

## “His Deadly Wound was Healed”

(Some Interpretive Options of Revelation 13:3)

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The Bible reveals in Revelation 13 that the Beast or Antichrist receives what appears to be a death stroke. What is going to occur at the middle of the seven-year Tribulation Period? Is the Antichrist going to die and be raised from the dead by the power of Satan? Or will his death-to-life scenario only be a stunt designed to fool the world? Over the years, various dispensational students of Bible prophecy that believe in the literal

interpretation of Bible prophecy have come to different conclusions on the exact understanding and meaning of this text of Scripture. In this study, we will investigate two popular interpretations and introduce a third possible interpretation that also fits the language of this End Time text of Scripture. Here comes the beast!

Revelation 13:1-3

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns (Dan. 7:24), and upon his horns ten crowns (Rev. 17:12), and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

When comparing Scripture with Scripture (2 Tim. 2:15), we can come to a proper interpretation and conclusion of what is being taught by John the apostle and receive the blessing promised to us when studying and understanding the events of the future (Rev. 1:3). Trying to determine the exact nature or likeness of this beast

is not easy. Various artists have tried to capture this terrible beast. Here is one picture.



Let's investigate this Beast vision a little further. As John reveals in Revelation 13:3, the major body was that of a leopard, the feet were like a bear, and the mouth was like a lion. Presumably, all the heads in some way resembled a lion's mouth and may have also reflected the overall likeness of a lion. We cannot be sure about the latter. However, John does state that there were a total of seven heads. He did not say if the horns and crowns were spread over all the different heads of the Beast. It's likely that the ten horns and crowns appeared on only one head, since the horns and crowns are representative of a prophecy that is yet to be fulfilled in a ten-nation confederacy, which will be ruled by one head - the Antichrist.

Robert Thomas concurs:

"If the seven heads stand for seven successive world empires, the ten horns must be on the seventh head to agree with Daniel's placement of the ten horns at the time of the end (Dan. 7:24)."

Revelation 17:12 prophetically reveals:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”

The repeated images of ten horns, ten crowns, and ten toes are all prophetic pictures of ten future nations that Antichrist will rule within the boundaries of the Old Roman Empire which extended throughout the Middle East and Europe. These descriptions run parallel together though Scripture since they are teaching the same thing.

## Prophetic Parallels

“**ten toes**” (Dan. 2:41-42)

“**ten horns**” (Dan. 7:7, 20; Rev. 12:3, 13:1; 17:3, 7)

“**ten kings**” (Dan. 2:44; Dan. 7:24; Rev. 17:10, 12, 16)

We can observe that both Beasts in the books of Daniel and Revelation rise out of the sea (Dan. 7:1-3; Rev. 13:1) which symbolically represents great masses of people and Gentile humanity in particular (Rev. 17:12; Matthew 13:47-49). In fact, the Beast’s description in Daniel 7 was linked to Gentile kingdoms and kings that would arise on the world scene. This likely suggests the Gentile identity of the Beast who would rule over Israel during the Times of the Gentiles (Luke 21:24).

We do know that the description of this Beast in Revelation 13:3 corresponds in some ways to the descriptions of the animals mentioned in the book of Daniel 7:1-8. These prophetic animal descriptions refer to the *past*, historical, Gentile empires, along with the leading ruling figures in these historical empires (Egypt Assyria, Babylon, Medo-Persia, Greece, Rome) and to one *prophetic* Gentile empire and ruler that will arise on the world scene (Revived Roman Empire). They represent the ancient, Gentile empires of history culminating together in one Gentile empire to reemerge during the End Times (Rev. 17:9-10).

In prophetic language, you cannot separate a kingdom from its king. So, both the empire and its king are seen in a death-to-life sequence in this Beast vision. Commentators who have only viewed Revelation 13:3 as the death of the historic Roman Empire, but not a king or leader along with the demise of the empire, seem

to miss what John and the prophetic Scriptures teach about a composite picture of kingdom and kings.

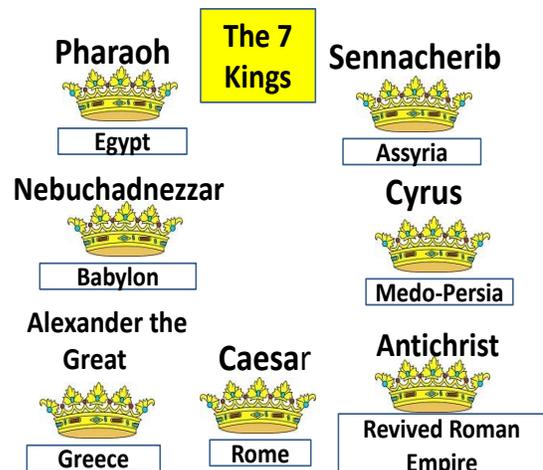


On another Beast vision in Revelation 12:3, we discover something revealing and interesting. The seven heads on this dragonish beast were all wearing a crown which indicate that the leaders of these same world kingdoms were also in view. Revelation 12:3 reveals: “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”

A crown is worn by a king and the Bible repeatedly teaches that a head (a kingdom) with its

corresponding crown (king) are always linked together in the Beast visions. You cannot separate the two in prophetic Scriptures. They should always be dealt with together.

The seven crowns reference the kings or leaders in these seven empires. This means that the heads (kingdoms) represented on the Beast vision of Revelation 13:3 are not only representing world empires, but they are also linked with their corresponding kings, which dominated the known world for hundreds of years of earth’s history. There are seven major kingdoms with their appropriate kings, which existed during the



days when God was specifically working with the Jews, and which ruled over Israel. These empires with their historical kings, which are written about in the Bible, correspond to Daniel's and John's prophetic writings in the Book of Revelation. The sockets of Bible prophecy align themselves.

We have presented in Daniel and Revelation a miniature picture or snapshot of the course of world history in seven phases which are presented as seven heads (Gentile world kingdoms) and seven crowns (indicating their Gentile rulers) which have ruled over Israel. Six have already come and gone, but there is a seventh superpower and king to emerge on the world scene, during the end times, which will be a composite or gathering together of certain characteristics from all the previous heads or kingdoms (Rev. 13:2). The familiar prophetic language of a bear, leopard, and lion is a clear link to the past historical empires outlined in Daniel (Dan. 2, 7).

The beast is like a leopard, which, in the book of Daniel, symbolizes the Grecian Empire (Dan. 7:6; 8:20-23). He will also have characteristics of Medo-Persia (the bear, Rev. 13:3; Dan. 7:5) and Babylon (the lion, Rev. 13:3; Dan. 7:4). Since it can readily be seen that the Beast is linked to the major, Gentile, ancient, *historical* empires which ruled over Israel, it's not difficult to fill in the other world empires (Egypt and Assyria) that preceded those mentioned in the book of Daniel (Babylon, Medo-Persia, Greece, Rome, Revived Roman Empire) and arrive at an accurate conclusion regarding the seven heads on the Beast vision.

Theodore Epp in his commentary on Revelation has an excellent explanation of this composite nature of the Beast. He writes: "This verse gives a further description of the coming wicked kingdom and its ruler during the Tribulation. The description of this beast is a composite of the characteristics of the other beasts mentioned in Daniel 7. There the first three kingdoms are characterized by a lion (v. 4), a bear (v. 5), and a leopard (v. 6). These animals represented the kingdoms of Babylon, Medo-Persia and Greece. The characteristics of these kingdoms are combined in the last kingdom which will be the ten-kingdom Roman Empire. The Roman Empire in Daniel 7 was seen as indescribable because it was "diverse from all the beasts that were before it" (v. 7).

"This empire, as seen in Revelation 13, will have all the brilliance, culture and swiftness of a leopard—a reference to the previous Grecian Empire. It will also have

the tremendous strength, tenacity of purpose, and brutality of a bear—a reference to the Medo-Persian Empire. Then too it will have the autocratic and majestic power of a lion—a reference to the Babylonian Empire.”

Daniel and John in the Book of Revelation were viewing the seven great kingdoms of world history. To assign these seven kings with the seven dynasties or rulers of the old Roman Empire, or as seven successive emperors of Imperial Rome, such as Nero (A.D. 54-68), Galba (A.D. 68), Otho (A.D. 69), Vitellius (A.D. 69), Vespasian (A.D. 69-79), Titus (A.D. 79-81), and Domitian (A.D. 81-91) seems unwarranted. One must take pot shots at who the Roman emperors might be without following the inspired outline of Daniel’s and Revelation’s prophecies. It’s much easier to see them as kings that have ruled the major empires or kingdoms throughout world history – not merely those who have ruled in ancient Rome. When viewing the metallic vision (Dan. 2) and monster vision of Daniel (Dan. 7), as an inspired guide or outline of the major world kingdoms and rulers, the interpreter can use this Scriptural guide to come to a reasonable conclusion regarding the identity of the kings in the major world empires.

Henry Morris writes:

“Though none of these empires ever actually ruled the whole world, each was the greatest kingdom of its own time, particularly in reference to the land and people of Israel and these kingdoms’ opposition to the proclamation of God’s Word and the accomplishment of His purposes in the world.”

Phillip Goodman says:

“Thus seven empires of history stand head and shoulders above others as instruments of Satan, the ruler of worldly kingdoms, as he seeks to obscure and obliterate God’s purpose through Israel.”

Revelation 17:3 gives yet another picture of this Beast:

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”



This End Time apocalyptic vision has been called “Beauty on the Beast.” In this vision the woman, which is the End Time harlot church (Rev. 17:5) centered in the city of Babylon (Rev. 17:18), the fountainhead of all harlotry, is seen controlling the Beast’s movements during the first half of the Tribulation Period. Babylonian apostasy or harlotry has controlled the pagan Gentile world empires of ancient history (heads 1-6). This will culminate in the final period of the seventh head (the Revived Roman Empire under Antichrist).

Revelation 17:9-10 interprets this seven-headed Beast vision as kingdoms and leaders of world history which have been influenced by apostasy. The Bible is its own best interpreter.

The Bible states: “And here *is* the mind which hath wisdom. The seven heads are seven mountains (kingdoms), on which the woman sitteth. And there are seven kings (literally – “and are seven kings” which correspond to the mountain kingdoms represented in history and prophecy - verse 9): five are fallen (the first five kings of the previous world empires = Pharaoh, Sennacherib, Nebuchadnezzar, Cyrus, Alexander the Great) and one is (Roman Empire and Caesar in John’s day), and the other is not yet come (Antichrist and the Revived Roman Empire); and when he cometh, he must continue a short space.”

