first in this, that authority is not said to be given directly  
to the False Prophet. He only *exercises* the authority  
which is *given* to the first Wild Beast. He is so identified  
with the first Wild Beast, that the two may be regarded  
as one.  
 The characteristic word concerning the second Wild  
Beast is “he causes.” It is eight times used of him.  
 The characteristic word concerning the first Wild  
Beast is—“It was given.”  
 What means the False Prophet’s exercising the  
authority of the False Christ before him?  
 It intends that he acts with the other’s full  
knowledge and consent. His position is subordinate,  
and he willingly takes it. The first Wild Beast sees  
what he does, and so allows and approves it.  
 He acts in the name of the false Christ, and is fully  
trusted. He is worthily trusted by the first Wild  
Beast. Their evil union is wonderful! How unlike  
the spirit of our day, and of that also!  
 Now, each seeks to be independent and to own no  
superior. Not so the False Prophet. He works with  
heart and soul to advance his patron and leader. As  
the Holy Spirit is “before the throne” (i. 4; iv. 5),  
and fully trusted by the Father, so Satan entirely reposes  
on the two Wild Beasts, and the false Christ confidently  
rests on the devotion of his chief Minister.  
 It is a union, moreover, of Jew and Gentile. The  
king is a *Gentile*, an emperor of Rome: for to the Gentiles has God given the dominion. The False Prophet is a  
*Jew;* for the temple of God and the priesthood were  
not, together with the sovereign power, made over to  
the Gentiles.  
 “He causeth the earth to worship.”  
 The worship of the Wild Beast, which was at first a  
spontaneous thing, is now reduced to system and enactment. This is the *ecclesiastical* Wild Beast, as the