

Vicarious Sacrifice: Solving the Mystery of the “Number of the Beast-Dictator: 666, Rev 13:18: the Word “number” is the Predicate Nominative While the Word “man” Is the Genitive Noun; There Are No Articles before Each; According to Apollonius’ Corollary Definite Articles Are Understood; 666 Is a Definite Number and “man” Is Generic Referring to the Human Race; thus 666 Is Code for the Deification of Humanity: “Man is the measure of all things”

- (20) The meaning of the number of the Beast-Dictator has been the source of controversy for centuries, but when comparing the number 666 with legitimate biblical numerology, the mystery is easy to solve.
- (21) The verse containing this curious number is:

Revelation 13:18 - Here is wisdom applied: He who has the inventory of doctrine to reach a conclusion, let him apply it to the number of the Beast-Dictator, for the number [ἀριθμός (*arithmós*)] is that of mankind [ἄνθρωπος (*ánthrōpos*)]; and that number is six hundred and sixty-six. (CTL)

- (22) This corrected translation is to be compared with the translations provided by two of the major English translations:

Revelation 13:18 - Here is wisdom. Let him who has understanding calculate the number of the beast, for the number [ἀριθμός (*arithmós*)] is that of a man [ἄνθρωπος (*ánthrōpos*)]; and his number is six hundred and sixty-six. (NASB)

Revelation 13:18 - This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's [ἄνθρωπος (*ánthrōpos*)] number [ἀριθμός (*arithmós*)]. His number is 666. (NIV)

- (23) Notice that the NASB reads, "... the number is that of a man," while the NIV has, "... it is man's number." Notice the NIV does not use an indefinite article before "man's."
- (24) Of the two versions, the NIV is the best. Here's why:
- (25) To get to the bottom of the mystery, we must study some Greek grammar. This will be boring, so you may tune out if you wish, but there will be enough information in the published notes for you to study this at your leisure later on – or not. Here we go:
- (26) There are two key words in verse 18 that help solve the mystery: (1) ἀριθμός (*arithmós*): "number" and (2) ἄνθρωπος (*ánthrōpos*): "man."
- (27) The noun *arithmós*, "number" is the predicate nominative or the "head noun," while the noun *ánthrōpos*, "man," is the genitive noun.
- (28) These words may or may not be preceded by articles.
- (29) There is the definite article "the" and the indefinite article "a" or "an."
- (30) We could have "the number" and "the man," or "a number and "a man."
- (31) These are called "articular constructions" meaning that the two nouns are preceded by an article.
- (32) If, on the other hand, there are no articles, then the construction is called "anarthrous": no articles.
- (33) The next point of grammar we need to observe has to do with a rule governing the use or non-use of articles in Koine Greek:

The general rule is that *both* the head noun and the genitive noun either have the article or lack the article. The corollary to this rule (Apollonius' Corollary),¹ developed by David Hedges,² is that *when both nouns are anarthrous, both will usually have the same semantic force*. That is, both will be, for example, definite, the most commonly shared semantic force.³

- (33) Finally, some nouns are generic: "relating to or characteristic of a whole group or class; relating to or having the rank of a biological genus."⁴
- (34) In Revelation 13:18, the words "number" and "man" must be definite or indefinite: "the number" and "the man" or "a number" and "a man."
- (35) To resolve the mystery, we go back to Daniel Wallace and his analysis of the situation in Revelation 13:18. He will take what we have noted so far and draw a conclusion.

If ἄνθρωπος is generic, then the sense is, "It is [the] number of humankind."⁵ It is significant that this construction fits Apollonius' Canon (i.e., both the head noun and the genitive are anarthrous), suggesting that if one of these nouns is definite, then the other is, too. Grammatically, those who contend that the sense is "it is [the] number of a man" have the burden of proof on them (for they treat the head noun, ἀριθμός, as definite and the genitive, ἄνθρωπος, as indefinite). The implications of this grammatical possibility, exegetically speaking, are simply that the number "666" is the number that represents humankind. Of course, an individual is in view, but his number may be the number representing all of humankind. Thus (John) might be suggesting here that the antichrist [the Gentile Beast-Dictator], who is the best representative of humanity without Christ (and the best counterfeit of a perfect man that his master, that old serpent, could muster), is still less than perfection (which would have been represented by the number seven).⁶

- (36) Since the grammar of verse 18 indicates that ἄνθρωπος is generic, i.e., making reference to all mankind, then the number, 666, is making reference to the entire human race.
- (37) Although biblical numerology is often misused by those who strive to discover principles hidden in certain numbers, there is a legitimate doctrine that recognizes the significance of certain numbers.
- (38) This article by Dr. Lewis Sperry Chafer provides a good synopsis of the meaning of numbers in Scripture:

From all indications certain numbers are significant as they have been occasionally used in Scripture.

