

# Forehead and Hands

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Driven by Glenn H Kailer, *CSA NEWS—The “Mark of the Beast” Now Offered in Metro Schools*

## I. Basic Passages of Interest

### A. Rev 13

16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his **right hand or on his forehead**,

17 so that no-one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

### B. Rev 14

9 And another, a third, angel followed them, saying with a loud voice, If any one do homage to the beast and its image, and receive a **mark upon his forehead or upon his hand**,

10 he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.

11 And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the **mark of its name**.

## II. Introduction

B. Common view—These are actual marks, perhaps (some today assert) even microchips

C. Article by Glenn Kailer—These were not ‘marks’ but characteristics

1. The Bible must be used to interpret itself, if possible
2. The meaning in Ex 13:9
  - a. Not an implanted chip
  - b. It is “a ritual, an observance, a pattern of behavior.”
  - c. In both vs. 9 & 16, it is the passover that is in view
3. Forehead and hands
  - a. The “forehead-symbol” indicates the mind-set
  - b. The “hand-sign” is the action which follows.
4. The meaning in Ezek 9:3-7 (NIV)

3 Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the LORD called to the man clothed in linen who had the writing kit at his side

4 and said to him, "Go throughout the city of Jerusalem and put a **mark on the foreheads** of those who grieve and lament over all the detestable things that are done in it."

5 ¶ As I listened, he said to the others, "Follow him through the city and kill, without showing pity or compassion.

6 Slaughter old men, young men and maidens, women and children, but do not touch anyone who has the mark. Begin at my sanctuary." So they began with the elders who were in front of the temple.

7 Then he said to them, "Defile the temple and fill the courts with the slain. Go!" So they went out and began killing throughout the city.

- a. Claim is that God's mark was an attitude of hatred toward sin
  - b. He notes with interest that the destruction began with the religious leaders (he calls them church leaders) who did not have the mark
5. God forbids the marking of the body—Lev 19:28
- a. KJV

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I [am] the LORD.

- b. NIV

28 "Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD.

- c. Strong's (we have included two words, he only comments on 'mark.')

- i. Mark(s)

07085 egeq qa`aqa` {kah-ak-ah'}  
from the same as 06970; TWOT - 2046a; n m

AV - marks 1; 1

1) incision, imprintment, tattoo, mark

- ii. Cutting(s)

08296 trs seret {seh'-ret} and sareteth {saw-reh'-teth}  
from 08295; TWOT - 2289a; n m/f

AV - cuttings 2; 2

1) incision, cut

6. Yet, God puts his mark on the foreheads of the saints in Rev

Re 7:3 "Do not harm the land or the sea or the trees until we put a seal on the **foreheads** of the servants of our God."

Re 9:4 They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their **foreheads**.

Re 14:1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their **foreheads**.

Re 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their **foreheads** or their hands. They came to life and reigned with Christ for a thousand years.

Re 22:4 They will see his face, and his name will be on their **foreheads**.

- a. God does not approve of physically altering the flesh so his marks are in the thoughts and in the actions
  - b. By parallels, he concludes that the same is true of that of the beast. Their attitude and their actions show who they are
7. Man was created in God's image—Gen 1:26-27
- a. He takes this to mean that man was like God in thought and behavior
  - b. Modern man is being indoctrinated to think and behave in the opposite fashion
  - c. This indoctrination is the implanting of the mark of the beast
8. There is no question but that Satan is wanting to indoctrinate the lost (even the saved?) with his thought and actions. But is that all there is. Let us re-examine some key passages.
- a. Did God ever want men to differ physically?

- i. Isn't circumcision a cutting of the flesh?
- ii. The children of Israel immediately were aware of whether one had this physical mark or not.
- b. Does Satan necessarily stick to God's rules?
  - i. God sees the heart
  - ii. Those on Satan's side do not. They may need more if the mark limits commerce

### III. forehead & hand (NIV search) (other passages than the above)

#### A. Both words

##### 1. Placed there

Ex 13:9 This observance will be for you like a sign on your **hand** and a reminder on your **forehead** that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.

