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received no kingdom as yet, but receive authority as  
kingdoms.” “For God hath put it in their hearts  
(persons) to fulfil His will, and to agree and give their  
kingdom to the Wild Beast” (17). The distinction  
between “ king ” and “ kingdom ” is everywhere kept up  
in this book.  
(3) They only come into being as kings in company  
with the last head. What darkness has been poured  
around this book, by changing the concrete into the ab-  
stract ; by putting “systems ’’ for persons! If we would  
gain clearness, we must make what is definite in the pro-  
phecy as definite in the exposition. As Jesus and His  
twelve apostles were persons—as Napoleon and\_ his  
twelve marshals were persons—so will the Wild Beast  
and his ten kings be persons.  
It is only by substitution of “kingdoms” for  
“ kings,” that the current idea of the Apocalypse being  
a history of the Church, or of Christendom, can at all be  
defended. Once perceive that the Holy Spirit is  
speaking only of a set of cotemporaneous kings ruling  
at the same time with the brief dominion of the Anti-  
christ, and the fundamental mistake is discovered.  
These ten kings are not the same with “the kings  
of the earth.” Those were in being long ere the Apoca-  
lypse was written.  
The ten are cotemporaneous: as the words of this  
verse indicate. The seven heads are successive: and  
the steps of the succession are pointed out to us. But  
these rise to royal authority when the eighth head does.  
They probably become kings at the assassination of the  
seventh head: just as at Alexander’s death his gene-  
rals became kings. As the twelve apostles and the  
unnumbered kings of the millennium become not kings  
of men till Jesus appears: so with these satellites of  
the False Christ.  
“The kings of earth’ are found throughout the