

INTRODUCTION

Imaging is a big part of the World System. People in the world system, today, guard and protect their image. If you are successful in the world, images are made of you in the form of a statue or painting or photographs or, even money. Images are crucial to what satan is doing in the world. So then, it is no wonder that one of his masterpieces will be the image made of the beast. His goal with the image is to extract worship from the people of the world. The word image is used throughout Scripture to indicate that which is a representation of the real.

- I. "IMAGE" IS USED THROUGHOUT THE COURSE OF SCRIPTURE TO INDICATE REPRESENTATION.
 - A. The Hebrew word for image is tselem which is used in Scripture to indicate that which is "**a representative figure, especially an idol.**" -- Strong's lexicon Gen. 1:26,27 (Adam was made in the image of God)
 1. There are different types of images mentioned in the Old Testament.
 - a) "Graven" -- pesel -- that which is carved by hand. Ex. 20:4; Lev. 26:1; Det. 4:16,23
 - b) "Molten" -- masekah -- from the root nasek which means "the casting of metal." -- Gesenius lexicon cf. Ex. 32:4,8 (of the image fashioned by Aaron)
 - c) The two terms are used together Judges. 17:4; 18:14,17,18; Is. 48:5; Jer. 10:14; Jer. 10:14
 - d) "Stone" -- Lev. 26:1
 - e) "Standing" -- Lev. 26:1
 2. Tselem is used in the negative most often in the Old Testament.
 - B. The Greek word of image is eikon.
 1. Eikon which comes across in the American vernacular of that which is the **personification of an idea; an event; a venue or person a manifestation that gives the appearance or representation of a person or thing.** Cf. Matt. 22:20 (of Caesar's image on a coin); 1st Co. 15:49; Gen. 5:3 (men bear the image of fallen Adam)
 2. The verbal form of the word is eiko which is used in Scripture of "to give place". Gal. 2:5 (of the apostle Paul's refusal to give place to those who would inhibit his freedom in Christ)
 3. The use of eiko as an adverb notes that which is pointless. Cf. Col. 2:18 (of one being puffed up for no reason; empty); Gal. 3:4 (of suffering for no reason; without a point)

- C. "Image" is distinguished from "likeness" in Scripture.
 - 1. "Likeness" is translated "demuth" in the Hebrew which pertains to that which **has the characteristics**.
 - a) Adam was made in the likeness of God. Cf. Gen. 1:26
 - b) Adam's first son was made in his likeness. Gen. 5:3
 - 2. The Greek word for likeness is homoioia -- **the result of an act similarity**; Strong's lexicon states that the focus is upon **a form; resemblance.**" cf. Rom. 1:23 (of those who exchanged the image of God to the likeness of man); Rev. 9:7 (of the appearance of the locusts in the Tribulation Period)
 - 3. The use of the sis ending with homoio notes the act of being made similar to which pertains to the activities. Ja. 3:9

II. FALLEN MAN DESIRES TO SERVE FALSE REPRESENTATIONS.

- A. God prohibited the worship of images and likeness. Ex. 20:4; Lev. 26:1
- B. Man uses things created by God as the object of things he worships. Deut. 5:8
 - 1. Man uses things in the heavens above to worship.
 - 2. Man uses things on the earth to worship.
 - 3. Man uses things in the water to worship.
- C. The basis for the prohibition is seen in Scripture.
 - 1. Jehovah is a jealous -- God. Deut. 5:9
 - 2. Images are "vanity" -- tohu -- **to lie waste; a desolation; figuratively a worthless thing.** -- Strong's lexicon
 - 3. Images are of no profit -- ya al -- **gain, benefit** --DBD. Is. 44:9
 - 4. There is the potential to "corrupt" -- shachath -- **to cause one to decay** . Deut. 4:16 cf. Deut. 9:12; 31:29; 32:5; Jud. 2:19 (Israel by turning aside from Jehovah to idols)

III. SATAN WILL PROVIDE MAN THE ULTIMATE IN FALSE IMAGING.

- A. The second beast influences the making of the image. Rev. 13:14
 - 1. The second beast encourages the earth-dwellers to construct an image to the beast. Vs. 14
 - 2. His survival of a deadly wound is the basis for constructing the image. vs.14
- B. The second beast gives life to the image of the beast. Rev. 13:15
 - 1. The word for "life" is the Greek word pneuma which means **spirit** and is used of demons and man in the New Testament.

- a) It is used of demons cf. Lk. 4:33; Lk. 11:24; 13:11
 - b) It is used of the rational part of man. 1st Thess. 5:23; 1st John 4:1; Eph. 4:23
2. The ability of the image to speak would support the fact that the image is given a human spirit. Vs. 15
- a) "Speak" is a form of the word laleo which is used in Scripture of the **verbalization of speech**. Cf. Matt. 12:22 (of "dumb" being made to verbalize); John 1:37 (used with akouo the word for hear to note verbalization); John 6:63 ("speak" is the verbalization of words)
 - b) The anarthorous use of the word notes a quality of a spirit.
 - c) The word "that" is a clause noting the purpose of the giving of the spirit is for it to speak.
3. The second beast causes men to worship the beast and his image. Vs. 15; Rev. 14:11; 20:4
- a) The word used for "worship" of the beast is proskuneo which means **to kiss the foot of**. Cf. Matt. 2:11 (of those worshipping the baby Jesus); Matt. 18:26 (of a servant who worshipped his master); Rev. 19:10 (of John attempting to worship an angel)
 - b) Those refusing to worship the image are killed. Vs. 15
 - c) Those refusing to worship the beast and his image are killed. Vs. 15 cf. Rev. 20:4

C. Wrath and torment is promised to those who worship the image of the beast and the beast. Rev. 14:9,11; 16:2; 19:20

D. Some will be victorious over the image of the best. Rev. 15:2; 20:4

CONCLUSION