Ex 13:16 And it will be like a sign on your **hand** and a symbol on your **forehead** that the LORD brought us out of Egypt with his mighty hand."

##### 2. Disease

2Ch 26:19 Uzziah, who had a censer in his **hand** ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD's temple, leprosy broke out on his **forehead**.

#### B. Additional with only forehead (NIV)

##### 1. Placed there or a symbol

Ex 28:38 It will be on Aaron's **forehead**, and he will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that they will be acceptable to the LORD.

Isa 48:4 For I knew how stubborn you were; the sinews of your neck were iron, your **forehead** was bronze.

Eze 3:9 I will make your **forehead** like the hardest stone, harder than flint. Do not be afraid of them or terrified by them, though they are a rebellious house."

Re 17:5 This title was written on her **forehead**: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

##### 2. Disease or wound

Le 13:41 If he has lost his hair from the front of his scalp and has a bald **forehead**, he is clean.

Le 13:42 But if he has a reddish-white sore on his bald head or **forehead**, it is an infectious disease breaking out on his head or **forehead**.

Le 13:43 The priest is to examine him, and if the swollen sore on his head or **forehead** is reddish-white like an infectious skin disease,

1Sa 17:49 Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the **forehead**. The stone sank into his forehead, and he fell face down on the ground.

2Ch 26:19 Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD's temple, leprosy broke out on his **forehead**.

2Ch 26:20 When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his **forehead**, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him.

### C. Foreheads (NIV)

Nu 24:17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a sceptre will rise out of Israel. He will crush the **foreheads** of Moab, the skulls of all the sons of Sheth.

De 6:8 Tie them as symbols on your hands and bind them on your **foreheads**.

De 11:18 Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your **foreheads**.

Jer 48:45 "In the shadow of Heshbon the fugitives stand helpless, for a fire has gone out from Heshbon, a blaze from the midst of Sihon; it burns the **foreheads** of Moab, the skulls of the noisy boasters.

Eze 9:4 and said to him, "Go throughout the city of Jerusalem and put a mark on the **foreheads** of those who grieve and lament over all the detestable things that are done in it."

## IV. Key Passages

### A. Exodus 13: 9

#### 1. Gill

Ver. 9. **And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, &c.**] These are not the words of God or of Moses to the children of Israel, but of an Israelitish parent to his son, telling him that this feast of unleavened bread would serve the same purpose to refresh his memory with what God did for his people of old, as the tying of a thing on the hand, or placing it before the eye, is to a person to bring any thing to his remembrance, to which the allusion is; the like figurative phrases may be observed in #Pr 1:9 3:3], the Jews understand this literally, and hence the use of phylacteries among them, which they bind upon their left hand, and place upon their foreheads between their eyes, of which see Gill on "Mt 23:5", but such a practice could be of no use to answer the end next mentioned:

**that the Lord's law may be in thy mouth;** for surely this cannot be taken literally, but the sense is, that being instructed by the observance of the above feast, and being taught the meaning of it, they might be able to speak of it to their children, and so transmit it from age to age to their latest posterity:

**for with a strong hand hath the Lord brought thee out of Egypt;** see Gill on "Ex 13:3".

#### 2. Nave's Study Bible on Ex 13:9

##### a. FRONTLETS

-A leather band worn on the forehead, containing certain commandments

#Ex 13:6-16; De 6:1-8; 11:18]

-See PHYLACTERY 3884]

##### b. PHYLACTERY

-A small box containing slips of parchment on which there were written portions of the law

#Ex 13:9,16; De 6:4-9; 11:18]

-Worn ostentatiously by the Jews upon the head and left arm

#Mt 23:5]

