

NOTES ON THE REVELATION OF JESUS CHRIST

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Chapter XIII

1 And I stood on the sand of the sea - This also was in the vision. And I saw - Soon after the woman flew away. A wild beast coming up - He comes up twice; first from the sea, then from the abyss. He comes from the sea before the seven phials; "the great whore" comes after them. O reader, this is a subject wherein we also are deeply concerned, and which must be treated, not as a point of curiosity, but as a solemn warning from God! The danger is near. Be armed both against force and fraud, even with the whole armour of God. Out of the sea - That is, Europe. So the three woes (the first being in Persia, the second about the Euphrates) move in a line from east to west. This beast is the Romish Papacy, as it came to a point six hundred years since, stands now, and will for some time longer. To this, and no other power on earth, agrees the whole text, and every part of it in every point; as we may see, with the utmost evidence, from the propositions following:

1. It is one and the same beast, having seven heads, and ten horns, which is described in this and in the seventeenth chapter. Of consequence, his heads are the same, and his horns also.
2. This beast is a spiritually secular power, opposite to the kingdom of Christ. A power not merely spiritual or ecclesiastical, nor merely secular or political but a mixture of both. He is a secular prince; for a crown, yea, and a kingdom are ascribed to him. And yet he is not merely secular; for he is also a false prophet.
3. The beast has a strict connexion with the city of Rome. This clearly appears from the seventeenth chapter.
4. The beast is now existing. He is not past. for Rome is now existing; and it is not till after the destruction of Rome that the beast is thrown into the lake. He is not altogether to come: for the second woe is long since past, after which the third came quickly; and presently after it began, the beast rose out of the sea. Therefore, whatever he is, he is now existing.
5. The beast is the Romish Papacy. This manifestly follows from the third and fourth propositions; the beast has a strict connexion with the city of Rome; and the beast is now existing: therefore, either there is some other power more strictly connected with that city, or the Pope is the beast.
6. The Papacy, or papal kingdom, began long ago. The most remarkable particulars relating to this are here subjoined; taken so high as abundantly to show the rise of the beast, and brought down as low as our own time, in order to throw a light on the following part of the prophecy:

	Benedict the Ninth, a child of eleven years old, is
A.D. 1033.	bishop of Rome, and occasions grievous disorders for above

twenty years.

A.D. 1048 Damasus II. introduces the use of the triple crown.

A.D. 1058 The church of Milan is, after long opposition,

subjected to the Roman.

A.D. 1073 Hildebrand, or Gregory VII., comes to the throne.

A.D. 1076 He deposes and excommunicates the emperor.

A.D. 1077 He uses him shamefully and absolves him.

A.D. 1080 He excommunicates him again, and sends a crown to

Rodulph, his competitor.

A.D. 1083 Rome is taken. Gregory flees. Clement is made Pope,

and crowns the emperor.

A.D. 1085 Gregory VII. dies at Salerno.

A.D. 1095 Urban II. holds the first Popish council, at Clermont

and gives rise to the crusades.

A.D. 1111 Paschal II. quarrels furiously with the emperor.

A.D. 1123 The first western general council in the Lateran.

A.D. 1132 Innocent II declares the emperor to be the Pope's

liege - man, or vassal.

The Romans set up a governor of their own,

A.D. 1143 independent on Innocent II. He excommunicates them, and dies.

Celestine II. is, by an important innovation, chosen to the

Popedom without the suffrage of the people;

The marriage of priests is forbidden.

the right of

choosing the Pope is taken from the people,
and afterward from

the clergy, and lodged in the Cardinals
alone.

A.D. Eugene II. assumes the power of canonizing
1152 saints.

Adrian IV. puts Arnold of Brixia to death for

A.D. speaking against the secular power of the
1155 Papacy.

A.D. Victor IV. is elected and crowned. But conquers him and his
1159 Alexander III. successor.

Alexander III. excommunicates the
emperor, and brings

A.D. him so low, that,
1168

A.D. he submits to the Pope's setting his foot on
1177 his neck.

A.D. Innocent III. sets up the Inquisition against
1204 the Vaudois.

A.D. He proclaims a crusade against them.
1208

A.D. Boniface VIII. introduces the year of jubilee.
1300

A.D. The Pope's residence is removed to
1305 Avignon.

A.D. It is removed back to Rome.
1377

A.D. The fifty years' schism begins.
1378

A.D. Felix V., the last Antipope, submits to
1449 Nicholas V.

