

The Season of the Mark

A 21st Century Biblical Study of Revelation 13:16-18



“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

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Introduction

The Old Testament records the prophecy of Daniel foretelling that a global beast kingdom would devour the earth before the Lord Jesus Christ returned to destroy this blasphemous beast and establish his millennial kingdom. (Daniel 7:7-28; Daniel 2:40-45; Revelation 16)

In New Testament scripture the global beast kingdom spoken of by Daniel is referred to by the apostle John as great Babylon. (Revelation 16:19). John tells us that this great Babylon rises following the destruction of Babylon the Great. (Revelation 17:12-18)

In addition, John wrote that people who want to buy or sell in this global kingdom must “receive a mark in their right hand, or in their foreheads”. (Revelation 13:16-18) The global beast kingdom will mandate that all people provide an image to the beast kingdom. This image will be used to authorize economic transactions and will consist of an image of each individuals face and or right hand. (Revelation 13:14, 16)



Surprising as what I'm about to say may be to anyone familiar with popular interpretations and speculations concerning the economic system of the last days, scripture doesn't directly teach that the mark of the beast system must be controlled by one person or nation; nor must it include a global currency or a physical mark under or upon the skin. Any one or all of these things could characterize the system, however, I believe the prophecy could be fulfilled as written without these things. This four part study will show that Revelation

13:16-18 could be fulfilled through the institution of a globally interoperable biometric identification system.

It's time for us to look to the scriptures alone when interpreting Revelation 13:16-18. I have attempted to do that in this study. If we continue to rely upon outdated interpretations of this prophecy, we risk being led astray by the error of the wicked. Although I have sought with all my heart to prayerfully depend upon the Holy Spirit for this teaching, I confess that my human nature is error prone. If you feel that I have misunderstood the teaching of the Holy Spirit, please show me specifically where you think I have misinterpreted the word of God and I will re-examine my teaching to see if I agree that I have erred.

This work is based upon the Hellenistic Greek based *Textus Receptus* used by the King James Version (KJV) translators so that we can understand the intended meaning of their Old English. The original master scriptures were penned by writers, spoken of as being "holy men of God" who were moved by the Holy Spirit. (2 Peter 1:21; Acts 1:16) These writings were supernaturally, plenary, and verbally inspired, free from any error, infallible, and inerrant, as no other writings have ever been or ever will be inspired (2 Timothy 3:16-17). As great as it is, the KJV translation is a compiled or edited text formed on the basis of the informed opinions of fallible editors. The KJV translators never told us that the KJV was a perfect translation that could never be improved upon. This little stated fact can be read in their own preface to the 1611 KJV Bible. (The Holy Bible, 1611)

The season of the mark of the beast is near. God cares that people understand the living truth of Revelation 13:16-18. The true meaning of this prophecy shouldn't be indirectly removed from scripture by pastoral decree. Let's not be deceived into thinking that we must be doing something right because our ministry unites people with differing eschatological beliefs. We need to keep in mind that truth and error can both be used to unite people. We also need to remember that Jesus taught us that the broad road down to the lake of fire is more travelled than the narrow road up to the river of life. The proper interpretation of Revelation 13:16-18 will not be broadly accepted because the world, our flesh, and the devil will do their best to hide this truth. The dragon wants us to be ignorant of the truth so that he can use that ignorance to deceive, discourage, divide, derail and deprive. Instead of rejoicing in the opinion that mere humans aren't intended to understand the timing of the Lord's return in relation to the final seven years, we need to humble ourselves and ask God for the wisdom and patience required to study and understand biblical prophecy.

Jesus and his apostles compared the day of his return to gather his elect children and bring sudden destruction to all of humanity that make up the global beast kingdom (666) to a home invasion by a thief, the first global rain that flooded the earth in Noah's lifetime, and the sudden destruction of Sodom and Gomorrah in Lot's time. (1 Thessalonians 5:2-4; 2 Peter 3:10; Revelation 3:3; Revelation 16:15; Matthew 24:37-44; Luke 17:26-37)

Similarly, the season of the mark of the beast threatens to surprise those that don't understand the teaching of Revelation 13:16-18. Let's not be ignorant of Satan's devices. Those that don't understand the prophecy can be deceived by the false promises devilishly designed to sweet talk their hearts over to the dark side. (Daniel 11:30-35) Is it possible that the "falling away", the defection from truth or apostasy foretold by the apostle Paul in 2 Thessalonians 2:3 preceding Antichrist's revealing, involves the fatal decision of many tares to receive the mark because these professing believers didn't believe the truth about the mark.

