eighth. It is not, however, strictly the reappearance  
of the seventh head. For though the body of the  
seventh King of Rome be reanimated, the soul that  
will restore animation to the corpse is not the soul of  
the seventh king, but the soul of one of the first five  
kings who had already died in John’s day.  
 There are seven *bodies*, and seven *souls*, but there are  
*eight lives:* and the corpse that is restored to life is  
animated by another soul than that by which it was  
originally tenanted. For if it were the seventh king’s  
own soul which returned to its own body, it could not  
accomplish God’s mysterious words. For the last king,  
the Antichrist, is “the Wild Beast that *was* and *is not*.”  
“*Is*” is the contrary to “is not.” “Is” signifies  
*is living;* as is admitted by all; “the one is.” “Is  
*not*,” then, will signify “has lived, and *is dead*.” Now it  
cannot be true of the seventh king, that “he *was*, and  
*is not*.” No, of the seventh king it is written, “He is  
*not yet come*, and *when he cometh* he must continue a  
short space.” He cannot then be the Wild Beast who  
*had* come, and had left his place on earth.  
 Perhaps this is the meaning of that mysterious prophecy: Isa. xiv. 29. The seventh king is the one who  
smites Israel. His sceptre is broken by assassination.  
But rejoice not, for out of him springs a worse, even  
the eighth king. He will be to Israel a more dreadful  
scourge than the seventh king. He will be the fiery  
flying serpent to the adder that preceded him.  
 The eighth is “one of the seven.”  
 He does not on rising occupy his old body. That is  
corrupted. He enters into the body of the lately slain,  
scarcely cold, seventh head. A new soul reanimates  
the former body. But the eighth head is of the same  
spirit and tendencies as the seventh, and pushes with  
resistless and supernatural energy the schemes of his  
impious predecessor. Just as the two Witnesses—