A.D. The Reformation begins.
1517

A.D. Rome is taken and plundered.
1527

A.D. Charles V. resigns the empire; Ferdinand I.
1557 thinks

the being crowned by the Pope superfluous.

A.D. Pius IV. confirms the Council of Trent.
1564

A.D. 1682	Doctrines highly derogatory to the Papal authority are openly taught in France.
A.D. 1713	The constitution Unigenitus.
A.D. 1721	Pope Gregory VII. canonized anew.

7. He who compares this short table with what will be observed, verse 3, *Rev 13:3 and Rev 17:10*, will see that the ascent of the beast out of the sea must needs be fixed toward the beginning of it; and not higher than Gregory VII., nor lower than Alexander III.
8. The secular princes now favoured the kingdom of Christ; but the bishops of Rome vehemently opposed it. These at first were plain ministers or pastors of the Christian congregation at Rome, but by degrees they rose to an eminence of honour and power over all their brethren till, about the time of Gregory VII. (and so ever since) they assumed all the ensigns of royal majesty; yea, of a majesty and power far superior to that of all other potentates on earth. We are not here considering their false doctrines, but their unbounded power. When we think of those, we are to look at the false prophet, who is also termed a wild beast at his ascent out of the earth. But the first beast then properly arose, when, after several preludes thereto, the Pope raised himself above the emperor.
9. Hildebrand, or Gregory VII., is the proper founder of the papal kingdom. All the patrons of the Papacy allow that he made many considerable additions to it; and this very thing constituted the beast, by completing the spiritual kingdom: the new maxims and the new actions of Gregory all proclaim this. Some of his maxims are,
 1. That the bishop of Rome alone is universal bishop.
 2. That he alone can depose bishops, or receive them again.
 3. That he alone has power to make new laws in the church.
 4. That he alone ought to use the ensigns of royalty.
 5. That all princes ought to kiss his foot.
 6. That the name of Pope is the only name under heaven; and

that his name alone should be recited in the churches.
 7. That he has a power to depose emperors.
 8. That no general synod can be convened but by him.
 9. That no book is canonical without his authority.
 10. That none upon earth can repeal his sentence, but he alone

can repeal any sentence.
 11. That he is subject to no human judgment.
 12. That no power dare to pass sentence on one who appeals to the Pope.
 13. That all weighty causes everywhere ought to be referred to him.
 14. That the Roman church never did, nor ever can, err.
 15. That the Roman bishop, canonically ordained, is immediately

made holy, by the merits of St. Peter.

16. That he can absolve subjects from their allegiance.

These the most eminent Romish writers own to be his genuine sayings. And his actions agree with his words. Hitherto the Popes had been subject to the emperors, though often unwillingly; but now the Pope began himself, under a spiritual pretext, to act the emperor of the whole Christian world: the immediate dispute was, about the investiture of bishops, the right of which each claimed to himself. And now was the time for the Pope either to give up, or establish his empire forever: to decide which, Gregory excommunicated the emperor Henry IV.; "having first," says Platina, "deprived him of all his dignities." The sentence ran in these terms: "Blessed Peter, prince of the apostles, incline, I beseech thee, thine ears, and hear me thy servant. In the name of the omnipotent God, Father, Son, and Holy Ghost, I cast down the emperor Henry from all imperial and regal authority, and absolve all Christians, that were his subjects, from the oath whereby they used to swear allegiance to true kings. And moreover, because he had despised mine, yea, thy admonitions, I bind him with the bond of an anathema."

The same sentence he repeated at Rome in these terms: "Blessed Peter, prince of the apostles, and thou Paul, teacher of the gentiles, incline, I beseech you, your ears to me, and graciously hear me. Henry, whom they call emperor, hath proudly lifted up his horns and his head against the church of God, - who came to me, humbly imploring to be absolved from his excommunication, - I restored him to communion, but not to his kingdom, - neither did I allow his subjects to return to their allegiance. Several bishops and princes of Germany, taking this opportunity, in the room of Henry, justly deposed, chose Rodulph emperor, who immediately sent ambassadors to me, informing me that he would rather obey me than accept of a kingdom, and that he should always remain at the disposal of God and us. Henry then began to be angry, and at first intreated us to hinder Rodulph from seizing his kingdom. I said I would see to whom the right belonged, and give sentence which should be preferred. Henry forbid this. Therefore I bind Henry and all his favourers with the bond of an anathema, and again take from him all regal power. I absolve all Christians from their oath of allegiance, forbid them to obey Henry in anything, and command them to receive Rodulph as their king. Confirm this, therefore, by your authority, ye most holy princes of the apostles, that all may now at length know, as ye have power to bind and loose in heaven, so we have power to give and take away on earth, empires, kingdoms, principalities, and whatsoever men can have."