As professing Christians living in these last days, we need to be seeking the wisdom to understand prophetic scripture as one might seek after hidden treasure. God has promised that we can understand bible prophecy and he has gifted the body of Christ to properly interpret it. (Revelation 13:18; Proverbs 2:1-6; Amos 3:7; Romans 12:6; 1 Corinthians 12:10). How many teachers today, however, are taking the extended time required to deeply analyze what the pure word of God is communicating? The dangerous trend of simply regurgitating approved academia from respected Doctors of Divinity, famous prophecy experts, or antique biblical commentaries continues. Outdated, irrelevant academia satisfies intellects without feeding hearts the hard prophetic truth. (2 Timothy 3:1-7)

Yes, as the season of the mark of the beast approaches, the body of Christ desperately needs to hear the hard and practical interpretation of Revelation 13:16-18. The eternal fate of millions of people will depend upon their response to this word of God. Over 7 billion people now inhabit the earth. Over 2 billion of these people may profess to believe in Jesus Christ as Lord, however, among these professing believers it's increasingly difficult to find those that believe in a literal, future fulfillment of the prophecy concerning the mark of the beast and a literal lake of fire in which those that receive this mark will spend eternity.

Scripture foretells that an innumerable multitude will be saved after suffering the pains of hunger and homelessness for refusing the mark of the beast.

(Revelation 7:13-17) While this holy, unmarked minority mourned on earth because of their overcoming faith; the unholy, marked majority laughed their way to the lake of fire prepared for their father the devil and his demons. Are we prepared to suffer with the minority or will our best purpose driven life end with a shocking crash into the eternal lake of fire without our once treasured riches?

This study is written in response to the torturous eternity staring over 5 billion children of the devil in the face. It begins by analyzing the meaning of the phrase "receive a mark".

Part I: The Meaning of “receive a mark”

The purpose of this section is to explain the meaning of the phrase “receive a mark” used in Revelation 13:16 in the King James Version of scripture.

The words translated “receive a mark” is the Greek phrase below:

“ἵνα δωση αυτοις χαραγμα”

The conjunction ἵνα meaning in order that, so that, that, to the intent that, is translated “to” in Revelation 13:16. It connects the institution of the mark foretold in the beginning of the verse with the purpose of the mark described in its end.

The verb δωση is translated receive in the verse. Δωση is the aorist active subjunctive third person singular form of the primary Greek verb δίδωμι. The basic meaning of δωση is give. (Timothy Friberg, 2000)

Strong’s Concordance, Vine’s Expository Dictionary of Old and New Testament Words and Thayer’s Greek Definitions also define δίδωμι as “to give”.

In the context of Revelation 13:16, the mark is given by a person in an inferior subordinate position to one in a superior, dominant position as an acknowledgment. (Timothy Friberg, 2000) In other words, in marking themselves, people will acknowledge submissive allegiance to the authority of Antichrist and governance by the global beast kingdom.

In the Greek language of the New Testament, the subjunctive mood expresses a contingency; not a reality. It expresses a futuristic orientation which can be expressed using the word might. The subjunctive mood of δωση used in Revelation 13:16 expresses the contingency that people might give to themselves a mark.

The aorist tense of δωση indicates that the action of the verb is an act rather than a process. The aorist tense tells us that “receiving” or accepting, holding and possessing the economic power of the mark will be an intelligent act of the will. It will be a deliberate moral decision; an irreversible fall from grace like the disastrous plunge Eve made in the Garden of Eden when she placed her desires before God’s desire for her. (Genesis 2)

George Ricker Berry writes in the Greek to English Interlinear KJV New Testament that the beast rising out of the earth spoken of in Revelation 13:11-15 gives them a mark.

Is George Ricker Berry's interpretation correct or should we understand Revelation 13:16 to mean that the people give themselves a mark instituted by the beast out of the earth?

I contend that the correct interpretation of Revelation 13:16 is that the beast out of the earth institutes the mark and expects people to submit to the rule of law by accepting it. The grammatical analysis to follow supports this understanding.

In Revelation 13:16, the verb δίδωμι is written in the third person. The third person reveals the person being spoken about as indicated by the Greek pronoun αυτοις. The personal possessive pronoun αυτοις is dative plural masculine. The dative case is the case of personal interest, pointing out the person to or for whom something is done. The dative case points to the self-interest which will drive people to receive the god forbidden mark so that they can continue to buy and sell in the global economy. (Revelation 13:17)

The literal translation of αυτοις is “to them”. (Vine, 1997) The singular entity called the beast of the earth referred to in Revelation 13:11 isn't giving all human beings the mark. Αυτοις refers “to them”; specifically to all of the various people listed in Revelation 13:16 who do choose to receive it.

Through synthesizing the definitions of δωση αυτοις translated “receive” in the KJV we find that “receive a mark” could be translated that “all might give to themselves a mark”.

The underlying Greek Textus Receptus from which the KJV translations of Revelation 13:16, Revelation 14:9 and Revelation 20:4 were made doesn't include the definite article “a” before the noun mark. This shows that the focus of these scriptures isn't on “a mark”. The article “a” exists for grammatical accuracy because mark is a noun.

