mystically as a cedar—“The *waters* made him  
*great*” (Ezek. xxxi. 4).  
 This tells us the secret of Babylon’s greatness and her  
fornication. Had she been content to gather only  
Christ’s elect, she had never been either a “harlot” or  
“great.”  
 The Harlot sits on the waters. Three forms of her  
sitting are mentioned.  
 1. She sits on the Wild Beast: on him she politically rests.  
 2. She sits on his seven heads, which are seven  
mountains, on which the city naturally reposes. xvii. 9.  
 3. She sits on mystic waters, while she is also  
situated in a “wilderness.” The waters are her *ecclesiastical* point of repose. Observe the difference between  
the first and last of the three notices of this part. “The  
waters which thou sawest, where THE HARLOT sitteth.”  
“THE WOMAN which thou sawest is the great city.”  
She sits on the waters at the close, as the Harlot, by  
virtue of her power derived from corrupted Christianity. She ruled the kings of earth of old as the military pagan city simply.  
 How remarkably confirmatory of this passage is that  
coin, already noticed, struck by Rome, in which, representing herself as a woman holding out a cup, the motto  
is, “*She sits upon the universe*.”  
 She “sitteth on many waters.” The present tense  
notes her attitude at the moment of judgment.  
  
 16. “And the ten horns which thou sawest and1 the Wild Beast  
**these** shall hate the Harlot, and shall make her desolate and  
naked, and shall eat her flesh, and burn her with fire. 17. For  
God put into their hearts to perform His mind, and to make one  
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1 Καὶ. A, B, also the Sinaitic MS., 33 cursive MSS., the Vulgate in MS., and five other versions: Griesbach, Lachmann,  
Scholtz, Tischendorf, and Tregelles. [Also R.V.]