

# Fragments on history and prophecy.

**Author:** Isaac Newton, John Stanley

**Source:** Yahuda Ms. 7.3i, National Library of Israel, Jerusalem, Israel

---

<1r>

And as the propheties of the old Testament remained in obscurity till Christs first coming & then were interpreted by Christ & the interpretations became the religion of Christians: so the Propheties of both Testaments relating to Christs second coming may remain in obscurity till that coming & then be interpreted by divine authority & the interpretations become the religion of Gods people for the future.

<2r>

The fabulous writings of Ctesias have yet much more obscured the true history of the first great Monarchies by representing them much ancients than they were & filling up the times with long catalogues of kings. So he represents the walls & ornaments of Babylon built by Semiramis neare the flood & yet out of the remains of Berosus <sup>[1]</sup> compared with Isaiah chap 23.13 it appears that they were built by Nebuchadnezzar & the city founded but about 150 years before. So also he makes the ruin of Nineve & the division of the Assyrian monarchy between the Medes & Babylonians to have happened at least 260 years before it did & thereby has made the kingdom of the Medes much ancients than it was & multiplied its kings & the kingdom of the Assyrians he has raised as high as the times of the flood. Whence Eusebius & some others have made two ruins of Ninive & two successive Assyrian Monarchies, the first according to Ctesias, the last according to truth. He stands alone in writing things not easy for him to know & therefore I cannot forbear with that learned & judicious writer Sir Iohn Marsham to suspect him. The names of the Assyrian kings were frequently compounded of Assar, Adon, Pul, & such other words as occur not in the names of the kings which Ctesias hath set down in his list, & therefore that list can scarce be genuine

Xenophon looks like a writer of better credit for he in his institution of Cyrus writes of things done not many ages before his time & has framed his book very like true history. But whilst I consider that he has written as distinctly & particularly as if he had lived in the time of Cyrus & followed his Court, & yet has erred in most of the main strokes of the history I cannot forbear to reckon his book much better than a Romance contrived only to represent Cyrus a Hero. For he has made the kingdoms of Media & Persia different from one another & Cambyses the father of Cyrus to be King of the Perians: whereas they were but one kingdom & Cambyses was only President of Persia under the King of the Medes. He has made Cyrus before he was king of the Persians to have warred under the King of the Medes against the kings of Lydia & Babylon & conquered them not for himself but for that king & after all his wars were finished to have become king of Persia by the death of his father & reigned only seven years & after the death of the king of Media to have inherited <2v> that kingdom also in right of his wife, & yet Cyrus in the beginning of his wars conquered the King of Media & by that conquest became also king of the Persians & reigned over them by the consent of all Chronologers 30 years together & after he was king conquered the Kings of Lydia & Babylonia & added their kingdoms not to another's kingdom but to his own. For so soon as he had conquered Babylon he ended the seventy years captivity (Ier 25.12) & put forth a Proclamation Thus saith Cyrus king of Persia, God hath given me all the kingdoms of the earth &c Ezra. 1. The king of Media whom Cyrus conquered was Astyages the father of Mandane, & Cyaxeres was certainly King before Astyages: but Xenophon has inverted their order & made Cyaxeres to be the son & successor of Astyages & produced his reign over Media till after the taking of Babylon by Cyrus.

There seem to be still other great mistakes in Xenophon, as to make the king of Babylon to be slain in battel by Cyrus & Susa a distinct kingdom with a king of its own & Cyrus to have made an expedition into Egypt. Well therefore did Cicero write Cyrus ille a Xenophonte non ad historiam fidem scriptus est sed ad effigiem iusti imperij. <sup>[2]</sup> And Plato in Legibus, as <sup>c[3]</sup> Diogenes Laertius saith, Cyri Institutionem fictitiam esse neque enim Cyrem talem fuisse. <3r> This makes me cautious therefore of trusting to this author unless where he is backt by other authors of good credit who did not borrow from him. Herodotus, as he was ancients {so} then either Ctesias or Xenophon & had opportunity of informing himself by conversing with the Persians so he seems to have been inquisitive & to have written what he thought was true, notwithstanding that he endeavoured to write extraordinary things for drawing his readers into admiration. I say not this to detract from Xenophon. For the little of his book Cyropædia or the Institution of Cyrus shews that he designed not to write a history as Herodotus did but under the dress of history to teach morals & polity & in Cyrus to propose a pattern of good education & discipline to his readers. If he attained this he had his end: but for history we must go to other authors.

I know that the learned Sir Iohn Marsham, has endeavoured in some things to help out the story of Xenophon by representing that Cyaxeres (he who destroyed Nineve) had two sons, both called Astyages & left his kingdom divided between them, giving Ecbatane & Media to the one & Elymais (a part of Persia) to the other; that Mandane the mother of Cyrus was the daughter of the latter & that Cyrus conquered the former & from the time of that victory reigned over Media 30 years but not over Persia, that Astyages the grandfather of Cyrus was Darius the Mede & took Susa & on that account is said to take the kingdom & to be king of the Chaldeans, but yet never reigned over Babylon, that he had a Son called Cyaxeres to whom he left his kingdom & under whom Cyrus warred against the Kings of Lydia & Babylon & whose kingdom Cyrus inherited after his death & thereby became king {.} of Babylon & then released the Jews from captivity. But all this as tis a new invention so it has no foundation in antiquity. For first that Astyages took Susa is said without any other evidence then an erroneus criticism of Scaliger. The Poet Æschylus had said that Xerxes by his great expedition into Greece had evacuated the falling Susa. Scaliger alters the <3v> order of the verses & makes the Poet say that the first of the two Kings of the Medes who reigned before Cyrus (that is saith Sir Iohn, Astyages) had emptied the falling Susa by taking it. On the contrary the prophet Jeremy describing the fall of the kingdom of Babylon makes Susa a part of it till then. How is Sheshach taken! & how is the praise of the whole earth surprised! how is Babylon become an astonishment Ier 52.41. Secondly that Astyages & Darius the Mede are the same is an opinion of the Christians collected only from the Story of Bel & the Dragon. For there (chap 1.1) Cyrus of Persia is made successor to king Astyages as he is in Daniel (chap 6.28) to Darius the Mede. But yet it follows not from thence that his predecessors are the same, for Cyrus succeeded Astyages in Media & Darius long after in Babylon If Cyrus was the immediate successor of them both & they be one & the same King then Cyaxeres is excluded & so the whole story of Xenophon representing how Cyrus warred under Cyaxeres the son & successor of this Astyages or Darius & at length succeeded him in the Kingdom, falls to the grownd, & Sir Iohn Marshams hypothesis falls with it. Certainly Herodotus makes Cyrus the immediate successor of that Astyages wh{o} was his grandfather. Thirdly to represent that Daniel by saying that Darius was made king over the realm or kingdom of the Chaldeans meant nothing more then that Darius took Susa, is to make him speak as improperly as if one should say that the king of France by conquering Flanders became king of Spane. The Province of Susa was no part of Chaldea, much less was it the realm or Kingdom of the Chaldeans. Daniel tells us plainly that Belshazzar king of the Chaldeans was slain & Darius the Mede took the kingdom. He does not say the province of Susa but the kingdom of Belshazzar. And tho Sir Iohn contends that the last words should have been set in the beginning of that next chapter : yet the division of the Bible into chapters is but a late invention. The story ought to be read without interruption. For whilst Daniel saith that Darius took the kingdom & does not in the following words describe what kingdom this was, he must mean the kingdom spoken of before, that of the Chaldeans over which Belshazzar reigned at Babylon till Darius took it. Lastly to make two kingdoms of the Medes & Persians & two Astyages & two Cyaxeres reigning in them & this without any authority in antiquity looks so much like splitting [Editorial Note 1] two two kings into four & one kingdom into two that I cannot assent to it. These prejudices being removed, I now proceed to describe the four Monarchies. [4][5]

<4r>

3{Hy} Darius, Ahashuerus & Artaxerxes mentioned successively after Cyrus (Ezra 4, ) are Darius Hystaspis, Xexes & Artaxerxes Longimanus. For Ahashuerus or Achsweros, was in the Greek pronunciation Ax{e}{a}res & Xerxes: For he who in Tobit is called Assuerus (ch 14.15) was by the Greeks called Cy-Axeres, that is Prince Axeres & the later Greeks wrote Art-axeres for Art-axerxes. And he who in the sacred History of Es{t}her is called Ahasuerus is in the appocryphal history of Esther called Art-axerxes that is Xerxes the great, the particle Art signifying great in the Pe{r}sian tongue. So then the names agree. A{n}d so also do the Histories for Ezra saith that the people of the land h{ir}ed counsellours against the Jews to frustrate their purpose [of bui{ild}ing the Temple] a{ll} the days of Cyrus king of Persia & [further] untill the reign of Darius k{ing} of Persia. This Darius therefore favoured the Jews in the work of t{he} Temple & therefore was Darius Hystaspis, but his reign being over the p{e}ople of the land wrote an accusation against them in the beginning of the reign {of} {h}is successor Ahasuerus or Xerxes & again in the reign of his successor Artaxerxes not to hinder the building of the Temple (for that was now finished) but to hinder the building of the City & the wall. The words of their letter to Artaxerxes run thus. Be it known unto the King that the Jews which came up from thee to us (that is Ezra & his companions) are come unto Ierusalem, building the rebellious & bad City & have set up the walls thereof & joyned the foundations &c. Hereupon the King replied Give ye now commandment that these men cease that this City be not builded till another commandment shall be given from me. And when the copy of king Artaxerxes letter was read they went up in hast to Ierusalem unto the Jews & made them to cease by force & power All this concerns not the Temple but the City & wall the building of which were not attempted till after the Temple was finished. And therefore the next words So ceased the work of the house of God which is at Ierusalem. So it ceased unto the second year of the reign of Darius relate not to the reign of Artaxerxes but to that of Cyrus, the historian, after he had brought down a short narrative of the affairs of the Jews through the reigns of Cyrus Darius Xerxes & Artaxerxes, returning back to the reigns of Cyrus & Darius. And this is confirmed by the 1<sup>st</sup> book of Esdras where this story of Artaxerxes is intermixed with the story of Cyrus & after both stories tis added how after they had laid the foundation of the Temple the heathen of the land hindred the finishing of the building all the days that king Cyrus lived: So they were hindred from building untill the second year of Darius & in the second year of his reign Aggæus & Zacharias prophesied &c. In the book of Ezra the story of Darius is interrupted by the story of Ahasuerus & Artaxerxes in that of Esdras the story of Cyrus is interrupted by that of Artaxerxes inserted immediately after the first chapter of Ezra. & all the rest of the story of Cyrus & Darius from the beginning of the 2<sup>d</sup> chapter of Ezra to the end of the sixt chapter is told without interruption & I take the book of Esdras to be the best

interpreter of the book of Ezra. Artaxerxes is therefore inserted in both books without due order of time & is no more the predecessor of Darius then of Cyrus, but being the successor of Ahasuerus the successor of {Darius h} must be Artaxerxes Longimanus, & the Jews that came up from him <4v> began to rebuild Ierusalem & the Wall were Ezra & his companions who came up with a commission large enough to encourage them to attempt such a work They attempted it therefore but were prohibited till Nehemiah came with a {work} commission in the 20<sup>th</sup> year of the King.

And that it was in this Kings reign & not in the reign of Artaxerxes Mnemon that Ezra & Nehemiah came up is further confirmed by the circumstances that in the 7<sup>th</sup> year of the King when Ezra came to Ierusalem he found there Iozabad the son of Ieshua & Noadiah the son of Binnui Levites Ezra 8.33 which Ieshua & Binnui were Levites in the first year of Cyrus Nehem 10.9 & 12.8. And that Zachariah the son of Jonathan the son of Shemajah was at the dedication of the wall (Nehem. 12.35) which Shemajah was Priest in the first year of Cyrus (Nehem 12.6, 18) And that in reckoning up the Priests & Levites which were in the day{s} of Iojakim the High Priest tis said These were in the days of Iojakim the {s}on of Ieshua the son of {Iozadack}{Iozadak} & in the days of Nehemiah the Governor & {of} Ezra the Priest the scribe. Nehem 12.26. And after the 32<sup>th</sup> year of this {Ar}taxerxes Eliashib the son of Iojakim was High Priest Nehem. 13.28. Now From {the} {that} 1<sup>st</sup> year of Cyrus to the 33<sup>th</sup> year of this Artaxerxes is about an hundred year{s} which in as much time as two generations can well reach unto whereas from the first of Cyrus to the 33<sup>th</sup> of Artaxerxes Mnemon is about 160 years which {{is}} too long for the generations above mentioned.

1. The History of the return of the Captivity under Zerubbabel & Ieshuah in the first & second year of Cyrus is contained partly in the three first chapters of Ezra & partly in Nehemiah from the 5<sup>t</sup> verse of the 7<sup>th</sup> chapter to the 9<sup>th</sup> verse of the 12<sup>th</sup>. And the feast of Tabernacles mentioned in Ezra 3.4 is described at large in Nehemiah 8.

2. The Temple was finished in the 6<sup>t</sup> year of Darius Hystaspis.

3. Darius, Ahasuerus & Artaxerxes mentioned successively in Ezra 4 are Darius Hystaspis, Xerxes & Artaxerxes Longimanus & Cyrus Darius & Artaxerxes mentioned successively in Ezra 6.14 are Cyrus Darius Hystaspis & Artaxerxes Longimanus

4 Ezra & Nehemiah flourished in the reign of Artaxerxes Longimanus.

5 The 7<sup>th</sup> year of Artaxerxes full in with the      year of the      Olympiad.

6 The years in Daniels Prophecies are Iewish Lunisolar years.

7 The birth of Christ

8 The death of Christ.

9 Daniels weeks

10 The Ram & Goat

11 The scripture of truth.

12 The four Beasts

13 The Horns of the 4<sup>th</sup> Beast.

<5r>

– The Pentateuch is composed of the Law & the history of Gods people together & the history hath been collected from several books such as were The book of the generations of Adam, Gen. 5, & the book of the wars of the Lord Num. 21.14. This book of wars contained what was done at the Red Sea & afterwards in the journeying of Israel through the wilderness, & therefore might be written by Moses himself. And it might containe also the wars of Ioshua in conquering Canaan, For Ioshua wrote some things in the book of the Law of God (Ios 24.26. & therefore might write his own wars in the book of wars those being the principal wars of God. These were publick books & therefore not written without the authority of Moses & Ioshua. And of these

The books of Ioshua Iudges & Ruth were

The Pentateuch & the books of Ioshuah & Iudges contain one continued history of Israel down to the death of Sampson. Where the Pentateuch ends the book of Ioshua begins & where the book of Ioshua ends the book of Iudges begins. And therefore all these books seem to have been composed out of the writings of Moses Ioshua & other Records by one & the same author after the death of Sampson, & most probably in the <5v> reign of Saul or David. For Pentateuch & the books

of the Judges & Ruth were written when there was a king in Israel. Gen. 36.31 Jud. 17.6, & 18.1 & 19.1 & 21.25 & Ruth 1.1.

The book of Ruth was written in honour of David & therefore it was written after he was annointed by Samuel to be king. And not much after, because the history of his great Grandfather Booz & others who lived in the times of the Judges could not have been distinctly remembered above two or three generations, & also because the Originals & genealogy of David are set down in this book to give him credit, but no mention is here made of his reign or wars. They judge well therefore who reckon Samuel the author of this book: for it was written by way of introduction to the history of David

At the dedication of the Temple of Solomon when the Ark was brought into the most Holy, there was nothing in it but the two Tables. 1 King. 8.9 & therefore when the Philistines took the Ark, they took out of it the book of the Law & the golden pot of Manna & Aarons rod. And this & other losses under the Philistines might give occasion to Samuel (after Israel had some respite from the oppression of their enemies to recollect the writings of Moses & Ioshua & the Records of the Judges & to compose out of them the Pentateuch & the books of Ioshua & Judges in the form in which we now have them. And considering that Samuel judged Israel all the days of his life, the Pentateuch which contained the laws by which he was to judge them, could not be composed without his authority. He was a sacred writer (1 Sam. 10.25) & well versed in the history of the nation of Israel as well as in the law (1 Sam. 12.8, 9, 10, 11) & had leisure in the reign of Saul, & the book of Iasher which is quoted in the book of Ioshua (Ios. 10.13) was in being at the death Saul (2 Sam. 1.18.) They judge well therefore who ascribe the books of Ioshua Judges & Ruth to Samuel, & the Pentateuch is not of a later date. In the book of Genesis (ch 36.31) the race of the kings of Edom is set down till the reign of Saul, but not till the conquest of Edom by David & the end of that race of Kings determines the time when the Pentateuch was put into the form now extant.

Samuel is reputed the author of the first book of Samuel till the time of his death. But considering that it begins with the genealogy & birth of Samuel & was written in honour of him & contains his life, & death & ends with the death of Saul; & that the two books of Samuel are of a piece & continue the history till the time of Davids last sickness & the attempt of Adonijah to succeed him & are a very full history of those times & cite no authors : it seems to me that they were originally composed by the disciples of Samuel in honour of their master & continued by them first to the death of Samuel & Saul & then to the last sickness of David the king whom Samuel had annointed to succeed Saul. Or if they were begun by Samuel they were carried on by his disciples.