One denotes unity (Ephesians 4:3–6).

Two denotes diversity or difference one from another—"two witnesses," "double-tongued" (1 Timothy 3:8; Revelation 11:3), etc.

¹ "Named after Apollonius Dyscolus, [ˈap-a-lō'-nē-as dis'-ka-las], the second-century Greek grammarian. Apollonius observed that both the head noun and the genitive noun mimicked each other with regard to articularity. Rarely did they go their own separate ways. For the most part, when the article is present in the construction, it is expected with both head noun and genitive noun. This is due to the fact that even when both nouns lack the article, they are normally definite" (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 239-40).

² David Hedges, "Apollonius' Canon and Anarthrous Constructions in Pauline Literature: An Hypothesis" (M.Div. thesis, Grace Theological Seminary, 1983).

³ Wallace, *Greek Grammar*, 250.

⁴ *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. "generic."

⁵ The number 666 is a definite number, not "a number."

⁶ Wallace, *Greek Grammar*, 254.

Three relates to things sacred and things of heaven, as for example three heavens and three persons of the Godhead (Matthew 28:19; 2 Corinthians 12:2). It is one of the numbers suggesting completeness.

Four speaks of the earth and creative works; for instance, the four points of the compass, the four phases of the moon, the four seasons, and the four corners of the earth (Revelation 7:1; 20:8).

Five appears to be of divine grace (5 offerings of Leviticus 1–7).

Six is a human number, as may be seen from the six days of creation, man's work week of six days, or 666 in Revelation 13:18.

Seven is the second number to suggest fullness or completion (not, perfection), e.g., Revelation 1:4. Its multiples (also its half) are: 7X2 or 14, which intimates genealogy (Matthew 1:17); 70 (Luke 10:1); 70X7 (Matthew 18:22); 77 (Genesis 4:24); 7X7 or 49, which led to the year of jubilee (Leviticus 25:8ff.); 3½, which is also expressed by the phraseology "a time, and times, and half a time" (Revelation 11:9; 12:14). Seven appears in all parts of divine revelation—with special significance in Genesis 36 times, in Exodus 17 times, in Leviticus 20 times, in Numbers 23 times, in Deuteronomy 14 times, in John 7 times, in Ephesians 9 times, and in Revelation 29 times.

Eight may be the number of resurrection, of the putting off of the flesh by circumcision (Genesis 17:12; Matthew 29:1).

Nine seems to be the number suggesting finality of judgment or 3X3 (Genesis 17:1).

Ten is the third number to intimate completeness and indeed is the beginning of a new series of numerals (Matthew 28:1).

Eleven signifies disorder, because it stands for 12 minus 1 (Acts 1:26).

Twelve is the fourth and last number of completeness. It indicates election, e.g., 12 tribes, 12 apostles, 12X2 or 24, which yields the number of elders seated round about the throne (Genesis 49:28; Matthew 10:2; Revelation 4:4).

Thirteen is perhaps the number of calamity (Genesis 14:4).

The number 2520 is the most remarkable number of all to be considered. It is the product of the four completeness numbers (3, 7, 10, 12) taken together,⁷ and the lowest common denominator for all ten digits, as it can be divided by all or any of them. It indeed is a most complete chronological number, being 7X360⁸ (Daniel 9:25).⁹

- (39) We can discern from Chafer's comments on the number 6 that it relates to mankind. The number being tripled is indicative of Luciferian propaganda to deify Homo sapiens.
- (40) This is impossible to do, mankind being a number 6 after all. But the strategy is to convince man that he is capable of perfection through human works that are defined by religion rather than by the Word of God.
- (41) This is nothing new. It was the means by which Lucifer compromised Ishshah in the garden of Eden. Knowing she was ignorant of doctrine, the Great Deceiver quickly moved in for the kill:

⁷ 3 X 7 = 21; 21 X 10 = 210; 210 X 12 = 2520.

⁸ 7 X 360 = 2,520 days or 1 year on the Jewish lunar calendar. See Daniel 12:7 and Revelation 12:14 where the phrase "time and times and half a time" means three and one-half years or 1,260 days.

⁹ Lewis Sperry Chafer, "Numbers," in *Systematic Theology: Doctrinal Summarization* (Dallas: Dallas Theological Seminary, 1948), 7:241–42.

Genesis 3:2 - The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

v. 3 - but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

v. 4 - The serpent said to the woman, "You shall not die!

v. 5 - "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

- (42) The cosmic agenda is to propagandize mankind into a godless mind-set so that all calculations are man-centered and programmed to utilize human-viewpoint solutions.
- (43) When the influence of the Holy Spirit is removed by means of the Rapture of the church, the assumption by Ishshah will become commonplace throughout the world.