The focus of these verses is on the meaning of mark in the context of people giving to themselves a mark. This lack of focus on the mark itself teaches that the mark, like technology in general, isn't inherently evil. The evil associated with people giving themselves a mark lies in the partnership represented between those giving themselves a mark, Antichrist and the blasphemous and idolatrous global beast kingdom. (Revelation 14:9; Revelation 16:2; Revelation 20:4)

It's worth noting that classic Bible commentators such as Gill and Robertson interpreted the meaning of “receive” similarly.

- “that they give themselves” (Robertson’s Word Pictures)
- “that they might give themselves” (John Gill’s Exposition of the Entire Bible)

Before we can consider the possible means by which a person might give themselves a mark, we will examine the meaning of the word mark.

The noun mark is translated from the Greek noun χάραγμα pronounced charagma.

Thayer defines mark as a stamp, an imprinted mark.

Strong defines mark as a scratch or etching; that is, stamp as a badge of servitude.

Webster offers these corresponding definitions of mark:

1. A visible line made by drawing one substance on another; as a mark made by chalk or charcoal, or a pen.
2. A line, groove or depression made by stamping or cutting; an incision; a channel or impression; as the mark of a chisel, of a stamp, of a rod or whip; the mark of the finger or foot.
3. Any note or sign of distinction. The Lord set a mark upon Cain. Gen 4.
4. Any visible effect of force or agency. There are scarce any marks left of a subterraneous fire.
5. Any apparent or intelligible effect; proof, evidence. The confusion of tongues was a mark of separation.
6. Notice taken. The laws stand like the forfeits in a barber's shop, as much for mock as mark.
7. Anything to which a missile weapon may be directed. France was a fairer mark to shoot at than Ireland.
8. Any object used as a guide, or to which the mind may be directed. The dome of the State house in Boston is a good mark for seamen.
9. Anything visible by which knowledge of something may be obtained; indication; as the marks of age in a horse. Civility is a mark of politeness or respect. Levity is a mark of weakness.

10. A character made by a person who cannot write his name, and intended as a substitute for it. (Webster, 1828)

All ten of these definitions reveal that a mark serves as a means of identification.

The mark serves as a means of identification.

Mark is used in Revelation 13:16, Revelation 13:17, Revelation 14:9, Revelation 14:11, Revelation 15:2, Revelation 16:2, Revelation 19:20 and Revelation 20:4.

From these verses we learn the following additional things regarding the physical act of giving the mark.

- A mark is given (received) in the “right hand”, or “in/upon” the “forehead”. (Revelation 13:16; Revelation 14:9; Revelation 20:4)
- It can cause bodily harm. Some people who borne or possessed the mark were able to buy and sell, however, they suffered physically for worshipping the beast’s image. (Revelation 13:17, Revelation 16:2)

In Revelation 14:9 receive is translated from the verb λαμβανει which is the present active indicative third person singular form of the Greek root verb λαμβάνω meaning to receive.

Receive can mean accept, to take, to get hold of, to be endowed with, or to believe in. (Webster, 1828)

In Revelation 13:16 receive is translated from δίδωμι, meaning to give, because the focus of this verse is on the act of marking.

In Revelation 14:9 receive is translated from λαμβάνω, meaning to take or receive, because its focus is on those who have given themselves a mark.

Revelation 13:16	Revelation 14:9
<p>16 And^{G2532} he causeth^{G4160} all,^{G3956} both small^{G3398} and^{G2532} great,^{G3173(G2532)} rich^{G4145} and^{G2532} poor,^{G4434 (G2532)} free^{G1658} and^{G2532} bond,^{G1401} to^{G2443} receive^{G1325 G846} a mark^{G5480} in^{G1909} their^{G848} right^{G1188} hand,^{G5495} or^{G2228} in^{G1909} their^{G848} foreheads:^{G3359}</p>	<p>9 And^{G2532} the third^{G5154} angel^{G32} followed^{G190} them,^{G846} saying^{G3004} with^{G1722} a loud^{G3173} voice,^{G5456} If any man^{G1536} worship^{G4352} the^{G3588} beast^{G2342} and^{G2532} his^{G848} image,^{G1504} and^{G2532} receive^{G2983} his^{G5480} mark^{G5480} in^{G1909} his^{G848} forehead,^{G3359} or^{G2228} in^{G1909} his^{G848} hand,^{G5495}</p>