The books of Kings cite other authors as the book of the Acts of Solomon, the book of the Chronicles of the kings of Israel, the book of the Chronicles of the kings of Judah. And the books of Chronicles cite the book of Samuel the Seer, the book of Nathan the Prophet & the book of Gad the Seer, for the acts of David; the book of Nathan the prophet, the prophesy of Ahijah the Shilonite & the visions of Iddo the Seer for the Acts of Solomon; the book of Shemajah the prophet & the book of Iddo the Seer concerning genealogies for the acts of Rehoboam & Abijah. The book of the kings of Judah & Israel for the acts of Asa, Ioash, Amaziah, Iotham, Ahaz Hezekiah Manasseh & Iosiah the book of Iehu the son of Hanani the Seer for the acts of Iehosaphat: & the visions of Isaiah for the acts of Vzziah & Hezekiah. These books were therefore collected out of the historical writings of the ancient Seers & Prophets And because the books of the Kings & Chronicles quote {one} another they were written at one & the same time. And this time was after the return from the Babylonian captivity because they bring down the history of Israel & Judah & the genealogies of the kings of Judah & of the high Priests to that captivity. And the book of Ezra was a part of the book of Chronicles & has been divided from it. For it begins with the two last verses of the second book of the Chronicles And the first book of Esdras begins with the two last Chapters of the second book of the Chronicles. Ezra was therefore the compiler of the books of the Kings & Chronicles & brought down the history to his own time. He was a ready scribe in the law of God & for assisting him in this work Neemias founded a library & gathered together the Acts of the Kings & the Prophets & of David & the Epistles of the kings concerning the holy gifts. 2 Maccab. 2 By the Acts of David I understand here the books of Samuel, or at least <6r> the second book. Out of the Acts of the kings composed from time to time by the Prophets he composed the books of the kings, the Chronicles of the kings of Judah & the Chronicles of the kings of Israel, joyning those Acts together in due order of time. In doing this he copied the words of the authors as is manifest from hence that the books of the kings & Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense there they agree in words. So also the Psalms composed by Moses David & others down to his own times he collected into one volume. And I reckon him the collector because in this collection I meet with Psalms as late as the Babylonian captivity but with none later. And the propheties of Isaiah written at several times he has collected into one body. And the like for those of Jeremy & the rest of the prophets down to the days of the second Temple.

And the book of Daniel is in like manner a collection of papers written at several times. . . . . to be Ezra. The book of Ionah is the history of Ionah written by another hand.

The Israelites were several times greatly oppressed by their enemies, & every time upon shaking of the yoke of their oppressors made a reformation in religion. The Philistines oppressed them forty years & by reigning over them gave the name of Palestine to their land{.} & upon shaking of their yoke Samuel reformed them & made them put away their strange Gods & return to serve the Lord & he put their law & their history down to his own times into the form now extant. Then Sesak invaded them & spoiled the temple & upon shaking of the yoke of the Egyptians Asa renewed the covenant with God & brought into the temple new vessels of gold & silver & his son sent men to teach the book of the law in all the cities of Judah. Then the king of Assyria captivated Manasses & his Princes & after that captivity Iosiah repaired the Temple caused

the book of the law to be read & renewed the Covenant. Then Nebuchadnezzar captivated Zedekiah & his princes & upon the return of that Captivity Zerubbabel Ezra & Nehemiah rebuilt the Temple, recollected the sacred writings reduced them into order, read the law to the people & renewed the covenant. And Antiochus Epiphanes spoiled the Temple, commended the Jews to forsake the law upon pain of death & the sacred books to be burnt, & upon recovering from this oppression Judas Maccabæus gathered together all those writings that were lost. 2 Macc. 2.14. But in these troubles the book of the chronicles of the kings of Israel was entirely lost & part of the propheties of Isaiah have been added to the end of the propheties of Zechary & the Book of Ezra has been separated from the book of the Chronicles & set together in two several orders; in one order in the book of Ezra received into the Canon & in another order in the first book of Esdras, And after the Roman captivity the Jews at length for preserving their scriptures & traditions, committed their traditions to writing & agreed upon an edition of their scriptures & pointed it & counted the letters of every sort in every book & by preserving only this edition the ancient various lections (except what can be discovered by means of the septuagint version) are lost, & such marginal notes or other corruptions as by the errors of the transcribers, before this edition & the greek version, have crept into the text, are now scarce to be corrected.

The ancient Jews distinguished the sacred books into the Law the Prophets & the Hagiographa or holy writings, & read only the Law & the Prophets in their Synagogues. . . . . then the Hagiographa .

Amongst the Prophets Daniel is most distinct in order of time & most easy to be understood. And therefore in those things which relate to the last times he must be made the key to the rest. And in order to understand him . . . . . the time of the end.

In the infancy of the nation of Israel when God had given them a law & made a covenant with them to be their God if they would keep his commandments; he sent Prophets to reclaim them as often as they revolted to the worship of other Gods & upon their returning to him they sometimes renewed the covenant which they had broken. These Prophets he continued to send till the days of Ezra: But after their propheties were read in the synagogues, those propheties were the thought sufficient. For if the people would not hear Moses & the old prophets, they would hear no new ones no not tho one should rise from the dead. At length when a new truth was to be preached to the Jews & Gentiles (namely that Iesus was the Christ) } God sent new Prophets & teachers: but after the writings of the new Prophets & Apostles were received & read in the synagogues of the Christians, prophesy ceased a second time. We have Moses the Prophets & Apostles & the words of Christ & if we will not hear them we shall be more inexcusable then the Jews. For the prophets have fortold that as Israel often revolted & brake the covenant & renewed it so there should be a falling away among the Christians & in latter days God would destroy the wicked & make a new covenant with <6v> his people And now the Beas{t} — — — ancient throne we are to expect the rise of the ten horns For they were to receive power as kings at the same time with the Beast. And accordingly upon the death of Thedosius the northern barbarous nations began to rise from their seats & invade first the eastern & then the western Empire, & within the space of 12 or 14 years erected within the Empires the new kingdoms of the Britains, Franks, Burgundians, – Vandals, Suevians, Alans in Spain, Alans in France, Visigoths, & Hunns or Ostrogoths. The Ostrogoths at first seated themselves in the Empire under the Hunns, but at length shook of their yoke & became supreme. As the ten horns gave their power & strength to the Beast, so when the Dragon gave the Beast his power & his throne & great authority it may be reckoned that he became one of his horns. And according to this reconing there will be tenn horns besides the remaining part of the western Empire to which they give their power. & strength.

The Ostrogoths according to Procopius came over the Danube about the same time that the Vandals & Alans passed the Rhene & the Visigoths invaded Italy & besieged Rome, that is, about the year 407 or 408. They lived quietly for a time under the Hunns in Pannonia, but now assisted Attila under the conduit of Valamir Theudemir & Videmir the sons of Vandalisius made their captains or kings. & under their conduct assisted the Hunns being assisted by the Ostrogot] but now assisted Attila & for that end had

200000000	(14142135623727416	70710678118637
100	2828427124745483	29289321881363
096	113137084989819328	234314575050904
400	3 1313708499.	117157287525452
281		
11900		
11296		
60400		
56564		
383600		
282841		
10075900		
8485269		
159063100		
141429325		
1764177500		
1697056236		
67121264		
56568540		
10552724		
8485281		
2067443		
19798989		
875441		
56568		
20976		
19799		
1177		
11313		
46		
28		
18		

	☉		☽	Nodi	Apog	
-4.	9. 7. 56. 39	2. 13. 28. 20	10. 11. 47. 37	11. 15. 55. 17	3. 29. 25. 0	Aug. 25. Ante chr. 21
	11. 29. 45. 40		4. 9. 23. 3	– 19. 19	1. 10. 39 50	7 or 8 at night.
Sep. 1	9. 7. 42 19		2. 21. 10. 40	11. 15. 35. 58	26. 30. 55	
	8. 0. 29. 52		11. 5 02 25	12. 35. 12	6. 06. 35. 45	
-6	5. 8. 12. 11					
	5. 54. 50		1. 26. 13. 5			

5. 2. 17. 21				-2. 19. 3 30				11. 2. 59. 46				5. 0. 26. 13 ☉			
2. 13. 28. 20				11. 7 10 35								10 23. 50. 28 Arg an.			
2. 18. 19. 1				+ 5. 0. 6								-10. 22. 0. 0 Æq Ap. 58800.			
- 1. 51. 8				11. 12 11								7. 14. 35. 45			
5. 0. 26. 13															
Iul. 22     -5	9. 7. 54. 3			2. 13 28 20	50	10. 11. 47. 37			3. 29. 25. 51	11. 15. 55 17.					
	11. 29. 45. 40					4. 9. 23. 3				1. 10. 39. 50				- 19. 19. 43.	
	7. 23. 35. 54			32		8. 2 48. 20			26. 24. 13	12. 33. 1.					
	5. 0. 35. 37					10. 23. 59. 0				5. 6. 29. 54				10. 14. 3. 33.	
	9. 51			2. 13. 29. 42	42				5. 6. 29. 54	10. 14. 3. 33.					
	5. 0. 45. 28			5. 0. 45. 28											
	5. 0. 45. 28			2. 17. 15. 46	46										
	43														
	1. 53. 28				0										
	4. 28. 52.														
	9. 7. 54. 3			2. 13. 28. 20.	20.	10. 11. 47. 37			3. 29. 25. 51	11. 15. 55. 17					
	11. 29. 31. 20			1 40		8. 18. 46. 5				2. 21. 19. 39				1. 8. 39. 26.	
	9. 7. 25. 23			2. 14. 0. 0	0	19. 0. 33. 42			6. 21. 15. 30	10. 7. 15. 51.					
	6. 20. 5. 11			0. 0. 0. 28		5. 4. 48. 29				22. 36. 56				- 10. 45. 0	
	3 28. 0. 34			2. 14. 0. 28	28	0. 5. 22. 11			7. 13. 53. 26	9. 26. 30. 51					
	- 4. 55. 42			-1		2. 5. 52. 55				- 33. 25				+ 15. 53	
	3. 23. 45. 52			2. 14. 0. 27	27	9. 29. 29. 16			7. 13. 20. 1	9. 26. 45. 44					
	- 1. 16. 0			3. 23. 45. 53						3 22. 29. 52					
	3. 22. 29. 52			1. 9. 45. 26	26				8. 7. 9. 51						
	5 59. 8					7. 23. 3. 11								0. 9. 43. 10	
	3 21 30. 44					2 6. 26. 5			47167						
						- 13. 10. 35								7. 23. 3. 11	
						1. 23. 16. 30			9. 29. 29.						
						- 4. 6. 0									
						9. 16. 18. 41									
						9. 12. 12. 41									

<7r>

<7r>

but insisted most upon the {genuine} reading. But soon after Socrates Cyril of Alexandria Pope Leo I, Prosper, Cassian, Beda, Fulbertus Carnotensis &c spread the corrupt reading.

Again, in Iohn 19.40

In Acts 13.41, some body has attempted to change

<8r>

Yet threscore & two weeks shall [the City] return & the street be built & the wall, but in troublesome times: & after threscore & two weeks the

<9r>

[6]For understanding the descriptions of these Monarchies & Kingdoms made by Daniel, It is to be observed that all Daniels Beasts continue in being to the end of For he tells us that the three first Beasts had their nions taken away, but their lives were prolonged for a season & time that is untill the greatness of the dominion under the whole heaven shall be given to the people of the saints of the most High. For then the stone cut out of the mountain without hands smites the Image upon its feet & breaks in pieces the iron the brass the silver & the gold representing the four monarchies & grows into a great mountain filling the earth, The four Beasts therefore are all of them still in being notwithstanding that the dominions of the three first have been taken away. And therefore we are to look for the heads, horns, wings & bodies of these four Beasts in four distinct regions or countries. The two eagles wings of the Lyon are still in Media & Chaldæa, but they have been pluckt, [Editorial Note 3] that is the dominion of this Beast has been taken away. [Editorial Note 4] {5}se The Bear had three ribbs in his mouth to distinguish his conquests from himself. The four heads & four wings of the Leopard were seated in Greece Asia Minor Syria & Egypt. And the eleven horns of the fourth Beast are seated in the regions on this side Greece & Egypt. The Roman Empire therefore on this side Greece & Egypt is the proper body of the Beast & the residue which he stamped with his feet, is the residue of the four Empires so far as he conquered them.

<9v>

And in the same manner the Ram & the He Goat are to be distinguished from one another. The Ram with his two horns is the kingdom of Media & Persia & his horn which rose up first is the kingdom of Media which rose up before the kingdom of Persia. And as the Ram comprehends the two first Monarchies so the He-Goat comprehends the two last. His four horns are the same with those of the Leopard. And in the latter time of their kingdom a little horn rose out of one of them & grew mighty towards the south & towards the east & towards the land of delight, that is it rose up in a region to the north-west of these kingdoms & grew mighty by conquering Egypt & Syria & Phœnicia to the south east & reigned after the four horns & grew mightier then any of them. It grew mighty but not by its own power † < insertion from the top of f 10r > † It grew mighty but not by its own power; not by the power of any of the four horns for it rose up in the latter end of their kingdom; not by the power of the He Goat or Leopard, for then it would have been mighty by its own power. It grew mighty by a power which reigned over it after the dominion of the four horns was taken away, & by consequence [by a power which reigned over the Leopard after the dominion of the Leopard was taken away & its life prolonged] by a forreign power which took away the dominion of the Leopard & reigned over him{.} & this was the power of the fourth Beast.

[Editorial Note 5]It reigned a long time after the dominion of the four horns was taken away, & continued till the time of the end even till the last end of the indignation < text from f 9v resumes > It reigned a long time after the dominion of the four horns was taken away. For after it was grown mighty it took away the daily sacrifice & cast down the Sanctuary to the grownd & things were so continued in this state two thousand three hundred years before the sanctuary should be cleansed & this is called the time of the end & then he was to stand up against the Prince of Princes called Michael the great Prince & be broken without hand. And all this may agree to the kingdom of Pergamus. For this kingdom at first was nothing more then the city of Pergamus with its castel & villages revolting from Lysimachus king of Thrace, Macedon, Caria, Lydia & Phrygia: but two years before the death of Antiochus magnus by the assistance of the Romans it was enlarged over all Asia minor on this side the mountain Taurus, & afterwards it was inherited by the Romans by the last will & testament of its king Attalus & by their power & under their administration as successors to its kings it grew mighty towards the south & towards the east & towards the holy Land conquering Syria Palestine & Egypt, & then ittook away the daily sacrifice & cast down the Sanctuary to the grownd & at length separated from the Latins, & is now under the dominion of the Turks, h

And the same thing is repeated in the Prophecy of the scripture of truth. For after Daniel had there mentioned the Kingdom of Persia then reigning, & that the kingdom of Greece should stand up with a mighty dominion & be broken into the four great kingdoms represented by the four horns of the Goat, & had described the actions of two of those horns called the kings of the south & north untill the Romans conquered Macedon the chief of the four horns: he proceeds thus to the description of [Editorial Note 6] the little horn of the Goat which was to rise up in the latter end of the reign of the four & of the power in which this little horn was to grow mighty: And after him saith he arms shall stand up & they shall pollute the sanctuary of strength & take away the daily sacrifice &c. As הַמֶּלֶךְ (Dan 11.8) signfies after the King so here הַמֶּלֶךְ may signify after him. Arms are put for a military force & so signify the same thing with the horn of a Beast. These arms stand up that is they begin now to stand up over the Greeks. They stand up by conquering Macedon, & inheriting the kingdom of Pergamus, & extending the dominion thereof over Syria Phœnicia & Egypt, & when they were risen up over the four kingdoms of the Greeks they took away the daily sacrifice, ☉ < insertion from higher up f 10r > ☉ & encouraged them that did wickedly against the holy covenant, & caused them of understanding who instructed the people to fall by the sword by



flame by captivity & by spoile many days, his will & after these heathen persecutions this king did according to his will & exalted & magnified himself above every God & **{illeg}** spake marvellous things against the God of Gods & was to prosper till the indignation or long captivity of the Jews should be accomplished, not regarding the God of his fathers nor the lawful desire in matrimony nor any God but magnifying himself above all, & with a strange God setting up the abomination of Mahuzzim{s}. a worship which was to stand at least 1290 years. And in the mean time Daniel was to rest & after the end of the years to stand in his lot with those that awake out of the dust after the great tribulation in which the little horn (but not by his own power) should go forth with great fury to destroy & utterly to make away many & Michael the Prince of Princes should stand up against him [& bring him to his end & deliver the people of Daniel & put an end to the Indignation.] < text from f 9v resumes >

He is the Kingdom of Greece on this side Media & Persia & & under Alexander the great & his two successors Philip {Arideus} his brother, & Alexander his young son he continued in a monarchical form represented by his first horn & then brake into the four kingdoms of Greece Asia, Syria & Egypt represented by his four horns . And in the latter time of their kingdom when their dominion was ready to be taken away, a little horn rose out of one of them & grew mighty but not by his own power, not by the power of any of the four horns for that was expiring, not by the power of the Goat for that would have been the power of his horn but in a forreign power which was to reign over the Goat. He grew mighty towards the south & towards the east & towards the land of delight. Egypt Syria & Palestine. He reigned a long time after the dominion of the other horns was taken away. For this Vision was at the time of the end & and at the last end of the indignation against the Jews; & after he was grown mighty he took away the daily sacrifice & cast down the sanctuary to the grownd & in this state things continued 2300 years before the sanctuary was cleansed. And all this points out the kingdom of Pergamus. For this kingdom at first was — —

<10r>

And all this is described more at large in the Prophesy of the Scripture of truth. {F}or this Prophesy is nothing else then a commentary upon the Prophesy of the Ram & He-goat. And here Daniel after he had mentioned the kingdom of Persia then flourishing & that — — — of the Goat, he describes the actions of two of those horns, called the kings of the South & north untill the eighth year of Antiochus Epiphanes in which the Romans conquered Macedon the chief of the four kingdoms, that is, untill the four horns began to fall or untill latter time of their kingdom. And then he breaks off & proceeds to describe the little horn of the Goat together with the Power in which he was to grow mighty.

that is all the time of the heathen persecutions from that of Nero & the taking away of {the dis} Temple to the to the death of Licinius who [Editorial Note 7] ended the race of heathen Emperors A. C. 323. Then they that fall shal be holpen with a little help (in the reign of Constantine the great:) but some of them of understanding shall still fall & |<sup>F</sup>or the king shal do according to his will & exalt & magnify himself above every God & speake marvellous things against the God of Gods & prosper till the Indignation or captivity of the Jews shal have an end; not regarding the God of his fathers nor the desire of weomen, nor any God, but

And as the He Goat in the reign of his last horn was to stand up against the Prince of Princes but not by his own power & to be broken without hand: so the Arms which stood up & take away the daily sacrifice are at length to go forth with great fury ( not by their own power but by the power of the King of {north}) {to | & to} destroy & utterly to make away many come to their end. For Michael the Prince of Princes the great Prince who standeth for the children of Daniels people, is to stand up against him And in this conflict there is to be a time of trouble such as never was since there was a nation (the great Tribulation spoken of by Christ) [Mat. 24.21] & Daniels people are to be delivered & many that sleep in the dust are to awake & be rewarded & Daniel is to stand in his lot among them at the end of the days.