You can't have a kingdom without a king! As with any empire, the government is almost totally identified with the ruler. When we think of Germany in the 1930s and 1940s, the figures of Hitler as an individual and Nazi Germany as a state are virtually the same. Such is the case with the kingdom and king analogy. The mountains of Revelation 17:9 are seen to be figurative of kingdoms in prophetic language (Dan. 2:35, 44-45; Jer. 51:25), along with the *harlot*, *waters*, and *horns* of Revelation 17. The mountains are not the literal seven hills of Rome, as some suggest. The Bible actually interprets itself and states that the mountains are related to seven kings and their kingdoms.



I agree that the Bible interprets itself. If the mountains are literal, then the prostitute must be literal, and the waters must be literal. But the context clearly identifies these as symbols. The Bible also repeatedly teaches in the prophetic Word that mountains are symbols of kingdoms (Jer. 51:24-25; Dan. 2:35). This is what John seems to be teaching. The heads (Rev. 17:3) are mountains (prophetic symbols of kingdoms) which are linked to their kings.

James Allen, writing in the John Ritchie series, states that “when the woman sits on the ‘many waters’ (v. 1) this must be taken as metaphorical since it is interpreted in v. 15; when the woman sits upon ‘a scarlet coloured beast’ this again is symbolic; thus when she sits upon the ‘seven mountains’ this too must be figurative” (James Allen, *What the Bible Teaches: Revelation* [Kilmarnock, Scotland: John Ritchie Ltd., 1997], 424).

Furthermore, if the heads are seven literal hills and five have already fallen, then what hills have fallen? This makes no sense!

John Walvoord concludes:

“If the hills represent kings, then they do not refer to the seven hills of Rome, and the whole conclusion that Rome is the capital of ecclesiastical Babylon is brought into question.”

David Hocking adds:

“To identify the seven heads as the seven hills (mountains) of the city of Rome is ignoring the clear statement of verse 10 (Rev. 17:10) that the seven mountains are seven kings.”

Charles Dyer finished with these words:

“It is far more consistent to view the harlots ‘sitting’ as describing her control over the seven mountains instead of pointing to her physical location.”

I agree with these conclusions. The text literally identifies these hills as kings who are connected with their kingdoms. The mountains are a clear picture of the entire landscape of world history, from start to finish, and encompass the seven leading kingdoms and kings which rule over Israel. These kingdoms and kings would be as follows: Egypt (Pharaoh), Assyria (Sennacherib), Babylon (Nebuchadnezzar), Medo-Persia (Cyrus) Greece (Alexander the Great), Rome (Caesar), and the Revived Roman Empire (Antichrist). Spiritual harlotry has been associated with all the major empires of ancient history and the future world empire (Rev. 17:2).

Revelation 17:16 reveals something further about this Beast:

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”



At the middle of the Tribulation Period the ten horns, representing the Antichrist’s powerful ten -nation confederacy that he rules throughout Europe and the Middle East (the seventh head stage), will actually destroy the religious harlot system, so that he alone might become the only religious system that is honored and worshipped (Rev. 13:3-5). By the middle of the Tribulation Period the Antichrist will become the undisputed ruler of planet earth. He will become

the “eighth” ruling dynasty and King of planet earth (Rev. 17:11) that will usher in the most terrible, independent kingdom the earth has ever experienced.

Now let’s return to our main text. In Revelation 13:3 and other related passages dealing with this same death-to-life sequence, we see the seven heads as representing seven world kingdoms or empires embodied in their rulers. So, in the Book of Revelation, we find the repeated picture of seven heads (Rev. 12:3; 13:1, 17:3; 17:7, 9) as referencing seven mountain kingdoms (empires) of world history along with their corresponding kings which make up the landscape of world history in connection with God’s dealings with Israel. The heads and crowns represent the progression of Gentile kingdoms and their kings in relationship to Israel’s history.

In the Beast vision of Revelation 13:1-3, the demise and resurgence of the Antichrist, both the *kingdom* (seventh Revived Roman Empire) and *king* (personal Antichrist) are in view. Those who view the beast not as a man, but as a government, see this only as the revival of the Roman Empire, which is fulfilling Daniel 7. In this perspective, the Roman Empire has been "dead" but will again be "revived," and the world will marvel. However, you cannot dismiss the most natural way to understand John's words in Revelation 13, which make us believe that he is also (in addition) speaking of a man who will be wounded and then healed. The man will lead a revived Roman Empire, and his personality will dominate it - yet he and the empire are not exactly the same. In other words, to only interpret Revelation 13 as only the fall and rise of the Roman Empire without considering it to also be prophetic of the Antichrist seems to miss John’s point.

Revelation 13 cannot refer “only” to the Roman Empire and one should not arrive at a “kingdom only” interpretation of this Beast vision (Rev. 13:3), since this avoids the personal nature of the prophecy, which deals with real kings and a personal Antichrist. The prophetic link between kingdoms and kings will not allow a kingdom only interpretation, nor will the context lead us to this conclusion, since it also talks about “persons” in this chapter. The false prophet (a person) is not causing the world to worship an empire but another person – the Antichrist (Rev. 13:12). He is not doing miracles in front of an empire, but a person – the Antichrist (Rev.13:13). An image was not made of the Roman Empire (vv. 14-15). The world is not going to worship a kingdom but someone who brings this kingdom together.

In addition, to view the seven heads mentioned in Revelation 13 and 17 as only dealing with the different “forms of rule” (kings, consuls, dictators, decemvirs, military tribunes and emperors) within the historical Roman Empire, as some suggest, misses John’s intent of the vision, which is to paint the picture of world kingdoms and their kings represented in both history and prophecy.

W. Scott writes about this view:

"The seven heads on the Beast represent seven successive forms of government from the rise of the fourth universal empire on through its history till its end."

That these heads represent different government forms in the historic Roman Empire seems to impose an arbitrary interpretation upon the text, since the heads have clearly been interpreted as kings (Rev. 17:10). A further problem of this view arises. If the sixth form of government is the imperial rule of the Caesar, then the seventh must be the imperial rule revived, which leaves a difficulty when interpreting the eighth form of government (Rev. 17:11).

Revelation 12:3 also speaks about these heads:

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”

Those who interpret and embrace the fulfillment of the heads during the governmental phases of the historic Roman Empire need to address one primary question. Do the six specific crowns represent many different forms of rule and many different rulers within the phases of the historic Roman Empire, or do they represent six specific kingdoms and rulers? The latter makes better sense. Introducing Roman phases of government, along with its multifaceted rulers, does not fit with what John teaches (six and one).

The “phases of Roman government view” may seem promising only until one tries to apply it to specific kings - “and they are kings” (Rev. 17:10). Where does one begin the counting and end it? The answer to this is purely arbitrary and enigmatic. This method of identification cannot be the answer to what John was talking about since he speaks of six and then seven (not generally six phases of rule which included many rulers and then one final ruler) – as James infers.

Others try to only find the heads of the Roman Empire as representing only kings or emperors such as Julius Caesar, Tiberius, Caligula, Claudius, and Nero, and Domitian. This too is a total shot in the dark. Does one begin counting with Julius Caesar or with Caesar Augustus? Are all the emperors counted or just the ones that emphasized emperor worship? This, too, is arbitrary, are Galba, Otho, and Vitellius excluded because of the shortness of their reigns? For those who try to count emperors, the text is also very difficult to understand and is in one sense, beyond hope.

The Bible does repeatedly link the heads with actual kings, who most certainly would also rule their kingdoms. The Bible informs us that the seven heads are a picture of seven hills (Rev. 17:9). These hills are then interpreted as being kings: “and they are seven kings” (Rev. 17:10). Those who try and find fulfillment of the seven heads in the seven hills of Rome and Roman history seem to miss the whole point that John is making with Daniel’s prophecy. He is looking at historical kingdoms and kings which stem much further back in time than just Rome. They were previous kingdoms that were Israel’s oppressors.

Robert Thomas correctly concludes that the seven heads on the beast vision in Revelation 17:10 are referencing world kingdoms and not phases of Roman government within the historic Roman Empire. He writes: “The best solution is that the seven kings represent seven literal Gentile kingdoms that follow one another in succession (Walvoord). In Dan. 7:17, 23 kings and kingdoms are interchangeable, showing that a king can stand for the kingdom ruled by that king (Swete, Lee). The seven kingdoms are the seven that dominate world scene throughout human history: Egypt (or Neo-Babylonia, Gen. 10:8–11), Assyria, Babylon, Persia, Greece, Rome, and the future kingdom of the beast (Seiss, Hailey).”

Here is the point. To only interpret the Beast of Revelation 13 as the Roman kingdom, as Scofield does, fails in two ways. First, the Beast is given personal characteristics like the False Prophet – who is not a kingdom. Second, the Revived Roman Empire (the seventh head) is pictured as being a hybrid beast that represents all the previous kingdoms. The historical Roman Empire (the sixth kingdom) is not designed to be the final hybrid kingdom. The emphasis of the

composite nature of the Beast is on the seventh head which is final kingdom – not the sixth head.

It's clear that the backdrop of this Beast vision (Rev. 13:3) is Daniel's writings (Dan. 7). Daniel spoke of individual beasts but the vision of John sees one beast designed to reflect all the previous beast visions, since the final beast kingdom is reflective of certain traits of all the previous beast kingdoms. All the beasts would converge into one final beast. Hence, the six previous heads (representative of the first six world empires) and descriptions of these kingdoms are given.

Those proponents that claim the seven-headed Beast vision is historically fulfilled in Rome's leadership (kings, consuls, dictators, decemvirs, military tribunes and emperors), argue that Egypt and Assyria (the first two world powers) cannot be reflected in any specific descriptions on the Beast vision, since Daniel began to prophecy from his own day (the Babylonian Empire) and points forward. But these two empires of Egypt and Assyria are unmistakable in their identification in the chain of world empires which dominated Israel. Egypt and Assyria were predecessors to Babylonian paganism (Gen.8:10-11) and would in some sense be included in the power and paganism represented in the kingdoms prophesied from Daniel's day and forward.

**The Course of World History in Rev. 12:3 & 13:1**



The *heads* on the Beast vision are obviously looking back to the empires which ruled over Israel and the descriptive parts on the *body* of the Beast are simply designed to further illustrate this point. We don't know the exact description of all the heads in Revelation 13:3, but it does say that that the Beast had the mouth of a lion (Rev. 13:2), which reflects Babylon (Dan. 7:4). A head would have a mouth. It may be that John was commenting about one of the heads or all of them. We don't know what

the rest of the head features looked like. They may have also contained certain features of the previous world empires. John's point seems obvious. The entire Beast vision (both heads and body) is designed to be a composite picture of the great world empires which culminate into a final empire and king. The seven heads, with all of their features, along with the body of the Beast, and all of its features, reflect the course and completion of world Gentile kingdoms in relation to Israel's existence.

