1046 REVELATION. XIIT.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 tTheyeadinos him hear. 10¢"TE any is for cap- an ear, let him hear, He   
 tn thie tivity, into eaptivity he goeth: + \*if that leadeth into captivity   
 any to be slain with the sword, shall go into captivity : he   
 Jetht tert he must be slain with the sword. that killeth with the sword   
 Se ¥ Here is the patience and the faith must be Killed with the   
 sword. Here is the pa-   
 One tience and the faith of the   
 confusing a" saints, “And I beheld   
 wet of the saints. beheld another wild- another beast coming up   
   
 itn ae schivh Erasaue the present tex   
 x Gen.ix. 6. Matt. 3 ch. 12. in teat note) found in Alexandrine   
   
 me, both from critical and contextual con- telopment during the reign and progress of   
 siderations, by far more eligible. ‘Thus the secular empire denoted by the former   
 we have what is so frequent in this book, beast. 8) The second beast is, in its   
 an Old Test. citation (see below): and all and action, entirely subsidiary to the first.   
 falls into its place in connexion with the It wields its authority, works miracles in   
 victorious war of the beast against the its support, causes men to make and to   
 saints: whereas the other declaration is at worship its image; nay, itself lost in the   
 least out of place in the context.—If any splendour and importance of the other.   
 man hath an ear, let him hear (this 4) An important distinction exists between   
 notice is given to bespeak solemn attention the two beasts, in that this second one has   
 to what follows, as warning Christians of two horns like a lamb. Jn other words,   
 their fate in the days of the beast’s per- this second beast puts on a mild and lamb-   
 seeution). If any one is for captivity, like appearance, which the other did not.   
 into captivity he goeth: if any to be But it speaks as a : its words, which   
 slain with the sword (i.e. it is carry its real character, are fierce and un-   
 that, as the other reading supplies), he relenting : while it professes that which is   
 must be slain with the sword (so Jer. gentle, its behests are cruel. And   
 xv, 2, “Snch as are for death, to deat! now I may appeal to the reader, whether all   
 and such as are for the sword, to the these requisites do not meet in that great:   
 sword: and such as are for the famine, to wasting Power which arose, not out of   
 the famine : and such as are eaptivity, to anarchy and conquest, but out of men’s   
 captivity :” compare also Jer. xiii. 11 and daily life and habits, out of and in the   
 Zech. xi. 9. As that was the order and pro- presence of the last form of the secular   
 cess of God’s anger in his judgments on his power, which wasthe Empireof Pagan Rome;   
 people of old, so shall the issue with the I mean, the sacerdotal persecuting power,   
 saints in the war of persecution which the which, gentle in its aspect and professions,   
 beast shall wage with them). Here is (viz. was yet cruel in its actions ; which did all   
 in the endurance of these persecutions) the the deeds of the Empire, in its presence,   
 endurance and the faith of the saints. which kept up its image, its laws, its for-   
 11—17.] Tx SECOND WILD-pEaST, THE mule, its privileges ; coming in as it   
 REVIVER AND THE UPHOLDER OF THE did by a corrupt and ambitions priesthood,   
 Frest. It may be well to premise a few deceived by its miracles the dwellers on   
 remarks, tending to the right understand- earth, and by them maintained the image   
 ing of this portion of the prophecy. 1) of the despotic seeular power? Surely it   
 ‘These two beasts are identical as to genus: is this Latin Christianity, in its ecclesins-   
 they are both wild-beasts, ravaging tico-secular form, not identical with, but as   
 powers, hostile to God’s flock and fold. 2) preparing the way for, the great apostasy,   
 ‘They are diverse in origin. ‘The former helping, so to speak, to place the woinan on   
 came np out of the sea: that is, if we go the beast, as in ch. xvii., that is here de-   
 back to the symbolism of Daniel, was an picted before us. It is this which, owing   
 empire, rising up out of confusion into its power in the main to imposture and   
 order and life: the latter comes out of unwarrantably assumed spiritual authority,   
 the earth: i.e. we may not unreasonably deserves best the name of the false pro-   
 say, arises out of hnman society and its phet, expressly given to this second heast   
 progress: which, as interpreted by the con- in ch. xix, 20. Nor would I limit the in-   
 text, will import its origin and gradual de- terpretation, as has generally been done,