(2) We are now introduced to the other signification  
of the seven heads. As the Roman empire consists of  
*men*, the heads are heads of men, or kings. The heads  
as they are related to the city are mountains, which  
are *contemporaneous* and *abiding*. The heads as they are  
related to men, are *successive* and abide *not*.  
 Both senses occur together in one passage.  
 “The *head* of Syria [a territory] is Damascus [its  
capital], and the *head* of Damascus [its ruler] is Rezin.”  
 “The *head* of Ephraim is Samaria, and the *head* of  
Samaria is Remaliah’s son” (Isa. vii. 8, 9).  
 Of the double significance of a symbol or type  
we have another instance in Gal. iv. 24, 25. The  
woman Hagar is both a mountain and a covenant.  
 The heads of Rome, then, are seven “Kings,” or  
emperors. They are currently interpreted to mean  
“forms of government.” This is clearly wrong.  
 1. The word “king” is never so used, either in the  
Old Testament or the New, or in classical authors. 2.  
The seven forms of government specified were not regularly  
successive, as these kings are. The dictator appears  
at irregular periods of the history. 3. If the heads are  
forms of government, so are the horns; for they, too, are  
“kings” (v. 12). 4. It were strange indeed, if  
“kings” first signified a “form of government” in  
general, and then were to be reckoned in their real sense  
of “kings” as one of those forms of government.  
5. As the seven hills are of one kind, so are the seven  
kings. 6. The leopard of Daniel has four heads.  
Dan. vii. 6. They are not four forms of government,  
but four kings. 7. Some would reckon the *Christian*  
emperors as one of the seven forms. This cannot be:  
for the whole seven belong to *Satan*, xii. 3; xiii. 1, 2.  
The seven emperors were all on Satan’s side. For  
the same reason the seven heads cannot be *Christian*  
kingdoms; for they belong to Satan.