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THE NUMBER OF A MAN
By John Edward Clarke

Comments on the Mark, Name,
And Number of the Man of Sin
Taken From The Adam Clarke Commentary
On the Book of Revelation, Chapter 13

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INTRODUCTION

THE TITLE of this digital publication was not assigned by its author, but by DVM, and most of the material was taken from Adam Clarke's Commentary on the Book of Revelation.

THE AUTHOR, JOHN EDWARD CLARKE, WAS THE NEPHEW OF ADAM CLARKE -- Adam Clarke used the comments of John Edward Clarke for Revelation Chapters 12, 13, and 17. John Edward Clarke was the nephew of Adam Clarke, the son of Adam Clarke's brother, Tracy Clarke. These facts are shown in the following two excerpts taken from hdm0085.tex, the biography of Adam Clarke by J. W. Etheridge [Caps & some bracketed remarks mine -- DVM]:

FIRST EXCERPT [Showing John Edward Clarke to be Adam Clarke's nephew] -- Taken from hdm0085, Digital Division 22, Book II, Chapter 13 "The Commentator":-- "He [Adam Clarke] says elsewhere: 'In this arduous work [of authoring the Clarke Commentaries] I have had no assistants, not even a single week's help from an amanuensis; no person to look for commonplaces or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, (which my memory had generally recalled,) or to verify a quotation; the help excepted which I received in the chronological department from MY OWN NEPHEW, MR. JOHN EDWARD CLARKE. I have labored alone for twenty-five years previously to the work being sent to the press, and fifteen years have been employed in bringing it through the press; so that nearly forty years of life have been so consumed.'" [This quotation of Adam Clarke by Etheridge was taken, I think, from Clarke's Introduction to his Commentaries.]

SECOND EXCERPT [Showing John Edward Clarke to be the son of Tracy Clarke, Adam Clarke's brother] -- "2 A son of the prebendary (an honorary canon), the Rev. Adam Clarke, has recently entered holy orders. We should not omit to mention, also, THE DOCTOR'S MUCH-ESTEEMED NEPHEW, MR. JOHN EDWARD CLARKE, the son of his brother Tracy; a man of great erudition, as may be seen from the able dissertation inserted by his uncle in his commentary on the thirteenth chapter of the Revelation."

BY WAY OF INTRODUCTION TO HIS NEPHEW'S COMMENTS, Adam Clarke wrote in his Commentary on Revelation, at the end of Chapter 11: "The illustrations of the xiith, xiiiith, and xviiith chapters, which I have referred to in the preface, drawn up and displayed with great industry and learning, I shall insert in its place, as by far the most probable I have yet seen; but I leave the learned author responsible for his own particular views of the subject."

In their respective places in his Commentary on Revelation, Adam Clarke notes the beginning of his nephew's comments thus:-- NOTES ON CHAPT. XII., BY J. E. C.; NOTES ON CHAPT. XIII., BY J. E. C.; NOTES ON CHAPT. XVII., BY J. E. C. -- and, at the conclusion of the comments on both Revelation, Chapters 13 and 17, we find the commentators full name given:-- JOHN EDWARD CLARKE

PLEASE NOTE THE FOLLOWING REGARDING GREEK TEXT:-- English words and letters enclosed by left-bracket-dash and dash-right-bracket thus: [-LateinoV-] are words and letters which are ASCII equivalents for Greek words and letters in SYMBOL FONT. To convert the English words and letters thus enclosed, highlight them and change them to Symbol Font. Please Note Also:-- As the English letters of these words appear in this ASCII text, they will sometimes seem like odd gibberish, instead of English phonetic spellings for the Greek words, but when highlighted and converted into Symbol Font, they will be rendered as Greek words, properly spelled with their Greek characters. However, it should be noted here that the Greek breathings are not included. By doing a search for [-*-] one can quickly and easily find all of these words and letters which can be changed to Symbol Font and converted into Greek characters. Finally, you may want to remove the brackets and dashes from the enclosed words and letters, for example, where the following letter combinations are found in the text, a capital "L" in English is followed by one or more characters that should be rendered into Greek: L[-B-], L [-G-], L[-ID-], L[-L-], L[-AE-], L[-LH-], L[-LQ-], L[-M-], L[-MA-], and L[-MB-].

