TT. T, 2. REVELATION. 1043   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 NUL. } And I stood XIII. } And fhe stood upon the t vldeat   
 upon the sand of the sea, sand of the sea.   
 and saw a beast rise up And I saw \*a wild-beast comin, Dan, vil.   
 out of the sea, having seven up out of the sea, Yhaving ten ver,zi.s«   
 heads and ten horns, and horns and seven heads, and upon xvii. 0,12.   
 upon his horns ten crowns, his horns ten crowns, and upon   
 and upon his heads the s the name of blasphemy.   
 name of blasphemy. ? And his hea the wild-beast which I saw ema   
 the beast which I saw was   
 like unto a leopard, and   
 was like unto a leopard, and \_ his ¢D™vils.   
 shall believe that the Father has sent Him.   
 have the testimony of Jesus :3) That during If wo are disposed to carry out this idea,   
 the woman’s time of her being fed in the we might sce the great realization of the   
 wilderness, the dragon is making war, not, flight into the wilderness in the final   
 against her, but against this remnant of severance of the Eastern and Western   
 her seed: 4) That by the form of expres- churches in the seventh century, and the   
 sion here, descriptive of habit, and occur- flood east after the woman by the dragon   
 ring at the breaking off of the vision as in the irruption of the Mahometan armies.   
 regards the general description of the But this, though not less satisfactory than   
 dragon’s agency, it is almost necessarily the other interpretations, is as unsitisfae-   
 implied, that the woman, while hidden in tory. The latter part of the vision yet   
 the wilderness from the dragon’s wrath, waits its clearing up).   
 goes on bringing forth sons and daughters Cuar. XII. 1-10.) Tae Vision or   
 thus described. If 1 mistake not, the THE BEAST THAT CAME UP OUT OF THE   
 above considerations are fatal to the view sEA. Sce Dan, vii. 8, 19—27, to which   
 which makes the flight of the woman into continual reference will be made in the   
 the wilderness consist in the withdrawal of Commentary. And he (i.e. the dragon)   
 God’s true servants from the world and stood npon the sand of the sea (sce   
 from open recognition. For tbusshe must Dan. vii. 2, where the four winds of hea-   
 ‘ve identical this remnant of ber seed, ven are striving upon the great sea); and   
 and would herself be the object of the I saw out of the sea a wild-beast (so the   
 dragon’s hostile warfare, at the very time word nsed here and in the next description   
 when, by the terms of the prophecy, she is imports. It is not the same, and should   
 safely hidden from it. 1 own that I have be carefully distinguished from, that un-   
 been led by these circumstances to think happily rendered beasés in our A. V. in the   
 whether after all the woman may repre- vision of ch. iv. and since) coming up,   
 sent, not the invisible eburch of God’s true having ten horns (now put first, because   
 people which under all conditions of the they are crowned. ‘The ten horns are   
 world uust be known only to Him, but the found also in the fourth beast of Daniel,   
 true visible Church; that Chureh which vii. 7) and seven heads, and upon his   
 in its divinely prescribed form as existing horns ten diadems, and upon his heads   
 at Jerusalem was the mother of our Lord the name of blasphemy (whether we read   
 according to the flesh, and which continued singular, or, as some MSS., plural, the   
 as established by our Lord and His Apos- meaning will be the same—on each head a   
 thes, in unbroken unity during the first name. ‘The heads are [see for the inter-   
 centuries, but which as time went on was pretation ch. xvii. 9, 10, where it is given   
 broken up by evil men and evil doctrines, by the angel] Kings, in the widest accepta-   
 and has remained, unseen, unrealized, her tion of the word; Kings, representing   
 unity an article of faith, not of sight, but their kingdoms ; not necessarily individu   
 still multiplying her seed, those who keep Kings (see as above) :—the name or names   
 the commandments of God and have the of blasphemy, the divine titles given to   
 testimony of Jesus, in various sects and those Kings, “Lord of the whole carth,”   
 distant countries, waiting the day for her and the like: in the Koman form, “ Deus”   
 comely order and oncness again to be ma- or “Diyns.” Hereafter, when the great   
 nifested—the day when she shall “come harlot suecceds to the character and syms   
 up out of the wilderness, leaning on her bolic details of the beast, this is carried   
 Beloved :” when our Lord’s prayer for tho yet further). And the beast which I saw   
 unity of His being accomplished, the world