But where is the Roman empire? That is seen in  
the “seven heads and ten horns.” The fourth empire  
includes the domains of the former three. This is the  
fourth empire in its last state.  
 Morally, too, such as its mouth is, such is its heart.  
The mouth of a lion is its deadly part. The conquerors  
of faith “stopped the mouths of lions” (Heb. xi. 33).  
Paul, when called to stand before Nero, speaks of his  
trial thus: “At my first answer none stood with me,  
but all forsook me: may it not be laid to their charge.  
Notwithstanding the Lord stood by me, and strengthened  
me, that by me the proclamation might be completed,  
and all the Gentiles hear; and I was delivered *out of  
the mouth of the lion*” (2 Tim. iv. [16-]17).  
 God threatens to be to Israel in time of vengeance  
like these three wild creatures. Hos. xiii. 6-8. This  
passage occurs just before the ever-memorable promise of  
resurrection—“O death, where is thy sting?” (v. 14).  
 The Wild Beast before us, then, may be regarded (1)  
territorially, (2) morally, and (3) personally.  
 (1) *Territorially*, it will consist of the domains of the  
former empires.  
 (2) *Morally* taken, it will combine the splendour, warlike prowess, intellect, and irresistibility of the four great  
empires, and their sinfulness towards God.  
 (3) *Personally*, the glory before men, and the sin  
before God will be concentred in the person of one  
man. It is this individual aspect which is the chief  
one throughout, as we shall find in the next words.  
 Satan “gave him his might and his throne, and  
great authority.” Satan, in John’s Gospel only, is  
spoken of by our Lord as “prince of the world” (John  
xii. 31; xiv. 30). He has been so represented here, in his  
character of the dragon with seven heads and ten horns.  
In this verse he transfers that power to the False Christ,  
one wholly in his interest. Herein he follows the example