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FROM JOHN EDWARD CLARKE'S COMMENTS ON THE BOOK OF REVELATION, CHAPTER 13

Verse 16 -- "And he caused all, both small and great, rich and poor, free and bond, to receive a mark"] -- To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11, where the mark imposed by the two-horned beast is called the mark of his name. The name of the beast is the Latin empire: the mark of his name must therefore be his LATIN worship: for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to

receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the Church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the LATIN worship is the universal badge of distinction of the LATIN Church, from all other Churches on the face of the earth; and is therefore the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark --

"In their right hand, or in their foreheads" -- "Right hand" in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and when applied to God designates a signal manifestation of Divine power against his enemies, and in behalf of his people. See Psa. xvii. 7; xx. 6; xxi. 8; xlv. 3, 4, &c. The reception of the mark in the right hand must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all the denominate heresies out of their Church. But some receive the mark in their foreheads. By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it. See chap. ix. 4; xiv. 1; xxii. 4, &c. The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form a part of the Latin Church. Many may be marked in the right hand who are also marked on their foreheads, but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship who, to the utmost of his power, endeavors to propagate his religious system. Hence the propriety of the words, "He causeth all -- to receive a mark in their right hand, or in their foreheads."

Verse 17 -- And that no man might buy or sell, save he that had the mark"] "If any," observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under Pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours, in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, no, not so much as hold any communion with them, in selling or buying; that, being deprived of the comfort of humanity they may be compelled to repent of the error of their way." In the tenth and eleventh centuries the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish Church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of the bells. It is in this and similar ways that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life are also such as have not --

"The name of the beast, or the number of his name."] See on the following verse.

Verse 18 -- "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." -- In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, [-a-] was 1 because the first letter; and [-w-] was 24, being the last. It is in thus manner that the books of the Iliad and Odyssey are numbered, which have been thus marked by Homer himself, or by some person who lived near his time. A system of representing numbers of great antiquity was used by the Greeks, very much resembling that afterwards adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus X, the initial of [-cilia-], stood for a thousand; [-D-], the initial of [-deka-], for ten; II, the initial of [-pente-], for five, &c. Herodotus, the grammarian, is the only writer of antiquity who has noticed this system, and the chronological table of remarkable events on the Arundelian marbles the only work extant in which this method of representing numbers is exhibited. The system now in use cannot be traced to any very ancient source. What can be proved is, that it was in use before the commencement of the Christian era. Numerical letters, denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Caesar through the succeeding reigns. See *Numi Aegyptii Imperatorii*, a Geo. Zoega, edit. Rom. 1787. There are coins extant marked of the 2d, 3d, 14th, 30th, 35th, 38th, 39th, 40th, 41st, and 42d years of Augustus Caesar, with the numerical letters preceded by L or [-L-], for [-lukabaV-], year, thus: L[-B-], L [-G-], L[-ID-], L[-L-], L[-AE-], L[-LH-], L[-LQ-], L[-M-], L[-MA-], and L[-MB-]. The following is the Greek alphabet, with the numerical value of each letter affixed, according to the generally perceived system:--

Alpha [-a-] --- 1
 Iota [-i-] ---- 10
 Rho [-r-] ----- 100
 Beta [-b-] ---- 2
 Kappa [-k-] --- 20
 Sigma [-s-] --- 200
 Gamma [-g-] --- 3
 Lamda [-l-] --- 30
 Tau [-t-] ----- 300
 Delta [-d-] --- 4
 Mu [-m-] ----- 40
 Upsilon [-u-] - 400
 Epsilon [-e-] - 5
 Nu [-n-] ----- 50
 Phi [-f-] ----- 500
 Zeta [-z-] ---- 7
 Xi [-x-] ----- 60
 Chi [-c-] ----- 600
 Eta [-h-] ----- 8
 Omicron [-o-] - 70
 Psi [-j-] ----- 700

Theta [-q-] --- 9
Pi [-p-] ----- 80
Omega [-w-] --- 800

The method just described of representing numbers by letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases began first to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Seneca, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion, the grammarian, maintained Homer to have been the author of the division of his poems of the Iliad and Odyssey into forty-eight books; for a proof of which Apion produces the following argument: that the poet commenced his Iliad with the word [-mhnin-], that the two first letters, whose sum is 48, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c., carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two...

For other examples of the computation of the number in words or phrases, the reader is referred to the Oneirocritica of Artemidorus, lib. ii. c. 75; lib. iii. c. 34: and lib. iv. c. 26. See also Martiani Minei Felicis Capelhae Africarthaginis, De Nuptiis Philologiae et Mercurii, lib. ii. and vii.; Irenaeus adversus Haereses, lib. i., ii., and v.; Tertullian. de Praescriptionibus Haeret., tom. ii., p. 487; Wirceburgi, 1781; Sibyll. Oracul., lib. i., &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666 is, that the Greek name of the beast (for it was in the Greek language that Jesus Christ communicated his revelation to St. John) contains this number. Many names have been proposed from time to time as applicable to the beast, and at the same time containing 666. We will only notice one example, viz., that famous one of Irenaeus, which has been approved of by almost all commentators who have given any sort of tolerable exposition of the Revelation. The word alluded to is [-Lateinos-], the letters of which have the following numerical values: [-l-]=30, [-a-]=1, [-t-]=300, [-e-]=5, [-i-]=10, [-n-]=50, [-o-]=70, [-s-]=200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied by Irenaeus, who lived in the second century, to the then existing Roman empire; "for," says he, "they are LATINS who now reign." Though it is evident, from the notes on the preceding part of this chapter, that the conjecture of Irenaeus respecting the number 666 having some way or other a reference to the empire of the Latins is well founded; yet his production of the word [-LateinoV-], as containing 666, is not a proof that it has any such inference.

