

# Notes on prophecies (Section 2)

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<1r>

## of Iewish Synagogues & Christian Churches

Loose papers upon Daniels 4 Monarchies. the Revelations &c

<2r>

The eastern & Egyptian nations were anciently very much addicted to speake by figures & in their language to introduce the qualities & inanimate substances of things under the character of intelligent beings or persons So they often presented death & the grave & time & fortune & health & wealth & love & fframe & the Elements & Planets by persons & the Iews gave the names of evil spirits to diseases & to vices & erroneous opinions & so Solomon spake of Wisdom as a Person & Orpheus Plato & Philo & some of the Gnosticks gave the name of λόγος to the wisdom of God considered as a Person And the Ideas of the Platonists Sephiroths of the Cabbalists & Æons of the Gnosticks are nothing else then the thoughts notions actions powers names attributes or parts of the Deity turned into persons & sometimes into the souls of men.

For the ancient Heresies consisted chiefly

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Moses commanded the people of Israel that they should make Iudges & Officers in all their Gates (that is, in the Gates of all their cities) to judge the people with just judgment Deut. 16.18. These judges sat in the Gates of the City & were called the Elders of the city, & judged of capital causes & much more of smaller matters for putting the law of Moses in execution Deut 21.19, 20, 21: & 22.15, 16, 17, 18, 21 & 25.7, 8. & Ruth 4.1, 2, 9, 11 & Amos 5.14. And this sort of government by Elders elected by the people for putting the laws of God in execution continued in Israel till the Captivity & then was abolished by the Chaldeans (Lament 5.14) & at length restored by the Commission of Artaxerxes given to Ezra (Ezra 7.25, 26 & 10.14.) And in the Gate of the city there was also a place of worship set apart for the Elders & their Officers & such of the people as came together. There publick prayers were put up & Moses was read & expounded. And if the Elders sacrificed they did it on the next hill, erecting there an Altar & a place for eating the sacrifices, which they called the High Place. 1 Sam. 9.19, 25. 1 King. 7.11 & 13.3 2 King. 17.29, 32. But by the Law of Moses All Israel was to sacrifice in the Tabernacle & Temple. And as this was the place of worship for all Israel so a court of seventy Elders sitting in the eastern Gate of the Temple was over all Israel. In the reign of the Greeks this Court was called the Sanhedrim, & the lesser Courts with their places of worship in every city were called Synagogues & the Elders or Iudges were called the Presbytery 1 Tim. 4.14. And the Elders & people together were called Churches Matt. 18.17.

The Iews also who were dispersed among the Gentiles erected Synagogues in every city where they were sufficiently numerous to incorporate themselves into a religious body for worshipping God & putting his laws in execution amongst themselves. And the Christians of the circumcision did the like both in Iudea & in other places. ffor

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In the 2<sup>d</sup> page of the Synopsis lin. 12. instead of the uncircumcised read tho uncircumcised

Ch. 1. v 4 Notes. r. ὁρισθέντος

ib. v 3. Paraphrase. May not the sense be clearer by writing instead of the words accounted as these words as he was accounted

ib v. 3, 4 Is not this the sense. Who was made of the seed of David according to the flesh by his birth of a woman & declared to be the son of God with power according to the spirit of holyness & by resurrection he being the first born from the dead (Coloss. I.18. The promise which was made unto our fathers God hath fulfilled unto us in that he hath raised up Iesus again as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee Act XIII.33.

Ch I 25 Paraphr. ffor creature thing read creature, a thing

ib p 26 use even into. Blot out even

ib p 27 leaving also the. Blot out also

Ch. II v 1. Notes. † In the words more free but less offensive then some word seems to be wanting.

Ch III pag 2 of the Contents. In The words who to the circumcision of the flesh & the other observances of the Law read add for and

Ch III. v. 5 Paraphr. and cast we off. read and cast us off.

Ib. Notes on v. 6 ffor appositively. read appositely.

Ib. Notes on v. 24. for metaphor, must be read metaphor, it must be

Paraphrase Ch. IV. 12. The words [but to them of it. i.e. to such of the Iews as did also walk in the steps of the faith &c] seem not so clear as the text. The sense is [but to them of the circumcision who did also walk in the steps of the faith &c] or [but to such of them (ie of the Iews) as did also walk &c]

Ib. v 15 Instead of [this] read [there is]

Notes on Ch VII. 6 \* read [end of the Law for &c.

Notes on Ch. VIII. 3 ♂. appensities, so to. should it not be appetites & so to

Ib. v. 4. if we make it choise. should it not be if we make it our choise

Ib. v. 7. the law which made. read the law which was made.

OO. p 2. l. 9. I have struck out the words by his spirit. I think rightly.

Par. Ch IX 4. particular manner the sons of God.

QQ. p. 2. l. 25. particular manner the sons of God.

YY p. 2. l 11 be come for become

ZZ p 4 l ult. givenemies. perhaps it should be called enemies.

CCC p 3 l 21. either the explaining. read and explaining

CCC p 4 l 11. The sentence, That no one should go beyond that which was given him then he really had, seems imperfect.

GGG p 1. l 4 & balanceth.

