earth in general has no hand in slaying the Wild Beast,  
and so the effect is simply wonder.  
 “The whole earth wonders.” It is the “hour of  
the temptation which is to come upon *the whole habitable  
earth, to try the dwellers on the earth*” (iii. 10). Satan’s  
throne exists during the Church dispensation, but it  
does not attract all the earth; nor does the devil’s king  
appear, till the Man-child, the true king, is removed.  
To Satan is given the power to deceive, by his great  
masterpiece, the whole world.  
 All earth hears of, and admits, on undeniable grounds,  
the story of Antichrist’s death. It is known to all,  
friends and foes; and brings forth joy and grief, according to their respective leanings. Then comes the proof  
of his rising again, and all wonder. But their belief  
in, and wonder at, the resurrection of the False Christ,  
bespeaks also their unbelief in the resurrection of the  
True Christ. Else they would have foreknown this, as a  
deceit of the Enemy. And thus it is put by the Holy  
Ghost. “The Wild Beast which thou sawest was, and  
is not, and shall ascend out of the bottomless pit, and  
go into perdition: and *all that dwell on the earth shall  
wonder, whose names were not written in the book of life  
from the foundation of the world*, when they behold the  
Wild Beast, because he was, and is not, and shall be  
present” (xvii. 8).  
 The First Wild Beast is the predominant one. As  
soon as the Second is named, it is distinguished from  
the First, twice (in ver. 12). Thenceforward the Second  
is not named “Wild Beast”: but “*the* Wild Beast”  
intends always the first and kingly one. The “image,”  
“name,” and “number” belong to the First Wild Beast  
alone. He is so pre-eminent, because Satan imitates  
God’s plan; and the kingdom which is to come is that  
of the *Son*. They wonder “*after* Him.”  
 It concerns them deeply, and they follow him