sea is literally taken when Satan is described as standing  
on “the sand of the sea.”1  
 The Wild Beast comes up out of it. He really “ascends”  
out of the bottomless pit. xvii. 8. He is the same  
Wild Beast that destroyed the Two Witnesses, in chap.  
xi.; and who is hereafter described as a king of Rome  
in chap. xvii. But he who comes up from earth’s  
centre must ascend to earth, either from the surface  
of the land, or of the sea. The first Wild Beast ascends  
through the sea; the second, through the land. “Coming  
up,” is spoken of a soul’s arising from the place of the  
dead, in Samuel’s case. “An old man *cometh up*” (1  
Sam. xxviii. 13, 14).  
 “Having ten horns and seven heads.”  
 The heads are the supreme kings, or Emperors. The  
horns are subordinate, or subject-kings. The head is  
the ruling and chief power of every creature: the  
horns are subordinate to the head, and are used in executing its desires.  
 The heads exist but one at a time, and intend seven  
*successive* emperors of Rome. Jesus as the Lamb has  
but one head; for as king He has neither predecessor  
nor successor. But the horns represent ten kings *cotemporeneously* subject to one of the heads; as is proved  
by chap. xvii. 12. “The ten horns which thou sawest  
are ten kings, which have received no kingdom as yet,  
but receive power as kings *one hour with the Wild  
Beast*.” The Wild Beast, as now seen, answers to the  
seventh head, ruling the whole Roman empire.  
 But while in Rev. xii. 3 diadems are upon the *heads*  
of the Wild Beast, here they are set upon the *horns*.  
The time, then, which seems to be supposed, is just  
before the ten kings voluntarily surrender their power  
  
1 It is observable, that the Emperor’s substitute who condemned our Lord was named Πόντιος, which signifies “One of the  
Sea”—both in Greek and Latin.