s—10. REVELATION, 1071   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 the beast that was, and is|\jeast, that he was, and is not, and   
 not, and yet is. ° And t shall come again. 9+° Here is   
 here is the mind which the mind which hath wisdom. “The 1 Bo alt   
 hath wisdom. The seven seven heads are seven mountains, on teint 88.2   
 heads are seven mountains, which the woman sitteth. a tele   
 onswhich the woman sitteth. they are seven kings: the five And, suliogne   
 10 And there are seven fallen, the one is, the other is not dex   
 kings: five are fallen, and ii 18,   
 he   
   
 written from that time), seeing the beast e the mere passing away of king after   
 that he was and is not and shall come king in an empire more or less settled ?   
 again (sce for full explanation, below on One appropriate to Angustns aud Tiberius,   
 vy. 9,10). Here [is] the mind that hath who di ed in their beds? Or again is it   
 wisdom (by these words, as in ch. xiii. cated of the   
 attention is bespoken, and spiritual di hich had been   
 eernment challenged, for that which fol- power, or of   
 lows). The seven heads are seven moun- that by dictators, which had merely ceased   
 tains, where (so literally) woman sit- to be temporarily adopted, beeanse it had   
 teth ‘upon them (by these words, no become perpetual in the person of one man ?   
 less plainly than by ver. 18, Rome is Had Roman emperors been meant by the   
 pointed out. Propertius, by a remarkable seven kings, or successive stages of govern-   
 Coincidence, unites both descriptions in one ment over Rome [even snpposing these   
 line: \* The city on seven hills, that ruleth last made ont, which never have been],   
 all the world.” ‘The Latin poets and prose we should in vain have songht any prece-   
 writers are full of similar descriptions. dent, or any appropriate meaning, for this   
 See my Greck Test. and references there. term, have fallen: “have passed away”   
 See algo the coin of Vespasian figured in would be its constrained and unexampled   
 Elliott, vol. p. 30): and they are seyen sense. But let the analogy of Scripture   
 Kings (let us weigh well the significance of and of this book itself guide us, and our   
 this indication furnished by the angel. way will be clear enough. «Is fallen, is   
 ‘The seven hends have a reference to the fallen,” is the ery over Babylon herself.   
 woman, who sits upon the beast to whom ‘The verb is used in the Septuagint con-   
 they belong: and, as far as this reference tantly, of the violent fall, overtrow,   
 is concerned, they are hills, on which she either of kings or of kingdoms: it is a   
 sits. But they have also another reference word belonging to domination overthrown,   
 —to the beast, of which they are the heads: to glory ruined, to empire superseded. If   
 and as fur as this other reference is con- 1 understand these five of individual sue~   
 cerned, they are Kings. Not, be it noticed, cessive kings, if understand them of forms   
 Kings ‘over the woman, nor ki f of government adopted and laid down on   
 city symbolized by her: but occasion, I ean give no account of verb =   
 totally different relation, viz. tha but if I'understand them of forms of em-   
 beast of which they are heads, So that to pire, one after another heading the anti-   
 interpret these kings as emperors of Rome, christian secular power, one after another   
 or as successive forms of government over violently overthrown and done away, I   
 Bome, is to miss the propriety of the sym- nave this verb in its right place and appro-   
 holism and to introduce utter confusion. jriate sense. Zyypt is fallen, first   
 They belong to the beast, which is not head of the beast that persecuted God’s   
 Rome, nor the Roman Empire, but a ge- people, Ezek. xsix., xxx.: Nineveh is fallen,   
 neral symbol of secular antichristian power. the bloody city, Nahum iii. 1-19: Baby-   
 They are in substance the same seven on is fallen, the great enemy of Israel,   
 crowned heads which we saw on the dragon Isa. xxi. 9; Jer. L, li, Persia is fallen,   
 in ch. xii, the same which we saw, with Dan. x.13, xi. 2: Grecia is fallen, Dan.   
 names of blasphemy on them, on the benst xi 3,4. Thus, and as it scems to me thus   
 of ch. xiii. to whom the dragon gave his only, ean we do justice to the expression.   
 power and his throne). ‘The five (i.e. Nor is any force done thus to the word   
 first five of the seven) fell (in English Kings, but on the contrary it is kept to its   
 idiom, “are fallen.” Of whom is this striet prophetic import, and to the analogy   
 used? Is it one likely to be chosen to de- of that portion of prophocy which is here