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exception is allowed: the small and the great are alike  
beneath it.  
Ts the mark literal 2 1. Yes, if it will make good  
sense in the connection. It does. 2. It is a mark  
which men give themselves. It is imprinted on the  
body. How can it be any other than a literal mark ?  
3. It is something which is to be shown in the market,  
among the poorest and most uneducated. They can  
understand an object appealing to the sight. But how  
should all be able to discover an intellectual mark ?  
Under the Old Testament God required His people  
Israel to mark themselves on the body with the mark  
of circumcision. He forbade any other.  
Under the New Testament His mark was a spiritual  
one; the seal of the Holy Ghost, or the supernatural  
gifts of the Spirit.  
The High Priest bore on his forehead the name of  
Jehovah inscribed in gold. The priests when conse-  
crated were touched with blood, on the right ear and  
right thumb. Exod. xxix. 20. And in this book of the  
Apocalypse we have three similar examples, all teach-  
ing the spiritual significance of the act. The elect of  
the twelve tribes receive a mark on their foreheads.  
vii. 1. The elect 144,000, gathered from the nations of  
earth into the heavenlies, are marked on the forehead  
likewise. xiv. 1. The general body of the risen inhabi-  
tants of the New Jerusalem wear the name of God on  
their foreheads for ever. xxii.4. These three examples  
show that the mark discovers at once to every eye whose  
servant the person is. This Satan imitates. The  
marked forehead tells to heaven and earth—“ That is a  
worshipper of the False Christ.”  
The Greek word used means a literal and physical  
mark, a permanent sign made generally by pressure.  
This was the old adjunct of idolatry, forbidden by  
the law, no less than the manufacture of idols. Amidst