Revelation 17:10 then reflects on these seven heads which are without any doubt interpreted as being kings along with their appropriate kingdoms. The five kingdoms of the past are the ones who have persecuted God's people (Egypt = Ezek. 29–30; Assyria = Nah. 3:1–19; Babylon = Isa. 21:9 and Jer. 50–51; Persia = Dan. 10:13 and 11:2; Greece = Dan. 11:3-4).

The persecutor of God's people during John's lifetime was Rome. The one yet to come (Rev. 17:10) was not historical Rome but the Revived Roman Empire under the Antichrist. So, these seven heads span essentially the entire history of Gentile world empires. John begins with the backdrop of Babylon because that is where Daniel began, but this would not necessarily exclude the kingdoms of Egypt and Assyria. For all of these reasons, I cannot accept a "kingdom only" interpretation of the Beast with seven heads (Rev. 13:3). It seems to do hermeneutical injustice to the wording of the text. The facts won't allow me to arrive at this conclusion.

J. Hampton Keathley makes this excellent but lengthy observation of Revelation 13:3, as he deals with the dual view of the Beast vision (a kingdom and king). He states: "The primary restoration here has to be that of the Roman empire, the political system of this satanically-controlled man. This seems clear from Revelation 13:1-2 and 17:8-9 which relates the beast to world kingdoms or nations. In 13:2 the beast is seen as a composite of the kingdoms of Babylon, Greece and Medo-Persia, and in 17:9 the beast is related to seven mountains, world kingdoms on which the woman sits. This is evident from 17:1 and 15 which shows us, under another figure, that of water, that these are nations upon which she sits.

"Yet, other verses indicate that a person, a political leader is also in view. In 13:5-6 we see the beast as a person opening his mouth in blasphemy against God. In 13:14 an image is to be made of the beast and in 13:18 his number is the number of man.

Finally, the beast's final doom is to go to destruction, literally "and into destruction he goes" (cf. 17:8, 11, 19-20 with 2 Thess. 2:3). This clearly shows that the political leader is also in view. As pointed out earlier, it is often hard to distinguish between the king and the kingdom because the kingdom is the personification of the king.

Revelation 17:9-12 moves from the kingdom, to the king, to both, and back to the king who goes into perdition or destruction (Rev. 19:20). Therefore, it seems best to take the "deadly wound that was healed" of 13:3, as with the words, "was, is not, and is about to come" (Rev. 17:8, 11) to refer to the fall and restoration of the Roman empire in its imperial form. As mentioned, this is evident because the beast is seen as a composite of empires of past history (13:2). However, it is likely that Satan will bring off an apparent death and resurrection of this man of lawlessness, the leader of the empire, to correspond with the restoration of the imperial form of the Roman empire. This will cause the world to marvel and follow after the beast and accept his dictatorship as the emperor (cf. 13:3-4; 17:8)."

In summary, the seven heads on the dragon (Rev. 12:3) and the seven heads on the beast (Rev. 13:1; 17:3) *represent the course of world history in seven consecutive phases*, as it relates to the earthly kingdoms and kings that have controlled Israel, with a final seventh kingdom encompassing traits from all the previous world kingdoms (Rev. 13:2). Therefore, all the kingdoms are aligned together in a perfect seven.

Seven is the number of completion and therefore the seven heads represent the *course, completion, and compilation* (gathering together) of world history into one final kingdom. It portrays Gentile world governments, along with their leaders, coming out of the sea of humanity (Dan. 7), at seven strategic moments of history, and one in relation to prophecy. The final seventh kingdom will be a completed picture of the entire course of world history, since a certain measure of all the previous kingdoms will be seen in the seventh kingdom. This is why the seven heads appear together in a sequential order on the Beast (Rev. 13:2). The final kingdom (the seventh head) will contain characteristics of all the previous ones (the bear, leopard, lion) and be the culmination of all the previous ones with their apostate harlotries.

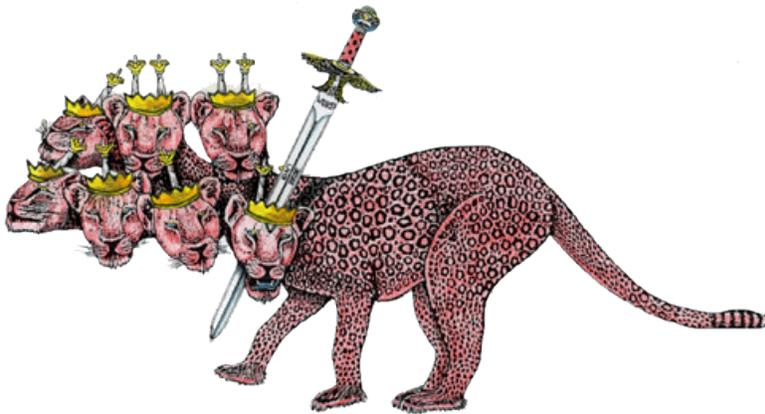
All of history is moving toward the seventh head or final Gentile world kingdom and king (Dan. 7:1-8). The previous six heads or world kingdoms and kings of history

(antiquity) will find their ultimate fulfillment in a seventh head (kingdom) over which the Antichrist will rule.

Let's revisit Revelation 17:10 one more time:

“And there are seven kings: **five are fallen** (heads 1-5 = Pharaoh Sennacherib, Nebuchadnezzar, Cyrus, Alexander the Great), and **one is** (head 6 – Caesar in John's day), and the other **is not yet come** (head 7 = Antichrist); and when he cometh, he must continue a short space.”

In Revelation 13:3, John sees one of the “heads” (representing a specific empire and leader or king) on the beast to be wounded and the wound appears to be mortal or to the point of death.



Revelation 13:3

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

You will notice that John does not tell us which head is wounded to death. It's important to understand that the entire beast does not die but only one head on the beast dies with the sword. If each head represents a *historic* empire of the past (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and their appropriate corresponding kings), except the seventh head which is prophetic (the Revived Roman Empire and the personal king Antichrist), then we must determine which head dies and how this can affect the interpretation of this End Time prophecy. The question is which head dies on the Beast vision and what does this mean? One thing is certain, the wounded head is somehow linked to the Antichrist.



Some modern, End Times fanatics have identified this fatal wound with Mussolini, Hitler, Stalin, and even JFK! These wild speculations should be avoided. Preterists (those who only believe in the historical fulfillment of the Book of Revelation) teach an interpretation that is called the “Nero redivivus” view (Latin for “Nero who came to life again”). Because of his failure to properly run the Roman Empire (due to his mental insanity!), the Roman senate censured Nero on June 8, AD 68. Immediately after this, Nero committed suicide by thrusting a dagger into his own throat. Later, there were rumors that he came back to life, and this became a popular legend. Preterists argue that this is reminiscent of the Beast (Rev. 13:3; 13:14).

Osborne speaks of this strange view:

“Many refused to believe he had died, and by the late 80s a legend became popular that he was still alive (some forms of the story had him coming back from the dead) and living in Parthia, preparing an army of Parthians to invade and retake his throne. Several impostors tried to come to power by claiming to be Nero. During Domitian’s reign, one almost succeeded, but Domitian talked the Parthians into executing the man (Tacitus, *History* 2.8; Suetonius, *Nero* 57; cf. Yarbro Collins 1976: 176–83; Bauckham 1993b: 423–31; Aune 1998a: 738–40).”

Of course, this myth doesn’t fit with the language of Revelation 13:3, which says that the wound was to the *head*—not the *throat*. Moreover, if we hold to this view, then we would need to believe that John actually believed these myths and legends which are highly spurious and questionable. Even if this *Nero redivivus* myth was floating around at the time (which there is no reason to affirm), it seems highly improbable that John would be affirming such a legend. In fact, this view is simply non-historical and doesn’t fit with the wound of Revelation 13:3.

Also, this perspective doesn’t fit with Paul’s description of Christ slaying the Antichrist. Paul writes in 2 Thessalonians 2:8: “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” If Nero is the Antichrist, then in what sense did Jesus slay him at his coming—especially since Nero killed himself?

Remember that preterist interpreters believe that Jesus' coming occurred in AD 70, when the Roman Empire destroyed Jerusalem. However, this would have been two years *after* Nero died. I will not take further space to combat the historical fulfillment view of the entire prophecy of the Book of Revelation. Those who reject the literal interpretation of Bible, embracing an allegorical understanding of Bible prophecy, and reject a futurist interpretation of the Second Coming, move away from orthodox doctrine. It is not within the scope of this study to refute the many problems with preterism.

There are three possible ways to understand this verse from a literal, prophetic, and dispensational perspective. I prefer one specific option (the 3<sup>rd</sup> option) based upon all the evidence presented.

a. A literal death and resurrection occurs at the middle of the Tribulation Period.

Revelation 13:3

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”



Dr. Arnold Fruchtenbaum remarks:

“Many take the phrase, *as though he had been smitten unto death*, to mean that the Antichrist appeared to be dead but was not really. However, the same idiom is used of Messiah in Revelations 5:6, and there was no question that Messiah died. The idiom, then, refers to a resurrected individual.”

Various men have espoused this literal Beast resurrection view over the years such as J. A. Seiss, Leon Morris, Lewis Sperry Chafer, Charles Ryrie, Thomas Ice, Tim LaHaye, Walter K. Price, and Robert Thomas.

LaHaye speaks clearly on this matter as follows:

“As far as I know, this will be the first time that Satan has ever been able to raise the dead. His power and control of man is limited by God, but according to His wise providence He will permit Satan on this one occasion to have the power to raise the

dead. When studied in the light of 2 Thessalonians 2, it may well be the tool he will use to deceive men.”

Most who espouse this first view and the dual understanding of both a kingdom and king being presented in the death-to-life sequence, conclude that this is a literal resurrection, which is an attempt to imitate the resurrection of Jesus Christ in correspondence with the revival of the imperial form of Rome, which is designed to gain the worship of the world. However, some dispensationalists who have considered that God will raise the Antichrist from the dead still remain somewhat unsure and cautious about God allowing Satan to perform this miracle.

Thomas Ice suggests:

“Those of us who agree with LaHaye’s understanding of these matters do not necessarily believe that Satan is the source of these miraculous events. In fact, I do not. 2 Thessalonians 2:11- 12 says, ‘And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.’ God is the one who enables Satan and his disciples to do these things in a similar way in which He would use any human instrument to work genuine miracles. Harris tells us, ‘The possibility of the beast’s return to life (with either God’s sovereign permission or His active working) should not be readily ruled out.’”

