN MAKING FIRE COME DOWN OUT OF THE SKY TO THE EARTH IN THE SIGHT OF PEOPLE” and 2 Thess 2:9,10 which states “IN ALL KINDS OF COUNTERFEIT MIRACLES, SIGNS AND WONDERS, AND ALL DECEIT OF UNRIGHTEOUSNESS”, consistently referring all of this to the False Prophet, who is referred to by John as the Anti-Messiah. Matthew 24:24 “FOR THERE WILL ARISE FALSE MESSIAHS, AND FALSE PROPHETS, AND THEY WILL SHOW GREAT SIGNS AND WONDERS” and Mark 13:22 “FOR THERE WILL ARISE FALSE MESSIAHS AND FALSE PROPHETS, AND WILL SHOW SIGNS AND WONDERS” both also agree with signs and wonders being attributed to the False Prophet, and not the one who makes desolate, the destroyer.

The one who makes desolate is the one standing in the holy place, claiming to be the most high, claiming dominion over the few people who keep torah, and receiving authority over the many the False Prophets. The Anti-Messiah therefore has power and authority only in the presence of the one who makes desolate.

Sorry to wreck such a handy and fun term, which you probably have been slinging around all your life, but it is *incorrect* to identify the Beast whose number is 666 as the “Anti-Christ.” These are two different figures. Disappointing as that may be, at least we now have a solid foundation for identifying each one of these individuals as we encounter them elsewhere in our research.

## Footnotes

The term “Anti-Christ” itself is inaccurate from an etymological standpoint. And yes, points like this are important. Christ is derived from Kristos or Kyrios, a Grecian term or name. Those who would follow Truth, **must** abandon this term. Since Messiah was a Hebrew, the proper term would be “Anti-Messiah”, and that is the term I will use.

### 1 Lawlessness and the Lie

Note that it is the false prophet who is referred to as the Liar, and that he is accompanied by a great host who believe the lie. As we find this is the second beast who *a)* spoke the lie *b)* as the dragon, we can refer back to the event where the dragon spoke, and there we find the first lie. The first lie is “*You shall not surely die.*” Thus we now know what the second beast says, the lie the torah-less world believes: “You shall not surely die.”

1\* The setting up of the man of sin as the false most high is contained here as well, in that the dragon (HaSatan) enticed the bride (the elect) by saying “you will be as elohim”, in other words, elevating man to the rank of elohim. The false prophet whose coming is according to the working of HaSatan is this: the teaching that by breaking the law, man (of sin) will be lifted up as most high. This describes the role of the false prophet and his people. They are torah-less because they have not the tree of life which is Yahshua, nor it's fruit, which are works, which come of the doing of the Torah. The host of the false prophet are all they who pleasure in Lawlessness.<sup>7</sup> Eve, as the world, the mother of all living, was deceived as she saw that the fruit of lawlessness was a delight. Adam hearkened to the voice of his wife. Man listened to the teaching of the host (of the false prophet) that lawlessness was to be desired. To become as elohim, which is pride, the elevation of man, a puffing up as of leaven. Yet Yahshua, of humility, counted this as a thing *not* to be desired. Beware the leaven (pride) of the teachers.

This is exactly what JC says, that those who believe in him will not die. Prophetically enough, this also represents Lawlessness, because this contract (with death) was created specifically by abandoning the original covenant of Life, the tree of Life, i.e., Lawlessness is abandonment of the first tree in favor of the second. Thus, this is the second Beast, the False Prophet; and all they who deny Yahshua (truth & life) and pleasure in unrighteousness: abandoning Torah is abandoning the Tree of Life. The model also represents those who keep torah vs. those who do not, as the first tree represents obeying commandment and the second represents disobedience or abandoning commandment, thus again we have torah-keeping in opposition to torah-abandonment, and the serpent promised eternal life as part of abandoning the commandment. Thus one can easily conclude that the teaching of the false prophet is the same: that the world may abandon Torah, and will not die as a result.

The clue for this is found in the words “lie” and “liar”. All of this points to the original lie, which is “You shall not surely die, but you shall be as Elohim.” This accomplishes two things, a promise of eternal life, which is a *delight*, and also corresponds to lying wonders, and secondly it also *elevates man to the rank of elohim*, which is again the role of the false prophet, to elevate (the) *man* (of sin) to the rank of Elohim (2 thess 2:3,4). We will see this again in Revelation 13, which further substantiates that lie refers to the original lie.

2 Although this passage says the departure comes first, it also says “then he will be *revealed*” as opposed to “then he will come”. Therefore the logical conclusion is that he is there all along, and only revealed after the apostasy.

3 p.10Ln4 Restraint, unrestrained If we were to make a conclusion based exclusively on what is found in this passage, we would conclude that the second party is restraining the first, because no other parties are mentioned. Secondly, the section also says “revealed” twice, and the only party mentioned as being revealed is the False Prophet. So again, if we are to make a conclusion based on this passage alone, it would be the False Prophet restraining the Beast in some way, to the end that he (the False Prophet) will be revealed in his own time. Daniel seems to bear out the same idea.

This is not to discount the idea that it is the Ruach HaKhodesh as some teachers affirm, however, that is strictly an inferred teaching, and again we are not privy to the earlier conversations between Paul and the Thessalonians. Either the False Prophet is restraining the Man of Sin at the time of this writing, or it is the Ruach HaKhodesh. For the purposes

of delineating the First Beast versus the Second Beast however, it is irrelevant.

The restraint is something Paul has obviously previously discussed with the recipients of the letter, and since we are not privy to that conversation we cannot come to a conclusion as to what he told them based on this passage. Based on the passage and context there are two opposing possibilities. Unless we find a clue somewhere else we have to leave off that particular detail. It will not affect the current line we are on anyway. Lets just proceed with what is clearly defined, which is again: there is something restrained and something that is not restrained, and that the man of sin is restrained, the mystery of lawlessness is not restrained. This is what we need to pursue, not the identity of the restrainer. It doesn't change our conclusion either way.

Referring to the idea of the Torah representing restraint, this holds consistent with the first figure exalting himself even while he is restrained, and it is even while he is restrained that he is being set up by the second figure, and then he is unleashed as the false Most High, and the Lawless one is revealed.

4 42 months is exactly 3 ½ years. In Daniel it is worded as “a time, times and half a time.” i.e., a time (1) + times (2) + ½ time or 3 ½. The *half* a time is also the *dividing* of time, the drying up of the river Euphrates (which means *time*), To make way for the kings of the East. Daniel 9:27, this is the middle of the week, the dividing of a time, when the sacrifice and offering ceases by transgression. Casting down the word of truth, and lifting up the lie. A replacement for the word of truth would be a replacement for the word of Yahweh. Replacing the Name of Yahweh for the name of a man. We have our clue on what that name is in this discussion, in Rev 13:18.

5 13:17 indicates the beast has just the one name, and most translations have “name of blasphemy” here, so the plural here must refer to the same name written ten times, once on each head. This would be consistent with the biblical method of numbering names, as illustrated in the book “The Number 666.”

6 continual burnt offering, transgression, cast down the truth, did it's pleasure and prospered. These are all specific symbols as well, and deserve their own study. The particular symbology is not relevant to this study. I am only pointing out the two beasts and their relationship to each other, and their distinguish characteristics, not necessarily the definitions of each symbol.