Rev. xiii. 3. “And his deadly wound was healed.”  
At the close of the age (Gospel age) he is to be sent  
again, that he may exercise the mystery of iniquity.’  
In *Dial*. ii. c. 14, where the same writer celebrates the  
virtues of Martimus as a most eminent saint, Sulpicius  
states that he inquired of him respecting the end of the  
world. Martimus replied that ‘Nero and Antichrist  
must first come; and that Nero would reign in the West  
over ten subjugated kings, and that persecution would  
be carried on by him in order that the idols of the heathen  
might be worshipped.’  
 “Finally, in his work *De Civit*, *Dei*, xx. 19, Augustine says;  
‘What means the declaration that the  
mystery of iniquity already works? Some suppose  
this to be spoken of the Roman emperor, and therefore  
Paul did not speak in plain words, because he would  
not incur the charge of calumny for having spoken evil  
of the Roman emperor; although he always expected  
that what he had said would be understood as applying  
to Nero, whose doings already appeared like to those of  
Antichrist. Hence it was that some suspected *that he  
would rise from the dead as Antichrist*. Others supposed  
he was not actually slain, but had only withdrawn  
himself that he might seem to be dead, and that he was  
concealed, while living in the vigour of his age, and  
when he was supposed to be extinct, until in his time  
he would be revealed (2 Thess. ii. 6), and restored to his  
kingdom.’  
 “Past all doubt, then, many of the early churches,  
far and near, believed or feared a reappearance of Nero  
in the same character which he exhibited in early life.  
Whence did they derive this belief or fear? Hither  
from the vaticination of the astrologers, as recorded by  
Suetonius, and repeated by others, or else through the  
medium of the text before us” (pp. 769-774, Stuart’s  
*Commentary on the Apocalypse*).