creep, and apparently make the image to speak, while  
it is really dumb.  
 The Wild Beast is again celebrated by that which  
raised the original wonder and worship.  
 The scar of the wound still abides after its healing,  
a permanent proof of the reality of the death which  
resulted. Now not every scar would be a proof of  
death. But if the head were cut off, and the scar all  
round the neck remained, it would indeed be a proof  
of resurrection, when coupled with the testimony that  
the head had been seen severed from the body.  
 The False prophet *works* miracles. But the False  
Christ *is* the standing miracle. The resurrection of the  
true Christ is the test of the generation of unbelief.  
They refuse God’s testimony, and honour not the Son of  
God in resurrection. But they own at once the Devil’s  
Son as the truly risen.  
  
 15. “And it was given him to give breath to the image of the  
Wild Beast, in order that the image of the Wild Beast should both  
speak, and should cause that as many as would not worship the  
image of the Wild Beast should be slain.”  
  
 There are two ways of translating the first clause,  
almost equally good. “It was given him to *give breath  
to the image*.” Or “*to put a spirit into the image*.”  
 The two are nearly related. It is the entrance of a  
living spirit into the image that gives it breath. It is  
on the permanence of the evil spirit within that the  
miraculous nature of the image depends.  
 This is the wonder. Images in general are dumb  
and breathless. On that the sacred writers several  
times insist. “The idols of the heathen are silver and  
gold, the work of men’s hands. *They have mouths, but  
they speak not:* eyes have they, but they see not”  
(Ps. cxxxv. 15, 16). “Every founder is confounded by  
his graven image; for his molten image is falsehood,