those found in chapters xvii. and xviii. The first is  
given almost as soon as the False Christ appears, and  
ere the last bowls begin. xiv. 8. The last is noticed at  
the last bowl, just before Jesus appears in the clouds, to  
cut off the Antichrist and his crew. xvi. 10.  
 4. One of the first acts of the Wild Beast, as we  
have seen, is to destroy the Harlot as opposed to his  
empire. Then his worship is set up. The Harlot’s  
doom, therefore, occurs three years and more ere the  
literal Babylon is cut off. The Harlot is destroyed, before  
the vials of woe descend on the worshippers of the False  
Christ. This, with all her sins, is no part of her guilt.  
 5. As the thrice repeated “Woe, woe, woe,” of the  
eagle announced the three trumpets that were to follow,  
so the “Fell, fell,” point to two falls of Babylon.  
 By the burning of the kings God delivered Rome  
over to be a desert. Man, living man, should nevermore dwell there. As it is a wilderness, demons take  
possession of it. They love solitude and desolation.  
Matt. xii. 43. The demoniacs of Gadara abode not “in  
any house, but in the tombs” (Luke viii. 27).  
 Isaiah, describing Babylon, says, “Satyrs shall dance  
there” (xiii. 21). The LXX translate this, “*Demons*  
shall dance there.”  
 Rome is become also “the prison of every unclean  
spirit.” But are not “demons” “unclean spirits”?  
They are. They are expressions which are continually  
used as nearly equivalent. Matt. xii. 28, 43; Mark i.  
27, 34, 39; Matt. ix. 33, 34; x. 18. Yet it would  
appear from this passage, that there are unclean spirits  
which are not strictly “demons.” Demons strictly taken  
are spirits which never were embodied. But there are  
spirits of the dead; or human spirits who in their lifetime were wicked men. It is these, I suppose, which  
are here distinguished from demons. This throws  
light upon that prophecy of the great future apostasy,