man is slain with the sword. But his death, instead  
of destroying the delusion, cements it in resurrection.  
“He shows himself alive after his passion (as did Jesus),  
by many infallible proofs” (Acts i. 3).  
 For the stroke that carried death “is healed.” Matt.  
viii. 6, 7, 8, 13.  
 “And the whole earth wondered after the Wild Beast.”  
Observe first, that while it is said in the first clause of  
the verse, “I saw one of the *heads* slain,” it is said at  
the close, that the world wondered “after the *Wild  
Beast*.” The whole Wild Beast, then, is identified with  
the last head. It is an individual who wields the  
entire force of the empire. And this sense it takes to  
the close.  
 That the Wild Beast is an individual man, may be  
proved thus. (1) His end is perdition, as Satan’s is.  
(xx. 10). This proves him a person. An empire is not  
adjudged to damnation.  
 (2) If the Lamb be an individual, so are both the  
Wild Beasts.  
 (3) The healing of the wound moves universal wonder. But the restoration of an empire would not do so,  
however low its degradation. It might surprise the  
thoughtful, but it would not affect the thoughtless  
majority. If the barbarian Maltese esteemed Paul a  
god, because after the bite of the adder he died not—how much more if he had died and risen! But the  
rising again to life of one who had been violently slain  
would affect all alike with astonishment. Resurrection  
was so wonderful a thought, that the apostles would  
not believe at first, even on evidence given; and they  
were terrified when Jesus appeared. Luke xxiv. 11,  
12, 36-41. It is resurrection, then, which is predicted  
here. Wonder and terror are the result of the Two  
Witnesses’ return to life. Terror is added there, because a sense of sin accompanies their rising. But the