For the better understanding of these things it is to be noted that Daniel distinguishes the times of the He Goat into three grand periods. The first contains his reign by his own power till the ships of Chittim come against him & the Romans conquer Macedon. And this period is noted by saying that the devices of Antiochus Epiphanes against the holy covenant shall not prosper <10v> for yet the end is to be after a certain time. The next period lasts while the Goat is mighty in the reign of his horn but not by his own power, & this ends with the breaki{n}g of the Roman Empire into the Greek & Latins Empires. And this is noted by saying that after the saints shall be holpen with a little help, those of understanding shall fall again even to the time of the end because it is yet for a time appointed. The third period therefore begins where the people of God after they have been holpen with a little help begin to fall again. And this is distinguished into three parts. The first is untill the reign of the kingdom of the south, the second is during the reign of this kingdom & the third is during the reign of the kingdom of the north.

— to rule over many [by dedicating to them the Churches, Monasteries, & religious houses in every country] & shall divide the earth [among them] for a patrimony, giving lands to those religious societies & dedicating the lands to the saints to whom the societies are dedicated. As God is in scripture — — — strong holds. And as the lands given to the Bishopric of Rome are said to be given to Saint Peter & are usually called his Patrimony so the lands given to Abbies Monasteries & other religious societies are the Patrimony of the Saints to whom the societies with their lands are dedicated.

Church, Abby, Monastery, & religious house & society, being — — saint, & the

For that kingdom arose out of the kingdom of Macedon Thrace & Phrygia in the reign of Lysimachus over those countries. It arose by the revolt of Philetærus from Lysimachus & was at first exceeding little being only the town of Pergamus with its castel & a small {districk} in Phrygia. By degrees it increased in power & at length took fro{m} the kingdom of Syria almost all Asia on this side the mountain Taurus And beating also the Gauls to whom it had been tributary, the governour of Pergamus was saluted king by his army. Afterwards it lost part of its territories to Antiochus the great but recovered all again by the assistance of the Romans. And continuing in strickt league with the Romans, it assisted them in conquering the kingdom of Macedon in the eight year of Antiochus Epiphanes, Sept 5 Anno Sam. 933.

<11r>

It is further to be conceived that when the woman fled into the Wilderness she fled from the Temple on mount Sion through the Wildernes of Arabia to the great city Babylon, & by this flight changed her Metropolis. Her first Metropolis was seven Candlesticks representing the seven cities of Asia , her second was the great City seated on seven mountains in the Wilderness. These mountains are literally the seven Hills on which old Rome seated, mystically they are seven head cities, the head cities of the seven kingdoms which remained after three of the first ten horns of Daniels fourth Beast fe{ll} before the little horn. Mountains are Cities & as the four heads of the Leopard signify the four chief kingdoms into which the greek Empire became divided after the reign of Alexander the great, so the seven heads of the Beast in being called mountains are the royal cities of seven contemporary kingdoms of which the body of the Beast is composed: which kingdoms from their first division are also called the ten horns & ten kings. The Woman in flying from the Temple on mount Sion, fled from the seven Candlesticks in that Temple which are the seven churches of Asia & ceased to be illuminated by their lamps, & became the seven Churches of the cities represented by the seven mountains, & her people arriving at this new Metropolis worshipped the king of Babylon & his golden image, & a new Temple is built for those of the Captivity who do not worhsip them, as is thus described.

Rise & measure the Temple of God & the Altar & them that worship therein [that is their courts] but the court which is without the Temple leave out & measure it not for it is given unto the Gentiles & the holy City shall they tread under foot forty & two months. And I will give power unto my two Witnesses, & they shall prophesy 1260 days cloathed in sackcloth. These are the two Olive trees & the two Candlesticks standing before the God of the earth. All which is an allusion to Ezekiel's measuring the Temple in the time of the Babylonian captivity, to signify that it should be rebuilt; & to Zerubbabels building the second Temple with its three courts, (the court{s} of the Temple, the court of the altar & the new court of them that worship therein called the weomens court ) & leaving unbuilt the outward court which in Solomons Temple had been the peoples court & during all the reign of the Persians which was two hundred years continued unbuilt & was given to the gentiles so that when the Greeks rebuilt it it was called the gentiles court. And it alludes also to the prophesying of Haggai & Zechary at the building of the second Temple & to the two Olive trees which in the prophesies of Zechary empty themselves into the Candlestick of this Temple Zech 4. Only instead of one Candlestick here are two to represent the two Witnesses. These Witnesses in being called two Olive trees & two Candlesticks are two Churches. For Candlesticks signify Churches Apoc. 1.20 & so do Olive trees Rom 1.17, 24. And these are the churches of † the nations represented by the two the iron leggs of Nebuchadnezzars Image the Churches of the earth & sea [above described. ] the Churches represented by the two leggs of the son of Man who in the form of an Angel sets his right foot upon the sea & his left upon the earth. Thus is the Temple distinguished from the former by the number of candlesticks. In that there were seven Candlesticks to represent the seven Churches of Asia in this there are two candlesticks to represent the two Churches called the two witnesses & two Prophets.

The Tabernacle & first Temple with the seven Candlesticks & seven Lamps therein are the Church of God within the kingdom of the Dragon & when the Beast rises out of the sea & receives the Dragons throne a second Temple with two Candlesticks is built to represent the true Church of God within the kingdom of the Beast. While the Dragon reigns over the whole Empire & includes the Beast in his mystical body the first Temple & 7 Candles & 144000 are the true church of the whole Empire & include the two Witnesses in their mystical body but when the Dragon gives his throne to the Beast & retires into the Eastern Empire, the first Temple 7 {candlesticks} & 144000 retire with him & the second Temple & two Witnesses become the name of the true Church within the kingdom of the Beast in the Western Empire. For the first Temple does not cease before the building of a second. The Woman flyes from the Dragon & from this Temple into the wilderness & there she reigns over her Beast & a new Temple is built for the saints within their dominions in the wilderness. For the Angels of the seven Churches sound the seven Trumpets & pour out the seven vials at the seven sacrifices in the first Temple, & the two witnesses send fire out of their mouth (like Elijah) against those who will hurt them & have power to turn the waters into blood & smite the earth with all plagues as often as they will, that is, they & the seven Angels have a joynt power of smiting the earth with all the seven plagues of the Trumpets & Vials of wrath & therefore they are both of them contemporary to all those plagues They prophesy all this time but do not put on sackcloth till the abomination of desolation be set up. When the Gentiles set up the worship of images then they begin to be Gentiles properly so called & from that time it may be truly said the Gentiles tread the holy city under foot 42 mo{n}ths, the two witnesses prophesy in sackcloth 1260 days, the woman is fed & nourished in the wilderness in her place of honour by the merchants of the earth & fares deliciously a time times & half a time or 1260 days, & the Beast acts by the agreement of the ten kings in religion under the dominion of the woman. For at first the ten kings differ in religion <11v> both from the woman & from one another. And its some time before they agree & submit to her & give their kingdom to her Beast so that she may be said to sit upon him, which dominion is her place where she is nourished in the wilderness 1260 days. And from that time it may

be said also that times & laws are given into the hands of the little horn of Daniels fourth Beast: the three horns which opposed it or hindred it{s} rise being first pluckt up by the roots And all this time the two witnesses prophesied chiefly in the kingdom of the Beast because they were killed by the Beast & lay dead in the streets of the great city which for its spiritual fornication is called Sodom being the great Whore & for its cruelty & oppression Egypt {illeg} out of which God will at length bring his people, & also the great city where or in whose dominion our Lord was crucified that is new Babylon. These Witnesses have power to shut heaven that it rain not in the days of their prophesy, that is they have the power of Elijah & prophesy in the reign of Iezabel, in a dry & barren country compared in this prophesy to a wilderness.

So then the Dragon the Woman & the Tabernacle or first Temple with its candlesticks & worshippers represent the whole Roman Empire with the Church diffused through it in the primitive times untill the Empire became divided into two Empires: & then for representing both Empires with their Churches distinctly, one Beast rises out of the sea & another Beast rises out of the earth & a second Temple is built, & the Dragon & first Beast, the second Beast & Woman & the two Temples with their Candlesticks & worshippers are put for the two Empires with their Churches false & true: the distinguishing of all which is necessary for understanding this prophesy.

& the Dragon & first Beast are put for the two Empires, the second Beast & Woman for their false Churches & the two Temples with their Candlesticks & them that worship in them for the two true Churches diffused through them.

The 144000 being thus interdicted society retire from the court of the people into the inward court where the Lamb is & standing with the Lamb on mount Sion before the throne & the elders & the four Beasts, suppose at the Eastern Gate of that Court where the Levites used to sing they sing a new song at the seven sacrifices while their Angels represented by the seven lamps sound the seven trumpets & pour out the seven Vials at the same sacrifices. And in the mean time the twelve tribes worship the Dragon & the image of the Beast in their own Court the outward court of the Temple till the seven plagues be fulfilled. For they are the synagogue of Satan who say they are Jews & are not, & the inhabitants of the Earth & Sea convened in the outward Court where the Dragon came down to them when he was cast out of heaven by Michael & where he reigns over them till he is cast into the bottomless pit. [The heaven out of which he was cast is the inner court the Court of the Temple & Altar where the throne of God is placed in this prophesy. He came down among the inhabitants of the earth & Sea assembled in the outward court from all parts of the earth & Sea to worship, & there he reigns over them till the seven plagues be fulfilled. [When he was first cast out of heaven & came down among the inhabitants of the earth & Sea he had his throne in Pergamus. And at the same time God had also his Church in Pergamus. But when the Dragon made war upon the remnant of the womans seed & in a mystical sense killed those that would not worship the image of the Beast, that is dissolved their bodies Ecclesiastical or religious assemblies & interdicted buying & selling to those who received not the mark {of} that is expected them the society of his people: then Christ spewed the Church of Laodicea out of his mouth not all the ch{r}istians of Laodicea but the visible Church of that City that is the visible Church Catholic represented at that time by the Church of Laodicea & from that time the the inhabitants of the earth & sea worship the Image of the Beast in the outward Court of the temple & in their synagogues, & the Dragon reigns over them having his throne in Pergamus. While the seven Churches or any of them remained in a visible outward form representing the visible Church Catholick, Christ wrote epistles to them: but after their outward form was dissolved by the Dragon, & their number reduced to 144000 worshipping in the inward Court; he left of writing to them, & they continued in the inward court singing a new song, that is prophesying & testifying against the 12 Tribes the nations inhabiting the Earth & sea. For singing is prophesying & prophesying is testifying.

<12r>

When the woman fled from the Dragon into the wilderness it is to be conceived that she fled from the Temple which was opened in heaven that Iohn might see the visions of the Woman & Dragon therein, & that she left in this Temple the remnant of her seed which keep the commandments of God & have the testimony of Jesus, & that the Dragon returning from the woman made war upon the remnant in this Temple while the Woman was flying through the Wilderness of Arabia to Babylon, & that this remnant were the remainder of the seven churches which worshipped God in this Temple [& were still illuminated by the seven lamps]. The seven Candlesticks were at first the whole woman, but after her flight they were only this remnant.

It is further to be conceived that this Temple being the Temple of Ierusalem on mount Sion, was the same Temple with that on mount Sion in which the 144000 stood with the Lamb before the throne & before the four Animals & before the Elders, & that the 144000 are they that worship God in this Temple & by consequence the remnant of the Womans seed or so many of them as were sealed. For they were sealed out of all the 12 Tribes of Israel & those Tribes worshipped in the Temple of Ierusalem on mount Sion where the Lamb took the book & opened the seales thereof.

And therefore when all are killed who will not worship the Image of the Beast & none are suffered to buy & sell except those who have the mark or name or number of the name of the Beast: we are to conceive that this is done by a persecution of the remnant of the Woman seed, & that this persecution is the war which the Dragon went to make upon this remnant. First the Dragon persecuted the woman & made her fly from this Temple into the Wilderness & so soon as she escaped from him he turned from pursuing her & went to make war upon the remnant of her seed, & [by the influence of the two horned Beast] interdicted buying & selling to all who received not the mark or name or number of the other Beast. And

thereupon all receive that mark or name or number except the 144000 who by persisting in the truth get the victory & are sealed with the name of God on their foreheads & stand on mount Sion with the Lamb.

It is further to be conceived that this persecution was raised by the influence of the two horned Beast. He spake as the Dragon & was the Prophet & Church of the Dragon & therefore the Dragon acted by his advice in matters of religion. He declared what ought to be done in those matters & the Dragon was the temporal power which put it in execution. When the first Beast had been slain & revived & rose out of the sea the second Beast deified him & caused men (the subjects of the Dragon) to erect an image to him & to worship it & to receive the mark of this deified Beast upon pain of being interdicted buying & selling. He had power to bring down fire from heaven upon earth in the sight of men, that is, to bring down war & persecution upon those that will not worship the Beast & his Image & receive his mark, & to cause them to be either killed or interdicted buying or selling by the civil magistrate. For fire signifies war & this is the war which the Dragon went to make upon the remnant of the Woman's seed. First the false Prophet excommunicated them & in pronouncing the excommunication brought down a lighted torch (as the custom is in excommunications) from above his head, which is bringing down fire from heaven in a literal sense, & then he delivered them up to the temporal power to be interdicted buying & selling, & banished humane society.

And since the two horned Beast sets up the worship of the other Beast by the power of the Dragon: it may be thence concluded that the Dragon & two Beasts are at this time of one & the same religion. All the world wondered after the beast & they worshipped [also] the Dragon which gave power to the Beast. They all deserted the temple of God on mount Sion to worship these new Gods except the 144000: & this is what Christ calls spewing the Church of Laodicea out of his mouth.

Henceforward therefore the seven lamps in this Temple illuminate only the 144000, & the seven Churches represented by the seven Candlesticks being overcome by the Nicolaitans & reduced to this small number, receive no more Epistles from Christ to admonish them to oppose the rise & growth of those dangerous enemies: but yet continue still to worship God in his Temple & while their Angels represented by the lamps sound the seven Trumpets at the sacrifices in this temple & pour out the seven vials of wrath at the same sacrifices the 144000, sing a new song at the same sacrifices, standing on mount Sion & on the sea of glass until the solemnity be ended. [For this song seven times repeated is the voice of the seven thunders, uttered by the cloud with which the Angel is clothed who stands on the Sea & earth, & the 144000 are that cloud.]

As the name of God in the forehead of the 144000 is opposed to the mark or name of the Beast on the forehead of his worshippers so the number of the 144000 is opposed to the number of the Beast 666. & to count this last number with relation to the former may be to count it in the same manner as the former number was counted. That number was counted not by extracting the root, for it is not a square number but by multiplying 1200 the number sealed in every Tribe by its divisor 12 the number of all the Tribes: & this number 666 may in like manner be counted by multiplying 222 by its divisor 3 & there is no other way of counting it in such a manner. Now 222 consists of three binary numbers & in the Pythagorean philosophy the binary is a cursed number because it divides from unity, And as the divisor 12 is the number of the 12 Tribes of Israel so the divisor 3 is the number of parts into which the earth & trees the sea & ships, the rivers the sun moon & stars & day & night of the great city are divided, & into which also the great city is divided at its fall & the same number is also a fit symbol of the Beast & his Image & the Dragon that old serpent, the three Gods worshipped by the Babylonians.] Let us therefore conceive that the [Dragon & 144000 continue in this Temple, & that the] 144000 are the true Church of God {with} the kingdom of the Dragon & continue in the Priests court singing a new song upon the steps at the eastern gate where the Levites used to sing at the sacrifices, while the Dragon continues among the inhabitants of the earth & sea, & by consequence in the court of the people, being cast out of the court of the Priests in the battle which he had with Michael.

In the beginning of the visions of the Woman & Dragon the Temple of God was opened in heaven that John might see those visions therein: & therefore when the woman fled from the Dragon into the wilderness it is to be conceived that she fled from this Temple & left in it the remnant of her seed which keep the commandments of God & have the testimony of Jesus, & that the Dragon returning from the woman made war upon the remnant in this Temple while she was flying through the Wilderness of Arabia to Babylon, & that [this remnant are the remainder of the Churches & which worshipped God in this Temple & are represented by this Temple with its seven Candlesticks. Those Candlesticks were at first (as it were) the temple] the seven Candlesticks in this Temple now represent this remnant as they did the woman before her flight

The Dragon In the war with Michael was cast out of the Temple & Priests courts {the} heaven where the throne is, & came down amongst the inhabitants of the earth & Sea who worship in the outward {court} & now having interdicted buying & selling to the 144000 & banished them the society of these inhabitants he reigns over them in that court, the 144000 who are interdicted buying & selling & banished the society of those inhabitants retire into the inward court & standing upon the steps at the eastern gate of this court where the Levites used to sing at the sacrifices they sing a new song at the seven sacrifices at which their Angels represented by the seven lamps sound the seven Trumpets & pour out the seven Vials of Wrath.

time of those plagues.

The tenhorned Beast, the Woman & the two Witnesses are commensurate being diffused through the same regions. When the Beast & Woman are diffused throughout the whole Roman Empire the two Witnesses are also diffused throughout the whole: but when the two first are restrained to the western Empire the third is also restrained. For the two Witnesses answer to the two wings of the Woman by way of opposition, & therefore before the final division of the Empire were diffused through the whole. They are also represented by the two legs of the mighty Angel who sets his right foot upon the sea & his left upon the earth, & represents the Son of Man. As the Lamb by his seven horns & seven eyes represents the Church catholick signified by the seven Candlesticks & seven lamps so the son of man by his two legs & two eyes represents the church catholick signified by the two Candlesticks & their lamps. And the names taken from the septenary & binary divisions being once imposed remain after the division of the empire.

When the seven seales of the Book are opened & the Son of Man appears with it open in hand, it is to be conceived that the two witnesses begin to prophesy out it. And at the same time the 144000 begin to sing on Mount Sion & on the sea of glass & by consequence to prophesy & to testify: for singing is prophesying. 1 Sam. 10.5. 1 Chron. 25.1, 2, 3, & prophesying is testifying 2 Chron. 24.19.