<p>16 και^{G2532} CONJ ποιει^{G4160} V-PAI-3S παντας^{G3956} A-APM τους^{G3588} T-APM μικρους^{G3398} A-APM και^{G2532} CONJ τους^{G3588} T-APM μεγαλους^{G3173} A-APM και^{G2532} CONJ τους^{G3588} T-APM πλουσιους^{G4145} A-APM και^{G2532} CONJ τους^{G3588} T-APM πτωχους^{G4434} A-APM και^{G2532} CONJ τους^{G3588} T-APM ελευθερους^{G1658} A-APM και^{G2532} CONJ τους^{G3588} T-APM δουλους^{G1401} N-APM ινα^{G2443} CONJ δωση^{G1325} V-AAS-3S αυτοις^{G846} P-DPM χαραγμα^{G5480} N-ASN επι^{G1909} PREP της^{G3588} T-GSF χειρος^{G5495} N-GSF αυτων^{G846} P-GPM της^{G3588} T-GSF δεξιας^{G1188} A-GSF η^{G2228} PRT επι^{G1909} PREP των^{G3588} T-GPN μετωπων^{G3359} N-GPN αυτων^{G846} P-GPM</p>	<p>9 και^{G2532} CONJ τριτος^{G5154} A-NSM αγγελος^{G32} N-NSM ηκολουθησεν^{G190} V-AAI-3S αυτοις^{G846} P-DPM λεγων^{G3004} V-PAP-NSM εν^{G1722} PREP φωνη^{G5456} N-DSF μεγαλη^{G3173} A-DSF ει^{G1487} COND τις^{G5100} X-NSM το^{G3588} T-ASN θηριον^{G2342} N-ASN προσκυνει^{G4352} V-PAI-3S και^{G2532} CONJ την^{G3588} T-ASF εικονα^{G1504} N-ASF αυτου^{G846} P-GSN και^{G2532} CONJ λαμβανει^{G2983} V-PAI-3S χαραγμα^{G5480} N-ASN επι^{G1909} PREP του^{G3588} T-GSN μετωπου^{G3359} N-GSN αυτου^{G846} P-GSM η^{G2228} PRT επι^{G1909} PREP την^{G3588} T-ASF χειρα^{G5495} N-ASF αυτου^{G846} P-GSM</p>
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To illustrate the difference between the two verbs λαμβάνω meaning to take or receive, and δίδωμι meaning to give, consider the following example.

We might express the state of a person who will bathe by saying “they will give themselves a bath” or we could say “they will take or receive a bath”. Both statements obviously communicate that the person will bathe. The difference in these two phrases lies in the focus of the sentence and its context. “Give themselves a bath” focuses the attention of the reader on the person doing the bathing. “Take a bath” or “receive a bath” focuses the reader on the bathed person. Neither phrase is focused upon the bath itself.

In Revelation 20:4, ἔλαβον from the Greek root verb λαμβάνω is translated “had received”. ἔλαβον is used in John 1:12 in speaking about people who had accepted or taken Christ to themselves through faith in the true God. In Revelation 20:4 ἔλαβον speaks of those receiving the mark of the beast through faith in the false gods or idols of Antichrist, the god of forces (military power) and the fourth and final global beast kingdom. (Daniel 2:36-45; Daniel 7:19-28; Daniel 11: 36-45; Revelation 13:1-10)

People will give themselves a mark either “in their right hand” or “in their foreheads”. (Revelation 13:16; Revelation 14:9; Revelation 19:20; Revelation 20:4)

The Greek preposition ἐπι is translated “in” in Revelation 13:16 and Revelation 14:9. Revelation 20:4, however, uses ἐπι to say that people had the mark “upon” their foreheads.

According to Thayer, ἐπι can have the following definitions:

- 1) Upon, on, at, by, before
- 2) Of position, on, at, by, over, against
- 3) To, over, on, at, across, against

Since the KJV translates the Greek preposition ἐπι as “in” and “upon”, isn’t it presumptuous to teach that the mark of the beast must be a skin implant, etching, cutting, branding, or tattoo?

I believe that the difference between translation of ἐπι in Revelation 20:4 and Revelation 13:16 indicates that ἐπι should be interpreted to mean something entirely different from whether the marking is “in the skin” or “upon the skin”. Since the mark can’t be both in and upon the skin, the intended meaning of the Greek preposition ἐπι must be considered further.

In addition to Thayer teaching that ἐπι can be defined as by, Noah Webster stated that the preposition “in” signifies “by or through” as in “In thee shall all nations be blessed. I am glorified in them”. (Webster, 1828)

Is “by or through” how we should interpret the meaning of “in” within Revelation 13:16 and “upon” in Revelation 20:4?

To correctly answer this question we must understand that the context of a scripture should govern its interpretation.

The context of Revelation 13:16 is the economic purpose of a mark within the global beast kingdom.

As in Revelation 20:4, Revelation 13:16 isn’t concerned with the physical nature of a mark. The context of these verses is that a mark facilitates a God forbidden economic exchange within the global beast kingdom. People can’t participate in the economic process without this identifying mark.

If we interpret ἐπι as meaning “by” or “through” in Revelation 13:16, this verse could be understood as follows:

And he causeth all, both small and great, rich and poor, free and bond, to give themselves a mark by or through their right hand or by or through their foreheads.

