3—9. REVELATION. 1045   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 mous things; and anthority was   
 and power toas given unto given unto him to work "forty-two »   
 him to continue forty and months. ®And he opened his mouth   
 two months, 6 And he for blasphemies against God, to blas-   
 opened his mouth in blas- pheme his name, and his taber- johns   
 phemy against God, to nacle, ft which dwell in heaven. t andi a,   
 Blaspheme his name, and TAnd it was given unto him Pto gurgidet   
 his tabernacle, and them make war with the saints, and to 2   
 that dwell in heaven. overeome them: ‘and authority was 0   
 TAnd it was given unto   
 him to make war with the   
 saints, and to overcome vit 3,   
 them: and power was given him over ft every tribe’ and tare   
 given him over all kin- people arfd tongue and nation.   
 dreds, and tongues, and 8 And all that dwell upon the earth   
 nations. ® And all that shall worship him, [+ every one] + Not exprenet   
 dwell upon the earth shall whose name is not written in the , gina”   
 worship him, whose names book of life of the Lamb which is } yh:   
 are not written in the book slain \*from the foundation of the Ss isi   
 of life of the Lamb slain   
 from the foundation of the   
 world. » If any man have world. 9'If any hath an ear, let 3   
   
 of the little horn in Daniel vii. 8): and is far more obvious and natural: and had   
 there was given to it power to work (this it not been for the apparent difficulty of   
 is more probably the meaning than “to the sense thus conveyed, the going so far   
 spend” merely) forty-two months (the back as to is written for a connexion wonld   
 well-known period of the agency of anti- never have been thought of, ‘The difficulty   
 christ; 3} years; 1260 days: see Intro- of the saying is but apparent: 1 Pet. i,   
 duction), and he opened his mouth (spoken 19, 20 says more fully the same thing.   
 of the commencement of a serics of dis- That death of Christ which was fore-   
 courses. ‘These vv. 6, 7, in fact expand ordained from the foundation of the world,   
 into detail that which ver. 5 gave compen- is said to have taker place in the counsels   
 diously) for blasphemies against God, to of Him with whom the end and the begin-   
 blaspheme His name and His tabernacle, ning are one. Ch, xvii. 8, which is cited   
 which dwell in heaven (the apposition is De Wette as decisive for his view, is irre-   
 strange, but if the and must be omitted, levant. Of course, where simply the writing   
 the meaning is to eniance the enormity of in the hook of life from the foundation of”   
 the blasphemy by bringing out the lofty the world is expressed, no other element is   
 nature of God’s holy Name and dwelling- to be introduced : but it does not therefore   
 place). And there was given to it (or follow, that where, as here, other elements   
 him: so throughout) to make war with are by the construction introduced, that,   
 the saints and to conquer them (sce ch. and that alone is to be understood).   
 xi. 7, of which this is a wider statement 9, 10.] These verses bear various meanings,   
 and there was given to it power over according to the reading which we adopt.   
 every tribe and people and tongue and If the ordinary text, represented in the   
 nation (viz, universal empire). And all A.Y., be taken, they express a consolation   
 shall worship it who dwell upon the to the perseented saints in the form of a   
 earth, [every one] whose (the change law of retribution: the judgment of God   
 into the singular arises from resolving all will overtake the persectitors, and in that   
 into its component individuals) name is form in which their persecution was ex-   
 not written in the book of life the Lamb ercised. If we take the reading in the   
 which is slain from the foundation of the text, they form a prophetic declaration how   
 world (these last words are ambiguously it shall fare with the saints in the day of   
 placed. They may belong either to is perseention, and declare also that in hol   
 written, or to is slain. ‘The former con- suffering of and death consists their   
 nexion is taken by many. But the other faith and patience, ‘The latter appears to   
 3 y¥