Ib p 3 l 4 & friendly [manner]

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Except a man be born again he cannot see the kingdom of God. Except a man be born of water & of the spirit he cannot enter into the kingdom of God viz<sup>t</sup> of water in baptism the symbol of the Resurrection & of the spirit at the Resurrection That which is born of flesh is flesh & that which is born of the spirit is spirit. As the wind bloweth where it listeth so is every one that is born of the spirit. Iohn III.3, 6, 8. It is sown in corruption it is raised in incorruption, it is sown in weakness it is raised in power, it is sown a natural body it is raised a spirituall body. There is a natural body & there is a spirituall body. – Flesh & blood cannot inherit the kingdom of God neither doth corruption inherit incorruption. This corruptible must put on incorruption Iohn XV.42, 43, 44, 50, 53. The children of this world marry & are given in marriage, but they who shall be accounted worthy to obtain that world & the resurrection from the dead, neither marry nor are given in marriage, neither can they dye any more: for they are equal unto the Angels & are the children of God, being the children of the Resurrection. Luk. 20.34, 35, 36. They desire a better country that is an heavenly. Wherefore God is not ashamed to be called their God: for he hath prepared for them a city I will be his God & he shall be my son Apoc 21.3, 7. They shall be his people & God shall be their God ib v. 3.

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2 Chron 35.1	1 Esdr. 1.15		
2 Chron 36.21	1 Esdr. 1.5 8 or 2.1		
2 Chron. 36.22	Ezra. 1.1	1 Esdr. 2.1	
2 Chron 36.23	Ezra. 1.3	1 Esdr 2.5	
Ezra. 1.3. to 1.11		1 Esdr. 2.5 to 2.15	
Ezra 1.3. to 1.11			
Ezra 2.1 to 2.70	Nehem 7.6 to 7.75.	1 Ezdr 5 7 to 5.46	
Ezra 3.1 to 4.5		1 Ezdr 5.47 to 5.73 or 6.1	
Ezra 4.24 to 6.22		1 Ezdr. 6.1 to 7.15 or 8.1	
Ezra 4.6 to 23		1 Ezdr. 2.16 to 2.30	
Ezra 7.1 to 10.44		1 Ezdr. 8.1 to 9.36, 37	
	Nehem 7.73 to 8.12	1 Esdr. 9.37 to 9 55	
	Nehem. 8.12 to 11.36		
	Nehem 1.1 to 7.5		
2 Chron 35.1 —	Ezra 2:1 —	4.5/4.24 —	10.44
1 Esdr. 1.1 —	2.15/1 Esdr [3.1:] 5.7 —	6.1 —	9.36, 55
2 Chron. 35.1 —	Ezra 2.1 —	4.5 [—] 4.24 —	10.44
1 Esdr. 1.1 —	2.15 [—] 5.7 —	6.1 —	9.36, 55.

2. Chron 35.1 — Ezra 2.1 — 2:1 — 4.5 -X- 4:24 — 10.44 —  
 1 Esdr. 1.1 — 2.15 -X- 5.7 — 6.1 — 6.1 — 9.36, 55.

The sacred History from 2 Chron 35.1 to the end of Ezra agrees with the first book of Esdras if you omitt the story of Ahasuerus & Artaxerxes in Ezra 4 & the same story in 1 Ezdras 2. & also the story of the 3 wise men in 1 Esdras 3, 4 & 5

2 Chron. 35.1	<u>A</u> —	Ezra 2.1	<u>O</u> —	2.1	<u>B</u> —	4.5	<u>G</u> —	4.24	<u>C</u> —	10.44 Nehem 8.1	<u>D</u> —	8.12	<u>E</u> —	11.36
1 Esdr. 1.1	<u>A</u> —	2.15	<u>G+</u> —	5.7	<u>B</u> —	6.1	<u>O</u> —	6.1	<u>C</u> —	9.36	<u>D</u> —	9.55	<u>O</u> —	

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Ezra 1.1 — 3.7| Nehem 8.1 — 11.36, | Ezra 3.8 — 4.5.| 4.24 — 6.22| 4.6  
 |7.1 — Ezr. 10.44 | 4.7 — 4.23| Nehem 1.1 — 7.69.| Nehem 12.1 — 13.31.

If you would have the history of the Iews under the Persian Monarchy in due order of time you must read first from the beginning of Ezra to the end of the seventh verse of the third chapter, then the 8<sup>th</sup> 9<sup>th</sup> 10<sup>th</sup> & 11<sup>th</sup> chapters of Nehemiah, then from the beginning of the 8<sup>th</sup> verse of the 3<sup>d</sup> chapter of Ezra to the end of the 5<sup>t</sup> verse of the 4<sup>th</sup> chapter, then from the beginning of the last verse of the 4<sup>th</sup> chapter to the end of the sixth chapter. Then the sixth verse of the 4<sup>th</sup> chapter Then the 7<sup>th</sup> 8<sup>th</sup> 9<sup>th</sup> & 10<sup>th</sup> chapters. Then from the beginning of the seventh verse of the 4<sup>th</sup> chapter to the end of the 23<sup>th</sup> verse of that chapter. Then from the beginning of Nehemiah to the end of the 69<sup>th</sup> verse of the 7<sup>th</sup> chapter. And lastly the 12<sup>th</sup> & 13<sup>th</sup> chapters of Nehemiah.

But if you would understand the History of those times as it lies in the books of Ezra & Nehemiah without altering the order of the books: then by the Iews who came up from Artaxerxes to Ierusalem & began to build that city & set up the walls thereof & joyned the foundations Ezra 4.12 you must understand Ezra & his companions who after Zerubbabel had finished the temple came to Ierusalem in the 7<sup>th</sup> year of this King as is afterwards declared Ezra 7.7, 8 & restored the Iewish polity. ffor the Temple was finished before the Iews began to build the City & set up its walls. And when Ezra came from Artaxerxes with authority to restore the Iewish worship & set up Magistrates & Iudges over the People with power of life & death & by consequence had power sufficient to attempt the rebuilding of the city, yet he was hindered & the people notwithstanding his Commission continued in great affliction & reproach & the wall was broken down & the gates burnt with fire untill Nehemiah obtained a new decree Nehem 1.3 & 2.3, 8.

