**was like to a leopard, and its feet as of  
a bear** (see reff.), **and its mouth as the  
mouth of a lion** (thus uniting in itself the  
three previous kingdoms of Dan. vii. 4 ff.,  
the first of which was like a lion, the second  
like a bear, the third like a leopard ; and  
in consequence representing, not the Roman  
Empire merely, but the aggregate of the  
Empires of this world as opposed to Christ  
and His kingdom), **And the dragon gave  
to it his might and his throne and great  
power** (i.e. this beast, this earthly persecuting power, was the vicegerent and instrument of the devil, the prince of this  
world, and used by him for his purposes of  
hostility against the remnant of the seed  
of the woman). {3} **And** [I saw] **one among  
his heads as it were wounded unto death**  
(this seems to represent the Roman pagan  
Empire, which having long been a head of  
the beast, was crushed and to all appearance exterminated), **and the stroke of its  
death was healed** (in the establishment of  
the Christian Roman Empire. The period  
now treated of is the same, introduced here  
by anticipation, but hereafter to be described in detail, as that during which the  
woman sits on the beast and guides it.  
Very many Commentators have explained  
these seven heads as individual kings, and  
supposed the one who was wounded to  
death to be Nero, and these last words to  
allude to the idea that Nero would return  
from the dead and become antichrist. But  
this idea was certainly not prevalent in this form at the time when the Apocalypse was  
written. Tacitus merely relates, that there  
were many rumours about Nero’s death,  
and that in consequence many feigned or  
believed that he was alive, and that on the  
strength of this, a Pseudo-Nero arose in the  
East. The first who mentions the idea of  
*Nero returning from the dead*, is Augustine, in explaining 2 Thess. ii. 3 ff. But  
it is observable that Augustine does not  
connect the idea with the Apocalypse.  
This first done by Sulpicius Severus, and  
completed by Victorinus, whose very words  
betray the origin of the idea having been  
from this passage itself). **And the whole  
earth wondered after** (wondered at, as they  
followed, or gazed, after) **the beast, {4} and  
worshipped the dragon, because he gave  
the** (or, *his*) **power to the beast, and worshipped the beast, saying, Who is like to  
the beast?** **And who is able to war with  
him** (these words are a sort of parody, in  
their blasphemy, on ascriptions of praise  
to God: compare Exod. xv. 11; Ps. xxxv.  
10; lxxi. 19; cxii. 5; Isa. xl. 18, 25 xlvi.  
5; Jer. xxix. 20 [xlix, 19]; Micah vii. 18 :  
they represent to us the relapse into all  
the substantial blasphemies of paganism  
under the resuscitated Empire of Rome,  
and the retention of pagan titles and forms.  
I may remark, that nothing in those words  
finds any representative in the history of the  
times of the Pagan Empire)? {5} **And there  
was given unto him a mouth speaking  
great and blasphemous things** (so we read