<13r>

[Editorial Note 8] Pag. 1. l. 34. re{ma}in [at their fall.]

Pag. 2. l. 4. read, came out of (or after) one of the four horns.

Pag. 3. l. 4. in the northwest parts of those nations.

l. 6, 7. it was to rise up out of (or after) one of them ( in the north west) & to subdue the rest, but not by its own power. It was to be assisted by a forreign power, a power superior power of the fourth Beast. And such a little horn was the kingdom of Macedon from the time from the time that it became subject to the Romans. This kingdom by the victory of the Romans over the Perseus king of Macedon ceased to be one of the four horns of the Goat, & became a dominion of a new sort; not a horn of the fourth Beast, for Macedon belonged to the body of the third: but a horn of the third of a new sort, a horn of the Goat which grew mighty but not by his own power, a horn which rose up & grew potent under a forreign power, the power of the Romans.

This kingdom under the power of the Romans, waxed exceeding great towards the south & towards the east & towards the pleasant land, conquering all the nations southward eastward & south-eastward which composed the body of the third Beast, & particularly Pontus, Armenia, Syria, Egypt, & Libya. ————— & at present it is mighty under the dominion of the Turks.

This last horn is by some taken for Antiochus Epiphanes but not very judiciously. A horn of a Beast ————— & this Indignation is not yet at an end.

It inh{æ}rited the kingdom of Pergamus An. Nabonass. 615, conquered Armen{ia} Syria & Iudæ An. Nabonass. 684 & 685, & Ægypt An. Nabonass. 718.

This kingdom under the power of the Romans inherited the kingdom of Pergamu{s} by the legacy of Attalus its last king An. Nabonass. 615; & thereby the Senate of Rome became king of Pergamus by right of inheritance. Then this kingdom by their power waxed exceeing great towards the south & towards the east & towards the pleasant land conquering Armenia Syria & Iudæa An. Nabonass. 684 & 685 & Egypt An. Nabonass. 718. And it waxed great even to the host of heaven & cast down of the Host & of the Starrs to the grownd & stamped upon them, that is upon the people & Princes of the Iews. Yea he magnified himself even to the Prince of the Host

The Romans by the legacy of Attalus the last king of Pergamus Anno Nabonass 615, inherited that kingdom including all Asia minor on this side mount Taurus, & An. Nabonass 613, 614 & 615 they conquered Armenia Syria & Iudæa, & An. Nabonass 718 they subdued Egypt. And by these conquests the little horn waxed exceeding great towards the south & towards the east & towards the pleasant land. And it waxed great even to the host of heaven, & cast down of the Host & of the Starrs to the grownd & stamped upon them, that is, upon the people & great men of the Iews. Yea he magnified himself even to the Prince of the Host, the

This Prophecy of the Ram & He Goat is repeated in the last Prophecy of Daniel. There the Angel tells Daniel that he stood up to strengthen Dærius the Mede & that there should stand up yet three kings of Persia [Cyrus Cambyses, & Darius Hystaspis] & the fourth [Xerxes] should be far richer then they all, & by his wealth through his riches he should stir up all against the realm of Greece. This relates to the Ram whose two horns were the kingdoms of Media & Persia. Then he goes on to describe the horns of the Goat by the standing up of a mighty king which should rule with great dominion & do according to his will, & the breaking of his kingdom into four less kingdoms & not to his posterity. Then he describes the actions of two of those kingdoms which bordered upon Iudea, videlicet the kingdoms of Egypt & Syria, calling them the kings of <13v> the south & north & carries on the description till the {eighth} year of Antiochus Epiphanes, the year in which Antiochus spoiled the Temple & the Romans conquered the kingdom of Macedon. And then he proceeds to describe



[illegible]

{1.} These Lamps he dresses successively by dictating seven prophetic exhortations to the seven Angels of the churches which angels are called the seven stars & the seven spirits & represented by seven lamps & they allude to the seven Amarcelim or chief Officers of the Temple as a type of these Angels{. } For the seven Amarcelim were Priests & Officers of equal honour & authority & next in dignity to the High Priest & his {D}eputies, & had joyned the Keys of the seven Gates of the Temple & of the Treasuries & the oversight & direction of all things in the Temple. And the seven Angels were also Priests because they {ca}me out of the Temple whe{n}{re} none but chief Priests enter & were cloathed in pure & white linen & had their breasts girded with golden girdles which is the Priests habit & at seven sacrifices poured out seven Vials or drink offerings & sounded seven Trumpets. And as they are Priests so they are every where considered in the Apocalyps as next in dignity to the Lamb, & as having the oversight of all things, being called the seven eyes of the Lamb & seven spirits of God sent forth into all the earth that is the seven {M}{m}essengers or Angels of God & the seven spirits before the throne ( or Aditum of the Temple & the great High Priest from whom Iohn wishes Grace & peace to the churches.

After this, saith Iohn, that is, after the dressing of the Lamps, I looked & behold a door &c

The Beast & his Image allude to the false Gods of the Gentiles & their Images. For the Beast is that man of sin who opposeth & exalteth himself above all that is called God or that is worshipped so that he as a God sitteth in the Temple of God shewing himself that he is a God. And his speaking Image is the Oracle by which his Priests dictate laws to the nations in opposition to the laws of God & the embracing those ~ idolatrous laws is represented worshipping the Beast & his Image, & receiving his mark & name & number & wondering after him committing fornication with the great Whore & being of the Synagogue of Satan who say they are Jews & are not & by the Gentiles treading down the outward Court & holding the doctrine of the Nicolaitans. The sealing the 144000 with the name of God in their foreheads & marking the residue with the mark of name of the Beast alludes to the customes of the Gentiles of marking servants & soldiers & men devoted to Idols with certain durable marks in their hands or arms or foreheads or necks by burning or compunctures. Servants were usually marked in their foreheads soldiers in their hands & devotaries in either place or in their necks or arms. And the marks were either the symbols or names of their Kings or masters, or of the Gods to whom they were devoted. So Lucian speaking of the Ministers consecrated to the Syrian Goddess saith στίζονται δὲ πάντες οἱ μὲν ἐς καρποῦς, οἱ δὲ ἐς ἀνχένας. καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στήματοφορέουσι. They are all pricked with certain marks; some in their wrists, & some in their necks. And thence it is that all the Assyrians appear marked. Vnder the name of Assyrians the Greeks used to comprehend the Babylonians as a branch of the Assyrian monarchy. When therefore the nations were seduced by the Fals Prophet & by the Oracle of the Beast so as to worshipp the Babylonian Beast & his Image & receive{d} his mark & name, the 144000 who were not seduced are said to get the victory over the Beast & over his Image & mark & name & to sing the Song of Moses & the Lamb. The song of the Lamb shews that this was a spiritual victory & victory for gaining the kingdom of heaven. To him that overcometh will I grant to sit with me in my throne even as I also overcame & am set down with my father in his Throne. Apoc. 3.21

<14v>

Much after the manner that these Victors stand on the sea of glass, you are to conceive that the Lamb in form of an Angel – – right foot of the High Priest.

When Iohn was called up & carried in the spirit — — — — on many waters.

When the φρεαρ ἄβύσσου well of the abyss or deep well, which we translate the bottomless pit is opened — — — out of the Sea.



And when a river of water of life comes out from the Temple or as Ezekiel describes, from < insertion from f 15r > the right side or south side of the Temple eastward, the river Siloam is to be understood. < text from f 14v resumes >

By Angels you are constantly to understand Priests, not any Priests but such as were Officers & Ministers of the Temple. So all the Angels who come out of the Temple are chief Priests: For no others were admitted in thither. So the Angel of the Waters is the Officer who had the charge of supplying the Temple duly with water, & the Angel who came out from the Altar having power over the fire is the Officer who had the charge of the Altar & directed the sacrifices, & the Angel who came out of the Temple having a sharp sickle is a Priest who was to perform the great sacrifice represented by gathering & pressing the Vine of the earth, & the Angels proclamation Put in thy sickle alludes to the custome of proclaiming by the proper Officer what was to be done. For if the High Priest himself was to offer incense or sacrifice, he stayed till the President of the service called to him to do it. But the Princes of the 24 courses of the Priests with their mystical bodies are not called Angels but Elders. I heard the voice of many Angels round about the Throne & the Beasts & the Elders, that is, I heard the voice of many Officers of the Temple & of the people in the four sides of the great Court & of the 24 courses of the Priests.

There are also several phrases which allude to the customes of the Temple. So where it is said Behold I come as a Thief: Blessed is he that Watcheth & keepeth his garments least he walk naked, & they see his shame it alludes to the practice of the overseer of the Guards who went about every night among the guards of the Levites & if he found any one asleep he cudgelled him & set fire to his garments. Where it is said, He that overcometh shall be clothed in white raiment & I will not blot out his name out of the book of life, it alludes to the custome of cloathing those in white & enrolling them among the Priests who were adjudged by the Sanedrim to be true Priests & without blemish, & sending away those in black who were found otherwise. And when the wine Press was troden without the city & blood came out for the space of 1600 furlongs you are to imagin that Iohn saw Iudea overflowed with the juice of these Grapes. For 1600 furlongs was accounted the length of Iudea & by this space the Jews understood their country. So the Ierusalem Talmud in describing the slaughter of the Jews made by Hadrian at the destruction of the city Bitter saith that the horses waded in blood up to the nostrils by the space of 1600 furlongs.

<16r>

The sacking of old Babylon by the Medes is in Ieremies Prophetesies represented by that cities being rolled down & {m} {in}ade a burnt mountain Ier. 51.25. & by its sinking in the waters of Euphrates like a stone & not rising from the evil which god brings upon her vers. 63. And the fall of the great City Babylon in the Apocalypse is also represented by – plagues of death {( or pestilence )}{(or pestil) ence} & mourning & famine coming upon her in one day & by burning her with fire Apoc 18.8. (Apoc 18.8, 9, 10) & by casting a great stone like a millstone into the sea saying, Thus with violence shall that great city Babylon be thrown down & shall be found no more at all. And a figure of the very same kind is the casting a great mountain burning with fire into the sea. [answers exactly to this beseiging [Editorial Note 10] sacking & casting down the great city Rome the Metropolis of the Roman Empire the great Babylon of the Apocalyps: & there is nothing] This figure was certainly taken from Ieremeis prophesy & alludes to it & here as with there signifies as the burning & sinking of the great city Babylon There it was the old Babylon, & here it is the new. In all the Roman history there is nothing besides the sacking of Rome to which this figure can be so well applied. There were many other cities sacked & destroyed but {all}{also} these are represented in general by the ships which were destroyed The great mountain is [ a singular figure & signifies a singular city ] the great city, It is a singular figure & signifies a singular city a city greater then the rest, the Metropolis of the whole. For this prophesy in describing singular things takes notice only of what is most singular & eminent in the kind. In all the Roman history there is nothing besides the sacking & sinking of Rome to which this figure of the {burning & {illeg}} can be so well applied: & in {illeg} this Prophesy there is nothing besides this figure which can represent that sacking & sinking of old Rome. [ They suit with one another exactly & without straining cannot be suited with any thing else. an event so remarkab{le} a{s} to desee to be delineated. takes notice only of what is most remarkable & singular in the kind .

As for the wars in other parts of Italy & in Pannonia Norcium Gallia & Spain I have described them above where I shewed the breaking of the western empire into ten kingdoms, & shall only subjoyne here a few passages by which you may understand the greatnes of this plague upon the Romans. Ierome in his 11<sup>th</sup> Epistle ad Gerontiam written A. C. 309 thus describes the war then raging in Gallia. Quitenebat de medio fit – – – – vitam redemere. The like miserable devastation of Spain is thus described by Isidorus in his Vandalic history. Vandali Alani et Suevi Spanias occupantes, – – – – prœnunciatio adimpletur. The same things are described in Spain by Idacius the 16<sup>th</sup> year of Honorius that is A. C. 410. And Pro{illeg} who lived in those times & wrote in the year 417 thus laments {the} {deplorable} {s}tate of the Romans in general.

— Felix

Quem non concutiat vicina strage ruina  
Intrepidum flamas inter & interaquas  
----- ultima pertulimus

This complaint of the Romans against Gods providence for suffering them to be invaded & subdued by barbarous nations is mentioned also by Cassian in his sixt Collation & by Austin of Hippo in his Epistle to Victorianus, & occasioned the Book



of Salvian de Gubernatione Dei which was written about the year 440 to shew that the Romans were more wicked then any of those nations which invaded them & deserved what they suffered. When he wrote it, he thus describes the wars of this Trumpet were over, but there remained a miserable effect of those wars which he thus describes. –

In the year 412 the Goths being beaten in Italy retired into Aquitain & thereupon ensued fresh wars in Gallia & Spain of Romans with Barbarians & Barbarians with one another which after three or four years upon granting seats to the barbarians [Editorial Note 11] abated but yet lasted almost without intermission untill the year 427 when peace was concluded between the Goths & Romans, & the Vandals having that same year slain almost 20000 Romans in battel passed into Afric, & began the wars of the next Trumpet.

### The Third Trumpet

And here in making some mention of their sufferings Salvian gives this description of what he had see{n}{m} himself at the taking of Trevirs, which I set down as an instance of their sufferings at the taking of other cities.

He describes also in general how the Romans by the wars of this Trumpet were reduced to a servile miserable condition .

These wars upon granting seats to the Barbarians in Gallia Spain & Pannonia abated & by the coming of the Goths out of Italy & other new occasions increased & continued almost without intermission until the year 427 when peace was concluded between the Goths & Romans & the Vandals having slain that same year almost 20000 Romans in battel passed into Afric & began the wars of the next Trumpet. The wars to which the second Trumpet sounded were the western wind & hurt the Sea or western empire not yet divided & broken into several kingdoms: the next wars were a southern win{d} & hurt the rivers & fountains of waters or kingdoms & head cities of {kingdom}{kingdoms} into which the western Emp{ire} was now divided. divided before those wars began.

<16v>

Palladius In the life of Chrysostom Palladius saith that they laid wast Rhosus & Seleucia. [7] {In} the Anchorete written by Theodore its said that they robbed & burnt the And Theodoret [in Vitis sanctorum patrum c. 21 De Iacobo] says that they robbed & burnt the greatest part of the east. [8]

The Ausurians invaded Libya first in the reign of Valens as is mentioned above & then were quieted till the death of Theodosius & in the year 396 (as Gothofredus in his Commentary on the Law of Arcadius against the Saturians or Asturians determins [9]) made a new eruption which Synerius in the title of his Catastasis calls ἡ μέγιστη τῶν βαρβάρων & in his 129<sup>th</sup> Epistle written that year, thus laments Heu juventutem male a nobis amissam – – – – obtinent. Afterwards the Asturians were in some measure checkt by the Roman soldiers as the Emperor Arcadius mentions in the said law dated Theodoro V. C. Conss. that is A. C. 399. But after this they beat the Roman soldiers in three battels destroyed the country of Pentapolis & made incursions eastward th{r}ough all Libya into Egypt & westward into Afric as Philostorgius informs us.

The irruption of the Hunns under Vldin or Huldin is thus mentioned by Sozomen Eodem tempore (hoc est, quo Chrysostomus in exilium missus fuit, A. C. 404) – Hunni trajecto Istro Thraciam vastarunt. Latrones quoque Isauri coacta ingenti multitudine urbes omnes quæ inter Cariam & Phœnicem interjacent una cum vicis populati sunt. And a little after: Vldis Baraborum - - - - dignabatur

The terrible invasion of Radagaisus is thus mentioned by Orosius: Radagasus omnium antiquorum præsentiumque hostium - - - - devoverat. [10] The time of his invasion is thus set down by Prosper: Anno decimo Arcadij et Honorij sæva Italiæ barbarici motus tempestas incubuit: siquidem Radagaisus Rex Gothorum Italiæ limitem vastaturus transgreditur Anno undecimo multis antea vastatis urbibus Radagaisus occubuit. Marcellin refers his death to the following year A. C. 406, & so doth Gothofredus out of the Imperial Edicts.

Having run over the particulars, I shall now subjoyn the description which Philostorgius another eye witness has given us of these times as a compendium – – – – – irruperit. Thus far Photius out of Philostorgius: all which commotions & invasions the learned Gothofredus in his comment on this place, comprehends within the ten years next after the death of the Emperor Theodosius.

Ierom indeed in the place above recited reconns that in the year 397 Alaric had ravaged the empire 20 years & upwards dating his hostilities from {his} {invading} the Empire in the reign of Valens. And so Claudian & Prudentius recon that the rout of Alaricus at Pollentia A. C. 403 was in the 30<sup>th</sup> year of his grassation. The words of Claudian are

— Vnoque die Romana rependit  
Quicquid ter denis toties amissimus annis  
O celebranda mihi cunctis Pollentia seclis &c. [11]

And those of Prudentius

Tentavit Geticus nuper delere Tyrannus  
Italiam, — — — agros. [12]

And by these reckonings you may understand that the Romans looked upon the commotions which brake out after the death of Theodosius to be a revival or continuation of the wars which raged in the end of the reign of Valens & were checkt & quieted for a time by Theodosius & Gratian And therefore we are in the right in reckoning that the wars which raged in the end of the reign of Valens & were checkt by Theodosius & Gratian answer to the four winds which after they began to blow were held & ceased for a time but afterwards brake out again to hurt the earth & the sea. We have seen how the eastern wind brake out at the death of Theodosius to hurt the earth: it remains now that we see how the western wind brake out to hurt the sea.

While the former plague fell upon all the Empire eastward of Rome the countries westward (namely Spain France & Britain) were quiet, but when those wars began to cease the {Ba}rbarous nations of Germany were let loose into

The Goths went out of Italy & invaded Gallia A. C. 412, & its probable {that} Rome began soon after to be repeopled. For in the year 414 Albinus being Præfect of the city writ to the Emperor for a further al{low}ance of corn by reason of the increase of the citizens & & added that in one day the new comers were computed fourteen thousand. Afterwards when the

<17r>

Whereupon a Council of African Bishops which met at Carthage Iun 14. 410 sent four of the Bishops in their name to the Emperor to procure a revocation of that repeal And the Emperor after Attalus was deposed, not only revoked that repeal, but made the punishment capital by this edict.