When therefore in the last verse of the 4<sup>th</sup> Chapter you read that the work of the house of God ceased untill the 2<sup>d</sup> year of Darius understand not another Darius which succeeded Artaxerxes but the same Darius which had been mentioned before, as if Ezra had said with respect to the time of Cyrus: Then ceased the work of the house of God (as was said above), so it ceased untill the second year of the reign of Darius King of Persia.

Afterwards in reading the book of Nehemiah understand all from Nehemiah 7.6 to Nehem 12 9 inclusively not to be wrote by Nehemiah originally but by him copied out of the book of Chronicles as that book was extant before the warrs of the Maccabees & to respect the history of the Iews at their first return from captivity under Zerubbabel in the days of Cyrus. ffor that book of Chron was originally continued down to the days of the High Priesthood of Iohanan the son of Eliasib or perhaps to that of Iaddua & the reign of Darius Codomannus Nehem 12.22, 23. But in the Persecution & war of Antiochus the sacred books were rent in pieces & burnt & it was death to have any book of the Testament (1 Macc. 1, 56, 57 untill Iudas became victorious & recollected the sacred writings. 2 Mac. 2.14.

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After the first discourse on the whole Apocalyps transcribe what is material of the vision of Gog Ezek 38 & 39. And because Ezek 38.17 Gog is said to be prophesied of in old time by the prophets, add further what is of the same kind out of Ioel 2. & 3. Mica 4 & 5. Isa 6, & 34 & 2 & 11 & 14 & 24 & 25 & 26 & 30. & 41 & 42 & 49 & 51 & 52. Ier 25.29, 30, 31, 32, 33. & 30. 3, 5, 6, 7, 8, 9, 10, 11, 16. Ezek. 28.25, 26. & 36. Obadiah vers 15, 16, 17, 21 Zephaniah 1.7. & 3.6, 8, 9, 13, 19, 20 Haggai 2.6, 7, 9, 21, 22, 23. Zach 12, & 13, & 14. Then shew that these speak all of the same thing in that they agree with one another viz<sup>t</sup>

Contingit hæc gentium congregatio et perditio proxime post conversionem & reductionem filiorum Israel de captivitate Ezek 38.8, 11, 12 & 39.23. 24 Ioel 3.1, 7. Mica 3.12 & 4.1, 3, 7, 10. & 5.3, 8, 9. Isa 66.8, 16, 20 & 34.2, 16, 17 & 35.10 & 2.4 & 11.11, 12, 13. & 14.1 & 24.23. & 25.8, 9 & 26.20, 21. & 43.5 & 51.11, 22, 23. Ier 30. 3, 7, 8, 10, 11, 16. Ezek 28.25, 26. Zeph 3.8, 9, 10, 11. Imò antequam omnes de captivitate redeunt. Isa 66.20 & 35.10 & 14.2 tentis collectis et cæsis copijs quantis nullo alio tempore Ezek 38.4, 5, 6, 9, 15, 16 & 39.9, 10, 12 Ioel 2.2, 3 & 3.2, 11, 14. Mica 4.11, 13 & 5.8, 9, 10. Isa 66.16, 18, 19 Isa 34.2.

quæ perduntur partim civilibus discordijs Ezek 38.21.

maxime verò manu cælesti Ezek 38.18, 22 & 39.21 Ioel. 2.11, 17, 18, 21 & 3.2, 12, 13, 16. Mica 5.15 Isa 66.15, 16 Isa 34 2 & 35.4. & 30.27, 28, 30.

Nam hic est ille dies domini magnus et terribilis Ezek 38.17, 19 & 39.8 Ioel 2.1, 10, 11, 31 & 3.14 Isa 34.4, 8 Isa 2.12, 19

Ex Quo tempore spiritus Dei effundetur in omnem carnem Ezek 39.29 Ioel 2.28, 29 Deus regnabit in Sion Ioel 3.17, 21. Ezek 39.7, 22, 29. Mica 4.7 Isa 66.20 & 24.23 & 33.20, 21, 22

Et Deus erit Dominus terræ totius Ezek 38.16, 23 & 39.6, 21, 27. Mica 4.3, 7, 8. Isa 66.18, 19 20, 23 Isa 2.3, 4, 11. & 11.9, 10 & 12.4, 5, 6.

Et Ierusalem non amplius sentiet vim hostium sed in posterum luto inoletur Ezek 39.7, 22, 29. Ioel 2.19, 20, 26, 27 & 3.17, 20 Mica 4.7. Isa 66.22. Isa 34.17 & 35.10

Et pace et omni rerum copia abundabit Ioel 2.22, 23, 24, 25, 26 et 3.18. Mica 4.4. Isa 66.11, 12 Isa 35. 2, 7, 10. Isa 11.6, 7, 8, 9 & 30.23

Et aquæ vivæ exhibunt de Ierusalem Ioel 3.18. Isa 35.7 &

Sancti etiam resurgent Isa 66.14. Isa 26.19

Lex in corde scribetur

Nondum tamen ultima conflagratio sed gentes perseverant. Ezek 38.16, 23 & 39.7, 9, 21, 26, 27, 28. Ioel 2.2, 17, 20 & 3.18, 19 Micah 4.2, 3, 4 Isa 66.19, 20, 23. & 35

Bellum tamen non discent amplius Mica 4.3. Isa 2.4

nisi quod semel post multa sæcula rursum congregantur ad bellum Ioel 2.2

Improbe jam in barathrum injiciuntur Isa 66.24 & 34.9, 10 & 11.4 & 30.33.

