J4—1 REVELATION, 1049   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 bond, to receive a mark in| + ®to receive a mark k on their right \* Zécraty   
 their foreheads: 17 ana| Hd, or on their forehead ; 17 + that fivetg tem   
 that no man might buy|no one should be able to buy or sell, »   
 or sell, save he that kad| save he that hath the mark, + ‘the ytacsnca Bix.   
   
 Beare ion thatiamelos remolof the beast, \* or the number by tco of   
 the his name. the Here is|of his name. 18! Here is wisdom : ‘our three   
 wisdom. Let him that\}et him that hath Ft oraomittet   
 hath understanding count ealeulate ™ the number of the beast : the ites.   
 the it is the of the beast a|"for it is the number of a man; and exdrincals,   
 the tater   
 man; and his number is Vatican,   
 nearly the   
 meh. , oF his feh.xiv.M, — keh.xv.2, eter iss,   
 ‘The   
 image) maketh all men, the small and maining civil disabilities imposed.on non-   
 the great, and the rich and the poor, and conformity in modern Papal or Protestant   
 the free and the bond, that they should countries. For these last have their name   
 give them (ic. stamp on them. ‘The sub- in the enormities of the first and second   
 ject to the verb is left uncertain: it will beasts, in as far as they adopt or continue   
 naturally be understood to he, those whose their practices.   
 office it a mark (such a mark as masters With regard to the circumstance of the   
 set on their slaves, or monarchs on their imposition of the mark, I conceive that with   
 soldiers, a brand, stamped or burnt in, see the latitude here given, viz., that it may   
 note on Gal, vi. 17. We read in 3 Mace. be the name or the number, and having   
 ii, 29, of Ptolemy Philopater, that he regard to the analogy of the mark inscribed   
 ordered the Jews in Alexandria to be on the saints (ch. xiii, 1: compare ch. vii.   
 forcibly enrolled, and when enrolled, to be 1 ff.], we need not be anxious to find other   
 marked with a red-hot brand on their body, than a general and figurative interpretation.   
 with the sign of Bacchus the Ivy-wearer. As it is clear in the case of the servants   
 And Philo inentions idolaters who con- of God no actual visible mark is intended,   
 fessed their idolatry by branding them- so it may well be inferred here that the   
 selves with indelible marks) on their right mark signifies rather conformity and addic-   
 hand (on which part soldiers were branded), tion to the behests of the beast, tl any   
 or upon their forehead (i.e. in some con- actual stigma impressed, Certainly we   
 spicuous part of the body, that all may see fail recognize any adequate exposition   
 it: or as Augustine says, “in the forchead of such stigma in the sign of the Cross as   
 for profession : the hand for operation”), propounded by Mr. Elliott [iii, 236], or   
 and that no one should be able to buy or in the monogram on the labarum as suc-   
 to sell, except he who has the mark, the ceeded by the Papal cross-keys, of Dr.   
 name of the beast, or the number of his Wordsworth [Apocalypse, Appendix @).   
 name (either in the name stamped in Here is wisdom (these words serve to   
 letters, or in the number of the name thus direct attention to the challenge which fol-   
 stamped, i.e. the number which those lows: see ver. 10 and ch. xiv. 12, where   
 letters make when added together according here is similarly used): let him who hath   
 to their numerical value. ‘The practice of understanding calculate the number of   
 thus calculating the numerical value of the the beast (the terms of the challenge serve   
 letters in names was widely prevalent: at once to shew that the feat proposed is   
 see the instances collected by Mr. Elliott, possible, and that it is difficult. Irenaeus’s   
 vol. iii. 220 ff. and more below. view, that if St. John had meant the   
 ‘This particular in the prophetic desorip- number to be known he wonld have de-   
 tion seems to point to the commercial and and that of Andreas, “ time shall   
 spiritual interdiets which have, both by seems to me, excluded   
 Pagan and by Papal persecutors, been laid by these considerations. The number may   
 on non-conformity : from even before the be calculated: and is intended to be   
 interdict of Diocletian, through those of known): for (gives a reason why the caleu-   
 the middle ages [both which ran in nearly lation may be made) it is the number of   
 these very terms], down to the last re- a man (i.e. is counted as men generally