Heretick

These Edicts were in force only in Afric & were intended chiefly against the Donatists but under the name of hereticks comprehended all who in any manner differed in opinion or practise from the Catholic Church: as you may understand by the interpretation which the Laws themselves gave of this word.

For The Donatists tho only schismatics, were expresly called hereticks in some former Edicts & therefore are comprehended in these For Hereticks are taken in the Roman laws in a large signification for {sectories} & so are all men or separatists who in any manner differed in opinion or practis from the Roman Catholick Church so as to separate from her. The Imperial laws taking heresy in a very larger sense. For when a question was moved whether one Euresius a Luciferan Bishop was comprehended in the Laws against hereticks the Emperors explained the word decided the question by this edict.

Impp Arcad et Honor AA. Aureliano Proc. Asiæ

So then by the laws above mentioned it was made a capital crime in Afric to separate from the Roman Catholic Church & meet apart for divine worship upon any pretense whatever The Roman Catholicks in Afric by their worshipping dead men, by their spirit of persecution manifested in these & former laws, & by the great load of human superstitions with which their worship was soiled gave sufficient cause of separation & yet by these laws made it death to separate. This is killing men for not being of the Roman Catholick communion. This is that sort of p — — these are against all men who are of any other communion then the Roman Catholick And since they were the first laws of this kind & gave a beginning to that sort of persecution which in this prophesy is called shedding the blood of saints & prophets, the crime of the Africans was the greater & deserved to be taken note of particularly in this, & the punishment was suitable.

<17v>

And since they comprehended the Donatists, who were accounted only {scismatics} they comprehended also men who separated from the Roman Catholic church in Afric upon any account whatever whether it were for worshipping dead men, or for the bloody persecuting spirit of the Africans manifested by these sanguin{e}{a}ry laws, or for the heap of uncouth ceremonies with which the African Church was now burdened or upon any other just occasion. The Catholicks of Afric gave just occasion of separation & yet by these laws shed the blood of those who separated, This is killing men for not being of the Roman Catholic communion. This is that sort of persecution by which the Beast made war with the saints & overca{me}{m} them, that sort of persecution by which the woman was drunken with the blood of the saints. These are the first laws that I meet with of this kind & therefore deserved to be taken notice of { . } TheodosiusTheodosius indeed put forth a law for punishing the Encraties & Saccofori with death which was a very ill president; but those laws respected only two or three particular sorts of ill men: these are against all men who are not of the Roman Catholic communion. And since they were the first laws of this kind, & gave a beginning to that sort of persecution which in this prophesy is called shedding the blood of saints & prophets the Africans were punished for the{se} with the greate{s}t severity For when the

Vandals first invaded Afric, that country was very populous & in a very flourishing condition, consisting of about seven hundred bishopricks, which was more then in all France Spain & Italy together: but by <17r> wars between the Vandals Romans & Moors it was depopulated to that degree that in the reign of Iustinian it was rare & next to a miracle for a travellour to see a Man. Procopius endeavours to make Iustinian guilty of all this devastatio{n} Africcam late adeo patenter ita perdidit (saith Procopius) ut iter facienti hominem conspiciere rarum sit ac miraculo propinquum — — — opinor, verò dixerit. How far Afric was dispeopled by the wars of Iustinian & how far by former wars during all the reign of the Vandals is not materia{l} to enquire It suffices that by all those wars together [ by the wars to which this trumpet sounded ] it was wonderfully dispeopled & left almost destitute of inhabitants God powering out this Vial of wrath upon the Africans with so great severity because they had shed the blood of his saints, setting on foot the bloody persecutions which continue in the Roman Catholic Church to this day.

<18r>

{After the} {fa}ll of {illeg} Western Empire {the} Vandals mad{e wa}r upo{n} {their} {n}eighbours for many years tho not with so much violence & succ{es} {illeg} & I meet with no {other} new memorabl{e} {moment} & lasting {w}ars before {it} which Iustinian & his successors made upon the barbarous nations in Italy & therefore I do not begin the fourth wind before those wars but refer the wars of the Vandals to the third {wind}. For The Vandals continued to vex Italy & the neighbouring regions with piratical invasions some years after the fall of the Western Empire; Baromius saith till the marriage of Trasamund king of the Vandals with Amalafrida sister of Theodorick king of the Ostrogoths, & this marriage he refers to the year 500 {Sigorius} to the year 512. The words of Baronius are: Iam tutum redditum — — — non abnuunt. Hunneric the suc{ce}ssor of Geiseric is by Victor reckoned a most cruel persecutor of the Africans. During the reign of Geiseric the Moors were quiet being afraid of him, but after his death they rose up in arms & made war upon his successor Huneric & his successors doing great mischief to the Vandals & mutually receiving great mischief from them Gundemund who suc{cee}{d}ed Huneric fought many battels with the Moors, & us{ed} the Catholics of Afric very severely. Trasamund above mentioned who succeeded Gundemund had wars also with the Moors & was beaten by them a little before his death with the loss of almost all his army. Hilderic the successor of Trasamund had also warrs with the Moors with bad success: And for his want of success was deposed by Gilimer. For which fact the Greek Empero{r} Iustinian being a friend to Hilderic sent an army into Afric under the conduct of Belisarius who in two years conquered the Vandals & put an end to their kingdom A. C. 534. And this {war} I reckon the last blast of the southern wind.

That which at the sounding of the third Trumpet is represented by the waters becoming wormwood, is at the pouring out of the third vial of wrath represented by their becoming blood. When they became wormwood it is to be understood that they were only tinged with wormwood & became bitter & so when they became blood it is to be understood that they were only bloodied or tinged with blood. Both phrases together signify that the people of the western Empire here signified by the waters, were in bitter affliction through the wars & bloodshed which ensued upon sounding {the} third Trumpet. [And how great the bloodshed was may be understood by this, that Afric before the sounding of this Trumpet was a very flourishing populous country, but by the wars of the Vandals was almost exhausted of people. For Procopius who out of peak to the Emperor Iustinian ] Iremy in lamenting the desolation of Iudah by Nebuchadnezzar uses the like expressions. The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her Priests sigh; her virgins are afflicted, & she is in bitterness. Sam 1.4 — He hath filled me with bitterness & made me drunken with wormwood ch. 3.15. Remember mine affliction, the wormwood & the gall v. 19. And Victor makes as great a lamentation for the devastatio{n} | solation of Afric by the Vandals. Adveniant omnes quimicum angustæ viæ carpunt iter & propter verba laborum Dei vias custodiunt duras, et videant si est dolor sicut dolor meus. Quoniam vindemiata sum in die furoris domini. Aperuerunt super me os suum omnes inimici mei: Sibularunt et fremuerunt dentibu{s} dixerunt, Devoravimus eam. En ista est dies quam expectavimus, invenimus, vidimus. Adestote Angeli Dei mei — — — captivitatem Maurorum — — — fel et in siti sua potaretur accto. After this lamentation Victor invokes Peter & Paul & the rest of the Apostles & Saints & then concludes his history with this prayer. Dicatur Angelo percutienti, Sufficit: jam cohibe manum tuam. Quis ignoret hæc nobis probrorum nostrorum scelera procurasse aberrantibus a mandatis Dei et in lege ejus nolentibus ambulare? Sed prostrati rogamus ut non spernatis vestros miseros peccatores per eum qui vos ad Apostolicum culmen provexit humiles piscatores. This gross idolatry | was the gross idolatry of those times I take to be the general cause of the plagues of the Trumpets & Vials of wrath: & besides this crime there was another which made the plague of this Trumpet more lasting then the former, & that was their shedding the blood of the saints.

And I heard the Angel of the waters say — — — true & righteous are thy judgments. How they shed the blood of Saints & Prophets may be understood by this

{illeg} {of} Geiseric, {illeg} c{illeg} the Romans both at home & abroad {illeg}{s} vexed them at home Victor describes at large, representing him a most cruel {pers}ecutor. It may suffice to give the following instanc{e} of his cruelty. He caused the Nuns {of} Afric to be assembled & searcht by the midwives of the Vandals & those that had been vitiated to be hung up with great weights at their feet & tortured by applying red hot plates of iron to their backs bellys sides & breasts saying Tell us how your Bishops & Clergimen lye with you? By these tortures some dyed & some were made crooked. And thus saith Victor he endeavoured to find a way to that publick persecution which he made. For he thereupon banished into the wilderness 4966 Bishops Priests Deacons & other members of the Church, many children {with} their mothers

accompanying them Victor will not allow a whore or a fornicator in all this number, but Salvian tells us that {the} Romans were shamefully {unchastest}, & that Africans were the unchastest of all the Romans & that God was just in sending the Vandals ( a very chaste nation ) to correct them

While Honeric treated the Africans with these severities at home he infested Italy with his fleet & so did his successors till about the year 500. Iam tutum redditum erat – – non abnuunt Hæc Baronius ad Ann 500 sect 11. [13]

<18v>

When the Romans had lost Afric the Emperor Majoranus {sent} {illeg} prepared great forces against the Vandals, to recover the {illeg} {fell beh} {illeg} & laid siege to Carthage A. C. 458{;} but fell sick & was forced by the {Vandals} {illeg} retire without doing any thing. And the Vandals thenceforward continuing very troublesome to bo{th} Empires the Greek Emperor Leo A. C. 458 sent against them a navy of a thousand three hundred ships & an hundred thousand men & recovered Sardinia & Tripolis but his fleet sailing towards Carthage was met by the fleet of the Vandals & put to flight with the loss of a great number of Ships & men. But two year after this, the fleet of the Greeks beat the fleet of the Vandals on the coasts of Sicily & forced them to fly to Carthage. Then Ricimer falling out with the western Emperor Anthemius besieged him in Rome A. C. 472 & after the city had suffered by famin & pestilence took it & gave his soldiers the plunder And Genseric to recover himself, sollicitated the Ostrogoths to invade both empires; which they did in two bodies: And the western Emperor Glycerius bought off those who entered Italy & persuaded them to go into Gallia & joyn themselves with those of their own nation the Visigoths who would give them seats. But the Visigoths being much strengthened thereby made war upon the Romans & expelled them out of Gallia. And now Odoacer king of the Herules one of the nations beyond the Danube which had warred under Attila, hearing that the western empire was grown small & poor & weak & disturbed & unable to defend it selfe, came with an army over the Danube throug{h} Noricum into Italy A. C. 476, besieged & took the Roman army in Pavia, marched thence against the Emperor Augustulus took Ravenna & Rome & in one year conquered & put an end to the western Empire {All} which is related by Sigonius in his Book de Occidentali Imperio. Thus did this great star the western Emperor with his mystical body fall by degrees flaming with war & burning like a lamp, & sinking in the midst of the many rivers into which the Empire of the Latines was now divided: the Vandals under Geiseric making war upon this Emperor almost fifty years together & taking from him gradually his dominions people & wealth till they brought him to ruin.

That which at the sounding

In pouring out the third Vial of Wrath its said that the rivers & fountains of waters became blood. Which shews that the bitterness of the waters in the third Trumpet & the tinging of the waters with blood in the third Vial are phrases of the same importance & imply that the nations signified by the waters were embittered with afflictions arising from war & bloodshed.

And I heard the Angel of the waters say – – – are thy judgments. Apoc. 16.5. These wor{ds} shew plainly that this plague of war & bloodshed was inflicted upon the Africans as a just punishment for their persecuting the saints & putting them to death. The first instance that I meet with of Christians putting hereticks to death was in the reign the Tyrant {Maximus} who caused Priscilian a Spanish Bishop & some of his followers to be slain A. C. 385 But their heresy was mixt with immodest & immoral practices for which the Emperor judged them worthy of death, & it doth not appear that they were put to death merely for opinions. The first

$$1460 + 1 \cdot 1506 + 1 :: \frac{1}{1507} \cdot \frac{1}{1461} \cdot$$

1507

6028

9042

1507

46)2201727(47863

184

361

322

)46)290 (6304

276

140

138

29

46

922  
2305  
2┐ 3972  
27804

$365\frac{349}{1440}$

46

1440)3490(24236  
610  
576  
340  
520  
432  
880

$\frac{46}{1461,1507}.$

365┐ 24)47863604(131┐ 04613  
3652424  
10957272      13839  
3652424      55356  
-----  
478467544  
168496  
146097  
22399  
21914 $\frac{1}{2}$   
484 $\frac{1}{2}$   
119

397  
368  
292  
276  
167  
138  
29

131<sup>y</sup>. & 18<sup>d</sup>.

3651,24)47863 $\frac{29}{46}$ (131┐  
365,24  
11339,63  
109572  
38243  
36524  
1719

And that you may understand more fully how well this star deserves the name of wormwood & how much the waters of the Roman rivers were embittered by its falling : I shall subjoyn the description which Victor in his history of the Vandalic persecution gives of the cruel devastations made by the Vandals in these wars.

And this his fall was effected by Geiseric king of the Vandals who after he invaded Afric made war upon this Empire about fifty years together almost without intermission, & upon the ruins thereof erected a very potent kingdom in Afric & the Isles of the Mediterranean, & also occasioned the wars of the Hunns & the loss all Gallia & Spain to the Goths & with a powerfull fleet by yearly invasions & rapines took away the wealth & people of Italy till this Empire became too weak to support it self any longer. This was the effect of the southern wind.

But because this star is called wormwood & the waters became wormwood & many men died of the waters because they were made bitter, that you understand how much the Roman waters were embittered by these wars I shall add the following description of them written by Victor an African Bishop ten years after this Empire fell.

NB Procopius tells us that they were 80 thousand arms. And Victor here confesses that this was the received & that the Vandals themselves reported it from the beginning that they might appear terrible. And a less number could not have conquered Afric & the Isles of the Mediterranean. But Victor a better enemy to the Vandals lessend the number that by representing them weak he might encourage their enemies.

Thus Afric which before the invasion of the Vandals was a very flourishing populous & peaceable country, by the invasion & reign of the Vandals was vext with wars persecutions & slavery for above an hundred years together & almost emptied of people. For This bitterness of affliction represented here by Wormwood & Gall arose from the desolation of Iudah by war & the desolation of Afric by the Wars of this was as great or greater & is as much lamented by Victor.

This worshipping of dead men was the crime for which the Roman Catholics punished & by the yet the more they were punished the more they worshipped them. Or, as is exprest in the two next Vials of wrath They blasphemed God because of their pains & repented not.

But this was not the only crime of the Africans. They were guilty also of shedding the blood of the saints.

And I heard the Angel – – – When Attalus was made Emperor, Honorius fearing least the Donatists in Afric should side with him, repealed the laws which had been made against them & after Attalus was deposed, the Bishops of Afric who met in a Council at Carthage sent four of the Council in their name to the the Emperor to procure a revocation of that repeal. Whereupon the Emperor put forth this Edict [Editorial Note 13]

And five years after, he enforced this edict with the following.

These edicts were in force only in Afric & were intended Donatists. For the Donatists are called hereticks in some other edicts as well as in this.

June 10 1700

If you please we will meet & dine at the mint wednesday next to prepare reports upon the papers referred to us to take account of them, &c, & I desire you will give Mr Elly notice of it I am

Sir

your most humble servant

J Stanley

<19r>

And Moses long after with an army of only 12000 men vanquished at once all the forces of five kings of Midian: & Ioshua – And long after this even till the days of Samuel the Philistims who inhabited the remainder of Canaan, continued under several Lords or Kings, each governing his own city with the villages thereof. 1 Sam. 6. There were also kings of Sidon & Tyre. And so also was the rest of Syria divided into small kingdoms. For in the Days of David Hadadezar was king of Soba a town & country between Iudea & Euphrates & was confederate with Damascus & three other kings of Syria who served him & had wars with Toy king of Hamath or Epiphania another City of Syria. These were neare Iudea & beyond them in the northern part of Syria was the Kingdom of Arvad.

And besides these there were divers other kingdoms of the Canaanites left unconquered as those of Zidon, Accho Ahlab, Achzib, Helbath, Rehob, Bethsean, Ibleam, Gezer, Kitron, Nahalol, Beth-shemosh, Beth-anath, & those of the five cities of the Philistims Ashdod, Gaza, Askelon, Gath, & Ekron governed by their several Lords or Kings. & so very numerous & small were the Kingdoms of Phœnicia in the days of Moses that Adonibezek King of Bezek took 70 others

of his fellow Kings prisoners & cut off their thumbs & great toes, & yet he was not so powerfull but that two of the Tribes of Israel conquered him.

For its observable out of the sacred history that the towns in those early ages were only of two sorts Cities & Villages, & that the difference between cities & villages was in point of government{.}{.} The cities governed, the villages were governed. Every city reigned over its villages & every village belonged to some city. For we never read of the King of a village, but often of the King of a city nor do we ever read of a village with its villages or of a City with its Cities but often of a city with its villages & sometimes that the villages were in the fields of the city And wherever we read of a King he is called the King of some City or other & not of more cities then one, For after he had conquered other Cities & not only made their kings tributary to him but put an end to their government he was called the King not of those Cities but of the country, he was not called the King of those Cities but either continued to be called the King of his first City (as the King of only or people, he reignd over as the King of Egypt the King of Syria the King of Assyria the King of the Medes & Persians the King{s} of Israel or Iuda. Heshbon the King of Tyre &c. or else he was called the king of the country or people he reigned over as the Twas regal government therefore which at first made the difference between cities & villages so that every City with its villages had at first a king & was a kingdom untill some other kingdom conquered it & abolished its government, & by consequence there were in the first ages as many Kingdoms in the world as cities, & therefore

[ Its observable also that when these first kingdoms made war upon one another <19v> they did not upon every conquest destroy one another's government as Kingdoms do now but only made one another tributary. So in the days of Abraham, when Ched{a}{o}rl{a}omer & the kings which were {w}ith him made war upon other five kings which had served him 12 years & then rebelled, it is to be understood that they refused to pay him tribute. So there were several Kings which served Hadadezer king of Soba & when David conquered them they served him 2 Sam 10. When Shishak or Sesostri King of Egypt with a victoriou{s} army went through Syria & Asia minor & other countries & conquered wherever he went, he destroyed none of their kingdoms but only spoiled them of their treasures & made them tributary. And Paraoh Necho upon conquering & slaying the King of Iudah, only made the land tributary under a new king & the king of Assyria &c]

For thus it was not only in Phœnicia &

126  
26  
12  
16  
22  
19  
18

which he left unconquered. And yet the number {of Kin}gdoms in this small territory of Canaan was at first much greater. For ① And in the Kingdom of Og the King of Basan there were 60 {w}alled Cities besides unwall'd villages Deut. 3.. ② And in the Kingdom of Sehon whose capital city was Heshbon there were many other cities a good part of which he had taken from the King of Moab Num. 21. Deut 2. We may reckon the number of his cities to be much greater then those {of} Og in in Bashan because all Bashon & part of the Kingdom of Sehon was given to half the tribe of Manasseh & the rest of Sehons kingdom sufficed for the two tribes of Reuben & Gad. Deut 3.1{2}{5}, 13. Nor were the rest of the kingdoms of Canaan much less then that of Og. For Adonibezack who was one of those kings had vanquished 70 others of his neighbouring kings & cut off their thumbs & their great toes & by consequence had subjected their cities (or some of them at least) to his own & yet he was not become so potent a King but that two of the twelve tribes {v}anquished him. Iudg. 1. In the lot of the two tribes of Iudah & Simeon alone there were above 120 cities (Ios. 15) & by consequence there were above a thousand cities in all the land of Canaan, all which we may reckon to have been distinct kingdoms before some of them conquered the rest. For all the Cities in those early ages were fence{d} with high walls

29 +9  
14  
16  
9  
3  
11



[ For in those early ages we meet with but two sorts of towns, which were cities & villages & the difference between a city & a village lay in these things. For the villages were built in the fields of the City & thence belonged to its dominion & government as so many members of its body politick The ] government was in the City & the {1}{t} The villages sprang out of the cities for they are called their daughters Num 21.25] & gates & barrs but the villages were without walls Deut 3.5. Levit. 25.30, 31.

