XVII. 1—3. REVELATION. 1067   
 AUTHORIZED VE! SION REVISED.   
 made drunk bitants of the wine of were §Jer.7,   
 AUTHORIZED VERSION. away in the spirit 8 into the wilde: eas,   
 cation, and the inkabitants|f the in’   
 of the earth have been   
 made drunk with the wine fornication. 3And he carried me   
 of her fornication. 3 So   
 he carried me away in the = eh. 311,614,   
 spirit into the wilderness : nes: : and I saw a woman sitting   
 and I saw a woman sit ‘upon a scarlet coloured wild-beast, nex.si.s.   
 upon a scarlet coloured   
   
 earth have been made drunk from the wine pagan to papal rule be such a destruction,   
 of her fornication (the figure here used, and the Pope and his ecclesiastics be de-   
 ofa harlot who has committed fornication seribed in the above terms. In an elo-   
 with seenlar kings and peoples, is frequent quent passage of Vitringa, he presses Bos-   
 in the prophets, and has one principal dilemma. Again, it is said   
 meauing and application, viz. to God’s of this harlot, “with whom the kings of   
 church and people that had forsaken Him the earth committed fornication.” But   
 places out of herself others. e the figure we may ask, if this be pagan who   
 occurs, such is itsimport; v ; and what are these kings, and what is indi-   
 Jer. ii, ii. 1, 6,8; Ezek. xvi. 15, 16, cated by her having been the objeet of   
 28, 81, 83, 41, xxiii 5, 19, 445 Hosea Tustful desires? In the days of Imperial   
 ii. 5, iii. 3, the word applied to heathen Rome, there were no independent kings of   
 es 01 in Isa, xxiti, 15, 16 to Tyre, the earth except in Parthia and Persia.   
 where, ver. 17, it is also said, shall Rome in her pagan state, as described for   
 commit fornication with all the kingdoms the purpose of identification in ver, was   
 of the world upon the face of the earth :” not one who intrigned with the kings of   
 and in Nahum iii. 4 to which is the earth, but “she which hath kingdom   
 called the well-favoured harlot, the mistress over the Kings of the carth:” she reigned   
 of witchcrafts, that selleth nations through over them with undisputed and crushing   
 her whoredoms, and families through her sway.   
 witcherafts. And there the thrext is pro- I do not hesitate therefore, induced   
 nounced of a very similar ruin to that mainly by these considerations, which will   
 which befalls Babylon here. So that the be confirmed as we proceed step by step in   
 Scripture analogy, while it points to un- the prophecy, to maintain that interpreta   
 faithfulness and treachery against God’s tion which regards papal and not pagan   
 “covenant, also brings to’ mind extensive Rome as pointed out by the harlot of this   
 empire and wide-spread rule over the king- vision.   
 doms of the earth. It is true, that as far The “sitting upon many waters” is   
 us the image itself is concerned, pagan said of Babylon in Jer. in reff, but has   
 Rome as well fultils its requirements as here a symbolical:mcaning ; see below, ver.   
 ‘Yyre and Nineveh. It will depend on 15. On the drunkenness see ch. xiv. 8.   
 subsequent features in the description ‘The same thing is said of Babylon in Jer.   
 whether we are to bound our view with le. But there she herself is the eup in   
 her history and overthrow, Still, it will the Lord’s hand). And he (the angel)   
 not be desirable to wait for the solution carried me away to the wilderness (not,   
 of this question till we wrrive at the point as Elliott and others, and even Diister-   
 where those features appear: for by so dieck, “a wilderness.” ‘The most natural   
 doing much of our intermediate exegesis way of accounting for the Seer being taken   
 will necessarily be obscured. ‘The decisive into the wilderness here, is that he was to   
 test then which may at once be applied to be shewn Babylon, which was in the wil-   
 solve the question, is derived from the derness, and the overthrow of which, in the   
 prophecy of the destruction of Babylon in prophecy from which come the very words   
 ch. xviii. It is to be laid waste, ‘Babylon is fallen, is (Isa. xxi.   
 aud to “become the habitation of devils, is headed “the vision of the wilderness.”   
 and the hold of every foul spirit, und a So that by the analogy of propheey, the:   
 cage of every unclean and hateful bird.” journey to witness the full of Babylon   
 Now no sueh destruction as this has yeb ‘would be to the wilderness. ‘The question   
 befallen Rome, wuless her transfer from of the identity of this woman with the   
 woman in ch, xii. is not by that of   
 the identity of this wilderness with that)