She is the harlot, as professing to be Christ’s great  
Church and witness. Instead of keeping her character  
as a chaste virgin, standing aloof from the world’s  
pleasures, honours, and gains, she has wholly plunged  
into them, and in order to obtain them has sacrificed  
her allegiance and loyalty to Christ.  
 She is the “*Great* Harlot.” Her greatness arises out  
of this infidelity to Christ. Greatness means political  
magnitude, or dimensions in the world’s eye. Had  
she kept to Christ’s laws, she would ever have been  
small, insignificant, despised, a poor band of believers  
witnessing for Christ’s coming and sovereignty against  
an unbelieving rebellious world. But she at once ran  
the race for the world’s good things, and by obtaining  
a large share of them, became great. She is the most  
eminent exemplification of the fulfilment of the parable  
of the Mustard-seed; in which Jesus predicted that  
out of His doctrine, so adverse to all worldly greatness,  
a system directly the opposite in spirit and in practice  
would arise. And as this greatness can only be obtained  
by desertion of Christ’s principles, so it can only be  
maintained by the sword of *justice*, while the Church  
ought to be witness of *mercy*, exhibiting it in her dealings with the world.  
 She is next represented as “seated on many waters.”  
John does not mention that he saw these waters: but  
the angel tells us that they were seen by him. Ver. 15.  
“The waters *which thou sawest*, where the Harlot  
sitteth, are peoples, and multitudes, and nations, and  
tongues.” Literal Babylon was built on the Euphrates,  
a “great river.” Rome’s river, the Tiber, was not  
great. But her resemblance to ancient Babylon, as  
seated on great waters, was mystic: she sat on many  
waters, considered as the ruler of many nations.  
 “The kings of the earth,” who are always spoken of  
indefinitely, making up no one constant number, are