When Henry submitted, then Gregory began to reign without control. In the same year, 1077, on September 1, he fixed a new era of time, called the Indiction, used at Rome to this day.

Thus did the Pope claim to himself the whole authority over all Christian princes. Thus did he take away or confer kingdoms and empires, as a king of kings. Neither did his successors fail to tread in his steps. It is well known, the following Popes have not been wanting to exercise the same power, both over kings and emperors. And this the later Popes have been so far from disclaiming, that three of them have sainted this very Gregory, namely, Clement VIII., Paul V., and Benedict XIII. Here is then the beast, that is, the king: in fact such, though not in

name: according to that remarkable observation of Cardinal Bellarmine, "Antichrist will govern the Roman empire, yet without the name of Roman emperor." His spiritual title prevented his taking the name, while he exerciseth all the power. Now Gregory was at the head of this novelty. So Aventine himself, "Gregory VII was the first founder of the pontifical empire."

Thus the time of the ascent of the beast is clear. The apostasy and mystery of iniquity gradually increased till he arose, "who opposeth and exalteth himself above all." *2Thess 2:4*. Before the seventh trumpet the adversary wrought more secretly; but soon after the beginning of this, the beast openly opposes his kingdom to the kingdom of Christ.

10. The empire of Hildebrand properly began in the year 1077. Then it was, that upon the emperor's leaving Italy, Gregory exercised his power to the full. And on the first of September, in this year, he began his famous epocha.

This may be farther established and explained by the following observations:

1. The beast is the Romish Papacy, which has now reigned for some ages.
2. The beast has seven heads and ten horns.
3. The seven heads are seven hills, and also seven kings. One of the heads could not have been, "as it were, mortally wounded," had it been only a hill.
4. The ascent of the beast out of the sea is different from his ascent out of the abyss; the Revelation often mentions both the sea and the abyss but never uses the terms promiscuously.
5. The heads of the beast do not begin before his rise out of the sea, but with it.
6. These heads, as kings, succeed each other.
7. The time which they take up in this succession is divided into three parts. "Five" of the kings signified thereby "are fallen: one is, the other is not yet come."
8. "One is:" namely, while the angel was speaking this. He places himself and St. John in the middlemost time, that he might the more commodiously point out the first time as past, the second as present, the third as future.
9. The continuance of the beast is divided in the same manner. The beast "was, is not, will ascend out of the abyss," *Rev 17:8,11*. Between these two verses, that is interposed as parallel with them, "Five are fallen, one is, the other is not yet come."
10. Babylon is Rome. All things which the Revelation says of Babylon, agree to Rome, and Rome only. It commenced "Babylon," when it commenced "the great." When Babylon sunk in the east, it arose in the west; and it existed in the time of the apostles, whose judgment is said to be "avenged on her."
11. The beast reigns both before and after the reign of Babylon. First, the beast reigns, *Rev 13:1, &c.*; then Babylon, *Rev 17:1, &c.*; and then the beast again, *Rev 17:8, &c.*
12. The heads are of the substance of the beast; the horns are not. The wound of one of the heads is called "the wound of the beast" itself, verse 3; *Rev 13:3 but the horns*, or kings, receive the kingdom "with the beast," *Rev 17:12*. That word alone, "the horns and the beast," *Rev 17:16*, sufficiently shows them to be something added to him.
13. The forty - two months of the beast fall within the first of the three periods. The beast rose out of the sea in the year 1077. A little after, power was given him for forty - two months. This power is still in being.

