now, nor is she openly drinking blood. At this period  
arise ten infidel kings, who hate the revolting aspect  
of religion exhibited by her, and are at enmity with  
even those portions of Christian truth which she retains.  
The kingdom reverts to an emperor of the old pagan  
stamp. He and his ten kings are in full moral harmony,  
and agree to destroy the city. It is done: and with  
this ends chapter xvii.  
 5. The few and scattered relics of old Rome flee to  
the literal Babylon on Euphrates. And this—as the  
great commercial city of the world, in contact, not  
with Christ’s new people of the Gospel (as in the former  
chapter), but with God’s literal ancient people Israel—is  
destroyed of God.  
 Thus our path lies, through Rome pagan and Rome  
papal, to the era of Antichrist, and Rome’s destruction:  
after which literal Babylon again appears on the stage,  
and is finally consumed.  
 The two chapters before us, then, are retrogressive.  
They expand to us the position occupied by Babylon at  
each of her two catastrophes. For, as we have seen,  
Babylon falls twice. The first time, xiv. 8; the second  
time, xvi. 19.  
 The xviith chapter then extends our view of the  
*first* overthrow: the xviiith, our view of the *second*.  
 The *judgment* of the Great Harlot is to be shown to  
John; this is the great object of the vision. Her  
*history* comes in only as ministering a reason for the  
stroke of divine justice.  
 Babylon takes two different aspects. One as the  
*Harlot*, in which she is first presented. “Fallen is  
Babylon the Great, who hath made all the nations drink  
of the wine of the wrath of her *fornication*” (xiv. 8).  
This is her phase throughout chapter xvii. It is almost  
wholly mystic: we have “Wild Beast,” “horns” and  
“heads,” “woman” and “cup,” and “waters.”