perfect satisfaction. But, I think, a beam of light falls  
upon the subject, when we know *that the worship of  
the Roman Emperors*, which was so rampant in John’s  
day, and which is to be the last form of sin bringing  
Christ down from the sky, especially flourished in  
PERGAMOS.  
 Is it not marvellous to find five out of the seven cities  
mentioned by our Lord, *contending for the privilege of  
worshipping the emperor*? and *such* an emperor as  
TIBERIUS? But PERGAMOS appears the most prominent  
of the eleven. “The city of PERGAMOS made a merit of  
having already built a temple in honour of AUGUSTUS.”  
It now covets the distinction of worshipping a second  
emperor.  
 This connects itself very closely with the awful height  
of wickedness which appears in the xiii. chap., and hints,  
very significantly, what the “IMAGE of the WILD BEAST” is.  
 Remember, Christian, that in the very apostolic age,  
while the churches flourished, and the lamps stood yet  
unremoved in the sanctuary, and tended by our Lord  
Jesus, Satan had his throne on earth! He was able to  
hold his ground, close beside a Church of the living God.  
Was the Church to overthrow his throne? Nay, it had  
already begun to give way to his deceits. He was more  
ready to prevail over the Church, than the Church over  
him. Are God’s churches to convert the world? and  
to dispossess Satan of his usurped dominion? Nay!  
*Satan holds his throne on earth*, through *all the period*  
characterised as—“the things that ARE.” In “the  
things that are *after these things*,” his throne blazes  
out into a lustre of dominion which it never yet has  
attained; and ’tis only after “the BATTLE of the  
Great Day of God Almighty,” and the devouring of his  
defying legions by the birds, that his throne is overturned, and his reign for ever at an end.