book. Jesus takes one of His titles from them. He is  
“the prince of the *kings of the earth*” (i. 5). The ten  
kings are found in this chapter alone. The “ten  
kings” are never found with the adjunct “of the earth”  
attached to them. “The kings of the earth” are never  
found with the definite numeral “ten” prefixed. As  
commentators have toiled in vain to compress the kings  
of the Roman empire into the number ten, they should  
have perceived, in the shifting of boundaries and numbers of the monarchs of Europe, that they had fallen  
rather among the indefinite “kings of the earth” than  
among the abiding definite ten.  
 In this chapter, two great parties are discovered to  
us, which are not interchanged.  
 (1) The “*Whore*” and the “kings *of the earth*.”  
 (2) “*The Wild Beast*” and the “*ten kings*.” “The  
kings *of the earth*” are never found with the *Wild  
Beast*, till the Woman is destroyed, and the three  
demons working miracles have persuaded them to fight  
against God, and His Christ. The kings of the earth  
are nominally Christian kings, loving the Harlot, and  
imagining her to be the bride of Christ. The ten  
kings blaspheme Christ from the first, and hate the  
Harlot, because they mistake her for His bride. The  
ten kings are never said to fornicate with the Woman.  
The kings of earth are never said to hate her.  
 “Which have received no kingdom as yet.”  
 I collect, then, that these ten are all, or most of them,  
generals of the seventh king, who assume sovereign  
power when he is assassinated. The resurrection  
which ensues binds them devotedly to the eighth  
king.  
 “But they receive authority as kings.”  
 That is, they possess the kingly office not in its  
entirety, but with a qualification. Kings are lords of