like those of the warrior-beast. They are only two  
in number, not ten as he has: though together they  
make up twelve, the number of constancy. I suppose  
then, that as they are not horns of a Wild Beast, but  
horns of a lamb, that they are not *kings*, as in the other  
cases.  
 2. But there is another sense of the emblem. Jesus’  
*seven horns* are *seven spirits*. I understand, then, by the  
two horns here two spirits. One spirit the False Prophet puts within the image. The other spirit is sent by  
him to gather the nations to battle. He has the power  
of inspiration and miracle, like our Lord. But he has no  
eyes in his horns, and thus he works blindly the purposes  
of God. As the seven Spirits of God are sent forth into  
all the world (ver. 6) so is the False Prophet’s second  
spirit. xvi. 13, 14.  
 “He was speaking as a dragon.”  
 What is the sense of this?  
 1. Does it indicate *guile?* He *deceives men* by his  
miracles. 2 Cor. xi. 3; xix. 20. 2. Does it indicate  
fierceness, and bold outspoken reproach? I think it  
does. Satan, as he is the dragon, is the beast of power.  
 The union of the Lamb and Dragon indicates his  
hypocrisy. “The voice is Jacob’s voice, the hands are  
Esau’s”; there is entire inconsistency.  
 This is accordant with what Jesus says of false  
prophets. They have the sheep’s skin, the wolf’s  
heart. The first Wild Beast has the dragon’s *throne*,  
the second his *speech*. Both are remarkable for their  
tongues. The first blasphemes God: the second  
threatens and reproaches men.  
  
 12 “And he exerciseth all the authority of the first Wild Beast  
in his presence, and causeth the earth and the dwellers in it to  
worship the first Wild Beast, whose wound of death was healed.”  
  
 The second Wild Beast stands distinguished from the