3. “And (I saw) one of his heads as it had been slain unto  
death: and the wound of his death was healed, and the whole  
earth wondered after the Wild Beast.”  
  
 The Wild Beast under his seventh head is first shown.  
At length *he* comes, who had not yet appeared when John  
wrote. “The one *is*.” That was true, in John’s  
day. “The other (the 7th) is not yet come ” (xvii. 10).  
 This king, after appearing awhile, is assassinated.  
He is slain with the sword. v. 14. The reasons of  
his assassination may easily be guessed. (1) He is  
cruel and tyrannous. (2) ’Tis a lawless time, and  
’tis accounted a “sacred duty to slay tyrants.” By  
violent deaths were many emperors cut off. (3) *He  
professes himself to be God*.  
 Where proud men have pronounced themselves gods,  
the Most High has often caused them to be cut off by  
assassination, as in the instances of Antiochus, Caligula,  
Claudius, Caracalla, Domitian, Hakem. Alexander’s  
life was in peril from this cause. Quintus Curtius, ii. 131.  
Capt. Cook, after allowing himself to be deified by the  
South-Sea Islanders, was slain by them. “*Wilt thou yet  
say before him that slayeth thee, I am God? But thou shalt  
be a man, and no God, in the hand of him that slayeth  
thee*” (Ezek. xxviii. 9). These words give us the principle  
of God’s government in this respect.  
 Self-deification, beginning conspicuously with Alexander the Great, was imitated by the descendants  
of his generals who became kings. This awful crime  
was rife amongst the Antiochi, Antigoni, Demetrii,  
and especially among the Ptolemies. A remarkable  
relic of antiquity, called the Rosetta stone, greatly  
illustrates the chapter before us. It contains the  
decree of some Egyptian priests to offer divine worship  
to Ptolemy Epiphanes. Its date is about 197 B.C.  
The following is an extract.  
 “Ptolemy the descendant of the *gods Philopaters*. . .