Likewise, Revelation 20:4 would then be understood in the following way:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither its image, neither had given themselves a mark by or through their foreheads, or by or through their hands; and they lived and reigned with Christ a thousand years.

The use of the prepositions “by or through” communicates that a person gives themselves a mark by offering personal body parts in exchange for the right to buy or sell. In context, a mark serves as an essential link in the process of currency exchange since people won't be able to conduct legal economic transactions without it.

What is meant by the word forehead found in Revelation 13:16, Revelation 14:9, 19:20 and Revelation 20:4?

Forehead(s) is used six places in Revelation. (Revelation 7:3; Revelation 9:4; Revelation 13:16; Revelation 14:9; Revelation 20:4; Revelation 22:4)

Four of these verses use the noun figuratively in the context of authenticating that a person genuinely belongs to and serves the one true living God. This figurative seal (σφραγιζω) is possessed by all that are of God according to John 6:27, 2 Corinthians 1:22, Ephesians 1:13 and 4:30. It is a mark of ownership.

Do Revelation 13:16 and Revelation 20:4 use forehead in a figurative sense also?

Scripture should be interpreted literally unless it specifies that the language is figurative or a literal interpretation contradicts other scripture or is senseless.

Revelation 13:16 and Revelation 20:4 don't indicate that forehead should be interpreted figuratively. A mark serves as a physical means of someone receiving authorization to conduct an economic transaction within the final global economic system. Since the mark is literally a physical mark, it follows that forehead refers to a literal forehead.

Some word meanings in the English language have changed since the completion of the 1611 KJV translation.

Modern culture defines forehead as the part of the face above the eyes. Should we interpret the meaning of the Greek noun μέτωπον which was translated forehead some 400 years ago to mean the same thing today?

According to Vine, μέτωπον originates from meta meaning with and ὄψ meaning eye.

- Strong defines μέτωπον as face or forehead.
- Thayer defines μέτωπον as the space between the eyes.
- Kittel defines μέτωπον as the forehead or brow.

Webster defines μέτωπον as the part of the face which extends from the hair on the top of the head to the eyes. These definitions teach that the word forehead includes more than simply the popular modern definition stated in The New International Webster’s Collegiate Dictionary of the English Language as “the part of the face above the eyes”.

Based upon the origin of the Greek noun and these various definitions, the word forehead could refer to the face of a person including their eyes and their associated iris.

What is meant by the words “right hand” in Revelation 13:16?

Revelation 13:16	Revelation 13:16
<p>AndG2532 he causethG4160 all,G3956 both smallG3398 andG2532 great,G3173(G2532) richG4145 andG2532 poor,G4434 (G2532) freeG1658 andG2532 bond,G1401 toG2443 receiveG1325 G846 a markG5480 inG1909 theirG848 rightG1188 hand,G5495 orG2228 inG1909 theirG848 foreheads:G3359</p>	<p>καιG2532 CONJ ποιειG4160 V-PAI-3S πανταςG3956 A-APM τουςG3588 T-APM μικρουςG3398 A-APM καιG2532 CONJ τουςG3588 T-APM μεγαλουςG3173 A-APM καιG2532 CONJ τουςG3588 T-APM πλουσιουςG4145 A-APM καιG2532 CONJ τουςG3588 T-APM πτωχουςG4434 A-APM καιG2532 CONJ τουςG3588 T-APM ελευθερουςG1658 A-APM καιG2532 CONJ τουςG3588 T-APM δουλουςG1401 N-APM ιναG2443 CONJ δωσηG1325 V-AAS-3S αυτοιςG846 P-DPM χαραγμαG5480 N-ASN επιG1909 PREP τηςG3588 T-GSF χειροςG5495 N-GSF αυτωνG846 P-GPM τηςG3588 T-GSF δεξιαςG1188 A-GSF ηG2228 PRT επιG1909 PREP τωνG3588 T-GPN μετωπωνG3359 N-GPN αυτωνG846 P-G</p>

The phrase της χειρος αυτων της δεξιας reads literally left to right in Greek as “the hand of them the right”

- της- genitive singular article meaning “the”
- αυτων- genitive plural personal possessive pronoun meaning “of them”.
- της- genitive singular article meaning “the”
- δεξιας- genitive singular feminine adjective meaning right modifying the genitive singular feminine noun χειρος meaning hand.

Της χειρος αυτων της δεξιας is translated “their right hand” in Revelation 13:16 of the KJV.

The phrase δεξιας χειρος translated “right hand” is also used found in Matthew 5:30; Luke 6:6; Acts 3:7 and Revelation 1:16-17. These verses refer to a literal right hand. The noun hand and hands is used in the context of the mark of the beast in Revelation 14:9 and Revelation 20:4 without the modifying adjective right. These verses would give no cause to believe that the mark involves anything other than a literal right hand. The scripture doesn’t tell us whether vein patterns on either side of the right hand or right hand prints or another hand biometric could become the final biometric identifier.