For in those early ages I meet with only two sorts of towns, videlicet cities & villages, & their difference consisted in these things. [Editorial Note 16] Secondly All the Cities were fenced with high walls & gates & barrs and all the villages were without walls, Deut. 3.5. Levit. 25.30, 31. Firstly the villages were built in the Country or fields of the City Levit. 25.31. Iosh. 21.12, & therefore are called the villages of the City Iosh 16 & 18 & 19 Thirdly Every city with its villages was a distinct body politick. For every city was governed by a court of Elders or magistrates who sat in the gates of the City: And the Villages of the City were subject to their jurisdiction; For we never heare of elders in a villa{ge} Fourthly Every city as I shall presently shew had its place of worship with an altar & sacred fire for sacrifices {w}here the Chief Magistrates did the office of Priests: but we read not of any such institution in the villages nor were there any elders there to do the office of Priests.

<20r>

Before the times of the second General Council I meet with no instances of pictures in Churches The communion cup indeed had in some churches a stamp or impression upon it of the good Shepherd but this I take to be only as a mark to distinguish it from profane vessels & prevent its being stolen or applied to vulgar uses. The Council of Eliberis in Spain A. C. 305 declared that there{w} ought to be no pictures in Churches not for abolishing an old custome (for no history mentions any such custome) nor for defacing the pictures in any old Churches but for preventing them in new ones For the Christians at this time had no Chruches The heathens had demolished them all in Dioclesians Persecution & the Christians were now going to rebuild them & this Council meeting just after the Persecution to restore the lapsed discipline of the Church, ordered by way of caution that the new churches should be without painting; This is plain by the words of the Canon: Placuit picturas in Ecclesia esse non debere, ne quod colitur aut adoratur in parietibus depingatur.

[Editorial Note 19] But in Italy the Bishops were less cautious. For Pope Hadrian in a letter to Charles the great, tells us that the Popes Silvester, Damasus, Cælestine, Leo, & Vigilius who were in the first five general Councils & several other Popes, as Marcus, Iulius, Sixtus Pelagius, Iohn, & Gregory the great built & painted Churches Basilicas & Martyries both in Mosaic work & in histories with images in colours which remained till his days & were then venerated by the people & that Pope Sixtus & the Emperor Valentinian III at the request of Sixtus placed statues of Gold in some Churches. [ And Prudentius tells us that the Basilica of Hippolytus the Martyr at Rome & that of Cassian were both <20v> & that Gregory the Great erected Statues in the Oratory of his Monastery & in a Church of the Arians after a miracle had been done there: & that he should want time to tell how many church his predecessors the Popes had built erecting sacred images in them & painting various histories, & venerating what was erected or painted. [ And after the example of the Bishops of Rome Paulinus Bishop of Nola painted some churches & Prudentius mentions the painting of the Basilica of Hippolytus the martyr at Rome & of that of Cassian. ] Whether the Popes before Damasus painted Churches is not so certain because I meet with no other instances of it then what is here mentioned by Pope Hadrian: but Damasus was a superstitious man & busied himself in searching out the bodies of Martyrs, & adorning their Cæmeteries & Basilicas & in his days the painting of the histories & passions of the Marty{r}s began to overspread the Empire. For Paulinus Bishop of Nola painted some Churches or Basilicas & Prudentius & Gregory Nyssen mention others which were painted & Epiphanius rent a painted Veil which he met with in a Church in Palestine. & Paulinus of Nola mentions a painted Veil in the Church of Saint Felix frequented by people from all parts, & Euodius mentions another recommended by an Angel, hung up in the Church of Saint {Steeper} in Afric , admired & applauded by the People, & endowed with a power of working miracles. The argument for pictures was that they were set up not to be worshipped but to instruct the people: & yet they were quickly worshipped by the loose & superstitious part of Christians. For Austin of Hippo tells us: Noli consecrari turbas imperitorium — — — ad depellendas calamitates perag{u}nt This was before the erecting of solid statues in Churches. [Sometime after this, solid statues of Christ & the saints began to be erected in Churches ] The statue of Christ made by the heathens at



Paneas in Phenicia being thrown down by the Emperor Iulian was carried into a Church by Christians: but I do not meet with any statues made by Christians out of devotion to be set up in Churches before those of solid Gold which Pope Sixtus & the Emperor Valentinian at the request of Sixtus placed in the Churches of the Virgin Mary, Saint Peter, After this the western Empire falling & coming into the hands of Barbarous nations I meet with no more erecting of holy Images in Churches before the days of Gregory the great. In <sup>a[14]</sup> the first year of his Papacy in a solemn procession to Saint Peters Church he carried the Image of the Virgin Mary with great veneration In his days Serenus bishop of Marseils seeing some images {w}orshipped by some of the people, brake the Images & Pope Gregory reprehended him for it, saying Permittimus imagines sanctorum quicunque eas formare voluerit, tam in Ecclesia quam extra Ecclesiam propter amorem Dei sanctorum ejus. Adorare vero eas nequaquam cogimus Frangere vel destruere eas etiam si quis voluerit non permittimus. <sup>[15]</sup> In the 4<sup>th</sup> year of the Greek Emperor Mauricius A. C. 589, Philippicus Prefect of the East leading an army against the Persians took the image of Christ which they called αχειστο πόνητον not made with hands, that is, the image or picture pretended to be sent by Christ to king Abgarus, & running through the army armatis divinam impertiebatur virtutem, et stans post anciam hæc retinens arma lacrymis multis Deum placabat imparted divine vertue to the soldiers & standing behind the army with these arms in his hands appeased God with many tears & obtained a great {v}ictory. <sup>[16]</sup> And the Emperor Heraclius used to have the same image carried before him in his wars, And Austin the Monck being sent by Gregory the great into England had a silver cross & the picture of Christ carried before him. And soon after the death of Gregory, Pope Boniface the fourth by the consent of Emperor Phocas set up the Images of the Virgin Mary & all the Martyrs in the place of Cybele & all the heathen Gods in the Pantheon at Rome, & in their honour instituted the annual feast of all Saints calling the Pantheon Dei Genetricis Templum ad Martyres. [After which the worship of idols quickly over spread the world, being very much promoted by the ignorance of the ensuing times. For by means of the invasions & reign of foreign nations the Latine tongue about the end of the sixt century ceased to be spoken in Italy & yet the scriptures & publick service continued in latine. ] Thus the Romans in the times of the fourth Vial of wrath instead of repenting blasphemed God more & more carrying holy images in their solemn processions & before their <21r> armies with veneration for appeasing Gods anger & obtaining mercy & success & at length setting up the images of all the Martyrs in one common Temple in imitation of the Heathens who had set up the images of all their Gods in the same Temple in the reign of Augustus Cæsar

This period of time I take to be the beginning of the reign of the whore of Babylon over the ten horns of the Beast & of her committing fornication with the kings of the earth & enriching the merchants of the earth with the hire of her fornication. In the reign of the sons of Constantine the great she claimed that appeals ought to be made to her from all the world in all causes ecclesiastical & summoned the eastern Bishops to appear in a Council at Rome & {there} give an account of their proceedings but her claim was opposed by the Bishops of the east & ridiculed for its impudence. When the western Empire became divided into ten kingdoms the barbarous nations who erected those kingdoms were either heathens or Anthomousians & so not subject to the Bishop of Rome which made the Catholicks of the west unite more firmly under the Bishop of Rome for strengthening themselves against these enemies, & after the authority of the Bishop of Rome was received among the Roman Catholicks of Italy & their adherents the ten kings submitted to it as fast as they became converted to the Roman Catholic faith. And first France in the reign of Clodovæus A.C. 496 & then Spain in the reign of Reccared <sup>a[17]</sup> & the Lombards A.C. 590 in the reign of Agilhelp the same year submitted their Churches to the Bishop of Rome as universal Bishop of the Catholicks & Saxons in Britain or as many of them as were converted from Paganism to Christianity submitted to Gregory the great & lastly the Exarchate & Greek Church by the grant of the Emperor Phocas A.C. 606 submitted to the same authority. And before this time the Hunns were conquered by the Gepids & Ostrogoths the Vandals & Ostrogoths were conquered by the Greeks, the Britains by the saxons, the Alans & Sueves in Spain by the Visigoths & The Alans & Burgundians in France by the Franks so that after the Pope became bishop of the Franks Visigoths Saxons Lombards & Greeks we may reckon him universal Bishop of all the comprehended within the body of the Beast, & by consequence his reign as universal Bishop, that is the reign of the whore of Babylon over the ten horns of the Beast represented by her sitting upon his back may be dated, from the grant of Phocas A.C. 606. She fled from the Dragon at the opening of the seventh seal, & when she was in the wilderness she got upon the Beast by degrees & began to sit upon him & reign over him at the end of the times of the four first Trumpets & setting up idols in the Pantheon from thence forward committed fornication with the kings of the earth & enriched the merchants of the earth with the hire of her fornication. Vpon which account she is by the Prophet Isaiah compared to the merchandizing city of Tyre.

Howl ye ships of Tarshish for your strength is laid wast. And it shall come to pass in that day that Tyre shall be forgotten seventy years according to the days of one king & after the end of seventy years shall Tyre sing as a harlot. Take an Harp, go about the City thou harlot that hast been forgotten, make sweet melody sing many songs that thou mayst be remembred. And it shall come to pass at the end of seventy years that the Lord will visit Tyre, & shall turn to her hire & shall commit fornication with all the kingdoms of the world upon the face of the earth, & her merchandise & her hire shall be holiness to the Lord. It shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord to eat sufficiently & for durable cloathing. These things cannot be applied to the old city Tyre in a littoral sence. A whoring City is in sacred prophesy put for the Church of God in a state of Idolatry. God is her husband & by idolatry she forsakes him & goes a whoring after other Gods, & commits fornication with the kingdoms whose Gods she worships & there is no other city besides the Whore of Babylon who hath committed fornication with all the kingdoms of the <21v> world upon the face of the earth, or as is exprest in the Apocalyps, who hath made all nations drunk with the wine of her fornication. Her merchandise is not like the merchandise of old Tyre: It is the hire of her fornication. It is holiness to the Lord. It is for them that dwell before the Lord, that is for the Priests, of the Lord. It is for them to eat sufficiently & wear fashionable cloathing,

that is for their maintenance. I do not see how all these things can agree to any other merchandising city then the Whore of Babylon. She plaid the harlot before she was forgotten. Then She was laid wast & forgotten seventy years that is during the wars of the Ostrogoths Herules & Lombards in Italy which began A.C. 535 & ended A.C. 604.5 And after seventy years she returned to her hire & sung as an harlot & committe{d} fornication with all the kingdoms of the Roman world upon the face of the earth, filling the Pantheon with Idols, & by her great power spreading their worship over all nations

And now the wickedness of the Roman Catholicks growing greater then befo{re} their punishment is proportionally increased. For an Angel (or as some Manuscripts have it, an Eagle) flys through the midst of heaven saying with a loud voice Wo Wo to the inhabitants of the earth by reason of the other voices of the Trumpet of the three Angels which are yet to sound.

Petrus sedet an 7 in Episcopali sede apud Antiochian, Platina in vita Petri. Duos Episcopas [urbis Romæ] Linum scilicet et Cletum ordinavit, deinde et Clementem cui cathedram tradit proxime ante mortem iba Petrus et Paulus passi anno ultimo Neronis ib. Clemens in epistola ad Iacobum Hierolymitanum episcopum [qui cæsus est septimo Neronis anno] seribit se a Petro ordinatum (in vita Clementis) quod fieri non potuit.

Cœmeterium a Calisto conditum in via Appia ubi Martyres & Papæ aliqui viz Anicetus, Soter, & Zepherinus sepultæ fuerant et alij plures postea viz. , Pontianus, Anterus, Fabianus, Cornelus Lucius, Stephanus, Xystus, Dionysius, Eutychianus, Caius, Eusebius, Miltiades.

Sepulti in cœmeterio Calepodij in via Aurelia Calistus, Iulius,

Sepulti in cœmeterio prætextati via Tiburtina, Vrbanus.

Sepulti in Basilica a Felice condita in via Aurelia, Felix

Sepulti in via salaria in cœmeterio quod Priscilla mox condidit, Marcellinus. Deinde (Cælestinus, Marcellus, Silvester, Liberius, Siricius,

Sepulti in via Ardeatina in Cœmeterio Balbinæ, Marcus,

Sepulti in via Ardeatina in Cœmeterio a Damaso condito, Damasus

Sepulti in Cœmeterio ad Vrsum {illeg}eatum Anastasius, Innocentius,

Sepulti in via Tiburtina apud S. Lancentium, Zosimus, Xystus III, Hilarius I, in Basilica a Damaso condita.

Sepulti in via Salaria apud Corpus Sa{illeg}tæ Felicitatis Bonifacius I.

Sepulti apud S. Petrum in Vaticano Leo I, Simplicius, \* Gelasius, Anastasius, Symmachus, Hormisda, Iohn &c

Sepulti in Basilica Pauli, Felix III, \*

NB All the Popes before Leo I (who sat A.C 441, died A.C. 460) were buried in Cæmeteries in the fields upon the high ways two or three miles from Rome or above. But Leo & his successors were buried in the Churches of Peter & Paul said to be built by Constantine the great at the request of Pope Silvester & Peters adorned with magnificent gifts by Valentinian III at the request of Pope Xystus III.

<22r>

Lysimachus one of the Captains of Alexander the great reigned first over Thrace then passing the Hellespont subdued Phrygia Lydia & Caria & afterwards, conquering Pyrrhus reigned also over the kingdom of Macedon. Then by the instigation of his wife Arsinone he slew first his son Agathocles & then those who lamented him. Vpon which the wife of Agathocles fled with her children & brothers & some others of their friends & solicited Seleucus to make war upon Lysimachus. Lysimachus had a treasury in Pergamus a castle on the top of a conical hill in Phrygia by the river Caicus & had committed the custody thereof to one Philetærus who was at first faithfull to him but now grieving at the death of Agathocles & being accused thereof by Arsinoe, he revolted & sided with Seleucus & by means of the treasure kept the castle 20 years & his successor Eumenes kept it 22 years more & in the end of his reign beat Antiochus the son of Seleucus in battel & took from him the greater part of Asia, on this side the mountain Taurus, & his successor Attalus who reigned 44 years, was the first of the Princes in Asia who refused to pay tribute to the Gauls & engaging them in battel won a great victory over them & was thereupon saluted king by his army. But afterwards he lost almost all his conquests to Achæus a captain of king of Syria & in the 30<sup>th</sup> year of his reign P. Sulpicio & Cn. Fulvio Coss. entered into a strict league with the Romans & assisted them in their wars against Philip king of Macedon. And his successor Eumenes II continuing in that league assisted them in their wars against Antiochus Magnus, ‡[‡ For Antiochus in the 33<sup>d</sup> year of his reign passed the Hellespont with a very great army collected out of all Asia Syria Media Assyria & part of Persia & took several places in

Greece, but the Romans & their allies the next year beat him out of Greece & the year following by another great victory took from him all Asia as far as the mountain Taurus. Which war & victory was thus predicted by Daniel] [& in the seventh year of his reign & 35<sup>t</sup> of the reign of Antiochus he & the Romans & Rhodians gained a notable victory over Antiochus & took] from him all Asia as far as the mountain Taurus. Which war & victory was thus predicted by Daniel. After this he [Antiochus the king of the north] shall turn his face unto the Isles & shall take many : but a Prince [the Romans] for his own behalf shall cause the reproach offered by him to cease: without his own reproach shall he cause it to turn upon him. Then he shall turn his face towards the fort of his own land: but he shall stumble & fall & not be found. For Antiochus {☉} reigned but 37 years.

<22v>

After this victory Eumenes king of Pergamus went to Rome & being commanded by the senate to explain his merits told them that his father Attalus primus omnium Asiam Graciamque incolentium — — — — comparare — Quo tandem igitur — — — — dicere ausim. And upon this representation the senate gave Eumenes their conquests in Asia except Lycia & part of Caria which was given to the Rhodians. Thus the little horn of the Hee Goat began to wax great but not in his own power.