B. Lev 19.28 is pivotal in his entire discussion

1. Gill on this passage

Ver. 28. **Ye shall not make any cuttings in your flesh for the dead, &c.**] Either with their nails, tearing their cheeks and other parts, or with any instrument, knife, razor, &c. Jarchi says, it was the custom of the Amorites, when any one died, to cut their flesh, as it was of the Scythians, as Herodotus {d} relates, even those of the royal family; for a king they cut off a part of the ear, shaved the hair round about, cut the arms about, wounded the forehead and nose, and transfixed the left hand with arrows; and so the Carthaginians, who might receive it from the Phoenicians, being a colony of theirs, used to tear their hair and mouths in mourning, and beat their breasts {e}; and with the Romans the women used to tear their cheeks in such a manner that it was forbid by the law of the twelve tables, which some have thought was taken from hence: and all this was done to appease the infernal deities, and to give them satisfaction for the deceased, and to make them propitious to them, as Varro {f} affirms; and here it is said to be made "for the soul", for the soul of the departed, to the honour of it, and for its good, though the word is often used for a dead body: now, according to the Jewish canons {g}, whosoever made but one cutting for a dead person was guilty, and to be scourged; and he that made one for five dead men, or five cuttings for one dead man, was obliged to scourging for every one of them:

**nor print any marks upon you;** Aben Ezra observes, there are some that say this is in connection with the preceding clause, for there were who marked their bodies with a known figure, by burning, for the dead; and he adds, and there are to this day such, who are marked in their youth in their faces, that they may be known; these prints or marks were made with ink or black lead, or, however, the incisions in the flesh were filled up therewith; but this was usually done as an idolatrous practice; so says Ben Gersom, this was the custom of the Gentiles in ancient times, to imprint upon themselves the mark of an idol, to show that they were his servants; and the law cautions from doing this, as he adds, to the exalted name (the name of God): in the Misnah it is said {h}, a man is not guilty unless he writes the name, as it is said, #Le 19:28]; which the Talmudists {i} and the commentators {k} interpret of the name of an idol, and not of God:

**I [am] the Lord;** who only is to be acknowledged as such, obeyed and served, and not any strange god, whose mark should be imprinted on them.

2. Geneva Bible on this passage

19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any {l} marks upon you: I [am] the LORD.

(l) By whipping your bodies or burning marks in them.

3. Marks which God told Israel to do

a. God's command to circumcise. (figurative in italics)

Ge 17:11 And ye shall **circumcise** the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

*De 10:16 **Circumcise** therefore the foreskin of your heart, and be no more stiffnecked.*

*De 30:6 And the LORD thy God will **circumcise** thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

Jos 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and **circumcise** again the children of Israel the second time.

Jos 5:4 And this [is] the cause why Joshua did **circumcise**: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt.

*Jer 4:4 **Circumcise** yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings.*

b. Bondslaves

Ex 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall **bore his ear through with an aul**; and he shall serve him for ever.

4. So, Lev 19:28 was a condemnation of a pagan ritual or mourning.

- a. God did have men cut their flesh.
- b. Satan may even do this more than God did.

C. Rev 13:16

1. RWP

**He causeth all** (same use of poiew as in #12,15). Note article here with each class (the small and the great, etc.). **That there be given them** (ina dwsin autoiv). Same use of ina after poiew as in #12,15, only here with indefinite plural dwsin (second aorist active subjunctive), "that they give themselves," as in #10:11; 12:6; 16:15]. **A mark** (caragma). Old word from carassw, to engrave, in #Ac 17:29] of idolatrous images, but in Rev. (#Re 13:16,17; 14:9,11; 16:2; 19:20; 20:4]) of the brand of the beast on the right hand or on the forehead or on both. Deissmann (Bible Studies, pp. 240ff.) shows that in the papyri official business documents often have the name and image of the emperor, with the date as the official stamp or seal and with caragma as the name of this seal. Animals and slaves were often branded with the owner's name, as Paul (#Ga 6:17]) bore the stigmata of Christ. Ptolemy Philadelphus compelled some Alexandrian Jews to receive the mark of Dionysus as his devotees (III Macc. 3:29). The servants of God receive on their foreheads the stamp of the divine seal (#Re 7:3]). Charles is certain that John gets his metaphor from the tefillin (phylacteries) which the Jew wore on his left hand and on his forehead. At any rate, this "mark of the beast" was necessary for life and all social and business relations. On the right hand, that is in plain sight. Upon their forehead (epi to metwpon autwn). Accusative with epi, though genitive just before with ceirov (hand). See already #7:3; 9:4] (genitive epi twn metwpon). Only in the Apocalypse in N.T.

