

Line 80. *Scatter'd for a week of years.*

See note on Book vii. 822—837. The discomfiture of the hosts of darkness by the death and resurrection of Christ, synchronizing with the Pentecostal effusion of the Spirit, may afford another clue to the marvellous triumphs of the Gospel betwixt the ascension of our Lord, and the martyrdom of St. Stephen (Acts ii. 46, 47, and vi. 7).

Line 108. *As foreshadow'd, &c.*

See John xii. 32.

Line 163. *The Great High Priest of God.*

Can this sacerdotal office explain why our Lord is here represented as *standing* at God's right hand? (Acts vii. 55.)

Line 172. *For nine long months of years.*

See below, note on lines 270—287.

Lines 185—202.

For the historical interpretation of these symbolic horses, I must refer the reader to Elliott's *Horæ Apocalyptice*, of which I have given a brief *résumé* in my Commentary. I here only add my opening words:—

“As the four successive empires of Babylon, Persia, Greece, and Rome were prefigured in vision to the prophet Daniel by the emblems of a lion, a bear, a leopard, and a fourth beast, dreadful and strong exceedingly, and as in another vision the kingdoms of Persia and of Greece had been respectively foretold by the symbols of a ram and a goat, so here the Roman empire is depicted under the emblem of a war-horse, an animal sacred to Mars, the reputed father of their nation, and as such emblazoned on their coins and standards. The compound symbol of the horse and its rider signifies the empire and its imperial government. This was the great antagonistic power to Christ and His kingdom in the Apostle's days. And as in this prophecy we have two cities set before us in vivid contrast—Babylon and Jerusalem; two women—one the mother of harlots, the other the Bride, the Lamb's wife; two armies—those of hell and of heaven; two thrones—that of Satan and that of God, so at the close we read of another white horse and its rider, the true King of kings and Lord of lords. But here, as is evident, whatever this composite emblem