14. The time when the beast "is not," and the reign of "Babylon," are together. The beast, when risen out of the sea, raged violently, till "his kingdom was darkened" by the fifth phial. But it was a kingdom still; and the beast having a kingdom, though darkened, was the beast still. But it was afterwards said, "the beast was," (was the beast, that is, reigned,) "and is not;" is not the beast; does not reign, having lost his kingdom. Why? because "the woman sits upon the beast," who "sits a queen," reigning over the kings of the earth: till the beast, rising out of the abyss, and taking with him the ten kings, suddenly destroys her.
15. The difference there is between Rome and the Pope, which has always subsisted, will then be most apparent. Rome, distinct from the Pope, bears three meanings; the city itself, the Roman church, and the people of Rome. In the last sense of the word, Rome with its dutchy, which contained part of Tuscany and Campania, revolted from the Greek emperor in 726, and became a free state, governed by its senate. From this time the senate, and not the Pope, enjoyed the supreme civil power. But in 796, Leo III., being chosen Pope, sent to Charles the Great, desiring him to come and subdue the senate and people of Rome, and constrain them to swear allegiance to him. Hence arose a sharp contention between the Pope and the Roman people, who seized and thrust him into a monastery. He escaped and fled to the emperor, who quickly sent him back in great state. In the year 800 the emperor came to Rome, and shortly after, the Roman people, who had hitherto chosen their own bishops, and looked upon themselves and their senate as having the same rights with the ancient senate and people of Rome, chose Charles for their emperor, and subjected themselves to him, in the same manner as the ancient Romans did to their emperors. The Pope crowned him, and paid him homage on his knees, as was formerly done to the Roman emperors: and the emperor took an oath "to defend the holy Roman church in all its emoluments." He was also created consul, and styled himself thenceforward Augustus, Emperor of the Romans. Afterwards he gave the government of the city and dutchy of Rome to the Pope, yet still subject to himself. What the Roman church is, as distinct from the Pope, appears,
1. When a council is held before the Pope's confirmation;
 2. When upon a competition, judgment is given which is the true Pope;
 3. When the See is vacant;
 4. When the Pope himself is suspected by the Inquisition

How Rome, as it is a city, differs from the Pope, there is no need to show.

16. In the first and second period of his duration, the beast is a body of men; in the third, an individual. The beast with seven heads is the Papacy of many ages: the seventh head is the man of sin, antichrist. He is a body of men from *Rev 13: 1 - Rev 17: 7*; he is a body of men and an individual, *Rev 17: 8 - Rev 17: 11*; he is an individual, *Rev 17: 12 - Rev 19: 20*.
17. That individual is the seventh head of the beast, or, the other king after the five and one, himself being the eighth, though one of the seven. As he is a Pope, he is one of the seven heads. But he is the eighth, or not a head, but the beast himself, not, as he is a Pope, but as he bears a new and singular character at his coming from the abyss. To illustrate this by a comparison: suppose a tree of seven branches, one of which is much larger than the rest; if those six are cut away, and the seventh remain, that is the tree.
18. "He is the wicked one, the man of sin, the son of perdition" usually termed antichrist.
19. The ten horns, or kings, "receive power as kings with the wild beast one hour,"

- Rev 17: 12*; with the individual beast, "who was not." But he receives his power again, and the kings with it, who quickly give their new power to him.
20. The whole power of the Roman monarchy, divided into ten kingdoms, will be conferred on the beast, *Rev 17: 13,16,17*.
 21. The ten horns and the beast will destroy the whore, *Rev 17: 16*.
 22. At length the beast, the ten horns, and the other kings of the earth, will fall in that great slaughter, *Rev 19: 19*.
 23. Daniel's fourth beast is the Roman monarchy, from the beginning of it, till the thrones are set. This, therefore, comprises both the apocalyptic beast, and the woman, and many other things. This monarchy is like a river which runs from its fountain in one channel, but in its course sometimes takes in other rivers, sometimes is itself parted into several streams, yet is still one continued river. The Roman power was at first undivided; but it was afterwards divided into various channels, till the grand division into the eastern and western empires, which likewise underwent various changes. Afterward the kings of the Heruli, Goths, Lombards, the exarchs of Ravenna, the Romans themselves the emperors, French and German, besides other kings, seized several parts of the Roman power. Now whatever power the Romans had before Gregory VII., that Daniel's beast contains; whatever power the Papacy has had from Gregory VII., this the apocalyptic beast represents, but this very beast (and so Rome with its last authority) is comprehended under that of Daniel. And upon his heads a name of blasphemy - To ascribe to a man what belongs to God alone is blasphemy. Such a name the beast has, not on his horns, nor on one head, but on all. The beast himself bears that name, and indeed through his whole duration. This is the name of Papa or Pope; not in the innocent sense wherein it was formerly given to all bishops, but in that high and peculiar sense wherein it is now given to the bishop of Rome by himself, and his followers: a name which comprises the whole pre-eminence of the highest and most holy father upon earth. Accordingly among the above cited sayings of Gregory, those two stand together, that his "name alone should be recited in the churches;" and that it is "the only name in the world." So both the church and the world were to name no other father on the face of the earth.
- 2 The three first beasts in Daniel are like "a leopard," "a bear," and "a lion." In all parts, except his feet and mouth, this beast was like a leopard or female panther; which is fierce as a lion or bear, but is also swift and subtle. Such is the Papacy, which has partly by subtilty, partly by force, gained power over so many nations. The extremely various usages, manners, and ways of the Pope, may likewise be compared to the spots of the leopard. And his feet were as the feet of a bear - Which are very strong, and armed with sharp claws. And, as clumsy as they seem, he can therewith walk, stand upright, climb, or seize anything. So does this beast seize and take for his prey whatever comes within the reach of his claws. And his mouth was as the mouth of a lion - To roar, and to devour. And the dragon - Whose vassal and vicegerent he is. Gave him his power - His own strength and innumerable forces. And his throne - So that he might command whatever he would, having great, absolute authority. The dragon had his throne in heathen Rome, so long as idolatry and persecution reigned there. And after he was disturbed in his possession, yet would he never wholly resign, till he gave it to the beast in Christian Rome, so called.
 - 3 And I saw one - Or the first. Of his heads as it were wounded - So it appeared as soon as ever it rose. The beast is first described more generally, then more particularly, both in this and in the seventeenth chapter. The particular description here respects the