I want to respond to this view. It seems highly unlikely that God Himself would raise the Antichrist from the dead, as Thomas Ice suggests, since the Bible repeatedly speaks of the devil as energizing this man and promoting his agenda in the world. The Antichrist will receive his power, throne, and great authority from Satan (Rev. 13:2; 16:13-16; 2 Thess. 2:8-12; Dan. 8:24-25; 11:38-39) and therefore it seems strange to infer that God will perform this miracle for the Antichrist. Yes, it’s true that the Antichrist’s movements are ordained by the sovereignty of God (Rev. 6:2-3), but this does not mean that God will help Satan in his attempt to deceive the nations of the world, so that mankind can sin against Himself and follow the Antichrist (James 1:13-14).

It also seems unlikely that the Antichrist will at one point literally die and literally descend into the bottomless pit (Revelation 11:7; 17:8) since this place is only a

habitation for demons – not humans that die (Rev. 9:1-2, 11; 20:1-3 2 Pet. 2:4; Luke 8:31). Furthermore, the Antichrist is not pictured as literally dying until the Second Coming (Rev. 13:10; 2 Thess. 2:8; Dan. 2:44; 2 Thess. 2:8; Rev. 13:10; 19:19-20). But the real problem with view number one is that Satan is given the authority to raise the dead, or to give life back to the Antichrist, which is the power and right that only God possesses.

At this point we must bring up an important question. Can Satan actually raise the dead and will he raise the Antichrist from the dead? The simple answer to these two questions is no. Satan does not possess the power to give or grant life (Rev. 1:18). Why would Jesus Christ hand over the “keys” or His sole authority over death and Hades



after finally acquiring these keys through His own resurrection? I do not believe that Christ will submit this divine prerogative to Satan. He is not going to leave the devil borrow the keys!

Nowhere else in Scripture is it indicated that Satan has the power of resurrection or the power to produce life. Instead of being a life giver, he is portrayed as a life taker, a murderer or a destroyer. He has “the power of death” (Heb. 2:14). Only Christ is seen as the One who gives life (1 Cor. 15:22; John 5:21; 11:25; 5:24-29).

We also know that the Bible repeatedly informs us that the Antichrist will meet his actual death and doom at Armageddon in conjunction with Christ’s Second Coming and not at the middle of the Tribulation Period (Rev. 19:20; Dan. 7:11; 2 Thess. 2:8). Daniel 7:11 prophetically declares: “I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.”

Lastly, in responding to view number one, we must remember that there is no way for an unsaved person to literally and bodily return from the dead until the resurrection day, since the Bible says that “it is appointed unto man once to die, but after this the judgment” (Heb. 9:27). The Bible seems to declare that immediate

judgment follows the *unsaved*, when they die, without the possibility of returning to earth.

Of course, this was not true for a relatively small number of *believers* who were raised from the dead (Acts 9:36-41; 20:9, 10; Matt. 27:50-53). However, Scripture is silent regarding an unsaved person returning from the grave. In fact, God actually forbids a person to be released from hell, reenter their body, and return to life on this earth (Luke 16:10-31). The point is this, the wicked or the unbelieving dead are confined in torments until the final resurrection and judgments (Rev. 19:20; 20:11-15) and there is no suggestion from Scripture that God would allow them to be brought up from their confinement before their time of judgment.

For all these reasons, I don't think option one is a good way to understand Revelation 13:3. The Antichrist will not literally die during the period of the seventh head (Revived Roman Empire during the Tribulation Period) and come back to life from the grave by the power of Satan.

**b. A staged or fake resurrection represented in the period of the 7<sup>th</sup> head.**



David Reagan states this view clearly: "I side with those who believe the Antichrist will not be killed and resurrected from the dead. I think the passage is speaking of the Roman Empire rising from the dead and not the Antichrist. But, if it is speaking of the Antichrist, I do not believe he will be resurrected from the dead. Instead, I believe his death and resurrection will be a deception using modern technology."

We know that Satan is the master deceiver and he could easily perform such a deception as an apparent death and resurrection (2 Thess. 2:9; Rev. 12:9; 13:14-15).

Don McGee also presents this view:

“Not every mortal wound results in a fatality. People have been healed from wounds that would otherwise be mortal in nature, but for some reason they were not. And, I believe this is going to be a resuscitation more than anything else. I believe that it is going to be fakery. I believe that it is going to be trickery. It's going to be one more thing in the arsenal of the Antichrist to convince the whole world that he is their Messiah.”

The second option rejects the idea that Satan will be given permission and power to raise the dead and therefore what is being presented in Revelation 13:3 is a staged death and resurrection by the Antichrist during the period of the seventh head (the Tribulation Period and Revived Roman Empire). Again, those who embrace this view reject the notion or idea that God will give Satan the power and authority to raise the dead. There is good reason for this. The Bible teaches that only Creator God can give life.

Paul speaks of God in Acts 17:25 and states:

“Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.”

Psalms 139:14

“I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.”

The right or prerogative of giving life belongs to God alone. It's interesting that neither John Walvoord or Dwight Pentecost, highly respected prophetic, dispensational authors, believed that Revelation 13:3 teaches a Beast resurrection. I agree with them on this point. However, as we have seen, some other well-known and respected dispensational expositors of Bible prophecy (Charles Ryrie, Thomas Ice, Mark Hitchcock, Robert Thomas; Arnold Fruchtenbaum) believe that Satan will temporarily be granted this power by God, during the future Tribulation Period, so he can raise the Antichrist from the dead. But this seems unlikely. Why would God grant Satan the authority to bring back life when He alone possesses this right? God is in charge of the womb, giving life, and bringing back life from the dead. Those that are in the grave will only hear “his voice” and not Satan's voice (John 5:28).

It's true that God has used his apostles to raise the dead (Acts 9:36-41; Acts 20:9-10) but it was God that did the raising! So, this is not the same thing as God allowing Satan to actually perform this miracle of resurrection from the dead. Various expositors like John Walvoord, Dwight Pentecost, and Bob Shelton suggest that Revelation 13:3 speaks about the Beast's restoration to life that will occur at the middle of the Tribulation Period. However, they teach that it will be a falsified resurrection plot that will cause worldwide delusion and deception during this special season of time at the end of the age.

2 Thessalonians 2:9-12 speaks of the coming End Time deception:

*"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

The expression "lying wonders" (false miraculous wonders) and "they should believe a lie" speaks of the deception that will be running ramped during the End Times. Although there will be true miracles and not just magic tricks being performed by Satan, the Antichrist, and False prophet, the Bible also mentions that there will be false miraculous displays which are also designed to deceive people. It will be difficult to sort out the true from the false. In the second position that we are explaining, regarding Revelation 13:3, Satan will have to fake the resurrection of the Antichrist, since God will not allow him to literally raise the dead.

It may very well be that the whole resurrection of the Beast or Antichrist is simply one of his "lying wonders" that will bring deception to billions of people living on planet earth during the Tribulation Period. In other words, the Antichrist will come back to life, at least it will seem like this will take place, during the actual Tribulation Period (the time period of the seventh head).

Some who argue against the "fake" resurrection option conclude that the wording of the Beast's slaying is similar to the expression of Christ's slaying (Rev. 5:6). Since Christ's physically died, then the Antichrist must also literally and physically die.

J. Hampton Keathley remarks concerning the meaning of the word slain:

“If the leader is involved here, the key may be found in the word ‘slain’ which is sfazw, ‘to slay, slaughter.’ It was a sacrificial term used of the animals of sacrifice. The use of this word indicates that the deadly wound will be designed to be like the slaying of the Lamb; it will be designed to imitate the death of Christ, if not in method, at least in purpose or function. So the use of this word doesn’t really prove it was a real death, only an apparent death. It suggests it was part of Satan’s strategy to imitate Christ’s death and resurrection. Here is Satan’s masterpiece of deceit.”

Since Satan cannot raise the dead, John Walvoord also makes this suggestion:

“Another plausible explanation is that the final world ruler receives a wound which normally would be fatal but is miraculously healed by Satan. While the resurrection of a dead person seems to be beyond Satan’s power, the healing of a wound would be possible for Satan, and this may be the explanation.”

The wound of the Antichrist may seem to be fatal but the miraculous healing of the devil will bring about the Antichrist’s healing and restoration to life. According to John Walvoord’s teaching on this matter, the Bible says that “his deadly wound was healed” but it does not say that the Antichrist actually died and was raised from the dead by the power of Satan. This scenario would apply to what the Bible says regarding the End Time deception of the Antichrist. Although the Antichrist and False Prophet will perform various miracles, the Antichrist will also do many “lying wonders” (2 Thess. 2:9) and a fraudulent resurrection will most assuredly be one of them. His resurrection would be nothing more than a deceptive lie. The Beast’s wound seemed fatal and His resurrection seemed miraculous, but it was actually Satan healing him from what appeared to be a mortal wound.

Thomas Ice, a fellow dispensationalist, remarks:

“I do not think Walvoord’s explanation does justice to the language in the passages.”

Many would agree with this conclusion, since the death wound is described in the same fashion as Christ’s death (Rev. 5:6), and since both Jesus (Matt. 24:4- 5, 11, 24), Paul (2 Thess. 2:9) and John (Rev. 13:13- 15; 16:13- 14; 19:20) all describe genuine miraculous works accomplished through Satan’s power and oversight.

We still cannot be sure (nor can anyone else) that it was actually the seventh head that dies. John does not tell us. If we follow the Biblical imagery and conclusions elsewhere, the sixth head seems to die (the historic Roman Empire and its leader – Rev. 17:10) and then reemerges (comes back to life) as the Revived Roman Empire with its new leader who is the Antichrist (the 7<sup>th</sup> head). Daniel talks about the Revived Roman Empire coming out of the ancient empire (the sixth head) for the End Times (Dan. 2, 7). This may put a whole new twist on what is being portrayed in Revelation 13. Here is another thought that might support the second view. Since the Roman Empire never really died but was absorbed into various countries, it can be concluded that the Antichrist never really dies *during the period of the seventh head*, but that he will make the claim that he allegedly came back to life through a fake resurrection, which would fit the scenario of his coming back to life from the period of the sixth head (if this is the one that dies).

In other words, the Antichrist could make the claim that he died as some legendary figure *during the period of the sixth head* (or heads 1-6) and now has risen from the dead to rule the world *during the period of the seventh head* which we know as the End Times. The death would be a literal historical death (“as it were wounded to death” – Rev. 13:3), and fit the language of a literal death. In this case, it would be the death of some ancient figure in the past (during heads 1-6) but the resurrection itself would be a hoax and fraud perpetrated on the people living on earth (“his deadly wound was healed”) during the period of the 7<sup>th</sup> head.

