especially in view. For in Dan, vii. 17 we  
read, that these great beasts which are four  
are four kings, not *kingdoms*), **the one is**(the Roman), **the other** (required to complete the seven) **is not yet come** (I agree  
with Auberlen, on Daniei, in regarding this  
seventh as the *Christian empire* beginning  
with Constantine: during whose time the  
beast in his proper essence, in his fulness  
of opposition to God and his saints, ceases  
to be), **and when he shall come he must  
remain a little time** (certainly the impression we derive from these words is not as  
Düsterdieck, al., that his empire is to be  
of very short continuance, but the term  
[“*a season*”], as in 1 Pet. i. 6, v. 10 [“*a  
while*"] gives the idea of some space not  
assigned, but vaguely thus stated as “some  
little time.” The idea given is rather that  
of duration than non-duration. Here, the  
stress is on **must remain**, and not on “*a  
short space*:” on the fact of *some* endurance, not on its being but short). {11} **And  
the beast which was and is not** (as in ver.  
8, whose peculiar power and essence seem  
suspended while the empire is Christian by  
profession. But observe, this seventh is  
for all that a veritable head, and like the  
others carries names of blasphemy. The  
beast is not actually put out of existence,  
but has only received a deadly wound which  
is again healed, see ch. xiii. 3, notes),  
**he himself also is the eighth, and is of  
the seven, and goeth unto perdition** (this  
eighth, the last and worst phase of the  
beast, is not represented as any one of his  
heads, but as being *the beast himself* in  
actual embodiment. He is **of the seven**,  
—not “*one* of the seven,” but the successor and result of the seven, following  
and springing out of them. **And he goeth  
into perdition—**does not *fall* like the others,  
but goes on and meets his own destruction  
at the hand of the Lord Himself. ‘There can be little doubt in the mind of the  
student of prophecy, *who* is thus described:  
that it is the ultimate antichristian power,  
prefignred hy the little horn in Daniel, and  
expressly announced by St. Paul, 2 Thess.  
i. 8 ff, as “the son of perdition,”—as “the  
lawless one, whom the Lord shall consume  
with the breath of His mouth, and destroy  
with the appearance of His coming”). {12} **And  
the ten horns which thou sawest, are ten  
kings** (not necessarily personal kings: see  
on ver. 10 above: but kingdoms, regarded  
as summed up in their kings) **which** (kings  
of that kind who) **have not yet received a  
kingdom, but receive power as kings** (the  
term, **as kings**, is somewhat enigmatical.  
Auberlen suggests, whether the kingly  
power itself may not have passed away  
from these realms in the days of antichristian misrule, and thus their power be only  
**as** *kings*. But this seems inconsistent  
with their being *called* kings. Rather I  
would say the **as** represents the reservation  
of their kingly rights in their alliance with  
the beast) **one hour** (i.e. during the space  
of one hour: just as the corresponding term  
in ch. viii. 1 means, during the space of half  
an hour. Some, e.g. Vitringa and Elliott,  
have upheld the meaning of “at one and  
the same time with.” But I venture to say  
that but for a preconceived opinion, no  
one would ever have thought of any other  
meaning for these words than the ordinary  
one, “for the space of one hour.” And  
thus accordingly we will take them, as  
signifying some definite space, unknown to  
us, thus designated: analogous in position  
to the term “*a short space*” above) **together with** (i.e. in conjunction with, allied  
with: their power will be associated with  
his power) **the beast** (who are these? The  
answer seems to be furnished us in Dan.  
vii. 23 ff. They are ten kingdoms which  
shall arise out of the fourth great kingdom