me, both from critical and contextual considerations, by far the more eligible. Thus  
we have what is so frequent in this book,  
an Old Test. citation (see below): and all  
falls into its place in connexion with the  
victorious war of the beast against the  
saints: whereas the other declaration is at  
least out of place in the context.—**If any  
man hath an ear, let him hear** (this  
notice is given to bespeak solemn attention  
to what follows, as warning Christians of  
their fate in the days of the beast’s persecution). {10} **If any one is for captivity,  
into captivity he goeth: if any to be  
slain with the sword** (i.e. it is necessary  
that, as the other reading supplies), **he  
must be slain with the sword** (so Jer.  
xv, 2, “Such as are for death, to death  
and such as are for the sword, to the  
sword: and such as are for the famine, to  
the famine : and such as are for captivity, to  
captivity:” compare also Jer. xiii. 11 and  
Zech. xi. 9. As that was the order and process of God’s anger in his judgments on his  
people of old, so shall the issue be with the  
saints in the war of persecution which the  
beast shall wage with them). **Here is** (viz.  
in the endurance of these persecutions) **the  
endurance and the faith of the saints.**

**11—17.**] THE SECOND WILD-BEAST, THE  
REVIVER AND THE UPHOLDER OF THE  
FIRST. It may be well to premise a few  
remarks, tending to the right understanding of this portion of the prophecy. 1) These two beasts are identical as to genus:  
they are both wild-beasts, ravaging  
powers, hostile to God’s flock and fold. 2)  
They are diverse in origin. The former  
came up out of the sea: that is, if we go  
back to the symbolism of Daniel, was an  
empire, rising up out of confusion into  
order and life: the latter comes out of  
the earth: i.e. we may not unreasonably  
say, arises out of human society and its  
progress: which, as interpreted by the context, will import its origin and gradual development during the reign and progress of  
the secular empire denoted by the former  
beast. 3) The second beast is, in its zeal  
and action, entirely subsidiary to the first.  
It wields its authority, works miracles in  
its support, causes men to make and to  
worship its image; nay, itself is lost in the  
splendour and importance of the other.  
4) An important distinction exists between  
the two beasts, in that this second one has  
two horns like a lamb. In other words,  
this second beast puts on a mild and lamb-like appearance, which the other did not.  
But it speaks as a dragon: its words, which  
carry its real character, are fierce and unrelenting: while it professes that which is  
gentle, its behests are cruel. And  
now I may appeal to the reader, whether all  
these requisites do not meet in that great  
wasting Power which arose, not out of  
anarchy and conquest, but out of men’s  
daily life and habits, out of and in the  
presence of the last form of the secular  
power, which was the Empire of Pagan Rome;  
I mean, the *sacerdotal persecuting power*,  
which, gentle in its aspect and professions,  
was yet cruel in its actions ; which did all  
the deeds of the Empire, in its presence,  
which kept up its image, its laws, its formulæ, its privileges ; which, coming in as it  
did by a corrupt and ambitions priesthood,  
deceived by its miracles the dwellers on  
earth, and by them maintained the image  
of the despotic secular power? Surely it  
is this Latin Christianity, in its ecclesiastico-secular form, not identical with, but as  
preparing the way for, the great apostasy,  
helping, so to speak, to place the woman on  
the beast, as in ch. xvii., that is here depicted before us. It is this which, owing  
its power in the main to imposture and  
unwarrantably assumed spiritual authority,  
deserves best the name of *the false prophet*, expressly given to this second beast  
in ch. xix, 20. Nor would I limit the interpretation, as has generally been done,