Cædes Sacrificium & cœna Dei Ezek. 39.17 Mica 4.13 Isa 34.6.

Scribunt omnes gentes populo Dei Mica 4.1, 2, 3, 8. & 5.7, 8. Isa 66.19, 20, 23. Isa 2.2, 3, 4 & 14.2.

Tribulatio gravissima. Mica 4.9, 10 & 5.3 Isa 66.7, 8

Idolorum abolitio Mica 2.13. Isa 2.18.

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Gentium divitiæ magna congregabuntur Mica 4.13. Zach 14.14

These then belonging all to the same subject let us see now how they agree with the Apocalyps. Conversio Iudæorum non nisi in tempora turbæ palmifera incidere potest. In ejus finem incidit eorum tribulatio et collectio gentium omnium ad prælium magnum Dei omnipotentis. Locus in quem congregantur dicitur Armagadon id est destructio turmarum eorum, voce hebraica ut ut ex lingua locus innotescat. Gentium collectio maxima est perduntur partim in lacu ignis Isa 66.24 & 30.33.

34.3, 5, 6 & 11.4. Ezek. 38.21, & 39 &c

De gentibus multi vero superstites manent, Deus et Christus per totam terram regnans sancti resurgunt

Hic est ille dies magnus Dei omnipotentis.

Apoc. 10.6, 7 & 16.14, 17 allude to Ezek 38.17 & 39.8 Hos 2.11 & the like.

The supper of the great God &c Apoc 19.9, 17, 18, 21 to Ezek 39.17, 20. Isa 34.6

They that dwell in the Isles Ezek 39.6 to the beast & fals prophet

The harvest & vintage Joel 3.13.

The reign & kingdom of Christ Mica 4.7, 8.

The images & Idolaters then cease.

After many generations the nations shall be gathered again Joel 2.2.

The tribes look on him whom they have pierced & mourn Zach. 12.10 Apoc. 1.7.

Treading the winepress

Tormenting in the presence of the lamb & his holy angels to Isa 66.24.

He trode the winepress alone Isa 63.20 & 30.33.

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After these prophesies of the old Testament, add those of the marriage of the Lamb. Matt 25.10, 13. Mark 22 & Luc 14.16. In Matt 22.3 The first servants sent out were the first Christians till the Apostacy. The last the palmbearing multitude. The slaying of his servants the great tribulation. The armies of the King which destroyed those murderers those Apoc 19. Those gathered in the high ways all good & bad, the people in the millennium. In Luc 14 16 those gathered in the streets of the City the multitudes converted by the palmbearing multitude. Those gathered & compelled to come out of the high ways to fill up the vacant room

the multitudes in the millennium to make up the number of the future kingdom of heaven. All this is done on the marriage day, the millennium.

The figtree fruitless three years Luc 13.6 is the Apostate Church during Daniel's three times. The digging about it & dunging it in the 4<sup>th</sup> year & then cutting it down, the recruit of the gospel in the 4<sup>th</sup> time

After the first discourse on the Apocalyps is ended, say how this is a key to all the prophetick scriptures &c Then by the help thereof expound first the 24<sup>th</sup> chap of Matthew viz<sup>t</sup> vers 9 of the fifth seale. vers 10, 11, 12 of the sixth & beginning of the 7<sup>th</sup>. vers 14 of the palm bearing multitude. vers 15 of the armies gathered in Armagedon. The abomination of desolation in the holy place, Idolatrous armies in Iudæa Luc 21.20. Dan 9 & 12. vers 21 Great tribulation (not of incredulous Jews but of the faithful vers 22) that of the palm bearing multitude see Dan 12. Fals Christs & fals prophets vers 23, 24 of the three unclean spirits out of the mouth of the Dragon Beast & fals prophet. The coming of the sun moon & stars at the end of the tribulation vers 29 the overthrow of the heathen kingdoms at the seventh trumpet. The {son} of man coming at the same time all the earth mourns, Angels gather the elect vers 30, 31 compare with Apoc 16.15. & 14.15, 16 & 19.7, 15 & 1.7. This generation (γενεα the nation of the Jews shall not pass till all these things are fulfilled vers 34 because their fulfilling depends on the nation of the Jews. There be some standing here which shall not taste of death [eternal] till they see the son of man coming in his kingdom Matt 16.28 compare with Iohn 8.51. The casting of the Beast & fals prophet into the Lake of fire Matt 13.41, 42, 50. & 24.51 viz<sup>t</sup> in this earth burning 2 Pet. 3.7. The marriage of the Lamb Matt 25.10, 13. The millennium the marriage day Matt 22.10 wherein great multitudes even all that are met with good or bad are compelled to come in to fill up the number of the kingdom of heaven Matt 22.10 Luc. 14.23. Of the kingdom of Christ in this earth Matt 13.41, 42. 19.28 & 22.32. & 22.10 & 25.31, 32, 40. & 26.29. Luc. 22.16, 18, 29, 30 compared with Luc 24.30, 43 & with Iohn 21.12, 13, 15. Colos. 2.16, 17.

Of the reign of Antichrist Luck. 13.6. 2 Thess. 2. 1 Tim 4. 2 Tim 3. & 4. & 2 Pet. 3.3, 4, 8 Jude {illeg} 4, 5, 14, 15, 18.

