1. It needs no proof that Rome dwells in a *spiritual  
wilderness*. Her worldliness and idolatry have produced  
that.  
 2. But it is also very worthy of observation, that  
Rome sits amid a *literal wilderness:* and thus the outward  
and visible is the counterpart to the spiritual.  
The surrounding country, called the Campagna of  
Rome, has been happily designated a “marble wilderness.”  
 This desolation of the adjacent country began about  
the time when the Popes rose to especial power. In  
John’s day it was a flourishing region.  
 Around Rome lies both a moral and natural wilderness.  
How is that word fulfilled—He turneth “a fruitful  
land into barrenness, for the wickedness of them  
that dwell therein” (Ps. cvii. 34).  
 John sees “a woman.” This is afterwards declared  
to mean a “city.” v. 18. She sits or rests upon “a  
scarlet wild beast.”  
 The time at which she is so beheld, is after the prophetic  
period of this book has begun, and the throne of  
Rev. iv. is set up. Jerusalem is in her old place, and  
God is judging the earth.  
 The Wild Beast has two forms.  
 1. The *Territorial*—or the “*Holy* Roman empire” as  
it is called under the Papacy. The Woman rides the  
empire as a territory, while the personal heads of the  
empire, or the pagan emperors of Rome, are in abeyance.  
This phase of the Wild Beast is supposed in  
the twofold meaning of the heads; as we shall see  
presently.  
 2. But the main aspect of the Wild Beast is the  
*personal*. The Wild Beast, as explained by the angel, is  
a series of the supreme rulers of the territory or empire.  
 It is evident, at a glance, that every trustworthy  
interpretation must make broad severance between the