

INTRODUCTION

If there is a word that shows the gap of the English and the original language, it would be the one we are dealing with today. The word mark can take on many different usages. From the statements: Mark your bibles; the mark on a body; the marking of time; the mark of a land and the mark of a good man -- all show the various uses of the word "mark". This varied use is on display in the "mark of the beast". We will see today, that this mark not only involves a numbering of the body, but also a solidarity of character with the beast of the one receiving it.

I. A MARK IS LIKEN IN SCRIPTURE TO A BRAND.

A. There are two prominent words for marks made on the body in the New Testament.

1. Stigma is a word used of "***a mark pricked or branded upon the body.***" ***Slaves and soldiers, in ancient times, were stamped or branded with the name of their master.***" -- I.S.B.E. cf. Gal. 6:17 (of the beating marks left upon Paul)
2. Charagma is from the word charasso from which we get our English word character which notes behavior. Cf. Heb. 1:3 (of the character of the Lord)
 - a) The Hebrew equivalent is "taw" which was used to identify those among Israel that manifested God's character in not worshipping idols. Ezekiel 9:4-6
 - b) Charagma is the result of a stamp or an imprint placed upon a person or thing. "***The mark of the beast***" (***peculiar to Revelation***) ***was the badge of the followers of Antichrist, stamped on the forehead or right hand It was symbolic of character and was thus not a literal or physical mark but the impress of paganism on the moral and spiritual life.***" I.S.B.E. Cf. Rev. 13:16

B. The mark contains the name of the beast. Rev. 14:11

1. The word for "name" is onomata which is used in the New Testament of the characteristic of a person displayed in activity or type. Cf. 1st Co. 1:10 (of the character of Christ)
2. "Number" is ton arithmon -- the appositional use of arithmon notes something of the character of the beast.
 - a) The use of the genitive notes "number belonging to his name."

- b) A.T. Robertson explains that “the name and the number are one and the same. They could write the name in numerals, for numbers were given by letters. Swete suggests that it was “according to a sort of gematria known to the Apocalypticist and his Asian readers, but not generally intelligible.”

C. People of all walks of life receive the mark. Rev. 15:16

D. The lure of the mark allows one to participate in commerce. Rev. 15:17

II. THE RECEPTION OF THE MARK WILL BE VOLUNTARY.

A. The second beast makes the mark mandatory for participation in commerce. Rev. 13:16

1. The word “causeth” is poieo which means to do or to make; to carry out; practice. Cf. Rom. 7:21 (of doing good); John 7:4 (of the works the Lord did as seen by his brethren)
2. The mark is one men give to themselves. Vs. 16
 - a) “To receive” translates the hina clause that can be translated “in order that.” -- noting the purpose of the 2nd beast’s activities.
 - b) “Receive” is dosin with the reflexive pronoun autois -- to give to themselves. (textual problem)
 - (1) Darby translates this “All likewise were obliged to take the stamp and the mark of the beast's service in their work, or open profession, and no man was allowed to traffic who had not the name of the beast as a mark.”
 - (2) A.T. Robertson notes : ““that they give themselves,”

B. The word lambano is used to note those who voluntarily received the mark to participate in commerce. Rev. 14:11

1. Lambano (pres. Act. ind.) according to Hermann Cremer lexicon means to take hold of, to seize. Cf. Matt. 7:8 (of one receiving things asked for in prayer) John 7:23 (of one receiving circumcision); 21:13 (of one receiving bread)
2. The use of lambano is used in Rev. 19:20 looking back on those who received the mark (aor. Act. part.)

C. The beast uses deception to cause ones to receive the mark. Rev. 19:20

1. The word “deceived” is a word that means to wander around without direction or order. Cf. 2 Pet. 2:15 (of those leaving the right way to follow a different way); 1st Pet. 2:25 (like sheep)
2. Satan is the origin of all deception on the earth. Rev. 12:9; 20:2,3

- a) Satan uses doctrine to lead men astray. Cf. 1st John 2:26; 3:7 (of those deceiving the ones in Ephesus); Rev. 2:20 (of those convinced through teaching to commit fornication and eat food sacrificed to idols); cf. 1st Co. 6:9; Gal. 6:7
 - b) Satan uses twists on the truth to deceive.
 - c) Satan uses mechanisms to deceive. Cf. Rev. 18:23 (Religious superstition of the world system); Rev. 19:20; 13:14 (sign miracles)
3. Satan uses doctrine to lead men astray. Cf. 1st John 2:26; 3:7 (of those deceiving the ones in Ephesus); Rev. 2:20 (of those convinced through teaching to commit fornication and eat food sacrificed to idols);
4. The means of the 2nd beast deception are the miracles he does.
- a) This use of deception was prophesied by the Lord. Matt. 24:5, 11,24
 - b) The use of deception with miracles is confirmed by the apostle John. Rev. 19:20

III. PUNISHMENT IS EARMARKED FOR THOSE WHO RECEIVE THE MARK.

- A. Those who receive the mark will be tormented by the first vial judgment. Rev. 16:2; 14:10
- B. The beast and the false prophet are tossed into the lake of fire and brimstone. Rev. 19:20

CONCLUSION