most significant, as regarded in the light of this chapter.  
The Grecian emperor Leo, the Isaurian, collecting a  
Council at Constantinople, proclaimed the worship of  
images unlawful and heretical. But his decree against  
it was resisted most fiercely by superstitious Rome and  
its pontiffs. *In defence of images, Rome revolted from  
the emperor, and set the Bishop of Rome at its head.*  
 Thenceforth the progress of Rome into darkness and  
corruption was steady: yet her influence, instead of  
diminishing, increased. Her sway during the dark  
middle ages was almost undisputed. *Rome, pagan,  
ruled by the sword:* ROME, PAPAL, *ruled by false doctrine.*  
This is the time which the angel supposes to be past,  
when he unfolds to John the scene of her judgment.  
She had been long seated on many waters, the harlot  
lover of many kings, and the deceiver of many nations.  
 In John’s day Rome was simply a pagan city, ruling  
the world. But the entrance of Christianity, and her  
profession of it while she is immersed in worldliness,  
and sunk in idolatry, renders her a *harlot*. It is in this  
character that she fills up the time of “the Mystery.”  
 Her pagan attitude, as presented in this chapter,  
breaks off at the sixth emperor. He was ruling.  
Another of like spirit was yet to come. He has not  
yet appeared. Whenever he does, the next phase of  
the prophecy occurs.  
 4. At the close of the period of God’s patience, she  
occupies the place described by John. She is covered  
with worldly glory, and surrounded by admiring nations.  
She is drunken with blood of God’s saints. She is  
then in league with the last great forerunner of Antichrist,  
or the seventh head of the Wild Beast. Her  
bloodshed in the days of the pagan emperors is not  
noticed. It is as the *harlot*, fully decked and wildly  
applauded, that she drinks, and is intoxicated with  
blood. This is yet future. Rome is not off her guard