15 REVELATION. 1027   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 saying, Rise, and measure|}and measure the temple of God, and   
 the temple of God, and the the altar, and them that worship   
 altar, and them that wor-   
   
 to carry the above considerations somewhat   
 people possessed as contrasted with the further, by the very conditions of the pro-   
 heathen power this world, whieh abides phecy itself. For it is manifestly and un-   
 in “Babylon.” But really, if we have deniably of an anticipatory chara ig   
 come thus far by fighting for the literal is not, and cannot be, complete in itself.   
 interpretation, why not a little further? The words of ver. 7, “ the which   
 Or rather why so far? If “Babylon” is cometh up out of the abyss,” bear no mean-   
 the abode of the world, why not “ Jerusa- ing where they stand, but require, in order   
 lem” of the chureh? — If our interpreter, to be understood at all, to be carri   
 maintaining the literal sense, is so into the succeeding visions of ch. xiii.   
 far to “ idealize,” to exempt the temple And if into those visions, into a per   
 of God itself [ver. 2] from a destruction when this wild-beast has reeeived power   
 which we know overtook it, and nine- from the dragon,—when, as in ch. xiii. 7,   
 tenths of the city [ver 13] from an he makes war with the saints and conquers   
 overthrow which destroyed it all, surely them, and all on earth exeept the elect are   
 there is nn end to the meaning of words. worshipping him. 4) Let us observe the   
 If Jernsalem here is simply Jerusalem, and result as affecting oar interpretation. We   
 the prophecy regards her overthrow by are necessarily carried on by the very terms   
 the Romans, and especially if passage of our present compendions prophecy, into   
 is to be made such use of as to set aside the midst of another prophecy, far mo:   
 the testimony of Irenwus as to the date detailed and full of persons and ineident:   
 of the Apocalypse by the stronger testi- of one which has its city, its of   
 mony of the Apocalypse itself [so Diister- God, its worshippers in it, its witness of   
 dieck from Liicke], then must every par- Jesus, and other coincident particulars.   
 ticular be shewn to tally with known What inference docs a sound principle of   
 history ; or if this cannot be done, at least interpretation foree upon us? What, if,   
 it must be shewn that none contradicts it. not this—that our present compendious   
 If this cannot be done, then we may fairly prophecy, as in the particular of the beast   
 infer that the prophecy has no such reter- that comes ont of the abyss, so in its other   
 ence, or only remotely, here and there, features, must be understood as giving in   
 and not as its principal subject. 2) Into summary, and introducing, that larger   
 whatever difficulty may be led by the one? and consequently, that its terms are   
 remark, it is no less true, that the “holy to be understood by those of that larger   
 city” of 2 cannot be the same as the one, not servilely and literally where they   
 “great city” of ver. 8. This has been stand? And observe, this is deduced from   
 felt by the literal interpreters, and they the very necessity of the case itself,   
 have devised ingenious reasons why the shewn in ver. 7, not from any system   
 holy city should afterwards be called the throwing its attraction forward and biassing   
 att tity: so De Wette, “he named our views. We cannot understand this   
 jerusalem the great city, becanse he can prophecy at all, except in the light of   
 no more call her holy after her desecra- those that follow: for it introduces by   
 tion” [but he need not therefore call her anticipation their dramatis persone. 5)   
 great, by which epithet she is never If I mistake not, we thus gain much light   
 called ],—Diisterdieck, it is im- on the difficulties this proph Tf it   
 possible in one breath to call a city ‘holy is a compendium of the more detailed pro-   
 and ‘Sodom and Egypt?” [most tra phecies which follow, opening the great   
 then must we not look for some other city series regarding God’s church, and reach-   
 than one which this very prophecy has ing forward to the time of the seventh   
 called holy ?]. So far Joucliim says well, trampet, then its separate parts, so hard   
 “But his saying, ‘in the streets of the to assign on any other view, at once fall   
 great. city,’ does uot scem to favour the into their places, Then, e.g. we at once   
 literal sense. For it [Jerusalem] is never know what is meant by the temple and its   
 called the great city, but rather Nineveh worshippers, viz, that these expressions are   
 and Babylon are ‘thus called: becau: identical in reterence with those others in   
 many ure called but few chosen.” the subsequent prophecy which point out   
 other reason see in the interpretation an elect remnant, a Goshen in Egypt,