former parts; there, the latter parts of his duration: only that some circumstances relating to the former are repeated in the seventeenth chapter. *Rev 17: 1 - 18*

This deadly wound was given him on his first head by the sword, verse 14; *Rev 13: 14 that is*, by the bloody resistance of the secular potentates, particularly the German emperors. These had for a long season had the city of Rome, with her bishop, under their jurisdiction. Gregory determined to cast off this yoke from his own, and to lay it on the emperor's shoulders. He broke loose, and excommunicated the emperor, who maintained his right by force, and gave the Pope such a blow, that one would have thought the beast must have been killed thereby, immediately after his coming up. But he recovered, and grew stronger than before. The first head of the beast extends from Gregory VII., at least to Innocent III. In that tract of time the beast was much wounded by the emperors. But, notwithstanding, the wound was healed.

Two deadly symptoms attended this wound: 1. Schisms and open ruptures in the church. For while the emperors asserted their right, there were from the year 1080 to the year 1176 only, five open divisions, and at least as many antipopes, some of whom were, indeed, the rightful Popes. This was highly dangerous to the papal kingdoms. But a still more dangerous symptom was, 2. The rising of the nobility at Rome, who would not suffer their bishop to be a secular prince, particularly over themselves. Under Innocent II. they carried their point, re - established the ancient commonwealth, took away from the Pope the government of the city, and left him only his episcopal authority. "At this," says the historian, "Innocent II. and Celestine II. fretted themselves to death: Lucius II., as he attacked the capitol, wherein the senate was, sword in hand, was struck with a stone, and died in a few days: Eugene III., Alexander III., and Lucius III., were driven out of the city: Urban III. and Gregory VIII. spent their days in banishment At length they came to an agreement with Clement III., who was himself a Roman." And the whole earth - The whole western world. Wondered after the wild beast - That is, followed him with wonder, in his councils, his crusades, and his jubilees. This refers not only to the first head, but also to the four following.

- 4 And they worshipped the dragon - Even in worshipping the beast, although they knew it not. And worshipped the wild beast - Paying him such honour as was not paid to any merely secular potentate. That very title, "Our most holy Lord," was never given to any other monarch on earth. Saying, Who is like the wild beast - "Who is like him?" is a peculiar attribute of God; but that this is constantly attributed to the beast, the books of all his adherents show.
- 5 And there was given him - By the dragon, through the permission of God. A mouth speaking great things and blasphemy - The same is said of the little horn on the fourth beast in Daniel. Nothing greater, nothing more blasphemous, can be conceived, than what the Popes have said of themselves, especially before the Reformation. And authority was given him forty - two months - The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.
- 6 To blaspheme his name - Which many of the Popes have done explicitly, and in the most dreadful manner. And his tabernacle, even them that dwell in heaven - (For God himself dwelleth in the inhabitation of heaven.) Digging up the bones of many of them, and cursing them with the deepest execrations.
- 7 And it was given him - That is, God permitted him. To make war with his saints - With the Waldenses and Albigenses. It is a vulgar mistake, that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than him; and their true name was Vallenses or Vaudois from their inhabiting the valleys of Lucerne and Agrogne. This name, Vallenses, after Waldo appeared about the year 1160, was changed by the

Papists into Waldenses, on purpose to represent them as of modern original. The Albigenses were originally people of Albigeois, part of Upper Languedoc, where they considerably prevailed, and possessed several towns in the year 1200. Against these many of the Popes made open war. Till now the blood of Christians had been shed only by the heathens or Arians; from this time by scarce any but the Papacy. In the year 1208 Innocent III. proclaimed a crusade against them. In June, 1209, the army assembled at Toulouse; from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried "from beneath the altar." And ever since, the beast has been warring against the saints, and shedding their blood like water. And authority was given him over every tribe and people - Particularly in Europe. And when a way was found by sea into the East Indies, and the West, these also were brought under his authority.

