verse 7, the future; in verses 9 and 10, the present  
again; at the close of verse 10 we have the future;  
and the rest of their history is told in the past tense.  
 This verse introduces to us “the Wild Beast” 1 for the  
first time under that title. He is the great antagonist  
of the Lord Jesus, attempting to usurp His kingdom  
and Godhead. He is called, then, the “*Wild Beast*,”  
as the direct moral contrast to “*the Lamb*.” As “the  
Lamb” marks Jesus’ character of mercy, patient  
endurance, and submission to the throne of God, so  
does the title “the Wild Beast” indicate this man’s  
fierceness of passion, violent wilfulness, and insubjection. Nothing is sacred with him. His passions  
are his only law. He rebels against the God of heaven,  
and blasphemes Him. As carrying out the significance  
of numbers in the book, it is remarkable that the  
Lamb is named twenty-eight times, which is equivalent  
to four multiplied by seven; while the Wild Beast is  
mentioned thirty-six times, or *six* times *six*.  
 He makes “war” on the witnesses. From this it  
appears that there is resistance on their part. It  
would seem as if the power and glory of the Witnesses  
is like that of Moses, subject to a gradual leakage and  
decay. Their glory would seem to arise from their long  
sojourn on high. Moses, by his stay of forty days in  
the presence of the Lord on Sinai, was sustained without food, and the skin of his face gradually acquired  
brightness, till at length at his descent it positively  
shone. But that brightness, as the apostle observes,  
passed away. A mortal body might not hold it long.  
And thus, it would appear, these supernatural powers  
  
1 Our translators, by calling him “the Beast,” have led  
English readers to imagine that he is of the same character and  
described by the same word as the four “living creatures” of  
heaven, which they also call “beasts.” But they are two very  
different words. The one is ζωον, the other το θηρίον.