“slain” implies it. It is the word used of victims  
employed as sacrifices. By it John describes the violent  
death which Abel suffered. “Not as Cain, who was  
of the Wicked One, and *slew* his brother” (1 John iii.  
12). By it in the Apocalypse is expressed violent death.  
The rider on the red horse has a sword given him,  
“that they should *slay* one another” (vi. 4). And the  
souls of the martyrs are described as the souls of  
“those *slain* for the word of God” (9).  
 2. The expression “the wound *of his death*” proves it.  
It asserts that the stroke of the sword produced death  
as its consequence. “If the ministration (ministry) *of  
death* was glorious” (2 Cor. iii. 7). The ministry of  
the law produced death as its result. Where a simply  
dangerous sickness is the result, the expression is  
different. “Indeed he was sick, *nigh unto death*”  
(Phil. ii. 27).  
 3. We have other proofs in this case. (1) The  
eighth head is one who “*was* and is not” (xvii. 8).  
The seventh head must be slain, in order to allow the  
eighth to take the other’s place. The eighth head is at  
present a spirit in the bottomless pit, and comes up out  
of the place of perdition, to return thither. xvii. 8. (2)  
Life and death are strictly and literally taken, in the  
prophecy of this book. This is shown in the case of  
the Witnesses. xi. 7-11. (3) Thus the False Christ  
resembles the true. The true Messiah and the false, of  
opposite characters, are placed in similar situations; and  
the results are as fearfully opposed. The Destroyer  
resembles the Saviour. Of the Destroyer, then, that is  
true which Jesus spoke generally, though with especial  
reference to Himself. “Except a corn of wheat fall  
into the ground *and die*, it abideth alone: *but if it die,  
it bringeth forth much fruit*.” “I, if I be lifted up, will  
draw all men unto Me. This said He, signifying by what  
death He should die” (John xii. 24, 32, 33). This