In my studies, I don't see the seventh head dying on this Beast. This is because I don't see the Roman Empire being demised or defeated (the 7<sup>th</sup> head) until the Second Coming (“these shall make war with the Lamb, and the Lamb shall overcome them” - Rev. 17:12-14). Also, the personal Antichrist, who is also included as the king in the seventh head imagery, does not die until the Second Coming (2 Thess. 2:8; Dan. 2:44; 2 Thess. 2:8; Rev. 13:10; 19:19-20). It's interesting that most of the prophetic writers never mention about the possibility of *another head* dying and coming back to life. But this is a very real possibility. The Antichrist might claim to have died in the ancient past (heads 1-6) and come back to life via resurrection (head 7). This would seem to be the best way to view the literal death and fake/hoax resurrection view.

There a third option to consider, which also fits the language of a death scenario, while still maintaining the impossibility of Satan raising the dead.

- c. An alleged reincarnation of an ancient king represented in the historical period of heads 1-6 that has died and comes back to life in the period of the 7<sup>th</sup> head.

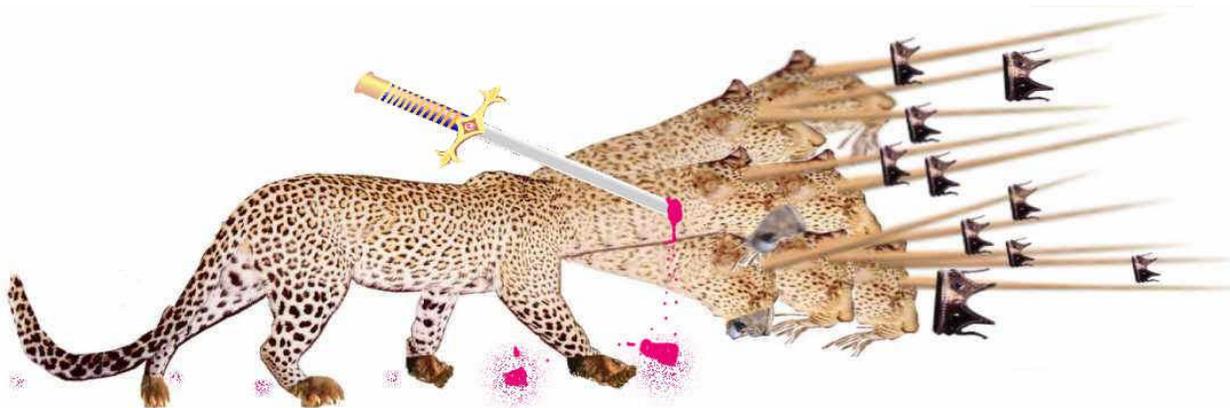


Satan may not want to mimic the resurrection during the End Times since he is actually an opponent of Christ and His ways (1 John 2:18) and because he despises the teaching of Christ's resurrection. The message of the resurrection signifies his utter defeat (Heb. 2:14; Rev. 1:18). Also, it seems that an alleged reincarnation might be a better explanation or option of how

the beast comes back to life, since he is seen to be reemerging from the ancient past (not the period of the seventh head). Therefore, a third option regarding Revelation 13:3 and the other passages that mention a Beast death-to-life sequence may be referencing a literal death in the past of some historical figure (something that did actually happen), who lived during the period of the sixth head (or heads 1-6), and the Antichrist's lie of the *reincarnation* of this same person during the period of the seventh head in which he lives. I think this is also a viable option when all the facts are presented. This keeps the death literal during the historical phase but the coming back to life from the dead a falsified claim during the period of the seventh head.

In other words, the Antichrist will make the bold claim and lie that he is a reincarnated personage of the past, which has existed during the period of the sixth head (historical period of the Roman Empire) that has come back to life through reincarnation (the rebirth of a soul in a new body), along with the revival of His ancient kingdom from the past (Roman Empire). This is also known as the *transmigration of the soul* or when the soul allegedly passes from one body to another.

Since the wording of the Beast's death is similar to the literal portrayal of the Lamb's death (Jesus Christ), as found in Revelation 5:6, we need to understand this as a literal death of an ancient legendary figure occurring in the past, in answer to the language of Revelation 5:6, while at the same time we can maintain the possibility of the lie of the Antichrist's reincarnation during period of the 7<sup>th</sup> head. Since the death of the Beast is portrayed in the past (heads 1-6) and a coming back to life in the period of the seventh head (Tribulation Period), it seems better to view the Antichrist as teaching a reincarnation from the ancient past, instead of a resurrection.



The Bible teaches that one of the "heads" on the beast dies. It would have been nice if John told us which one! Is it the seventh or sixth head? Or Perhaps heads 1-5? Let's investigate this further.

Revelation 13:3 once again declares:

"And I saw one of his heads (one of the first six heads) as it were wounded to death (killed in the past); and his deadly wound was healed (in the present - through karma or reincarnation): and all the world wondered after the beast."

There seems to be a double emphasis in this passage of Scripture. First, the ancient Roman Empire is portrayed as dying and reemerging during the End Times, along with a king that will rise on the world scene to rule this Revived Roman Empire (Dan. 7:8-9, 24). Second, the new leader of this empire will also claim to have reemerged from the past, through reincarnation, claiming to be a Nimrod, Nebuchadnezzar, Alexander, Caesar or some other legendary figure, which lived and died in the past, but is now reincarnated as a king. This means that "his deadly wound was healed"

(Rev. 13:3) through the process of reincarnation – a coming back to life of a specific historical figure that has died in the past. Antichrist will claim to be a recycled godlike figure from the ancient past and his miracles will seemingly convince the people that this is true (2 Thess. 2:9-12). His alleged reincarnation will be what qualifies the Antichrist for world dictatorship and worship.



If all the heads on the beast do not experience death, we need to determine which one dies. If John is referring to the death of the **seventh** head represented on the beast vision (the prophetic and Revived Roman Empire of the End Times along with the personal Antichrist), then he is teaching that at one point the Revived Roman Empire with its leader the Antichrist, will suffer what appears to be a mortal wound, but will then be healed of this wound by the power of Satan, which boosts his fame and power and causes him to become the undisputed ruler of planet earth, even an eight head that rules in and of himself in a powerful way (Rev. 17:11). However, it's difficult to fathom the Revived Roman Empire and the Antichrist (head 7) being killed and destroyed prior to the time of Messiah's Second Coming, which is the appropriate time when Antichrist meets his demise (Dan. 2:44). The seventh head (representative of the Revived Empire and the Antichrist) will not die and be destroyed until the Second Coming (Rev. 13:10; Rev. 17:12-14; 2 Thess. 2:8; Dan. 2:44; 2 Thess. 2:8; Rev. 13:10; 19:19-20).

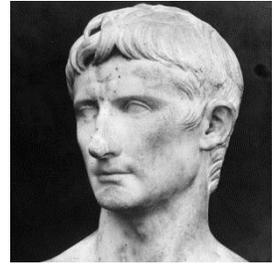
One of the heads on the seven-headed beast vision is wounded and dies. It seems better to understand that it must be one of the six heads that dies (not the seventh), since Antichrist will reveal himself as a powerful and impregnable man of war and victor (Dan. 11:38). Also, John does not imply that the seventh head dies during the period in which this kingdom and king are ruling over the earth.

But what if the historical **sixth** head dies on the beast vision (Rev. 13:3)? What about the historical kingdoms and kings represented in **heads 1-5?**





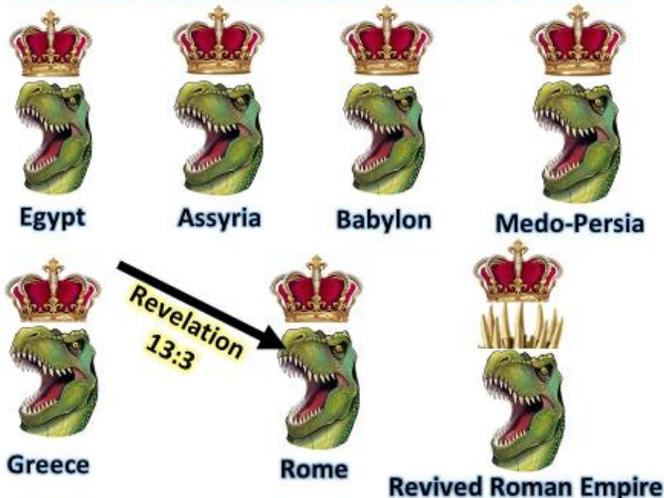
Since John seems to be looking back to the *sixth* head that dies by the sword (the past historical Roman Empire with its leading figure = Caesar Augustus), or another historical empire head that existed in the same geographical region of the ancient



Roman Kingdom (heads 1-5), then Revelation 13:3 is not teaching that the Antichrist will be harmed or killed during the future Tribulation Period (the time period of the seventh head). The whole concern of whether or not the Antichrist's wound and resurrection is literal or staged (faked) during the period of the seventh head (the time of the Tribulation Period) would vanish away. We should stop talking about it. And perhaps we should!

If the sixth head (or one of the previous six heads) dies, which is what the Scriptures seem to be representing, this would be a reference to a kingdom from the ancient past, along with some legendary kingdom leader of the past that has actually died. John would then be looking back in history and he is referencing a historical death of some kingdom and king figure. This means that what may be represented in Revelation 13:3-4 is the actual (literal) death of an ancient king of the past (along with his kingdom) but the lie of resurrection or reincarnation of this same ancient king in the present time of the Tribulation Period. Whether we view this as a falsified resurrection or reincarnation, it appears to be a return from death, a death that has occurred in the historical past, not the during the Tribulation Period.

**"one of his heads as it were wounded to death"**



The scenario would be like this. The Antichrist would make the false claim that he has *allegedly* come back to life by reincarnation or karma from the ancient past, the time period represented in one of the six heads. The Antichrist will conclude that he had previously died as an ancient leader of the historical Roman Empire. Think

this through with me. It's not interpretive madness! If the sixth head dies, or any of the other five heads, which were eventually absorbed into the Roman Empire, then this makes good sense. In Daniel's prophecies, it is the sixth head (the sixth world kingdom from the standpoints of history – Egypt, Assyria, Babylon, Medo-Persia Greece, Rome) that is prophetically portrayed as coming back to life during the Tribulation Period (Dan. 2:44; 7:24). The End Time Beast phase (seventh head) is represented as emerging in prophetic sequence from the sixth head in both the writings of Daniel and Revelation (Rev. 17:10). The Roman kingdom, along with its king, is in some sense coming back to life. The ancient Roman Empire is going to reemerge from the nations of Europe and the Middle East and have a new king reigning over this empire which also emerges from this same arena.

