*image*) **maketh all men, the small and  
the great, and the rich and the poor, and  
the free and the bond, that they should  
give them** (ic. stamp on them. ‘The subject to the verb is left uncertain: it will  
naturally be understood to be, those whose  
office it is) **a mark** (such a mark as masters  
set on their slaves, or monarchs on their  
soldiers, a brand, stamped or burnt in, see  
note on Gal, vi. 17. We read in 3 Macc.  
ii, 29, of Ptolemy Philopater, that he  
ordered the Jews in Alexandria to be  
forcibly enrolled, and when enrolled, to be  
marked with a red-hot brand on their body,  
with the sign of Bacchus the Ivy-wearer.  
And Philo mentions idolaters who confessed their idolatry by branding themselves with indelible marks) **on their right  
hand** (on which part soldiers were branded),  
**or upon their forehead** (i.e. in some conspicuous part of the body, that all may see  
it: or as Augustine says, “in the forehead  
for profession : in the hand for operation”),  
{17} **and that no one should be able to buy or  
to sell, except he who has the mark, the  
name of the beast, or the number of his  
name** (either in the name stamped in  
letters, or in the number of the name thus  
stamped, i.e. the number which those  
letters make when added together according  
to their numerical value. ‘The practice of  
thus calculating the numerical value of the  
letters in names was widely prevalent:  
see the instances collected by Mr. Elliott,  
vol. iii. pp. 220 ff. : and more below.  
‘This particular in the prophetic description seems to point to the commercial and  
spiritual interdiets which have, both by  
Pagan and by Papal persecutors, been laid  
on non-conformity : from even before the  
interdict of Diocletian, through those of  
the middle ages [both which ran in nearly  
these very terms], down to the last remaining civil disabilities imposed on non-conformity in modern Papal or Protestant  
countries. For these last have their share  
in the enormities of the first and second  
beasts, in as far as they adopt or continue  
their practices.  
With regard to the circumstance of the  
imposition of the mark, I conceive that with  
the latitude here given, viz., that it may  
be the name or the number, and having  
regard to the analogy of the mark inscribed  
on the saints (ch. xiii, 1: compare ch. vii.  
1 ff.], we need not be anxious to find other  
than a general and figurative interpretation.  
As it is clear that in the case of the servants  
of God no actual visible mark is intended,  
so it may well be inferred here that the  
mark signifies rather conformity and addiction to the behests of the beast, than any  
actual stigma impressed. Certainly we  
fail to recognize any adequate exposition  
of such stigma in the sign of the Cross as  
propounded by Mr. Elliott [iii, 236], or  
in the monogram on the labarum as succeeded by the Papal cross-keys, of Dr.  
Wordsworth [Apocalypse, Appendix G]).  
{18} **Here is wisdom** (these words serve to  
direct attention to the challenge which follows: see ver. 10 and ch. xiv. 12, where  
here is similarly used): **let him who hath  
understanding calculate the number of  
the beast** (the terms of the challenge serve  
at once to shew that the feat proposed is  
possible, and that it is difficult. Irenaeus’s  
view, that if St. John had meant the  
number to be known he would have declared it,   
and that of Andreas, “ time shall  
seems to me, excluded  
by these considerations. The number may  
be calculated: and is *intended to be  
known*): **for** (gives a reason why the calculation may be made) **it is the number of  
a man** (i.e. is counted as men generally