Antiochus was succeeded by his son Seleucus whom Daniel calls a raiser of taxes & he by Antiochus Epiphanes in whose reign happened the memorable war between the Romans & Perseus king of Macedon

<24r>

And since all Daniels Beasts were alive in Iohns days & still continue alive & therefore are synchronal to Iohns Beasts & Iohn's Prophecy was given by the same Holy Ghost with Daniels & is very full of Allusions to the prophecies of the old Testament: we may expect to find Daniels Monarchies in Iohn's prophecy so far as they relate to the Christian religion. And therefore we ought to compare the Prophecies of Daniel & Iohn & agree them together so far as they can be made to agree without straining. For there is no better way of interpreting scripture then by comparing the parts of it & reconciling all synchronal & all analogous parts of prophecy which can be reconciled without force. Tis certain that the same things are described again & again in prophecy. And all the descriptions of one & the same thing must be conjoyned that they may interpret one another & supply one anothers defects & joynly make one complete description which cannot be misapplied. And those interpretations are always to be preferred which reduce the parts of scripture to the greatest consent & harmony. Daniel has described the same Monarchies again & again in four several Prophecies & yet the words of those descriptions were shut up & sealed till the time of the end. Iohn's Prophecy is a Revelation of what was shut up & sealed before & therefore must be compared with Daniel's that both may be understood.

The people of the first & second Monarchy beyond Armenia & the river Tigris were never yet converted to Christianity. The third Monarchy founded by Alexander the great, propagated through the Roman Empire, & after separation from the Latines seated at Constantinople & now under the dominion of the Turks was the principal seat of the Christian religion in the primitive times & is represented in the Apocalyps by the great red Dragon. The fourth Monarchy which was founded by the Latines, conquered the Greeks, then separated from them & breaking into ten kingdoms has ever since continued in a divided form, received the Christian religion from the Greeks in the primitive times, & is represented in the Apocalyps by the Beast rising out of the sea with ten horns.

When the Greek & Latine Empires are united the Dragon & Beast are united & the whole is both Dragon & Beast: [Editorial Note 20] but when they are divided the Greeke Empire is the Dragon & the Latine the Beast. At first the Dragon signifies the whole Roman Empire: but when the Empire becomes divided the Dragon signifies only the Eastern Empire & the Beast rises out of the sea to signify the western. Before the Division, the Dragon reigned over the inhabitants of the Earth & Sea & the Beast was latent in him. Vpon the division, the Beast rose out of the inhabitants of the sea in a distinct & separate form & succeeded the Dragon in his marine throne.

The third monarchy is represented in Daniel by a rough He-Goat. This Goat had first a great horn then four smaller horns to represent the kingdom of the Greeks in the reign of Alexander & his successors. Then rose up a little horn which grew greater then any of the former & therefore comprehended the Romans

<24v>

The third monarchy is represented in Daniel first by the brazen belly & thighs of Nebuchadnezzars Image & then more particularly in the vision of the Leopard & still more particularly in the vision of the He Goat & still more particularly in the vision of the scripture of truth, & so much of it as remained to come after Iohn's days is described still more particularly in the Apocalyps in the vision of the great red Dragon. [In the vision of the Image its only said in several that a third kingdom shall arise which shall bear rule over all the earth. The Leopard has four heads & four wings to represent the division of this kingdom into four kingdoms at the death of Alexander the great The Goat is expresly called the king of Greece that is the kingdom, & has first a great horn to represent that kingdom during the reign of Alexander, then four smaller horns to represent the four kingdoms into which that kingdom became divided at the death of Alexander, & afterwards a little horn which waxed exceeding great to represent a new kingdom arising out of one of the four which should be greater then any of the former. And of this kingdom many things are said which were not mentioned in the

former prophesies. The scripture of truth further adds that when the the first king of Greece shall stand up his kingdom shall be broken & divided towards the four winds of heaven & not to his posterity nor according to his dominion with which he ruled for his kingdom shall be pluckt up even for others besides those. And then follows a particular description of the kings of Egypt & Syria (two of the four kingdoms) down to the reign of Antiochus Epiphanes: & after that a larger & distinct description of the little horn of the Goat or last kingdom of the Greeks then before. And ] For Iohn passing by all the reign of the Greeks which preceded his own times, describes their kingdom only in the reign of the last horn of the Goat & doth it more fully & particularly then Daniel had done before. Every new description of this Monarchy adds something to the former descriptions & Iohns < insertion from the bottom of f 25r > description is more full & open then Daniels, & all the descriptions < text from f 24v resumes > <25r> representing the kingdom by a great **{illeg}**

Many of The ancient heathens & espec{ially th}e Mendesians in Egypt represented their gods in the shape of Goats as Pan, Faunus, Silvanus, Silenus, the Satyrs, & Ægipans, So Selden Qui solennia Sagarum conciliabula aperiunt, ij Dæmonem principem, qui præsidet, hirci figuram præ se ferre tradunt. ② [Editorial Note 21] And Majmonides: E Zabijs quidam fuerunt qui Dæmones colebant et eos Existimabant habere formam hircorum. Vnde etiam Dæmones Seirim, hoc est hircos appellabant. Hæc opinio Mosis ævo jam longe lateque diffusa fuit, sicut ait Levit 17.7. Et non sacrificabunt ultra sacrificia sua hircis, id est Dæmonibus ita appellatis. They had sacrificed in Egypt to Goats & Moses forbids them doing it any more. ① And Diodorus: that the Egyptians attributed divinity to the Goat & initiated their Priests to this God in the first place. [18] ③ So by Goats or Satyrs in Isa. 13.21 & 32.14 interpreters understand Devils. And hence it is that we still paint Devils in the form of Satyrs. So then as Iohn tells us that the Dragon is the old Serpent called the Devil & Satan so the He goat in Daniel is a type of the same signification, & therefore fitly applied to signify the same Empire with the Dragon.

The kingdom of Pergamus has all the Characters of the last horn of the He Goat. It was at first a little one. It did not cease by the death of Attalus its last king, but by his last will & testament descended to the Romans, It was to last till the time of the end & last end of the indignation Dan 8.17, 19 that is till the last end of the Iewish captivity. For the lives of the thre{e} first Beasts were prolonged after their dominion was taken away And as the little horn grew bigger then any of the former horns so the kingdom of Pergamus | The little horn waxed exceeding great toward the south & toward the east & therefore was a northwest horn & such was the kingdom of Pergamus. in conjunction with the Romans grew mightier then any former kingdoms. And least you should object that its improper to make the kingdom of Pergamus grow mighty under the power of the Romans, it's said that the little horn was mighty but not in his own power. And as the Goat in the reign of his last horn answers to the Kingdom of Pergamus so doth the Dragon: for he is the old serpent called the Devil & Satan, & Satan's throne is in Pergamus Apoc. 2.13.

The kingdom of Pergamus at first was very small. Then by the assistance of the Romans took the greatest part of the lesser Asia from Antiochus magnus in the latter end of the reign of that king. Afterwards they assisted the Romans in their war against Perseus king of Macedon & by their common victory over Perseus the Romans got footing in Greece & began to be considered as one of Daniels four Beasts. This was in the very same year that Antiochus Epiphanes prophaned the Temple And therefore Antiochus had

When Daniel in the Prophecy of the scripture of truth had described the actions of the kings of Egypt & Syria down to the reign of Antiochus Epiphanes he adds: And arms out of him, or, after him, shall stand up: & they shall pollute the sanctuary of strength & take away the daily sacrifice & place the abomination which maketh desolate. By which words it is evident that these arms are the little horn of the He Goat For this horn came out of one of the four & cast down the sanctuary & took away the daily worship & placed the abomination. It is manifest also that this horn became victorious in the reign of Antiochus Epiphanes or immediately after: For arms standing up denotes victory. And therefore this horn is the kingdom of Pergamus in conjunction with the Romans. For the kingdom of Pergamus came out of the kingdom of the north <25v> **{illeg}** make one complete prophesy which cannot otherwise be understood men **{illeg}** **{illeg}**{a}djusting reconciling & setting together all the parts, & interpreting them by one another in such manner as tends to make them best agree.

– confæderated with the Romans & in the eighth year of Antiochus, the king of Pergamus & the Romans together after four years conquered the kingdom of Macedon which was the chief of the four horns of the Goat, & by that conquest the dominion of Daniels third Beast began to be taken away & translated to his fourth Beast, so that we may recon this to be the period of time in which the Romans began to be considered in Daniels prophesies as one of the four monarchies.

& therefore both comprehended the whole Roman Empire in a general sence, tho properly the first related to the Greeks & the second to the Latines. And so in Iohn – – – both Dragon & Beast [Editorial Note 22]

From their first number they are ever after called the ten horns. They are said to receive power as kings the same hour with the Beast either to signify that they received powere within a very short space after his receiving the Dragons throne, or to signify that when they received power as kings he also received power together with them as one of the ten, which he did by deserting Rome & making Ravenna the seat of his kingdom.

The seven heads of the Beast have a double interpretation. They represent seven kings both successive & synchronal. The synchronal are called seven mountains where the woman sits, & must be interpreted in the same sense with the Leopards

four heads & by consequence signify the seven kingdoms which remain after three of ten are rooted up.

From their first number & the rooting up of three of them they are ever after called either the ten horns or the seven heads & because the heads in this sense are the seven mountains where the Woman sitteth it is to be conceived that her famous reign repr{e}sented by her sitting there begins not till the thre{e} horns are rooted up. She rooted up those three which stood in her way & reigned over the rest

The ten horns are said to receive — — — seat of his kingdom. They become of one mind that is of one religion & by uniting in religion & submitting to {his}{her} ecclesiastical jurisdiction agree & give their kingdom to compose her Beast.

saints among the western nations both in the Western Empire & in Germany. For all the nations which are the subject of this Prophecy being divided into three parts & the Eastern Empire with its Church being one of the three, the other two parts must also have their Churches & those two Churches are the two Witnesses called the two Candlesticks & the two Olive trees. For Candlesticks are Churches Apoc 1. & so are Olive trees Rom And as seven Candlesticks are seven Churches so two Candlesticks are two Churches. When Charles the great king of France conquered Germany he propagated the Roman religion into all his conquests & was made Emperor of the Romans A.C. 800 & from that time forward all Germany became a part of the Whore's Beast & the two Witnesses prophesied within the kingdom of this Beast so that the Beast may make war upon them both & overcome them & kill them in the streets of the great city Babylon. The seven Candlesticks are the seven Churches of Asia & by consequence within the Dragons kingdom. They typify the true Church throughout his whole kingdom When the Dragon is the whole Roman Empire the seven Candlesticks signify the Churches of the Whole Empire: But when the Empire becomes divided & the Dragon retires into the east the seven candlesticks become the remnant of the womans seed with whom the Dragon makes war & are succeeded in the western nations by the two Candlesticks placed in a new Temple to signify the saints with whom the Beast makes war. For the seven — — — — as by his own.

<26r>

proper kings. This horn was at first a little one & waxed exceeding great & so did not Antiochus. It is described great above all the former horns, & so was not Antiochus. His kingdom on the contrary was weak & tributary to the R{o}mans & he did not enlarge it. The horn was a king of fierce countenance & destroyed wonderfully & prospered in his practises against the holy people, but Antiochus was frighted out of Egypt by a mere message of the Romans & afterwards routed & baffled by the Jews. The horn was mighty in anothers power, Antiochus acted by his own. In the first year of his reign he granted a license to the prevaricators to teach the customes of the heathens in Iudea, in the sixth year he spoiled the Temple, in the eighth he set up the heathen worship in the Temple & in all Iudea & in the eleventh the Temple was cleansed & none of these periods answer to the 2300 days.

The little horn came out of one of the four, that is, out of the side of it & it waxed exceeding great towards the south & towards the east & therefore rose up in the north west quarter of the kingdom of the Greeks & such was the kingdom of Pergamus. This kingdom came out of the western parts of the lesser Asia & was at first only a castle with some villages about it, but the governor of the Castle by taking away from Seleucus Callinicus almost all Asia minor on this side the mountain Taurus & beating also the Gauls to whom he had been tributary, was saluted king by his army, & by these successes his government p became a horn of the Goat growing out of the western side of the Goats northern horn. Then entring into strict friendship with the Romans they joyntly routed Antiochus Magnus & subdued the kingdom of Macedon & at length united. For Attalus the last king of Pergamus by his last will & testament gave his kingdom to the Romans . The Romans did not conquer & destroy the kingdom of Pergamus but succeeded in the throne of the kingdom by a legal right. And henceforward the kingdom of Pergamus being under the administration of the Romans was mighty but not by its own power, & by conquering the kings of Egypt & Syria & Iudea waxed exceeding great toward the south & toward the east & toward the pleasant land. & became the biggest of all the horns of the Goat.

In the prophesy of the scripture of truth which is a commentary upon the Vision of the Ram & He Goat, Daniel describes how the Greeke Monarchy was erected by Alexander the great & brake into four kingdoms to the four winds of heaven which kingdoms are the four horns of the Goat, & how the kings of the north & south which are two of the four made wars upon one another till the eighth year of Antiochus Epiphanes in which year Antiochus being checkt by the Romans returned out of Egypt & set up the heathen religion in the Temple & in all the cities of Iudea, & the Romans & kingdom of Pergamus joyntly conquered the kingdom of Macedon which was the mother kingdom of the Greeks. And there Daniel puts an end to his description of the affairs of the kingdoms of the north & south & passes from thence to describe the affairs of the Romans & kingdom of Pergamus saying: And arms out of him, shall stand up, that is, arms which came out of him a branch of his kingdom shall stand up over the Greeks. For arms are every where in this Prophecy put for the military power of a kingdom, & & stand up w since these arms came out of one of the four horns & take <27r> away the daily sacrifice, & set up the abomination of desolation & the little horn of the Goat also takes away the daily sacrifice & has an host or multitude given to it in the transgression which is called the transgression of desolation & is the same thing with the abomination of desolation, the arms which stand up & the little horn must be one & the same dominion.

And this explaint the saying of Daniel, that in the end of their kingdom [the kingdom of the four horns] when the transgressors are come to the full a king of fierce countenance shall stand up. ‡ < insertion from f 26v > ‡ In th{e} end of

their kingdom, that is, in the time of their falling which began wi{th} the fall of the kingdom of Macedon in the eighth year of Antiochus Epiphanes in which year Daniel therefore puts a{n} end to the history of the kings of the north & south which are two {o}f the four. When < text from f 27r resumes > when the transgressors are come to the full that is the transgressors against the holy covenant who in the first year of Antiochus combined to set up a place of exercise in Ierusalem to teach the heathen customes to the Iews & in the eight year of his reign were grown numerous & sacrificed to the heathen Gods & assisted Antiochus in setting up the worship of the heathens in Iudea. A king of fierce countenance shall stand up, that is, a , that is, the kingdom of Pergamus by the power of the Romans shall stand up over the nations of the Greeks represented by the Goat. In the eighth year of Antiochus he shall stand up with the Romans to conquer the kingdom of Macedon & being soon after united to the Romans, he shall by further conquests stand up gradually over the kingdoms of Syria Iudea & Egypt, & grow mighty towards the south & towards the east & towards the pleasant land, the last of which victories was over Cleopatra Queen of Egypt in the days of Augustus. And all these victories are by Daniel comprehended in these few words: And Arms out of him, shall stand up. < insertion from the top of f 26v > And arms out of him, shall stand up: A branch of his kingdom shall stand up. Arms which came out of his kingdom shall stand up over the Greeks. For arms are every where in this prophesy put for the fighting power of a kingdom & stand up when they conquer. And since these arms are a branch of one of the four horns & take away the daily sacrifice – – – < text from f 27r resumes >

<26v>

NB The hebrew word מן, from when it relates to time, signifies from after, as מעת from the time Dan. XII.11. & X.27. מן היום from the day Dan. X.12 . מן מצא from the going forth Dan IX.25. ממלד from the king Dan XI.8 that is, from after the king. And so here ממנו from him may signify from after him.

In the first the Goat reigned in his four horns, in the second his little horn waxed exceeding great sideways towards the south & toward the east & toward the pleasant lan, & upwards even to the host of heaven & cast down some of the host & of the stars to the grownd, Gods people falling by the sword & by flame by captivity & by spoile many days, in the third this horn magnified himself even to the Prince of the host becoming the king which exalts & magnifies himself above every God, & by him the daily worship [of public prayers & the Eucharist] was taken away & the place of his sanctuary [or places of meeting to worship him] was cast down & an host [or great multitude of transgressors] was given him against the daily worship in the transgression [or worshipping Mahuzzims] & it cast down the truth to the grown & it practised & prospered & destroyed wonderfully the mighty & the holy people. And in the fourth the transgression of desolation was established & continued to the end of 2300 prophetic days.

And its observable ----

<27v>

Yet the little horn {grew} great in the reign of Antiochus or soon after. For As the two horns of the Ram continued standing together upon his head till the Goat smote him & brake both his horns, & yet the Medes were conquered by the Persians long before: so we are to conceive that the four horns of the Goat, notwithstanding any conquests that they may make upon one another, continue standing together upon the head of the Goat untill they begin to fall by a forreign power, that is untill the 8<sup>th</sup> year of Antiochus Epiphanes when the Romans conquered the kingdom of Macedon which was one of the four. All this was the time of their reign & the end of their kingdom is the time of their falling. And Daniel tells us that in the end of their kingdom when the transgressors are come to the full a king of fierce countenance shall stand up. By transgressors he means such as forsake the holy covenant to worship the Gods of the heathens For the transgression he calls the transgression of desolation Dan. VIII which is all one as to call it the abomination of desolation. These transgressors in the first year of Antiochus set up a place of exercise in Ierusalem for teaching the heathen customes & in his eighth year were come to the full being then grown so numerous as to encourag Antiochus to take away the daily sacrifice & place the abomination. The king of fierce countenance therefore stood up in the times between the beginning of the 8<sup>th</sup> year of Antiochus in which the kingdom of the four horns began to fall & the conquest of Egypt by Augustus when its fall was completed.

1 They that fall are the starrs which the last horn of the Goat cast down to the grownd & stamped upon & the flatterer

– against the God of Gods, & that the last horn of the Hee-Goat magnified himself even to the Prince of the Host or God of heaven.