The Antichrist's phase of living corresponds to the seventh crown and king repeatedly mentioned in the Book of Revelation (Rev. 12:3; 13:3; 17:7, 9) which follows the sixth head. The seventh head, or kingdom and leader, would be the prophetic climax of what Daniel and John wrote about. This means that it could very well be the sixth head (both kingdom and king) that dies and comes back to life during the End Times. However, heads 1-5 are not out of the question, since they were previous kingdoms absorbed into the ancient Roman Empire and were in some way part of the iron kingdom (Rev. 13:1-2). In some sense, Rome was built on the previous world kingdoms (Egypt, Assyria, Babylon, Greece, Medo-Persia). So, even though the Scriptures emphasize the revival of the Roman Empire (Dan. 7:24), other kings have existed within the same boundaries of this historic empire. Hence, any empire (heads 1-6) could die and reemerge as the extension of the End Time Roman Kingdom, which will be revived and flourishing during the Tribulation Period.

John does not specifically say *when* the head died. But the Old Testament prophetic Scriptures inform us that the sixth head (historic Roman Empire) would die and come back to life (Dan. 7:24). Since you cannot separate a kingdom from a king in the area of Bible prophecy (according to Daniel and Revelation), then, we can assume that a kingdom is being portrayed *that has already died*. It must not necessarily die in the period of the seventh head (the future). In fact, this won't necessarily happen to the seventh kingdom until the Second Coming (Dan. 2:44).

So, it seems that John is looking back to a death that has occurred in the ancient past and something that has come back to life in the present (both the Roman Empire and the Antichrist – king of the Roman Empire). Most dispensational and prophetic writers are in agreement that the sixth head (historic Roman Empire) died and would in some sense reemerge into the seventh head (Revived Roman Empire). Since this is true, then why not view the Antichrist's death in this same time period? Revelation 13:3 may be teaching that the Antichrist will claim to have died during the same time period his empire died and ceased to exist (the historical sixth head or one of the other 5 heads that was also absorbed by the Roman Empire). But in the future he will make the outlandish claim that he has come back to life along with his ancient empire. His kingdom would reunite and come back to life from the dead, as the nations in Europe and Middle East converge together for the End Times (Dan. 7:24; Rev. 17:12), and the Antichrist will make the bold claim to have come back to life with his ancient empire through the route of reincarnation.

Since the language of Antichrist's death is similar to what is stated in relation to the actual death of the Messiah (Rev. 5:6), we may need to look at the personal Antichrist's wound in a similar way – a wound that results in actual death. However, since Satan cannot raise the dead (my understanding of Scripture), then the Antichrist may make the bold claim and lie that his predecessor, a Caesar of the past Roman Empire, has died (the period of the sixth head) and now has come back to life through reincarnation (now represented in the seventh head and his own personal appearance in the world).

If the sixth world leader (a Roman Caesar) died at one point in history and allegedly comes back to life, it would have to be via reincarnation. This is because an unsaved person cannot literally and bodily return from the dead (Heb. 9:27). Therefore, the teaching about a literal *resurrection* likely has no bearing on this text (Rev. 13:3), but instead represents the lie of *reincarnation*, which is connected with the Antichrist's perpetrated lie that he is God (2 Thess. 2:4, 9-12). He will apparently claim to be worshipped as God as Caesar and other Roman Emperors were deified and worshipped. He will want to replace God and receive worship.

Of course, such theories that Nero or Judas will literally come back from the dead in order to be the Antichrist of the End Times have no Scriptural basis or warrant.

This seems to be fanciful interpretation. However, the language of Revelation 13:3, with the actual death of one of the historical heads and its resurgence back to life, would not negate a possible understanding that Antichrist will make the false claim that he has been reincarnated. He will conclude that he died in the past as some well-known and powerful king that existed during the historical period of heads 1-6, all of which were absorbed into the ancient Roman Empire, and make the bold claim to have returned in a different body. His deadly wound during one of the past historical heads (empires) has now been healed and he has reemerged as an End Time Nebuchadnezzar, Alexander the Great, or Caesar. This may be the alleged theory and lie that will be promoted by the Antichrist.

Some suggest that if a reincarnation lie is accepted by the world, it would seem unlikely that the people would marvel at this type of experience and return from the dead (Rev. 13:3). Therefore, they opt for either the literal or faked resurrection view over the reincarnation lie. However, we must remember that the world is going to be hoodwinked by the miracles that the False Prophet performs in the presence of the Antichrist (Rev. 13:14; 19:20; 2 Thess. 2:9), and when adding to these miracles the lie of reincarnation, people will be overcome with amazement and worship this man of sin. The miracles and His alleged resurgence and return from the dead as Caesar, or some other legendary figure living in the period of the six previous kingdoms, will work in concert to bring about great wonder and amazement throughout the earth.

In other words, the world will wonder at the beast (Rev. 13:3) because he brings the Roman Empire back together, while at the same time he makes the claim that he is a reincarnated Caesar, or some other legendary figure of a past empire (one of his lying wonders). Furthermore, the world will be amazed at the Beast (the Antichrist) because of all the miracles performed in his presence, which will confirm the lie that he is God and that he should be worshiped as a Caesar, which is another lying wonder (2 Thess. 2:9-10). The miracles performed in his presence and His alleged resurgence and return from the dead as Caesar, or some other popular figure living in the period of the six previous kingdoms (a Pharaoh, Nimrod, Nebuchadnezzar, Alexander the Great, etc.), will work together to bring about great wonder and amazement throughout the earth.

Again, John seems to be referring to the death of the sixth head (the historical Roman Empire with its leading figure), which seems likely, since the prophetic Scriptures picture a revival of the ancient Roman Empire during the End Times (Dan. 2:42; 7:24), then the Bible is teaching that the Antichrist may also create the lie that he is a historical figure that lived in the ancient Roman Empire (the time period of the sixth head or the previous heads who were part of the old Roman Empire), who died, but who has now come back to life via reincarnation to rule the earth. Of course, the Antichrist's rule would occur during a revival of the Roman Empire (the prophetic period of the seventh head) which possesses ten horns and crowns (Rev. 17:12-13; Dan. 7:24).

In summary, when the Antichrist comes on the world scene, at one point, he may make the false claim to be a reincarnated figure of the historic Roman Empire, perhaps Caesar himself, who has died, but now has reemerged as a seventh head (leader and king), through an alleged resurrection or reincarnation experience, to lead the Revived Roman Empire throughout Europe and the Middle East. We do know that this man and his kingdom will dominate the world. In fact, he will at one-point claim independence from all previous kingdoms and kings and become an "eight" king and kingdom in and of himself, since he will rule as the undisputed power over all the earth (Rev. 17:11).

It's interesting that other prophetic texts, although not directly speaking to the Antichrist's claim of reincarnation from a past historic kingdom (but perhaps alluding to it), they do paint the prophetic scenario that the Revived Roman Empire and the End Time Antichrist are the result of all the previous kingdoms and kings that have preceded them. The final kingdom and king are in some ways spawned from the previous world kingdoms.

For instance, Revelation 17:11 declares:

"And the **beast** (Rome prophetically with its Antichrist king – the 7<sup>th</sup> head - which absorbs features of all the previous heads or kingdom and kings – Rev. 13:1-2) that **was** (the historical form of the Roman Empire and king), and **is not** (a historical death of the past Roman Empire and king), even **he** (the Beast kingdom – the Revived Roman Empire and Antichrist) **is the eighth** (becomes an eighth kingdom and king that follows the seventh which is the time Antichrist rules planet earth

during the second half of the Tribulation Period), and is **of the seven** (emerging from the seventh head dynasty – the Revived Roman Empire), and goeth into perdition” (at the Second Coming).

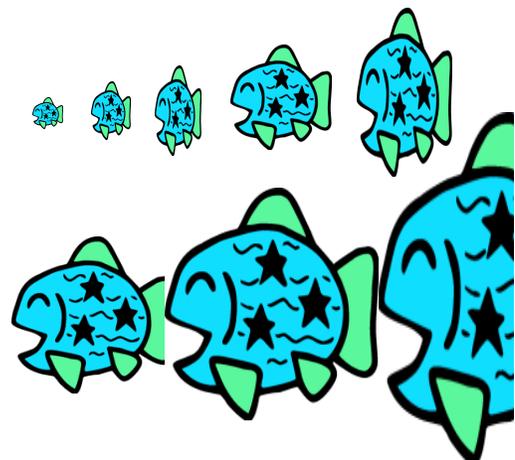
It does not appear that the seventh head or Antichrist himself actually dies but that he, along with his End Time Roman Kingdom, simply merges into what is introduced as the eighth head (kingdom and king). The personal death of the Antichrist during the period of the seventh head would threaten the existence of the great empire which he had built in a relatively short period of time (Rev. 17:12). Therefore, if the Antichrist dies during this time period (Tribulation Period), then his own empire would be threatened to topple. This would be the scenario if John was referencing the seventh head as actually dying. However, Revelation 17:11 mentions the seventh head (Revived Roman Empire) merging into an eighth and final kingdom and king.



As Dr. Bob Shelton used to say, “I don’t want to lose you in these prophetic woods!” But at this point, I need to talk about the eighth head which follows the seventh head on the beast. The Bible teaches that the “eighth” kingdom and king follows the seventh and will occur during the second half of the Tribulation Period when

Antichrist’s rules the earth (the final 3.5 years of the Tribulation Period). This “eighth” means the Antichrist is the culmination and product of all the previous seven world empires and will in one sense become the final expression of anti-god wickedness and rebellion in a final eighth head which comes about during the time when Antichrist rules planet earth.

The seven heads or seven world empires lined up beside one another in the seven-headed Beast vision suggests that each empire *absorbs one another and inherits many of the godless characteristics of the previous one*. It’s like one fish eating another fish and absorbing the other. The seventh head or kingdom absorbed the evil characteristic of the previous six kingdoms and



kings (Rev. 13:2-3). In a similar way, the “eighth” head or kingdom (Rev. 17:11) absorbs the evil characteristics of the entire seven kingdoms and kings that precede it.

So, even the seventh head (the Revived Roman Empire with its ten kings) at one point is seen to merge into a final eighth ruling head (kingdom or dynasty), which describes the time when the Antichrist ruthlessly rules the world as an independent ruler. The eighth head is presumably formed when the Antichrist claims to be a resurrected or recycled figure of the past and moves into full-blown dictatorship. This is the time when the seventh becomes the eighth. At this point (the middle of the Tribulation Period), the world will believe the lie of the Antichrist, that he is a resurrected or recycled figure of the past. They will begin to worship the Antichrist and he will begin his rule and reign of terror during what is seen as an eighth kingdom and king. So godless and universal will be Antichrist’s reign of terror during the second half of the Tribulation Period, that he and his kingdom are identified as a final eighth ruling kingdom and head. Phase seven is seen to merge into phase eight as the Antichrist takes full control over planet earth.