After the new testament pass to the old & lastly to Daniel

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Dacia was a large country bounded on the south by the Danube on the east by the Euxine sea & Alania or the country of the Alans, on the north by the river Neister & mountain Crapac & on the west by the river Tibesis or Teis which ran into the Danube a little below Belgrade. It comprehended the countries now called Transylvania Moldavia & Valacchia. Its ancient inhabitants were called Getæ by the Greks & Daci by the Latines. And from the name Getæ the Latines have formed the name of Goths. Trajan conquered them & reduced their country into a Province of the Roman Empire: whereby the propagation of the Christian religion amongst them was much promoted. Some time after they revolted & lived under their own kings & by successive conquests grew into a large & potent Empire composed of many nations. The Church of Dacia was governed by a bishop or Patriarch & continued united to the Church of the Roman Empire as well after the revolt of the Province of Dacia from the Romans as before. ffor Theophilus Bishop of the Goths was at the Council of Nice A.C. 325 & his successor Vlphilas was at the Councill of Constantinople A.C. 360. Ostrogotha one of their kings conquered the Gepides, Geberich another the Vandals & Ermaneric another the Heruli, Veneti, Antes, Sclavi & many other warlike northern nations of Scythia & Germany, as Iornandes informs us, & particularly the Æstri or Estij seated upon a very long tract of the German ocean or Baltic Sea, that is people of ‡ < insertion from the left margin of f 8r > ‡ on the north of Livonia as far as Riga. Also the nations < text from f 8r resumes > & the nations which Iornands calls Thuidi, Vasinambrocæ, Mærens, Mordensimni, Cari, Rocæ, Tadzans, Athual, Navigo, Bubegentæ & Coldæ. From which conquests some have compared him to Alexander the great. † He reigned long & died very old about the year of Christ 376 being very old. And as the Greek & Latine Empires were two parts of the Roman Empire so the Empire of Dacia may be reckoned a third.// Ermaneric reigned long & died 110 years old A little before his death the Burgundians (a Gothic nation) to the number of eighty thousand fled from the Goths & seated themselves

upon the Rhene in the lower Palatinat. to seek new seats: which commotion gave occasion to the division of the The western part called Visigoths under the conduct of Fridigernus, Alatheus & Safrac fled to the side of the Danube with several other nations & sent an embassy to the Emperor Valens desiring seats in the Roman Empire. He died while the Hunns were conquering the nations which lay between them & Dacia And soon after his death the Hunns conquered his son Hunnimund with the eastern part of the Goths henceforward called Ostrogoths & the rest of the Goths either now or a little before this conquest set up other kings over them viz<sup>t</sup> Winithar {Windwater} or Vithimar the son of Valeravanus, Fridigern & Athanaric. Winithar made some resistance but the Hunns being assisted by an army of Ostrogoths commanded by Sigismund the son of Hunnimund routed his army & slew him in battel & gave his kingdom to Hunnimund. Yet a great part of his people fled to the Danube under the conduct of Alatheus & Saphrax the Guardians of Videric the young son of Winithar. And so did Fridigern with his people. And Athanaric being pursued by the Huns, a great part of his people deserted him & under the conduct of Ahaverus fled also to the Danube

The head of this Embassy was Vlphilas the Bishop or Patriarch of the Goths. He was Bishop of all the Goths both Ostrogoths & Visigoths which shews that they had hitherto been but one nation He was at the Council of Constantinople A.C. 360 & his predecessor Theophilus was at the Council of Nice A.C. 325. And this shews that the communion between the Goths & Romans which began in matters of religion while Dacia was a Province of the Roman Empire, was not interrupted by the revolt of the heathen Goths from the Roman Empire but continued still entire, the Romans & Goths being still united in religion & looking upon one another as members of one & the same Church catholick of Christ as if they had still been but one Empire. And this made Vlphilas a very proper person to be sent upon this Embassy. He had invented the Gothic letters & translated the scriptures into the language of the Goths & promoted the Christian religion much among the Goths of both nations so that Fridigern king of the Visigoths was become a Christian. And this was another argument to incline the Emperor in favour of the Goths. They had therefore seats granted to them in Thrace. But upon their coming thither they wanted food & the Roman commander Lupicinus exacting upon them & deceitfully inviting Fritigern their king to a feast with a designe to assassinate him & his retinue & killing some of them: Fritigern took up arms against the Romans

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under the conduct of Ostrogotha beat them in battel & slew their Emperor Valens.

Ostrogotha conquered the Gepides, Geberic the Vandals & Hermaneric the Heruli Veneti, Antes, Sclavi & many other warlike nations of Scythia & Germany as Iornandes informs us & particularly the nations which Iornandes calls the Thuidi, Vasinambrocæ, Mœrens, Mordensinni, Cari, Rocæ, Tadzans, Athual, Navigo, Bubegentæ & Coldæ, & the Æstri or Estij seated upon a long tract of the German or Baltick Sea in Livonia. So that the kingdom seems at this time to have comprehended Volinia, red Russia, Lithuani & other Scythian nations between the Vistula & the Niper or Boristhenes as far northwards as Revet & Narva besides some nations of Germany. And from these conquests saith Iornandes some have compared this king to Alexander the great. ☉