- 8 And all that dwell upon the earth will worship him - All will be carried away by the torrent, but the little flock of true believers. The name of these only is written in the Lamb's book of life. And if any even of these "make shipwreck of the faith," he will blot them "out of his book;" although they were written therein from (that is, before) the foundation of the world, *Rev 17:8*.
- 9 If any one have an ear, let him hear - It was said before, "He that hath an ear, let him hear." This expression, if any, seems to imply, that scarce will any that hath an ear be found. Let him hear - With all attention the following warning, and the whole description of the beast,
- 10 If any man leadeth into captivity - God will in due time repay the followers of the beast in their own kind. Meanwhile, here is the patience and faithfulness of the saints exercised: their patience, by enduring captivity or imprisonment; their faithfulness, by resisting unto blood.
- 11 And I saw another wild beast - So he is once termed to show his fierceness and strength, but in all other places, "the false prophet." He comes to confirm the kingdom of the first beast. Coming up - After the other had long exercised his authority. Out of the earth - Out of Asia. But he is not yet come, **though he cannot be far off for he is to appear at the end of the forty - two months of the first beast. And he had two horns like a lamb - A mild, innocent appearance. But he spake like a dragon - Venomous, fiery, dreadful. So do those who are zealous for the beast.**
- 12 And **he exerciseth all the authority of the first wild beast** - Described in the second, fourth, fifth, and seventh verses. *Rev 13:2,3,5,7* Before him - For they are both together. Whose deadly wound was healed - **More thoroughly healed by means of the second beast.**
- 13 He maketh fire - Real fire. To come down - By the power of the devil.
- 14 Before the wild beast - Whose usurped majesty is confirmed by these wonders. Saying to them - As if it were from God. To make an image to the wild beast - Like that of Nebuchadnezzar, whether of gold, silver, or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken, which may be carried into all parts, like those of Diana of Ephesus.
- 15 So that the image of the wild beast should speak - Many instances of this kind have been already among the Papists, as well as the heathens. And as many as will not worship - When it is required of them; as it will be of all that buy or sell. Shall be killed - By this the Pope manifests that he is antichrist, directly contrary to Christ. It is Christ who shed his own blood; it is antichrist who sheds the blood of others. And yet, it seems, his last and most cruel persecution is to come. This persecution, the reverse of all that preceded, will, as we may gather from many scriptures, fall chiefly on the

outward court worshippers, the formal Christians. It is probable that few real, inward Christians shall perish by it: on the contrary, those who "watch and pray always" shall be "accounted worthy to escape all these things, and to stand before the Son of man," *Luke 21:36*.

- 16 On their forehead - The most zealous of his followers will probably choose this. Others may receive it on their hand.
- 17 That no man might buy or sell - Such edicts have been published long since against the poor Vaudois. But he that had the mark, namely, the name of the first beast, or the number of his name - The name of the beast is that which he bears through his whole duration; namely, that of Papa or Pope: the number of his name is the whole time during which he bears this name. Whosoever, therefore, receives the mark of the beast does as much as if he said expressly, "I acknowledge the present Papacy, as proceeding from God;" or, "I acknowledge that what St. Gregory VII. has done, according to his legend, (authorized by Benedict XIII.,) and what has been maintained in virtue thereof, by his successors to this day, is from God." By the former, a man hath the name of the beast as a mark; by the latter, the number of his name. In a word, to have the name of the beast is, to acknowledge His papal Holiness; to have the number of his name is, to acknowledge the papal succession. The second beast will enforce the receiving this mark under the severest penalties.
- 18 Here is the wisdom - To be exercised. "The patience of the saints" availed against the power of the first beast: the wisdom God giveth them will avail against the subtilty of the second. Let him that hath understanding - Which is a gift of God, subservient to that wisdom. **Count the number of the wild beast** - Surely none can be blamed for attempting to obey this command. For it is the number of a man - A number of such years as are common among men. **And his number is six hundred and sixty - six years - So long shall he endure from his first appearing.**