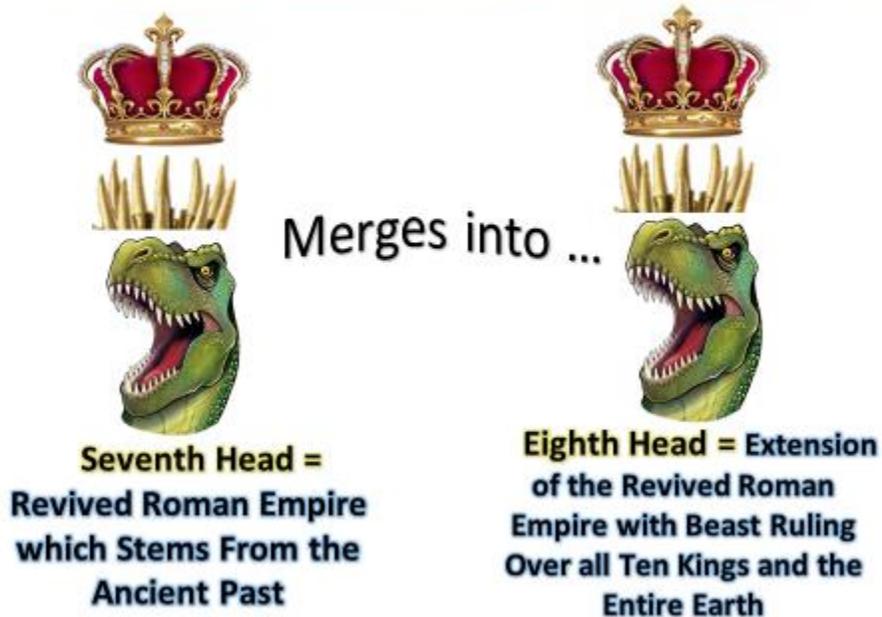
Again, we must remember that each past kingdom merges out of the previous kingdom and absorbs and retains some of the characteristics of the previous one. Therefore, it can be said in Revelation 17:11 that the Antichrist is “of the seven” (absorbing the characteristics of the previous seven kingdoms), when he moves into world dictatorship, and becomes the eighth sole king (ruling all ten kings – Rev. 17:12-13) by the middle of the Tribulation Period.

Once again, this is the time period when he becomes an evil tyrant, ruthlessly deifying himself and ruling the world, as an independent king, during the second half of the Tribulation Period (Rev. 13:3-9). The Antichrist will in one sense establish his own brand of world government as the eighth ruling kingdom and king – a New World Order (Rev. 17:11). It will be the most extensive kingdom and cruel king the world has ever seen. It will not be the seventh wonder of the world but the eighth wonder of the world!

Allow me to reiterate something. I do not believe that Revelation 13:3 is teaching that the Antichrist literally dies during the period of the seventh (Tribulation Period)

head and Satan will literally raise the Antichrist from the dead as an eight head during this same time period. Instead, the Bible teaches that the Antichrist will claim to have died in the past, along with his kingdom (one of the periods represented on heads 1-6), but has now come back to life during the period of the seventh head (Tribulation Period). But at one specific point, when the Antichrist begins to rule planet earth, he and his Roman Kingdom will evolve into an eight ruling dynasty.

**“even he is the eighth, and is of the seven” – Revelation 17:11**



According to the Beast imagery of Revelation 12:3, 13:3, and 17:11, the ten horns, along with the Antichrist are said to come back to life during the period of the seventh head, since the ten horns on the seventh head of the beast vision represents the Revived Roman Empire. His death is seen to occur during a past historical kingdom (heads 1-6) and the Antichrist will make the falsified claim to have allegedly died in the past and come back to life via. resurrection or reincarnation, so he can rule as God during the Tribulation Period (now represented by the 7<sup>th</sup> and 8<sup>th</sup> heads).

But in some mysterious way, the beast is identified as the seventh head and is at the same time the eighth head. This means that at one point, when the world accepts his lie, and he becomes world dictator, the Antichrist and his Roman Kingdom becomes the eighth head (Rev. 17:11). It seems that John is teaching that

the eighth is an extension of the seventh Revived Roman Empire kingdom (“of the seventh”). But the specific reference to an eighth kingdom or dynasty refers to the time when the Antichrist rules as an absolute world dictator (the second 3.5 years of the Tribulation Period) over all the ten kings and the entire earth (Rev. 17:12-13). Antichrist will be the seventh king before his supposed demise and resurrection or reincarnation from the ancient past, but in another sense, he will morph into an eighth king during the second phase of his rule (the second half of the Tribulation Period).

It is clear that the meaning behind the eighth is referencing an eighth world ruler of a kingdom (Antichrist and the Roman Kingdom), which is not a distinctly different kingdom from the previous seventh head on the beast. However, the Antichrist is distinct from his predecessors (the ten kings represented by the seventh head) in that, as an eighth head, he has received supernatural powers and authority directly from Satan (Rev. 12:3; 13:4) to rule planet earth and has allegedly returned from the dead (Rev. 13:3). At the same time, he is also part of the seventh kingdom (ten-nation confederacy) in that he takes the shape of an emperor in charge of this Revived Roman Empire and rules the ten administrative rulers under him.

Whatever the final scenario might be (the ruse of resurrection or reincarnation), this amazing wonder will result in worldwide worship of the Antichrist during the last three and one half years of the Tribulation Period (Rev. 13:3-4) which is the time he and his Roman Kingdom is portrayed as an eighth head.

Let’s begin to summarize some things. Here are my conclusions. Heads up! Pay close attention! One of the heads died on the Beast vision (Rev. 13:3). We don’t know which one. This means we cannot be sure what the exact prophetic scenario will be during the End Times. There may be the lie of an *alleged* resurrection during the period of the seventh head (Revived Roman Empire of prophecy), or an *alleged* reincarnation of an ancient leader who lived and died during the sixth head (ancient Roman Empire), or even one of the other great empires of the past (the historical periods of heads 1-5 which were absorbed into the ancient Roman Empire). Both the kingdom and End Time king (the Antichrist) will in some sense come back to life and reestablish themselves over the earth. Once again, it seems much more likely that the death was *historical* (heads 1-6) and not during the time in which the

Antichrist is in the world (head 7). The Scriptures repeatedly teach that the Antichrist is not killed and destroyed until the actual Second Coming (Rev. 13:10; 2 Thess. 2:8; Dan. 2:44; 2 Thess. 2:8; Rev. 13:10; 19:19-20).

Let's put all the verses and prophetic thoughts together. The emphasis is on the kings but this does not exclude their kingdoms. Remember, according to Biblical imagery and analogy, you cannot have a kingdom without a king (Dan. 7:36-44; Rev. 17:9-10). In fact, it seems that a king is often the primary emphasis since it is only a person that can end up in perdition or hell (Rev. 17:8,11). The Antichrist will promote the lie of reincarnation, claiming to be reborn as an ancient pagan king of the past, along with his ancient empire (Rev. 13:3). The rebirth scenario will be a deceptive hoax concocted to deceive untold millions of people (2 Thess. 2:11).

There seems to be a double emphasis in Revelation 13:3 which may also be implied in other verses such as Revelation 17:8 and 11. The Roman Empire and a specific End Time king associated with this empire is predicted to come out of the same geographic boundaries associated with the ancient Roman Empire ("out of this kingdom" - Dan. 7:24). But at the same time, the Antichrist king will propagate the lie that he has literally emerged from the ancient past and this empire, as some legendary figure, likely through reincarnation, and has now come to rule the world, demanding universal worship. There seems to be a blending together of what has been previously predicted to occur in Daniel's writings with the reemergence and reunification of the ancient Roman Empire (Dan. 2:41-44; 7:24) and the lie that Antichrist will perpetrate regarding himself (reincarnation from the past). The Roman Empire of the past will reemerge with a king that comes from this same geographic area, but the personal Antichrist will make the false claim that he has lived during this ancient era of history and has literally (via reincarnation) reemerged from the past, as a legendary leader, who has now come to rule planet earth.

With this in mind, let's take another expositional bite at Revelation 13:3:

**"And I saw one of his heads** (HISTORICAL = presumably the sixth head or one of the other five heads, a historical king and kingdom of the past, which was absorbed into the ancient Roman Empire) **as it were wounded to death** (HISTORICAL = a king and kingdom within the ancient boundaries of the Roman Empire, or the Roman Empire

itself, which died in the past, like the other previous kingdoms, as revealed in Rev. 17:10 – “five are fallen”); and **his deadly wound was healed** (PROPHETIC = the healing of the past wound occurs in the prophetic imagery of the 7<sup>th</sup> head on the Beast vision [the Revived Roman Empire], which now exists in the nations of Europe and the Middle East and where the Antichrist king originates, which will in some sense reemerge from the ancient past for the End Times drama. But at the same time, the Antichrist will propagate the lie that he died in the past as an ancient legendary figure and is now reincarnated as the new world Caesar to rule over the earth): **and all the world wondered after the beast.**”

Interesting enough, even though Satan cannot bring back people from the dead (ruling out an actual resurrection or reincarnation), at the same time, the prophetic Scriptures do teach that the seventh head (representing the Revived Roman Empire and personal Antichrist) will obtain certain qualities and characteristics from the previous world kingdoms and corresponding kings represented in heads 1-6 on this beast vision. Although the Antichrist will perpetrate the lie of reincarnation, His kingdom and life will actually be a composite and summary of all the world kingdoms and kings that previously existed on planet earth such as Greece (the leopard characteristic), Medo-Persia (the bear characteristic) and Babylon (the lion characteristic) as depicted in Revelation 13:2.

In other words, the Antichrist and His Roman kingdom will possess similar qualities of the previous world kingdoms and kings. The final kingdom and king will be a representation and composite form of all the previous world kingdoms and kings (the leopard, bear, lion - Rev. 13:2). The ultimate world kingdom and Antichrist of the End Times will flow out of the previous kingdoms and kings and therefore resemble similar characteristics and powers. There will be a merging of the past with the present.

Revelation 17:8 teaches something very similar:

“The **beast** (which in general is designed to represent and promote the seventh head – the Revived Roman Empire – Rome prophetically - and the End Time Antichrist which carries over and absorbs traits found in the previous world

kingdoms and their kings – heads 1-6 as in Rev. 13:1-2) that thou sawest **was** (was alive in the past as a previous ancient Roman king and kingdom), and **is not** (which kingdom and king dies in the past); and **shall ascend** out of the bottomless pit (meaning that Antichrist’s origin is from hell to promote Satan’s End Time agenda – he is not literally raised from the abyss), and go into perdition (at Second Coming): and they 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 **beast** (Revived Roman Empire under the Antichrist king) that **was** (a historical Roman kingdom with its king that existed in the past), and **is not** (the historical Roman king and kingdom that died and ceased to exist in the past), and **yet is**” (a reemergence of the historic Roman Empire and king in the ancient boundaries of the Roman Empire and Middle East).

