

give thee the parts of the with a rod of vessel." In which, in our church), was, which was ven unto the a parallel to red, in Isaiah ty to save," people there ne anger, and

to determine on, contained w name refer- t it is evident- that assump- t of the entire tle contained ce of the kings

the sun as an wer, wherever verse it refers er at the time.

to an angel m whom pro- ows of heaven. be introduced the propriety ould be incon- rm accuracy of for a voice to . The combined e same individ- p. xvii. 17, "the

eighth head of the beast, who is yet and bond, both small and of the seven, to whom the ten kings great.

19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army war with the Lamb.* It is worthy of observation, that a similar transition in the symbols takes place in the verses before us, as that which occurred in the fourth and fifth vial, in the xvi th chapter; which we interpreted, in that instance, to refer to Napoleon Bonaparte, the first form of the infidel Antichrist. So in the present case the last personification of the infidel Antichrist is represented first under the symbol of the imperial sun (ver. 17); and immediately afterwards, in verse 19, under a similar designation of a beast. It is evident, therefore, from this passage compared with the xvii th chapter, that it is this eighth head of the beast, who shall be in being, and possess the ascendancy over the kingdoms of the Roman earth, and head this last confederacy of the kings of the earth, and their armies, against the Lamb, and those that are with him (chap. xvii. 14); or, as it is written in our text (ver. 19), "*And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*" This is the final confederacy of the kings of the earth, mentioned in Psalm ii.: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Then follows the result of this combination to oppose the Lord's anointed, as shortly expressed in this Psalm, but as detailed at more length in the following chapter of this Revelation, "Yet have I set my King upon my holy hill of Zion." The fearful carnage that shall attend this last conflict, called (chap. xvi. 16) the battle of Armageddon, is continually prophesied of