He reigned long & died in the fift year of the reign of Valentinian & Valens A.C. 368, being 110 years old. & at his death or soon after his kingdom became divided amongst many successors, Hunnimund, Winithar or Vithimar, Athanaric, Fridigern, Box & perhaps some others. Hunnimund was his son, & reigned over the eastern Goths called Ostrogoths. Vithimar was the son of Valeravan & grandson of Athaulus # & reigned over a great part of the Goths called Gruthungi by A. Marcelline & Gothunni by Claudian & Sarmatæ & Scythians by others. Athanaric reigned over another part of the Goths called Thervingi, & Fridigern over another called Visigoths from their western situation, & Box was king of the Antes, & the Gepides had also their king// In those days eighty thousand Burgundians (a Gothic nation) fled to the side of the Danube & the Huns a fierce & brutish nation seated upon the eastern side of the lake Mæotis rose from their seats & under the conduct of their king Balamber or Balamir invaded the nations which lay between them & Dacia & soon after the death of Hermaneric made the Ostrogoths submit. Winithar was warlike, conquered the Antes & slew their king Box, & Theudicar resisted the Huns & beat them in one or two battles but was slain by them in the third battel A.C. 376 & his kingdom given to Hunnimund. ffor Sigismund the son of Hunnimund had assisted the Hunns in this war with an army of Ostrogoths. Then the Hunns purused Athanaric & the greatest part of his people with some other scattered Goths under the conduct of Alavivus fled to the side of the Danube & so did Fridigern with his people the Visigoths: & these nations by sending Vlphilas & others in an Embassy to the



Emperor Valens obtained leave to pass the Danube & seat them selves in Mœsia & Thrace. Their Patriarch Vlphilas was at the head of this Embassy. Also a great part of the Gruthingi under the conduct of Alatheus & Saphrax the guardians of Videric the young son of Winithar (now their king,) fled from the Huns & Ostrogoths to the side of the Danube & made the same petition but were rejected, & not long after passed the Danube without leave while the Roman army was detained in Rhætia in a war against the Alemans & Sweves. All this rout was in the year 376.

The Goths were no sooner seated in the Empire but being prest with famin & grosly abused by the Roman governours they took up arms invaded Thrace, called to their assistance Athanaric with his forces & some Huns & Alans from beyond the Danube routed the Roman army slew the Emperor Valens & spread them selves into Greece & Pannonia as far as the Alps, Alatheus & Saphrax going westward. But in the years 379 & 380 they were checkt by the arms of the Emperors Gratian & Theodosius & made peace & the Visigoths & Thervingij returned to their seats in Mœsia as subjects of the Empire, the Huns retired over the Danube & the Alans & Grutungi obtained seats in Pannonia, & this peace And upon this peace Athanaric went to Constantinople, was honoura{bly} received their & dying a few days after was honourably interred, Whereupon his people submitted to live under the Romans without any other king {than} the Emperor. But {illeg} Frigidern king of the Visigoths was succeed by Alaric & Videric king of the Gruthungi by Radagaisus.

died there in January 1681 after a reign of 13 years & was very honourably interred by the Emperor & thereupon his people submitted to live under the Romans without a king. But Frigidern king of the Visigoths was succeeded by Alaric & Videric king of the Gruthungi by Radagaisus

[[Editorial Note 1](#)]

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The author who continued the Annals of Eutropius, a Greek by nation, tells us that in those days there were four principl nations beyond the Danube, the Goths or Ostrogoths, the Hypogoths or Visigoths, the Gepides & the Vandals, differing in name & in nothing els, using all the same language & being all of the Arian faith. And that in the reign of Arcadius & Honorius they passed the Danube & were seated in the territory of the Romans. And that the Gepides, from whom the Lombards & Avars were afterwards divided, inhabited the towns about Singidonum & Sirmium. The Visigoths depopulated Rome & went thence into Gallia, the Ostrogoths inhabited Pannonia & in the 18<sup>th</sup> yeare of Theodosius junior went thence into Thrace, & after 58 years more obtained the western Empire, & the Vandals in conjunction with the Alans & Germans passed the Rhene under the conduct of Mogodisclus. Procopius tells us that The visigoths & the Ostrogoths past the Danube about the same time that the Visigoths invaded Italy & the Vandals passed the Rhene into France, & by consequence they passed the Danube in the reign of Arcadius & Honorius. But the Visigoths as has been said above passed the Danube in the reign of Valens. Some reccon the Vandals to be a branch of the Gepides, but when they separated is uncertain. — — — in Pannonia by that Emperor. But its probable that by this conquest they united & afterwards separated again Iornandes tells us that the Vandals lived quietly in Pannonia 40 years

Procopius in his first book of the Vandalick war tells us that amongst the Gothic nations which were many the greatest & most noble were the Goths [or Ostrogoths] the Vandals the Visigoths & the Gepides [called anciently Sauromatæ Melanclœni & Getæ,] that these four nations differed only in name being white, tall & handsome, using the same language, & the same laws, & being of the same religion called by the Romans Arian: & that they all lived at first beyond the Danube. And no doubt they had their common language laws & religion from being subjects of one & the same kingdom till the death of Hermaneric.

But the Hunns might enter Pannonia in the year 406. For then Radagaisus invited the other nations from beyond the Danube & then the Vandals & Alans left Pannonia {illeg} westward to seek new seats.

The Ostrogoths & Gepides continued subject to the Hunns till the death of Attila A.C. 454 They warred under him against the Romans & after his death the Gepides returned to their seats in Dacia beyond the Danube, & the Ostrogoths to theirs in Pannonia & shook of the dominion of the Hunns. Some reccon that the main body of the Ostrogoths was brought over the Danube by Attila when he made war upon the Romans A.C. 444.

The Hunns came over the Danube into Pannonia the Gouthungi under Radagaisus rising from their seats in Pannonia & being strengthened with great numbers of barbarians from beyond the Danube invaded Italy with a numerous army; the Visigoths marched from Pannonia against the Greek Emperor; the Vandals & Alans quitting their seats in Pannonia to the Huns, marched westward & took along with them a body of Su{evi}ans & another of Burgundians who rose from their seats in Suebia & the lower Palatinate. And these nations under several kings, the Vandals under Resplendial, the Alans in two bodies one under Goar &c — — — advanced through Germany towards Gallia, ruffled the ffranks beyond the Rhene & on the last day of December A.C. 406 passed the Rhene at Ments & diffused themselves into Germania prima. &

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I date this kingdom in Pannonia from the time that the Vandals & Alans Quades & Marcomans relinquished Pannonia to them, A.C. 406, Sigonius from the time that the Visigoths relinquished Pannonia A.C. 408 Constat, saith he, quod Gothis ex Illyrico profectis Hunni successerunt, atque imprimis Pannoniam tenuerunt.

