future to us. It was not given in words at first, as in the  
case of prophecies in general. It was presented before  
John as a series of moving visions, which he described,  
pen in hand, as they appeared before him. And we are  
left from those representations to gather the meaning of  
God, and the character of the events about to come to  
pass. The problem of the Revelation then is: Given  
certain persons, things, and actions, to penetrate from  
thence into the meaning and plans of men and of God.  
 From this word many have come to the conclusion  
that the Apocalypse is a *“book of symbols.”* But this is  
a hasty inference. Its prophetic part is a series of representations. But representations are of two kinds,  
direct and indirect.  
 In the Apocalypse *both styles of representation occur*:  
and it is from supposing that it contains *only* symbols,  
that much of the obscurity of the book is owing. *Symbols there are in it;* but *not a few of them* are *explained;* and they are far *far fewer* than the *direct representations of the future*. There are twice seven symbols which are explained; and *perhaps as many more* that *are not explained.* The explained are as follows:—  
  
 1. Lamp-stands = Churches.  
 2. Stars = Angels of Churches.  
 3. Torches = Spirits of God.  
 4. Horns and Eyes = Spirits of God.  
 5. Odours = Prayers of Saints.  
 6. Dragon = Satan.  
 7. Frogs = Spirits.  
 8. Wild Beast = a King, xvii.  
 9. Heads of Wild Beast = Mountains.  
 10. Horns = Subordinate Kings.  
 11. Waters = Peoples.  
 12. Woman = A City.  
 13. Fine Linen = Righteousness.