2. Gill

Ver. 16. **And he causeth all, both small and great, rich and poor, free and bond, &c.]** Men of all ranks and degrees, states and conditions, within his jurisdiction; this refers to the beast, and not to the image:

**to receive a mark in their right hand, or in their foreheads;** or "that they might give themselves marks", as the Complutensian edition reads; which is an allusion either to the custom among the Romans of imprinting marks upon their servants and soldiers, by which they might be known to whom they belonged; servants had them in their foreheads {i}, and soldiers in their hands {k}; or to the usages of the Jews in binding their phylacteries upon their arms and foreheads, to put them in mind of the law of God, and their obedience to it; or to the practices of the Heathens, in putting the mark of the god they worshipped upon their bodies; Maimonides {l} says, it was a custom with the Gentiles to mark themselves with their idols, showing that they were their bought servants, and were marked for their service: the sense is, that some received the mark in one place, and some in another: those who were obliged to receive the mark in the

right hand seem to be the clergy, such who entered into holy orders; who lifted up their right hand, and swore and vowed allegiance to the pope, and testified they were ready to defend and support his religion and interest; and who in their ordination are said to have an indelible character impressed on them: and those who received the mark in their foreheads are the common people in general, who one and all have the same impress upon them; which may intend either the sign of the cross in baptism, or rather their open confession of the Popish religion, which they as publicly avow and declare as if it had been written on their foreheads.

3. Geneva

13:16 {23} And he causeth all, both small and great, rich and poor, free and bond, to receive {24} a {b} mark in their right hand, or in their foreheads:

(23) The third point is a cruel exercise of power, as was said before, usurped over men, in this verse: and over their goods and actions, in the next verse. For he is said, to bring on all persons a cruel slavery, that as bondslaves they might serve the beast. Also he is said to exercise over all their goods and actions, an abuse of indulgences and dispensations (as they term them) among their friends and against others, to use most violent prohibitions, and to curse, even in natural and civil, private and public contracts, in which all good faith ought to have place.

(24) That is their consecrated oil, by which in the ordinance (as they call it) of confirmation, they make servants for themselves, the persons and doings of men, signing them in their forehead and hands. They make the sign left by Christ, see #Re 7:3| and the ordinance of baptism useless. For whom Christ has joined to himself as signified by baptism this beast challenges with his greasy consecrated oil, which he does not hesitate to prefer over baptism, both in authority and value.

(b) The mark of the name of the beast.

13:17 And that no man might {25} buy or sell, save he that had the {26} mark, or the name of the beast, or the number of his name.

(25) That is, have any trade or dealings with men, but only those who have this anointing and consecration of Clearkely shaving of the head, as they call it, read Gratian "de Consecratione, distincione tertia.c.omnes.cap spiritus, etc." of these matters.

(26) Here the false prophets require three things, set down in the order of their greatness, a character, a name, and the number of the name. The meaning is, that man that does not have their first anointing and clerical shaving of the head: secondly holy orders, by which is communicated the name of the beast: or finally has not attained that high degree of pontifical knowledge, and of the law (as they call it) canonical, and has not made up in account and cast the number of the mysteries of it: for in these things consists the number of the name of the beast. This is excellently set forth in the next verse.

4. We conclude that it is quite natural for the original hearers of this book to think of it as an actual mark

- a. Some of these commentators are not literalists but of the covenant persuasion
- b. There were customs of that time that supported this interpretation