The next section will examine the meaning of worshipping the beast or the image of the beast and how this worship relates to receiving the mark.

Part II: Worship of the Beast or The Image of the Beast In Relationship To The Mark

This section will examine the meaning of worshipping the beast or the image of the beast and how this worship relates to receiving the mark.

Revelation 13:16 says that the fourth and final global beast kingdom will institute and control the mark.

Since people can't buy or sell without a mark it can be considered to be linked with some form of currency. (Revelation 13:17)

Scripture doesn't explicitly state that the fourth and final global beast kingdom will use one global currency. This popular idea could be correct, however, Revelation 13:16-18 could be fulfilled through a global mark linked to a weighted basket of currencies like those that make up the International Monetary Fund's (IMF) Special Drawing Rights (SDR) international reserve asset. (FACTSHEET Special Drawing Rights, 2012) The practical importance surrounding the proper interpretation of the prophecy regarding the mark of the beast found in Revelation 13:16-18 doesn't hinge upon the specific type of currency that will be used during the season of the mark.

Revelation 13:15 states that people who won't worship the image of the beast are killed. Revelation 20:4 says that people who won't worship the beast or the image of the beast are killed. Comparing these verses shows that there is a relationship between the worship of the beast and the worship of the image of the beast

Receiving the beast's mark is seen equated with worshipping the beast's image in Revelation 14:9-11; Revelation 16:2; Revelation 19:20 and Revelation 20:4.

Revelation 14:9-11	Revelation 16:2	Revelation 19:20	Revelation 20:4
<p>Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,</p> <p>Rev 14:10 The same shall drink of the</p>	<p>Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and <i>upon</i> them which worshipped his image.</p>	<p>Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a</p>	<p>Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and <i>I saw</i> the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image,</p>

<p>wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:</p> <p>Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.</p>		<p>lake of fire burning with brimstone.</p>	<p>neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.</p>
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On the other hand, refusal to worship the beast and worship the image of the beast is equated with not receiving the mark.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Revelation 20:4)

Revelation 16:2 and Revelation 19:20 describe people that “had” or possessed the mark as receiving the mark of the beast and worshipping its image.

Revelation 16:2	Revelation 19:20
<p><i>And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.</i></p>	<p><i>And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.</i></p>

Receive the mark can mean to hold, take or accept it. In other words, if anyone receives the mark they become guilty of worshipping the beast and its image. Although the mark itself may be morally neutral, since God forbids receiving it, once it is received, the mark becomes an idol or false God of worship. Those that disobey God's word and mark themselves prove that they ultimately love and serve money, themselves, and the world.

Revelation 13:15 says "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Revelation 13:15 (KJV)	Revelation 13:15 (Greek Textus Receptus)
<p>15 And^{G2532} he had power^{G1325 G846} to give^{G1325} life^{G4151} unto the^{G3588} image^{G1504} of the^{G3588} beast,^{G2342} that^{G2443} the^{G3588} image^{G1504} of the^{G3588} beast^{G2342} should both^{G2532} speak,^{G2980} and^{G2532} cause^{G4160} that as many as^{G3745 G302} would not^{G3361} worship^{G4352} the^{G3588} image^{G1504} of the^{G3588} beast^{G2342} should^{G2443} be killed.^{G615}</p>	<p>15 και^{G2532} CONJ εδοθη^{G1325} V-API-3S αυτω^{G846} P-DSN δουναι^{G1325} V-2AAN πνευμα^{G4151} N-ASN τη^{G3588} T-DSF εικονι^{G1504} N-DSF του^{G3588} T-GSN θηριου^{G2342} N-GSN ινα^{G2443} CONJ και^{G2532} CONJ λαληση^{G2980} V-AAS-3S η^{G3588} T-NSF εικων^{G1504} N-NSF του^{G3588} T-GSN θηριου^{G2342} N-GSN και^{G2532} CONJ ποιηση^{G4160} V-AAS-3S οσοι^{G3745} K-NPM αν^{G302} PRT μη^{G3361} PRT-N προσκυνησωσιν^{G4352} V-AAS-3P την^{G3588} T-ASF εικονα^{G1504} N-ASF του^{G3588} T-GSN θηριου^{G2342} N-GSN ινα^{G2443} CONJ αποκτανθωσιν^{G615} V-APS-3P</p>

The word power isn't found in the Textus Receptus. Power can mean "legal authority; warrant; as a power of attorney; an agent invested with ample power". (Webster, 1828) Based upon this definition, I contend that power was added by the KJV translators in order to emphasize the legal authority of the global beast kingdom to implement the mark.

