In the latter place, we are told that they are “seven  
kings,” who precede the final appearance of the Great  
False Christ.  
 He has also “ten horns.” The horns are also defined by the interpreting angel to be ten kings. xvii. 12.  
But wherein do they differ, then, from the heads? The  
heads are superior and successive: the horns are cotemporaneous and subordinate kings, who give all their  
power to the last head or emperor, while they receive it  
for the first time in his day. As the head in cattle and  
among wild beasts uses the horn, so does the emperor  
use these his subject kings.  
 This emblematic representation is designed to exhibit  
to us the truth that Satan at the close will wield the  
fullness of Gentile dominion. He will so animate its  
rulers with his spirit, that all Gentile power is regarded  
on high as consolidated with Satan’s own body. It is  
afterwards expressed by the sacred writer’s saying, that  
“Satan *deceiveth the whole habitable earth*” (ver. 9).  
The kings of the earth universally take Satan’s side  
against the Lord Jesus: and that posture the Enemy  
holds, till the power of the new dispensation overwhelms him and them.  
 “And his tail draweth the third of the stars of the  
heaven.” A serpent’s power lies greatly in his tail.  
Thus it is here also. Emblematically Satan’s power  
among the angels is described. The extent of his  
influence as to numbers is also given. The *third* of  
the angels has followed his rebel standard. They are  
“the stars of the heaven.” While, then, it is said here  
that “he *cast* (the stars) to the earth”: in the seventh  
and following verses we read, that “Michael and his  
angels fought, and *the devil fought, and his angels*, and  
prevailed not, *neither was their place found any more in  
the heaven*. And the Great Dragon was cast out, that Old  
Serpent, called the Devil and Satan, which deceiveth