**in the spirit** (see note on ch. i. 10): **and I  
saw a woman sitting upon a scarlet wild-beast** (this beast is introduced as if a new  
appearance: but its identity with that  
mentioned before, ch. xiii. 1 ff. is plain as  
the description goes onward. For not to  
mention the features which the two have  
in common, this beast, as soon as described,  
is ever after mentioned as **the beast**; and  
in ch. xix. 19, 20, the identity is expressly  
established. For there we read. ver. 19,  
that the beast and the kings of the earth  
make war against the Lamb, which beast  
can be no other than this on which the  
woman rides, cf. our vv. 12—14:—and in  
the next verse, xix. 20, *we read that the  
Beast was taken, and the false prophet  
who did miracles before him*, which beast  
can be no other than that of ch. xiii, See  
ver. 14 there. The identity of the two is  
therefore matter not of opinion, but of demonstration. The differences in appear-  
ance doubtless are significant. That with  
which we are now concerned, the scarlet  
colour, is to be understood as belonging  
not to a covering on the beast, but to the  
beast itself. It is akin to the colour of the  
dragon, but as that is the redness of fire  
[see however ch. vi. 4], so is this of blood,  
with which both the beast and its rider are  
dyed. It was the colour, see Heb. ix. 19,  
of the wool to be used in sprinkling the  
Blood of sacrifice, ‘There may be an allusion to the Roman imperial purple: for the  
robe which was put on our Lord in mockery  
is described by this same word. But this  
is more probably conveyed by its own proper  
word in the next verse. By the woman  
*sitting* on the wild-beast, is signified that  
superintending and guiding power which  
the rider possesses over his beast: than  
which nothing could be chosen more apt to  
represent the superiority claimed and exercised by the See of Rome over the secular kingdoms of Christendom), **full of  
names of blasphemy** (the names of blasphemy, which were found before on the  
heads of the beast only, have now spread

over its whole surface. As ridden and  
guided by the harlot, it is tenfold more  
blasphemous in its titles and assumptions  
than before. The heathen world has but  
its *Divi*, i.e. “Gods,” in the Cæsars, as in  
other deified men of note: but Christen-  
dom has its “most Christian” and “most  
faithful” Kings such as Louis XIV. and  
Philip II.; its “Defenders of the faith”  
such as Charles II. and James II.; its  
society of unprincipled intriguers called  
after the sacred name of our Lord, and  
working Satan’s work “ad majorem Dei  
gloriam;” its “holy office” of the Inquisition, with its dens of darkest cruelty;  
finally its “patrimony of St. Peter,” and  
its “holy Roman Empires” all of thom  
and many more, new names of blasphemy,  
with which the woman has invested the  
beast. Go where we will and look where  
we will in Papal Christendom, names of  
blasphemy meet us. ‘The taverns, the  
shops, the titles of men and of places, the  
very insurance badges on the houses are  
full of them), **having seven heads and ten  
horns** (as in its former appearance, ch.  
xiii. 1; inherited from the dragon, ch. xii.  
3. These are presently interpreted: we  
now return to the description of the woman  
herself). {4} **And the woman was clothed in  
purple** (St. John’s own word, even to its  
peculisr form, for the mock-imperial robe  
placed on our Lord : and therefore bearing  
probably here the same signification; but  
not in mockery, for the empire is real) **and  
scarlet** (see above. This very colour is  
not without its significance: witness the  
Cardinals, at the same time the guiding  
council of the Church and princes of the  
State), **and gilded with gold and with**(the wort **gilded** is carried on to other  
details to which it does not properly belong) **precious stones and with pearls** (this  
description needs no illustration for any  
who have witnessed, or even read of, the  
pomp of Papal Rome: which, found as it  
is every where, is concentrated in the city  
itself), **holding a cup of gold in her hand**