Dalmatia & all Pannonia. And when Alaric also invaded Pannonia the Romans were defending Rhetia against the Suevians, which gave Alaric an opportunity of invading Italy as Claudian thus mentions.

Non nisi perfidia nacti penetrabile tempus  
Impere Getiæ, nostras dum Rhætia vires  
Occupat atque alio desudant Marte cohortes

And when Alaric went into Italy some other of the barbarians which were come over the Danube invaded Noricum & Vindelicia as the same Claudian thus mentions.

Iam fœdera gentes  
Exuerant, Latijque audita clade feroces  
Vindelicos saltus & Norica rura tenebant.

Among these nations I reckon the Suevians Quades & Marcomans. For they were all in arms at this time & the Quades & Marcomans were Suevian nations & now united under one common king who soon after led them into Gallia The Vandals & Alans might also about his time extend themselves into Noricum. Also Vldin with another great body of Hunns — — — — invaded the eastern.

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ruffled the Franks beyond the Rhene & on the last day of December A.C. 406 passed the Rhene at Ments, & diffused themselves into Germania prima & the adjacent regions & amongst other actions the Vandals take Trevirs . . . . . to their assistance.

— gentem deletam. And when Alaric went into Italy, some other Barbarians, invaded Vindelicia & Noricum as Claudian thus mentions — — — —

Iam fœdera gentes  
Exuerant, Latijque audita clade feroces  
Vindelicos saltus & Norica rura tenebant.

Among these nations I reckon the Suevi for they were most apt to invade those regions & when Alaric invaded Italy the Romans were defending Rhætia against them as Claudian thus mentions

In the winter next after the death of Theodosius the winter between the years 395 & 396, a very great body of Hunns Alans Goths . . . . . & all Pannonia. And when Alaric went into Italy [A.C. 402] I reckon that the Quades & Marcomans invaded Noricum & Vindelicia & there united with the Suevians. For the Suevians were very prone to invade those countries, as being next to them, & were let loose when Alaric's invasion of Italy called away the Roman army from the defence of Rhetia, & the Quades & Marcomans were Suevian nations, & there united with the Suevians under one common king who soon after led them into Gallia. The Vandals & Alans also might about this time begin to extend themselves into Noricum. Also Vldin with another great body of Hunns invaded the eastern

And Radagaisus king of the Gruthungi inviting over more barbarians from beyond the Danube invaded Italy with an army of above 200000 Goths, A.C. 405 & the next year was overcome by Stilico & perished with his army.

And now Stilico – – – – invaded the eastern.

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– gentem deletam. In the winter between the years 395 & 396 the regions of Thrace Macedon Achaia Epire Dalmatia & Pannonia were invaded by a great body of Hunns, Alans, Vandals, Ostrogoths, Sarmatans, Quades & Marcomans, called into the Empire by Ruffin from beyond the frozen Danube. Also Vldin with a great body of Hunns passed the Danube about the time of Chrysostoms banishment, that is A.C. 404, & wasted Thrace & Mœsia. And in the year 409 Radagaisus with a very great army of Goths invaded Italy & perished the year following with his whole army, being conquered by Stilico. And now Stilico purposing to make himself Emperor, procured a military Prefecture for Alaric & sent him into the east in the service of Honorius the western Emperor, committing some Roman troops to his conduct to strengthen his army of Goths & promising to follow soon after with his own army. His pretence was to recover some regions of Illyricum which the eastern Emperor was accused to detain injuriously from the western but his secret designe was to make himself Emperor by the assistance of the Vandals & their allies: for he himself was a Vandal. For facilitating this designe he invited a great body of the barbarous nations to invade the western Empire while he & Alaric invaded the Eastern. Among them were the Vandals, Alans, Sarmatans Quades & Marcomans whom Ierome mentions among those barbarous nations who came over the Danube in the winter between the years 395 & 396 & from that time for some years together wasted all the Empire between the alps & the Hellespont. Whether the Vandals at this time came over the Danube at this time or in the reign of Constantine the great or some came over at this time or some at another is not material over the Danube rose from their seats & took up arms or some came over at this time & others in the days of Constantine is not material. These nations therefore under several kings, the Vandals under Godegisilus & the Alans in two bodies one under Goar the other under Resplendial, being mixed with Sarmatans Quades & Marcomans left Pannonia to the Hunns & Goths & marched westward & the Suevians under Ermeric & the Burgundians under Gundicar rising from their seats in Suabia & the lower Palatinate joyned them & this great body advancing through Germany towards Gallia, ruffled the Franks beyond the Rhene & on the last day of December A.C. 406 passed the Rhene at Ments. & {difused} themselves – – – – assistance.