The beast kingdom gives π ν ε υ μ α , translated life, to the image of the beast. π ν ε υ μ α can mean "the state of being in force, or the term for which an instrument has legal operation; as the life of an execution. (Webster, 1828)

In other words, the beast possesses or controls the power or legal authority of the image. This possession or control of the image by the beast is indicated by the genitive case found in the words **εικονι^{G1504} N-DSF του^{G3588} T-GSN θηριου^{G2342} N-GSN** translated **image^{G1504} of the^{G3588} beast^{G2342}**.

The purpose of this control the beast has over the image is in order that the image may speak. (Revelation 13:15)

Speak can refer to verbal or non-verbal communication. The word λαλέω translated speak in Revelation 13:15 is used in Hebrews 11:4 to describe the sacrifice of Abel. His inanimate blood sacrifice is said to speak. Webster's 1828 Dictionary defines the non-verbal uses of speak as follows:

- To exhibit; to make known. Let heavens wide circuit speak the Maker's high magnificence.
- To express silently or by signs. The lady's looks or eyes speak the meaning or wishes of her heart.
- To communicate; as, to speak peace to the soul. (Webster, 1828)

Based upon these meanings, I contend that the ability of the image to speak refers to the ability of the mark to communicate to the government of the beast which individuals haven't received the mark. The purpose of this communication would then be to enable the beast government to identify, track and either mark or kill anyone who refusing to receive a mark. (Revelation 13:15) This use correlates with the use of biometric identification currently being used by the United States Department of Defense in some foreign nations today showing that biometric Id has the potential to be used to fulfill this prophecy should it be mandated globally. (Biometrics Identity Management Agency Annual Report 2011)

At its root, the moral issue surrounding the mark is one of faith and obedient submission to God's word by faith in the Revelation. It involves submitting to God and his word by faith. Simultaneously it involves civil disobedience to government mandates when they contradict the commands and principles of scripture. God commands people to totally submit their bodies to Him and place themselves under his care and control by faith in and obedience to the commands and principles of his word. He expects people to submit themselves to his law even if they must break civil law in order to obey the truth. (Romans 12:1; Hebrews 11-12)

Once a mark becomes the final global rule of law, human acceptability will be based upon the willingness of a person to give their right hand or forehead to the authority of the global beast kingdom. The fourth and final global beast kingdom will command people to submit to its law even if it is at odds with God's word. Anonymity will not be allowed in great Babylon of Revelation 16:19; the blasphemous fourth and final global beast kingdom established after the destruction of Babylon the Great. (Daniel 7:7-23; Daniel 2:40-45;

Revelation 13:1-10; Revelation 16:19; Revelation 17:12-18) The mark will come upon all the world as a snare. Everyone refusing to receive it will be killed. (Luke 21:35; Revelation 13:15)

"Worship the image of the beast" in Revelation 13:15 means to use the God forbidden mark to buy and sell within the financial system of the fourth and final global beast kingdom. Worship isn't confined to the context of church and religion; it doesn't have to include physical bowing to a religious leader or a religious icon. Worship of the image of the beast doesn't have to involve religious worship under a one world religion led by a false religious prophet. Worship can also occur in the physical world of state and government because it is also defined as honor; respect; civil deference. (Webster, 1828) Deference is defined as:

1. A yielding in opinion; submission of judgment to the opinion or judgment of another. Hence, regard; respect. We often decline acting in opposition to those for whose wisdom we have a great deference.
2. Complaisance; condescension.
3. Submission. (Webster, 1828)

Submission to civil government becomes idolatry when people submit to law that is contrary to God's laws and moral principles. A person's God is revealed in who and what they ultimately serve. (Exodus 20:1-5) Jesus taught that people can't serve both God and money; they can only serve God or money (Matthew 6:24) The same Greek word translated image in Revelation 13 in the context of the mark of the beast is used in Matthew 22:20 describing Caesar's visual representation or likeness on Roman money. In the case of the mark, the image displayed in connection with an economic transaction isn't an image of a world ruler or the Antichrist. The image is a self-image representing each of the "666" who have bowed their knee to the state rather than to God. Each of the "666" have used a God forbidden identification mark to buy and sell proving that their faith lies in themselves, money, and government rather than the Lord Jesus Christ.

Part III: The Image, Mark, Name and Number of the Global Beast Kingdom

The fourth and final global beast kingdom described in Revelation 13:1-10 will have a number, name, image and mark.

The number is of the name of the beast.

*And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the **number of his name**, stand on the sea of glass, having the harps of God.*

(Revelation 15:2)

Revelation 13:15-16 teaches that all people will receive the mark of the beast or they will be killed. Revelation 13:17-18 refers to all people who aren't killed because they receive the mark of the beast as "the number of his name" and "the number of the beast".

Revelation 13:15-16	Revelation 13:17-18
And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:	And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name . Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man; and his number <i>is</i> Six hundred threescore <i>and</i> six.