Revelation 17:10

“And there are seven kings: **five are fallen** (heads 1-5 on beast vision = great historic leaders and their world kingdoms such as Pharaoh and *Egypt*, Sennacherib and *Assyria*, Nebuchadnezzar and *Babylon*, Cyrus and *Medo-Persia*, Alexander and *Greece*), and **one is** (head 6 on beast vision = Caesar and *Rome* during John’s day), **and the other is not yet come** (head 7 = Antichrist and *Revived Roman Empire*); and when he cometh, he must continue a short space.”

### The Course of World History

“five are fallen” (Revelation 17:10)



Revelation 17:11 goes on to say:

“And the **beast** (a general description of Rome prophetically and the End Time Antichrist which obtains certain elements of all the previous world kingdoms and pagan kings – as in Rev. 13:2) that **was** (was alive and existed in the past as a historical Roman empire and king), and **is not** (died in the past as a historical Roman empire and king), even he is **the eighth** (the Beast finally merges into an eighth ruling dynasty, which is a final culmination of all the previous characteristics of world kingdoms and pagan kings, the eighth kingdom referencing the time when Antichrist deifies himself and rules all ten kings and planet earth), and is **of the seven** (evolves out of the seventh, the Revived Roman Empire, also obtaining characteristics of this kingdom, but finally merges into the final form of the eighth anti-god rebellion stage), **and goeth into perdition**” (the destruction of the Beast kingdom and king occurs at the Second Coming as predicted by Daniel 2:44 and Rev. 19:20).

It would seem that the sixth head on the beast is historically replaced by the seventh head and the seventh head is finally replaced by the eighth head as John moves through the progress of world nations and powers. Revelation 17:10 says that “five are fallen” (kingdoms and kings) already, there is a sixth head relevant to John’s day (Rome and Caesar), and according to prophetic imagery, there were two more heads that would be relevant to the End Times (heads 7-8), which are the Revived Roman Empire lead by the Antichrist (head 7) and then the extension of this Revived Roman Empire during the terror of the Beast reign (head 8). All of the above verses are portraying the same truth when speaking of the Beast’s death-to-life sequence. His origins will in some sense originate from the past pagan kings and kingdoms which existed within the boundaries of the historic Roman Empire (heads 1-6) and he will follow in their train of power, pride, and personal worship as he arises out of the same sea of Gentile humanity (Dan. 7:1-8).

Some of the verses mention about the Beast ascending from the “bottomless pit” which is a place where some (not all) demons are bound awaiting future judgment and where some others will be unleashed to haunt humanity during the End Times (Rev. 9:1-2). J. Hampton Keathley observes: “The concept of ‘the abyss’ (Rev. 11:7; 17:8). This does not mean that this man himself will be raised up out of hell or gehenna or hades. This simply means that the source and power of the beast and his system is Satan himself. The abyss is the abode of demons and not of man (cf. Rev. 9:1-2, 11; Luke 8:31; 2 Pet. 2:4). The system will be demonically inspired and controlled. This is the point of Revelation 11:7 and 17:8.”



Revelation 11:7 states:

“And when they (the Two Witnesses) shall have finished their testimony, the beast that **ascendeth out of the bottomless pit** (the Antichrist is indwelt by a demon from the underworld so that his life and power is said to originate from hell) shall make war against them (the saints), and shall overcome them, and kill them.”

Now let’s consider Revelation 17:8 once again to confirm our findings:

“The **beast** (a general description of Rome prophetically and the End Time Antichrist which obtains certain elements of all the previous world kingdoms and kings represented in heads 1-6 – as in Rev. 13:2) that thou sawest **was** (lived and existed in the past as a Roman kingdom and king within the boundaries of the ancient Roman Empire = heads 1-6), and is **not** (died in the past and ceased to exist as a Roman king and empire = heads 1-6); and **shall ascend** out of the bottomless pit (Luke 8:31; Rev. 9:1, 2, 11 – this speaks of the Antichrist’s demonic orientation – he will obviously be indwelt by a demon released from the underworld for this special occasion during the End Times, so that it can be said that the Antichrist came from the bottomless pit) and **go into perdition** (Lake of Fire – Rev. 19:20): and they 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 beast that **was** (a historical Roman king and kingdom that existed in the ancient past), and **is not** (a Roman king and kingdom that ceased to exist in the ancient past), and **yet is**” (a Roman king and kingdom that comes back to life – a reemergence of the ancient Roman Empire and a king to rule it during the End Times).

Yes, the Scriptures prophetically anticipate the revival and reemergence of a Roman king and kingdom during the End Times. This being said, Revelation 13:3 additionally suggests that the Antichrist will also propagate the lie that his death wound occurred in the past (heads 1-6). He will perpetrate the lie that he was some legendary king that was killed in the past but has now reemerged as that very reincarnated figure. He will declare that his “deadly wound was healed” (Rev. 13:3) and that he has now reentered the world as this past hero and historic figure. The death-to-life sequence seen in other similar verses (Rev. 17:8,11) may also allude to the reincarnation ploy of the Antichrist, although the primary emphasis is that there will be a resurgence of the historic Roman Empire and a Roman king during the End Times.

Philipp Goodman comments on the death-to-life sequence of the Beast and sees some underlying theme of reincarnation: “The real commentary on what really happens with the Antichrist is Revelation 17, it says, *‘He was, he is not and he will come.’* That is the language of reincarnation. That is not the language of resurrection. And Satan has raised up reincarnation as the chief antithesis of the resurrection all through history. Satan hates the Doctrine of the Resurrection because of the resurrection of the Son of God. But, when we look at ‘I was, he was, he is not, and he will come, he was in past history, he is not’ during the time of John when John wrote that particular passage and he will come in the future. That is the most it says about the Antichrist and his origins. He will come up by the way out of the Abyss. That also is not the language of Resurrection. He will be indwelled by a spirit that comes up out of the Abyss. So he is two persons in one, he is a man, and he is a spirit from the Abyss.”

Since an actual or literal death seems the likely understanding of this Beast wound (Rev. 2:8; 5:6; 13:3), I personally think that a literal, historical death in the past (the period of the sixth head or the period of time reflected in any one of the first six heads) is what John had in view in Revelation 13:3. But the lie of resurrection or reincarnation occurs during the period of the seventh head (the Revived Roman Empire and Antichrist rule – the Tribulation Period). This seems to be a plausible understanding of Revelation 13:3 when all the verses are considered together.

There seems to be a *dual emphasis* seen in all the death-to-life sequence verses (Rev. 13:3; 17:8, 11). They not only prophetically portray how eventually a kingdom and king would reemerge from the same geographic area of the ancient Roman Empire (Dan. 7:24), they also portray what the Antichrist himself will promote during the End Times. He will claim that he has literally died in the past, as one of the leaders in the same area of this ancient world empire, but has now come back to life to rule on earth as the true God.

These prophetic verses describe how the Beast (both His Roman Empire and the Antichrist) is being presented as coming back to life *from one of the periods of ancient history* which were eventually absorbed into the Roman Empire (heads 1-6). But at the same time, the “death-to-life” verses suggest that the Antichrist will make the bold claim to have died in the past (one of the periods of the six heads) and has now come back to life (allegedly), as one of the ancient personages of the past, and which now lives during the period of the seventh head (the Revived Roman Empire that exists during the Tribulation Period along with its End Time king the Antichrist). This seems to be the best way to view and understand Revelation 13:3 (“his deadly wound was healed”). He died by a sword in the past along with his kingdom and has now come to life in the present along with his revived kingdom. This language suggests either resurrection, but more likely reincarnation.

In a day when Eastern Mysticism is very popular, it would seem that people on a worldwide scale would be inclined to believe in reincarnation more than resurrection. Besides, Satan hates the resurrection (Heb. 2:14) and will not necessarily try and duplicate it. The Antichrist (1 John 2:18) will be “against” Christ and seek to deify himself above anything and everything that is called God (2 Thess. 2:4). Therefore, the delusion of reincarnation seems to fit the End Time picture and is a very plausible option of Revelation 13:3.

“his deadly wound was healed”  
(Rev. 13:3) via REINCARNATION



As a result of the amazing miracles which are performed by the False Prophet in the presence of the Antichrist (Rev. 13:14; 19:20) in conjunction with His announcement of being a heroic reincarnated leader and god figure of the past (2 Thess. 2:9; Rev. 13:3), the entire world will be mesmerized. Therefore, he will demand to be worshipped as God, since he will claim to be a Nimrod, Nebuchadnezzar, Caesar, or some other legendary figure, which lived and died during the time period of one of the historical six heads, but has now come back to life for the End Times as a seventh head. Since the prophecies of both Daniel and Revelation view the Roman Empire reemerging during the End Times “out of this kingdom” (Dan. 7:24), which was the historical Roman Empire, it would seem that a historic figure from the sixth head (or one of the first five heads which was absorbed by the Roman Empire) would also reemerge on the world scene in correspondence with this same empire. At least this makes good sense.

When Revelation 13:3 says: “and all of the world wondered after the beast” it means that as a result of his alleged miracle of resurrection or reincarnation, people all over the earth will be amazed and possess admiration toward the Antichrist, which sets up the world of mankind to receive the mark of the beast and worship him.

Revelation 13:12 declares:

“And he (the False Prophet) exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.”

It seems that the worship of a past king and leader that has been previously worshipped, and is now reincarnated or recycled from the past, fits better into the End Time prophetic scenario and why the world will worship this man of sin. Once again, the whole idea of reincarnation will be nothing more than a lie or hoax but the Scriptures do reveal a revival of the old Roman Empire with an End Time leader (the Antichrist) which in some sense comes back to life in order to rule in the same geographic area of the old Roman Empire, while at the same time possessing similar characteristics of the previous world empires and leaders (Rev. 13:1-3; Rev. 17:10-11).

But again, there seems to be a dual nature to these death-to-life prophetic texts. These verses found in Revelation also seem to suggest that the Antichrist will also make a falsified claim to have died in the ancient past and come back to life to rule during the Tribulation Period. Of course, the personal Antichrist will not be the actual and literal rebirth of a deceased soul into a new body (Luke 16:23; Heb. 9:27). He will not be a reincarnated Nebuchadnezzar, Nero or Caesar of the past. Nevertheless, the great masses in the world will believe this lie and many other “lying (false) wonders” (2 Thess. 2:9). As a result, those who embrace the Antichrist’s lie of reincarnation to a godhood status, and receive the mark of the beast, will be damned (2 Thess. 2:9-12).

Whatever option you take on Revelation 13:3, a literal death and resurrection of the Beast during the Tribulation Period, a fake death and staged resurrection during the Tribulation Period, or the lie of resurrection and even reincarnation (transmigration of the soul) from a past historical period (heads 1-6), one thing is certain; scary and very deceptive times are ahead for planet earth!