gentem deletam. In the winter between the years 395 & 396 a great body of Hunns Alans Goths & other northern nations came over the frozen Danube, being invited by Ruffin, & their brethren also who had obtained seats in Thrace & Pannonia took up arms. all this multitude Hunns, Alans, Vandals, Goths, Sarmatans Quades & Marcomans & says that they invaded all places between Constantinople & the Iulian alps, wasting Scythia Thrace Macedon Dardania Dacia Thessaly Achaia Epire Dalmatia & all Pannonia. Also Vldin with a great body of Huns passed the Danube about the time of Chrysostoms banishment, that is, A.C. 404 & wasted Thrace & Mœsia. And in the year 405 Radagaisus with a very great army of Goths invaded Italy & perished the next year with his army, being beaten by Stilico . . . . . invaded the eastern. These nations, under their several kings, the Vandals under Godegisilus, the Alans in two bodies, the one under Goar, the other under Resplendial, & the Suevians Quades & Marcomans under Ermeric, marching to the side of the Rhene joyned the Burgundians under Gundicar, ruffled the Franks beyond

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At the opening of the seventh seale the separation becomes more perfect The woman becomes divided from the remnant of her seed, the ten horned beast rises out of the Sea to succeed the Dragon in the west & the two horned Beast rises out of the earth to succeed the Woman in the east. The Dragon makes war with the remnant of the Womans seed in the outward Court of the first Temple & dissolves their churches & causes them to be initiated in the religion of the Beast & receive his mark except 144000 which receive the nam{e} of God in their foreheads & retiring into the inner Court stand on the sea of glass on mount Sion with the Lamb. And a second Temple is built with two Candlesticks of olive tree for those who go from the Dragon into the wilderness that is for Babylonian Gentiles who tread under foot the holy city & to whom the outward Court of this Temple is given & for the two witnesses who prophesy in the streets of the great city Babylon & worship in the measured Courts of this Temple & are the saints & the Martyrs or Witnesses of Iesus with

whose blood the Whore of Babylon is drunken, & the two Churches represented by the two Candlesticks of olive tree in this Temple & by the two eyes & two leggs of the son of man. When the Dragon begins to persecute the Woman & she receives two wings that she may fly with them from the persecuting Dragon the two Witnesses fly with her being at that time the sincere part of the two churches represented by her two wings & persecuted by the Dragon. And when the Beast is risen from the dead & deified & men begin to worship him & his image & are initiated in that worship by receiving his mark & name, then they separate from the communion of the saints in external communion & worship in the outwards Courts while the saints worship within, & from the division of the Church catholick made before this separation retain the name of the seven Churches & the two Churches, the seven Churches represented by the seven candlesticks in the first temple, & the two churches represented by the two candlesticks of Olive tree in the second Temple. the seven Churches before this division represent the Church Catholick & so do the two Churches tho in different respects. But after the division, & the building of a second Temple the seven golden Candlesticks in the first Temple represent those that worship in that Temple with respect to the division into the seven Churches of Asia, & the two Candlesticks of olive tree in the second Temple represent those that worship in that Temple with respect to the division of the Church catholick into two Churches made when the woman received two wings of a great eagle that she might fly from the persecuting Dragon, & from this persecution the two churches receive the name of the two witnesses before the separation & having once received this name they keep it ever after.

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See the mystery.  $1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \frac{1}{5} \&c - \frac{1}{2} - \frac{1}{3} - \frac{1}{4} - \frac{1}{5} \&c = 1 = 1 - \frac{1}{2} + \frac{1}{2} - \frac{1}{3} + \frac{1}{3} - \frac{1}{4} + \frac{1}{4} - \frac{1}{5} \&c = \frac{1}{1 \times 2} + \frac{1}{2 \times 3} + \frac{1}{3 \times 4} + \frac{1}{4 \times 5} \&c..$

In Obedience to your Lordships Order of Reference signified to us by M<sup>r</sup> Lowndes the      day of December last on the Bill & Petition of M<sup>r</sup> Richard Barrow Clerk of the Warden of the Mint for prosecuting Clippers & Coyners. We humbly represent to your Lordship that his Bill of Charges for this service is for a year & three Quarters from Christmas 1711 to Michaelmas last & does amount unto the summ of 470<sup>li</sup>. 6<sup>s</sup>. 1<sup>d</sup>: out of which the summ of 19<sup>li</sup> 6<sup>s</sup> 6<sup>d</sup> which was for M<sup>rs</sup> Weddels charges of receiving her money from the Exchequer is to be deducted the same having been considered & allowed in a former report.

Also the summ of 24<sup>li</sup> for attendance at the old Bayly & Hicks Hall, 29<sup>li</sup> 5<sup>s</sup> for a journey into yorkshire & 10<sup>li</sup> for a treat at York in all 63<sup>li</sup> 5<sup>s</sup>, is to be further abated & deducted. And the remainder of the Bill is 387<sup>li</sup> 14<sup>s</sup> 7<sup>d</sup>, whereof 105<sup>li</sup> is an allowance for the said time as usual & 10<sup>li</sup>. 8<sup>s</sup>. 2<sup>d</sup> is a bill of Henry Smitsons. And the Residue being 271<sup>li</sup>. 6<sup>s</sup> 5<sup>d</sup>, is for other charges of the Prosecutions. There have been 23 persons prosecuted by the Petitioner in town & country as by the certificates of the proper Officers of the several Courts doth appear, but there being no vouchers for the said charges of 271<sup>li</sup>. 6<sup>s</sup> 5<sup>d</sup> we are humbly of opinion that in part thereof [there may be allowed the summ of 200<sup>li</sup> until it shall appear] & in discharge of the said 105<sup>li</sup> & 10<sup>li</sup>. 8<sup>s</sup> 2<sup>d</sup> there may be allowed the summ of 320<sup>li</sup>, at present untill it shall appear what further allowance the said services may deserve. All which is most humbly submitted to your Lordships great wisdom

[Editorial Note 1] The following header is written upside down at the bottom of the page and is overwritten by the preceding paragraph.

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