

beast rising out of the earth, having two horns like a lamb, but speaking like a dragon (Rev 13:11). This satanic triad represents on a contemporary level the destructive power of the Roman Empire and its religiously enhanced claims as well as the propagandists of the emperor cult, both seen as agents of the devil fighting against the people of God and the lamb, i.e., Jesus Christ.

Moreover, in Rev 16:13–14, three demonic spirits like frogs come out from the mouths of these bizarre creatures.

Apart from that, in Rev 4:6–8 mixed figures also appear as part of the heavenly realm, namely the four living creatures, each of them looking different (like a lion, an ox, with a human face, like an eagle), but each covered with eyes and provided with six wings (cf. Ezek 1; 10 [cherubs; Heb. *kērubīm*] and Isa 6 [seraphs; Heb. *šeraḫīm*]).

**Bibliography:** ■ Henten, J. W. van, “Dragon Myth and Imperial Ideology in Revelation 12–13,” in *The Reality of Apocalypse* (ed. D. L. Barr; SBLSymS 39; Atlanta, Ga. 2006) 181–203. ■ Huber, K., “Drache,” *WiBiLex* (2016; www.bibelwissenschaft.de). ■ Koester, C. R., *Revelation* (AYB 38A; New Haven, Conn. 2014). ■ Witetschek, S., “The Dragon Spitting Frogs: On the Imagery of Revelation 16.13–14,” *NTS* 54 (2008) 557–72.

Konrad Huber

### III. New Testament

Within NT writings monsters come across only in the vision-narratives of the Book of Revelation. Presented as demonic hybrid creatures their appearance is largely influenced by the HB/OT (e.g., Dan 7; Job 40–41; Joel 1–2) and Greco-Roman and ancient mythic traditions.

First, Rev 9:3, 7–10 pictures horse-like locusts with human faces, women’s hair and golden wreaths on their heads, with teeth like lions’ teeth, chests like iron breastplates and stinging tails like scorpions. As part of the plague in the course of the fifth trumpet (Rev 9:1–12) they emerge from the abyss in order to torment the ungodly.

Similarly, the plague of the sixth trumpet (Rev 9:13–21) provides a view of riders on life-threatening horses with lion-like heads and fire, smoke, and sulfur coming out of their mouths and with tails like serpents, having heads (Rev 9:17–19).

The three monsters presented in Rev 12–13 receive primary importance: a great red dragon (δράκων), with seven heads and ten horns (Rev 12:3; cf. Rev 20), which is identified as the “ancient serpent, who is called the Devil and Satan” (Rev 12:9); a beast (θηρίον) from the sea, also having seven heads (one of them mortally wounded) and ten horns and features of a leopard, bear (feet), and lion (mouth) (Rev 13:1–3; cf. 11:7; 17:3–18); another