Woman and the Wild Beast. The Woman is destroyed  
by the Wild Beast. The Wild Beast abides and is  
destroyed, after the rejoicings in heaven over the destroyed city are past. xix. 3, 19.  
 The Wild Beast presented at the close is the personal  
Antichrist, either under his seventh or his eighth head,  
or under both: which last is probably the true view.  
The seventh head (or immediate predecessor of Antichrist)  
rises into greatness by upholding the Woman at  
first. The seventh head is cut off by assassination, and  
the eighth head, or the False Christ, then takes his  
place, and in conjunction with the ten kings destroys  
her.  
 The Woman rides the Wild Beast. The temporal  
and ecclesiastical powers co-operate at the close, just  
before the ecclesiastical is overthrown. The ecclesiastical power appears as a woman: she retains some  
traces of order and of a Church. *He* is a monster, *without law*, even as to his form. Though a woman, however, she fears not the monster, nor does she abhor it. She endures its lawlessness and impiety against God.  
  
 4. “And the woman was clothed in purple and scarlet, and  
gilded with gold, and precious stones, and pearls, having a golden  
cup in her hand full of abominations, and the filthiness of her  
fornication.”  
  
 “Purple” was the colour of *Roman* authority.  
Hence the broad stripe of it on the breast was the mark  
of a Roman senator: the narrow stripe, of the knight.  
The emperor’s robes were of purple, and the taking of  
the empire is called, “assuming the purple.” For a man to  
wear this colour was regarded as equivalent to aspiring  
to the sovereignty.  
 Purple, physically considered, is a *mixed* colour:  
it is compounded of blue and red. In its spiritual  
significance it represents the mixture or confusion of