Victorinus, on the *Apocalypse*, says: “Now one of  
the heads was slain to death, and the wound of his  
death was healed.” He means Nero. For it is well  
known, “that while cavalry sent by the senate was in  
pursuit of him, he cut his own throat. *Him therefore  
raised from the dead God will send as king, a king worthy of the Jews, and such a Messiah as they deserve*”  
(Lardner, *Works*, 1788, iii. 291).  
 “Whence many of our party think, that Nero will  
be Antichrist, because of his excessive fierceness, and  
baseness” (Jerom., on Dan. xi. 27).  
 To this may be added an extract from Commodianus  
given by Bunsen, on *Hippolytus*, iv. 519. Of this  
Bunsen says, “Commodianus gives a general outline of  
his views as to the destruction of Pagan Rome. *Nero  
is to conquer it, coming from the great river Euphrates,  
according to the popular belief of the time*, known to us,  
by the Sibylline verses of the latter part of the first  
century.” The following is a translation of the close  
of the extract.  
 “Out of the infernal regions he returns, who was  
once plucked out of his kingdom, and after having been  
long preserved, he is known by his former body. Now  
we learn that he is Nero the ancient, who formerly put  
to death Peter and Paul in the city (of Rome). He  
returns again at the very close of the age out of his  
place of concealment, who was reserved for this end. Men  
wonder that this man known to them should be hated.  
When he appears, they esteem him to be like a God.”  
 Against this view Hengstenberg objects—“That  
Nero slew himself, but the False Christ is to receive a  
mortal blow from another, as the true Christ did.”  
This objection is easily solved. The one who has yet  
to be assassinated is the seventh head; and Nero’s soul  
revives the slain body of the seventh forerunner of  
Antichrist.