Bellarmin the Jesuit objected against [-LateinoV-], being the name intended in the prophecy from its orthography; for, says he, it should be written Latinos, [LatinoV]. That the objection of the learned Jesuit has very great force is evident from every Greek writer extant, who has used the Greek word for Latinus, in all of whom it is uniformly found without the diphthong. See Hesiod, Polybius, Dionysius of Halicarnassus, Strabo Plutarch, Dio Cassius, Photius, the Byzantine historians, &c., &c. It hence follows that if the Greek word for Latinus had been intended, the

number contained in [-LatinoV-], and not that in [-LateinoV-], would have been called the number of the beast. We have already observed that the beast is the Latin kingdom or empire; therefore, if this observation be correct, the Greek words signifying the Latin kingdom must have this number. The most concise method of expressing this among the Greeks was as follows, [-H Latinh Basileia-], which is thus numbered:

THE

[-H-] ----- 8

LATIN

[-L-] ----- 30

[-a-] ----- 1

[-t-] ----- 300

[-i-] ----- 10

[-n-] ----- 50

[-h-] ----- 8

KINGDOM

[-B-] ----- 2

[-a-] ----- 1

[-s-] ----- 200

[-i-] ----- 10

[-l-] ----- 30

[-e-] ----- 5

[-i-] ----- 10

[-a -]----- 1

TOTAL - 666

No other Kingdom on earth can be found to contain 666. This is the [-h sofia-], the wisdom or demonstration. A beast is the symbol of a kingdom; THE beast has been proved, in the preceding part of this chapter, to be the LATIN kingdom; and [-H Latinh Basileia-], being shown to contain, exclusively, the number 666, is the demonstration.

Having demonstrated that [-H Latinh Basileia-], The Latin kingdom, is the name of the beast, we must now examine what is intended by the phrase in the 17th verse, the name of the beast, or the number of his name. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with chap. xv. 2, where St. John informs us that he "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 the number of his name, stand upon the sea of glass, having the harps of God." In this passage it is evident that the beast, his image, and the number of his name, are perfectly distinct; and therefore no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number is declared to be that of his name? The solution of the whole mystery is as follows:

Both beasts of the Apocalypse, we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally [-H Latinh Basileia-], the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; the name of that which is not numbered is termed the name of the beast, and the numbered Latin empire is denominated the number of his name, or 666, exactly agreeable to an ancient practice already noticed, of representing names by the numbers contained in them. Therefore the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of his Church, have the mark of the beast, that is, are genuine papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a Latin, i. e., in subjection to the Latin empire, and, consequently an individual of the Latin world; therefore those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire, or of the numbered Latin empire, viz., who are in subjection to the Latin empire, secular or spiritual. All that were in subjection to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast or the number of his name.

Which of the two beasts it is which God has numbered has been not a little contested. That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are, Dr. Henry More, Pyle, Kershaw, Galloway, Bicheno, Dr. Hales, &c. Drs. Gill and Reader assert that both beasts have the same number, and that the name is Lateinos. Though it has been demonstrated that the name of the beast is the Latin kingdom, it is impossible from the mere name to say whether it is the Latin empire, SECULAR or SPIRITUAL; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xiii. 17, where it is said, "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 the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xv. 2, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name."

That here styled the beast is evidently the secular Latin empire, for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over the beast as well as over the number of his name, which is a proof that two distinct anti-Christian empires are here spoken of; for otherwise it would be tautology. That the two-horned beast is the one which is numbered, is farther evident from a comparison of this passage with chap. xix. 20. In the latter passage the words are: "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." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xv. 2, and in that chapter nothing

is mentioned of the false prophet, the reason of which can only be, that what is termed in one passage the number of his name, is in its parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase the number of his name; and consequently it is this beast which is numbered.

What adds the last degree of certainty to this argument is the passage in chap. xiii. 18: "Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man: and his number is six hundred threescore and six." Here is the solution of this mystery: Let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666, for this must be infallibly the name of the beast. [-H Latinh Basileia-], THE LATIN KINGDOM, has exclusively this number. But both beasts are called by this name; which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man; consequently the numbered beast must be A MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an EMPIRE be denominated A MAN. Therefore, it is not the ten-horned beast, for this is uniformly styled The Beast in every part of the Apocalypse where there has been occasion to mention this power. It can therefore be no other than the two-horned beast, or Romish hierarchy; which, on account of its preaching to the world its most anti-Christian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13; xix. 20; and xx. 10, The False Prophet. -- John Edward Clarke

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THE END