it stands connected with the seven heads and ten horns  
of the Dragon, which have preceded. John sees the  
power of the earth, in its unity of rebellion as leagued  
against God. 2. But it is also an *individual*, who  
wields the latter-day power of the fourth Empire, and  
*so* is identified with it. This is proved (1) from the  
fact, that the Roman empire did not begin to arise  
when Satan was cast down. (2) Individuals are represented in Scripture by wild beasts. An eagle  
represents the king of Babylon: another eagle, the king  
of Egypt. Ezek. xvii. 3, 7, 12, 15. A lion represents  
the king of Judah. Ezek. xix. 1-3, 6. The king of  
Egypt, again, is spoken of as a dragon (Ezek. xxix.); and  
Herod as a fox. Luke xiii. 31, 32.  
 This first Wild Beast is subordinate to the Dragon, as  
the second Wild Beast is subordinate to the first. He  
is the same as the Abaddon of chap. ix.; for he is indebted  
to Satan for his escape out of the pit.  
 One wild beast—the serpent—brought on man’s  
first crisis of woe: three wild beasts—one from *heaven*,  
one from *earth*, and one from the *sea*—bring on the  
second great crisis. The twelfth chapter showed us the  
enmity between the Serpent and the Woman; this  
discovers to us the enmity between the *seed* of the  
serpent, and the *seed* of the Woman. The Wild Beasts of  
earth have been used in vain to bring men to repentance.  
Wild Beasts of the bottomless pit are now sent to  
deceive and destroy, in God’s righteous judgment for  
truth refused.  
 The Wild Beast comes up “out of the sea.” When  
the Wild Beast means an empire, the sea symbolizes  
the multitude of mankind. But when the Wild Beast  
intends a literal individual, the sea is literal also.1 The  
  
1 Thus the heads of the Wild Beasts take two meanings, xvii.  
9, 10. They are both territorial heads, or mountains; and heads  
of men, or kings.