the 9th year under AEtus the *priest of Alexander* and  
the *gods Saviours*, and the *gods Fraternal*, and the *gods  
Benefactors*, and the *gods Father-loving*, and the *god  
Epiphanes*, the munificent.” . . .  
 “This decree the chief priests and the *prophets*, and  
they who enter into the shrine to robe the gods, and  
the wing-bearers, and the sacred scribes, and all the  
other priests who met the king,” make—  
 In consequence of many benefits received from the  
king, which are duly enumerated:—  
 “That the priests tend the *images* thrice a day, and  
clothe them with the sacred robes, and perform for  
them the other rites customary for the rest of the gods,  
at the feasts and assemblies: and that there be erected  
to king *Ptolemy the god* Epiphanes (Illustrious) munificent, sprung from king Ptolemy and Queen Arsinoe,  
*the gods Father-loving*, *a statue* and temple of  
gold.”  
 “And that they hold a feast and general assembly  
to the king eternal and beloved by Phthah *Ptolemy the  
God* illustrious and munificent, yearly”  
 What light this throws upon the whole scene of chap. xiii!  
 John beholds the last head “as *slain* unto *death*”—a  
very strong expression, assuring us of the reality of the  
death. He saw the mark of the wound of death: the  
appearance was not deceptive, but real. This is evident,  
from its parallelism with what is said of the *Wild  
Beast’s* great antagonist—the *Lamb*. John saw before,  
“a Lamb *as it had been slain*” (v. 6). Both carry the  
abiding scars of the wounds of death. The death of  
both is real and literal. In this latter case the expression  
is stronger than in our Lord’s. “A Lamb as it had  
been slain.” “As it had been slain *unto death*.”  
 “And the wound of his death was healed.”  
 The words import a *violent* death. 1. The expression