The mark is of the beast's name.

The name of the beast is the authority of the beast. The authority or name of the beast authorizes people to buy and sell by or through the mark of the beast.

The mark is called the mark "of the" beast. This means that the beast controls the issue and use of the mark. Those receiving the mark become "of the beast"; they become unequally yoked with Antichrist and the fourth and final global beast kingdom.

Matthew 26:47 applies the words "of the" to Judas. Scripture says he was "one of the twelve". In the case of the mark "of the" beast, it would be said that anyone receiving the mark after over 2 trillion people have done so becomes "of the" 2+ trillion who have received the mark.

Those that receive the mark of the beast will be “of the number of the beast”. The Greek word ἀριθμός translated number is used in Luke 22:3 to say that “Judas Iscariot was of the number of the twelve”.

Acts 6:7 refers to “the number of the disciples.”

Romans 9:27 refers to “the number of the children of Israel”.

Of the beasts and elders in Revelation 5:11 it was said that “the number of them was ten thousand times ten thousand, and thousands of thousands.”

Revelation 7:4 refers to “the number of them which were sealed.”

Revelation 9:16 refers to the “number of the army of the horseman.”

The number of the beast is said to be “the number of “a man”” in Revelation 13:18.

The Greek text γὰρ^{G1063} CONJ ἀνθρώπου^{G444} N-GSM ἐστὶν^{G1510} V-PAI-3S καὶ^{G2532} CONJ ὁ^{G3588} T-NSM ἀριθμὸς^{G706} N-NSM αὐτοῦ^{G846} P-GSN ἑξῆς^{G5516} A-NUI-ABB was translated in the KJV as follows:

for^{G1063} it is^{G2076} the number^{G706} of a man;^{G444} and^{G2532} his^{G848} number^{G706} is Six hundred threescore *and* six.^{G5516}

The Greek text of Revelation 13:18 above, referring to the number of the beast, translates literally reading left to right as “for of man it is and the number of his 666.” In modern English this would be expressed as “it is of man and his number 666”.

The number six isn't explicitly stated in scripture to be the number of man but biblical study supports that belief.

E.W. Bullinger's exhaustive study of the use of the number six throughout the scriptures concludes the following after a comprehensive biblical study of the number six in scripture:

“If six is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it; 666 is therefore the trinity of human perfection; the perfection of imperfection; the culmination of human pride in independence of God and opposition to His Christ”. (Bullinger, 1921)

How should we interpret the word "man" in Revelation 13:18?

Revelation 14:14 uses υἱοῦ^{G5207 N-DSM} ἀνθρώπου^{G444 N-GSM} translated “Son of man” to describe Jesus.

Jesus used the word ἀνθρώπου^{G444 N-GSM} translated “Man” in Matthew 4:4. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” uses man in reference to a human beings in general.

The same word ἀνθρώπου^{G444 N-GSM} is used in Revelation 13:18 to describe the mark of the beast.

The mark is said to be the number of “a man”. The article “a” however isn’t found in the Greek text underlying the KJV translation of Revelation 13:18.

Ἀνθρώπου^{G444 N-GSM} could be translated as “it is the number of man” meaning that the number of the beast is the number of a human being in general.

I believe that Ἀνθρώπου^{G444 N-GSM} refers to the inclusiveness of all human beings within the beast kingdom and the requirement that all human beings must possess the mark of the beast or be denied permission to buy, sell and live. (Revelation 13:15-16) I believe it refers to the identification purpose which the mark will serve for all human beings within the fourth and final global beast kingdom.

The same Greek word ἀριθμός translated number is used in Revelation 20:8 describing the heathen mass of humanity whom Satan will gather to battle as “the number of whom is as the sand of the sea.” Here number describes an innumerable amount of sand representing the all inclusive number of people who will attempt to stand against God’s kingdom. Likewise it could be said that the number of the beast is 666 representing the inclusive sum of all human beings who will belong to the fourth and final global beast kingdom.

As it is written in Revelation 13:17-18, everyone having the mark will be “of the number of the beast”.

When “John Doe” or “Jane Doe” receives the mark, they become “of the number of the beast”. The number of the beast is 666 or all apostates making up the fourth and final global beast kingdom.

The number of the beast is 666 or all apostates making up the fourth and final global beast kingdom.

Biometric Identification technology exists which could be used in the future in order to fulfill Revelation 13:16-18. This type of technology wouldn't necessarily require a mark to be implanted under or imprinted upon the skin.

Biometric Identification technology exists which could be used in the future in order to fulfill Revelation 13:16-18. This type of biometric technology wouldn't require the mark of the beast to be implanted under or imprinted upon the skin.

The fourth part of this study will examine how biometric technology is being used in the DoD Identity Vetting Program *Identify, Enable and Protect* in the Global War on Terror. (Biometrics Identity Management Agency Annual Report 2011)

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