like prohibitions occur the words, “Ye shall not make  
any *cutting in your flesh for the dead*, NOR PRINT ANY  
MARKS UPON YOU: I am the Lord” (Lev. xix. 28).  
With idolatry restored come the old appendages of its  
worship.  
 Jehovah ordained to Abraham and his seed a visible  
mark in the flesh, as the sign that he was *their God*.  
Gen. xvii. 11, 13. This is the sacrament of the False  
God. With new doctrines come new rites. The new  
wine needs new skins to hold it.  
 Men are to give themselves the mark. Each is to get  
it done for himself, in his own way. It may be produced  
as the sailors produce their marks, by the puncture of  
needles; or by the pressure of a stamp, as a seal. Men  
give it themselves; the False Prophet could not with  
his own hand mark many millions. He does not desire  
to do it; the act shall be their own.  
 (1) The reasons of this enactment are obvious. *Both  
soul and body are to be devoted to the False Christ:* the  
soul, by worship; the body, by the mark. An angel  
seals God’s people: these seal themselves. This  
imprint protects men from Antichrist’s wrath: the  
other, from God’s.  
 (2) The visible mark *excludes all concealment*. There  
can be none who inwardly dissent and disapprove,  
while they say nothing. In Ahab’s day seven thousand were concealed. Now all shall wear their religious badge on the surface. The simple act of worship  
of the False Christ, or of his statue, leaves no mark  
behind it. Some might untruly assert that they had  
worshipped; and present false certificates of such  
an assertion. But here is a further test. Have they  
the mark? Will they give themselves this imprint in  
the flesh?  
 The mark is probably a representation, more or less  
perfect, *of the scar of the wound of death left on the False*