– in the Iewish. All which Daniel has thus described in his Vision of the last horn of the Hee-Goat: Yea he magnified himself even to the Prince of the host [the God of heaven] & by him the daily worship was taken away & the place of his sanctuary [the Churches of his true worshippers] was cast down. And an host [or great multitude of transgressors] was given him against the daily worship in transgressi [called afterwards the transgression of desolation] & it cast down the truth to the grownd & it practised & prospered. When the heathen Roman Empire began to persecute the Christians & their teachers began to fall by the sword & by flame by spoil & by captivity then this horn of the Goat waxed great unto the host of heaven & began to cast down some of the stars to the grownd And when the Monkish Roman Empire began to magnify



himself above Every God & to set up the worship of dead men then this horn began to magnify himself to the Prince of the Host & to place the transgression of desolation.

– And its further observable that Daniel describes the end of all these things by three steps or events: the first step is the fall of the last horn of the fourth beast in the end of a time times & half a time, the second step is the fall of the last horn of the Goat in the end of the indignation when God shall have accomplished to scatter the power of the holy people for this horn lasts till the indignation be accomplished Dan. VIII. 19 & XI.36. And the third step is at the resurrection of Daniel & by consequence at the day of judgment. But of that day & hour knoweth no man. When Daniel was told the first of these periods with the {times}{time} to it & the second the time to it, he asked what on when should be the last of them. And the Angel Daniel was told the time the first of these events should come to pass & the second event without the time, he asked what or when should be the last of these things that is the second Event. And the Angel – – – answered that the words were closed up & sealed till the time of the end. And from the time that the daily worship should be taken away & the abomination set up there should be 1290 days. This is the time to the second event & the time to the third is 1335 days. But yet the words are closed up & sealed till the event shall discover the epoches of these th{ree} periods <b> Prophecy was not designed to enable vainglorious men to foretell things but to convince men by the event that there is providence & a revealed religion & what is that religion.

When Daniel had named the second event

<30r>

As Daniels three first Beasts were alive after their Dominions were taken away so Johns Beast was alive before he rose out of the sea but he was not crowned before he rose out of the sea & received the Dragons throne & then was crowned only upon his horns, & the Dragon was not crowned upon his horns because the horns the nations did not receive power as kings till they were separated from him.

<30v>

Daniel had in this prophesy mentioned the Romans twice before & therefore by these arms may well be conceived The Dragon has crowns upon his heads & gives the Beast his throne & therefore he is a kingdom. He is that old serpent called the Devil & Satan who hath his throne in Pergamus Apoc. II & Pergamus is the imperial city of the He Goat.

**Sir**

Since I had your letter I had some thoughts of coming by Windsor to Stoak & talking with you about what relates to the Royal Society but now having no prospect of such a journey I can only return my thanks to you by Letter for your care of my Neice & your interceding with the Prince in favour of the Royal Society & acquaint you that it being the long vacation in which the Royal Society do not meet & several of their principal members are in the country I know not how to lay the matter of your letter before them at present , & therefore beg the favour that you would be pleased to let it rest till they begin to meet again

These arms are the king of fierce countance & both are the little horn of the Goat. Arms out of him shall stand up, that is, the little horn growing out of the substance or people of the northern horn or kingdom of the north shall wax exceeding great towards the south & towards the east & toward the pleasant land by conquest. These arms grew out of the people of the king of the north by conquest till they became a little horn & this horn shall still grow out the peoples of that king by conquest & thereby wax great & by carrying on his conquests further become exceeding great.

And they shall pollute the sanctuary of strength & take away the daily sacrifice & place the abomination which maketh desolate. The kingdom of Pergamus acting the under the Romans or the Romans reigning over the nations of the Greeks shall make war upon the Jews burnt their Temple destroyed their city set up the heathen Gods in all their land, & dispersed the peo

After the kingdom of Pergamus by the power of the Romans had extended its dominion over Syria Iudea & Egypt they made a new war upon the Jews, burnt their temple destroyed their city, set up the heathen Gods in all their land & dispersed the people into all nations. And this is thus described by Daniel. And they shall – – – desolate. For thus Christ himself understands this prophesy – – – – Matt. XXIV.15. such abomination Antiochus attempted to set up but without success – – – – at this day.

But before this abomination — —

Herod was declared king by the Romans in the end of the 4<sup>th</sup> year of the 184 Olympiad & reigned 17 years. & three years after Ierusalem was taken by Herod & Sosia in the sabbatical year in the consulship of M. Agrippa & Canidius Gallus, 27 years after it had been taken by Pompey in the 3<sup>d</sup> month of the first year of the 186<sup>t</sup> Olympiad, upon the day of the fast

Herod died two years & two months before the vulgar on the 7<sup>th</sup> day of the 8<sup>th</sup> Iewish month (according to the Iewish calendar) when he had reigned 34 years after the taking of the Temple by himself & Sosia & 37 years after he was made king by the Roman senate, there being an Eclips of the moon a few days before the passover which preceded his death. And by these characters he died two years & two months before the vulgar Æra, & Christ might be born in the summer preceding.

The Dragon had crowns upon heads & gave the Beast his Throne & therefore he is a kingdom, [& reigned at Rome before the Beast rose out of the sea]. He is that old serpent called the Devil & Satan whose throne was in Pergamus Apoc 2. ) & Pergamus is the imperial city of the He-Goat.

When the Beast arises out of the Sea & the Dragon gives his throne & power & great authority

<29v>

but the Goat has a more especial relation to the Greeks & the fourth Beast to the Latines, & when the Greeks & Latins separate the Goat relates only to the Greeks & the fourth Beast only to the Latines. And so in Iohn. The Dragon at his first appearance in heaven signifies the whole Roman Empire but chiefly with respect to the Greeks, & the Beast is latent in him: but when the Empire becomes divided, the Dragon is restrained to signify only the Empire of the Greeks & the Beast rises out of the inhabitants of the Sea in a distinct & separate form to signify the Latines, & the Dragon gives him his western throne & power & great authority.

& from thenceforward reigns only in the East.

The Dragon had crowns upon his head, & gave his throne & power to the Beast & the Beast had crowns upon his horns & his head & horns are called kings & therefore signifies a kingdom. He is that old serpent called the Devil & Satan who deceiveth the whole world & therefore is a kingdom of very large extent. He is that Satan who dwelt in Pergamus & had his throne in that City (Apoc. 2.13) & we shewed above that the kingdom of Pergamus is the He-Goat in the reign of his last horn. As the Goat cast down the stars of heaven {to the ground} with his {horns} so the Dragon cast them down with his tail{s} There This Dragon therefore at his first appearance in heaven signifies the whole Roman Empire but chiefly with respect to the Greeks, & the Beast is latent in him — — — great authority, &

that is Sardes Babylon & Memphis the three imperial fenced cities of the conquered kingdoms of Lydia Babylonia & Egypt retained only his eastern power to himself. For the Dragon did not cease at the rise of — — — western, or Greek & Latine Empires.

The Dragon has crowns upon his heads & the Beast upon his horns & the heads & horns are called kings & the Dragon gave his throne & power & great authority to the Beast & therefore the{se} Beast & by all these characters the Dragon & Beast are kingdoms. The Dragon is that old Serpent called the Devil & Satan who deceiveth the whole world, & all the world wondered after the Beast & worshipped him & therefore they are very large kingdoms, prevailing at least over the Christian world. The Dragon is that Satan who had his throne in Pergamus & dwelt there (Apoc. 2.13) & we shewed above that the kingdom of Pergamus is the last horn of the He-Goat & this horn waxing exceeding great comprehended the whole Greek Empire & in a general sense the whole Roman Empire untill that Empire became divided. As this horn of the Goat cast down the stars of heaven to the grownd & stamped upon them so the Dragons tail drew the stars of heaven & cast them to the Earth. These actions are of the same signification: for the horn of the Goat & tail of the Dragon are their fighting members & signify their military powers or armies commanded by their kings. By the agreement of their actions you may know that they are one & the same kingdom. The Dragon therefore at his first appearance in heaven when he stands before the Woman to devour her child signifies the whole Roman empire but chiefly with respect to the Greeks & the Beast is latent in him. For the Dragon & Beast have common heads & common horns. And when the Roman Empire becomes divided, the Dragon retires from the western nations to signify only the Greek Empire, & the Beast rises out of the inhabitants of the isles of the sea in a distinct & separate form to signify the Latine Empire & the Dragon gives the Beast his throne & power & great authority, over the Latines & from thence forward reigns only over the Greeks. For the Dragon did not cease at the rise of — — — — western or Greek & Latine Empires

The Dragon has crowns upon his heads & not upon his horns & the Beast has crowns upon his horns & not upon his heads to signify that the Dragon reigns in the heads & not in the horns & that the Beast reigns in the horns & not in the heads. While the Dragon reigns in the heads he comprehends the nations or Isles of the Sea out of which the Beast afterwards arose & therefore the Beast has the same heads with the Dragon & the Dragon has the same horns with the Beast. But because these western nations while they are comprehended in the body of the Dragon have no distinct & separate reign of



their own the heads of the Beast & horns of the Dragon are without crowns.. The Beast is not crowned till he rises out of the Sea & receives the Dragons throne & is then crowned only upon his horns Conceive therefore that the Dragon reigns in his heads over the whole Roman Empire untill by the division of the Empire the Beast rises out of the Sea & receives the Dragons throne, that the seventh head of the Dragon commences with that division & that the Beast is the eighth & of the seven, & soon after his rise breakes into ten kingdoms by a further division of the Empire & from thence forward reigns in these ten kingdoms. which are his horns. And that these divisions of the Empire into the Greek & Latin Empires & of the Latin Empire into ten kingdoms were those which happened a little before the end of the 4<sup>th</sup> Century & a little after the beginning of the fift. For there were no other divisions of the Empire to which these things can be applied.

<31r>

In the reign of the Emperor Iulian, Athanasius & about 14 or 16 other bishops most of them of Egypt & returning from banishment, composed the Council of Alexandria above mentioned, in which for avoiding the imputation of Sabellianism they relinquished the language of one hypostasis & allowed the language of three, & took three hypostases & one usia for three substances in number & one in species & nature. And the Latines soon after invented the new were subsistentia which might answer to the g{illeg} word hypostasis & so used the language of one substance & three subsistences in the same sence with the one usia & three hypostases of the homoarians Greeks And whereas the baptism of hereticks was allowed in the churches of the Latines the said Council of Alexandria for to their party allowed the baptism of the Arians meaning the baptism of the Church Catholick. But the Emperor Iulian upon the murder of George Bishop of Alexandria commanding that Athanasius should be put to death, he fled, & his party remained quiet for a time

When Iovian came to the throne he favoured Athanasius as Gregory Nazianzen relates. Also Iovian, saith he, desired that the truth of our faith, which had been rent by many & disturbed & torn in six hundred parts, should be delivered to him. — And here especially Athanasius gave a specimen of his purity & firm & constant faith in Christ. For when all others who professed our doctrine were divided into three parts, & many erred about the son, & many more had an unsound faith about the holy ghost, (where a lighter impiety had a repute of piety) & but few were sound in both points: he first of any man & alone or with a very few doubted not to publish the truth openly & in plain words, confessing in writing that there was one divinity & essence of {illeg} three persons: & the grace which had been formerly granted to the many fathers {(sacrif}ice) concerning the son, he afterwards obtained by divine inspiration concerning the holy ghost; And offered to the Emperor a g{illeg}{b}{l}y royal & magnificent namely a written confession of his faith against an unwr{itten obser}vation; that so one Emperor one do{ctrine} & one profession of faith might antiquate & succeed another. By the authority of this profession, as it seems to me, the western churches & what ever is vital in the eastern being induced, do partly cultivate piety in their mind (if we may beleive their words) but do not {spe}ak out, & partly do a little kindle it as a small fire, that is, so far as {to} satisfy the time & the more fervent & pious part of the orthodox people, & partly do preach the truth with all liberty of speech. This was written by Gregory in an Oration upon the death of Athanasius A.C. 373, ports that in the Greek empire during the reign of Valens they were silent about the Deity of the holy Ghost, in Egypt whispered it, but in the west under Valentinian they preached it with all freedom of speech.

For Iovian after a short reign of seven months was succeeded by Valentinian & Valens A.C. 364, & in the beginning of their reign the bishop of Rome for gaining the universal bishopric, separated from the communion of the Church Catholick pretending it was an heretical Church. For he had no other way to gain them supremacy then by damning the Councils of Bithynia & Aquileia which had damned his pretences to this universal dominion. By the permission of Valentinian therefore he made a defection in the west & in the space of 8 or 10 years drew of almost all the west after him, while the Greek Emperor Valens opposed the like defection in the East. [And after the death of Valens which happened A.C. 378 the eastern Empire coming into the hands of the western Emperor Gratian he made the bishop {of} Rome universal bishop & began to deliver the] For the bishops who fell away were diligent to make proselytes, & for that end met in several small councils in Italy France & Spain. And at length when they were grown the major part, the bishop of Rome

<31v>

When the evil of the hereticks began first to be in vigour, as the blasphemy of the Ari{ans} is now especially which God remove, the 318 {selev} fathers discussing the matter at Nice, erected this wall against the arms of the Devil & repelled the deadly poison with this antidote that the father & son should be beleived of one Godhead one vertue & one form. And we ought to believe that the holy Ghost is of the same hypostasis. And he that beleives otherwise we have decreed alien from our communion. And a little after they add: But we beleive that it will shortly come to pass that they who think otherwise will be removed from those of our communion by depriving them of the name of bishops: that their people being freed from their error, may freely breath. For the error of the people cannot any wise be corrected while they are under erring bishops. By these words you may see that the designe of the Bishop of Rome in making this revolt was to turn out all the bishops which opposed him & get their bishopricks for those of his own party that by their means he might make himself universal bishop: & this he hoped to compas in a short time, namely so soon as there should arise an Emperor of his party in the east.

— And this counsel sent a letter to a Council convened at the same time in Illyricā in which letter they thus describe their faith

The bishops of Illyricum receiving this letter, after a long disputation agreed to the Roman faith & wrote a letter to the Churches of Asia Phrygia Carophrygia & Palatiana, blaming them for separating the holy Ghost from the father & the son, & anathematizing those who do not believe in the consubstantial Trinity, & teaching that the holy Trinity which is consubstantial to God the father with the Son & holy Ghost is hallowed glorified & manifested And saying that they had written these things to the glory of the father & son & holy ghost. And the western Emperors Valentinian & Gratian at the same time backt the letter of the Council with an edict directed to the same Churches. Cum in Illyrico say they . . . . . præcepit.

Sozomen tells us that in the reign of Valentinian & Valens the question was moved {whether}{whether} the holy Ghost was consubstantial to the father & Son, & that many disputations were made with great contention about it no less then had been made before about the Word of God. And {t}{T}hat the consubstantiality of the holy Ghost was defended in Syria by Apollinaris Lardicenus, in Egypt by Athanasius, & in Cappadocia & Pontus by Basil & Gregory. And when the question was agitated & the contention increased, the bishop of Rome wrote to the eastern churches (he means to those of the homousian) faith) that they should confess with the western churches the consubstantial Trinity equal in honour & glory. And saith Sozomen the controversy being thus determined by the judgment of the Roman Church, they all acquiesced & that question had an end, that is, all the homousians agreed amongst themselves .

This was in the year 373 for when the Council of Rome wrote to the Council of Illyricum, they wrote also a circulatory letter directed to the catholick bishops in the east, & those bishops convening at Antioch agreed to the Roman faith. Thus the homousians who had hitherto differed in their opinions about the holy Ghost, were reconciled & united by submitting to the authority & doctrine of the Church of Rome. But the number of the homousians in the eastern empire was at this time but small except the Moncks, the Emperor Valens opposing the opinion of the Deity of the holy Ghost till the end of his reign, & ejecting or banishing the bishops as polytheists who preached it openly Apud Basil Epist 69. for the Council of Antioch in their Epistle which they sent back to the bishops of Italy & Gallia, represents that it was not two or three Churches which had fallen into this grivous tempest but the evil of the heresy depopulates almost from the border of Illyricum to Thebais, & pray the western bishops that they would not neglect one half of the world swallowed up <42r> with errors, nor suffer the faith to be extinguished amongst them to whom it was first preached. They represent also that besides the open war of the hereticks, they were consumed with intestine sedition, their churches being reduced to extream weakness by the dissentions of those who seemed to be orthodox. I suppose they meane that some of those who allowed the consubstantiality of the father & son some allowed also the consubstantiality of the holy Ghost, & others (afterwards called Macedonians) denied it & some still used the language of one hypostasis, others used that of three. And Basil in another Epistle written at the same time or soon after to the Churches Italy & Gallia, writes thus. [19] We are seized with a persecution, most honour brethren the most grievous of persecutions. For the Pastors are driven away that the flocks may be scattered; & which is the most grievous, neither those who are afflicted to bear their sufferings with the hope of martyrdom, neither do the people look upon the sufferers as martyrs because the persecutors are covered with the name of Christians. — Our festivals are changed into mourning. The houses of prayer are shut, the altars are void of spiritual worship — We may now say that at this time there is neither prince, nor prophet, nor president, nor oblation nor incense, nor place where a sacrifice may be offered before the Lord & mercy obtained. — The pillars of truth are in banishment. — Do ye lament for our sakes: for the only begotten is blasphemed & there is none to contradict. The holy Ghost is dishonoured & he that should reprehend is persecuted & driven away. The error of many Gods has obtained They have a great God & a little one — Baptisms are performed by the hereticks. They conduct travellers, visit the sick, comfort the sad, help the opprest, give all sorts of assistance, administer the Lords supper. And their dispensing & performing all things is an obligation upon the people whereby they are united to them in concord, so that in a short time altho some liberty should be restored yet there will be no hope left of reducing them again to the knowledge of the truth who have been joyned to the hereticks by the bond of lasting fallacy. And in another letter [20] sent to the Western bishops in the 13<sup>th</sup> year of Valens, that is A. C. 376, Basil writes thus, It is now the 13<sup>th</sup> year since the beginning of this heretical war, in which the churches suffer more afflictions then can be remembred since the first preaching of the gospel — And the summ of the evil is this, that the people leaving the houses of prayer assemble in the deserts. A miserable spectacle to see weomen & children & old men & men otherwise infirm enduring the trouble of great rains & snow & winds & winter frosts & the Summer Sun in the open air. And these things they suffer; least they should be compelled to receive the evil ferment of Arius. And in another Epistle [21] he saith, They traduce us as if we innovated concerning the holy ghost. Ask them therefore what is the innovation. For what we teach that which we have received, namely that the holy Ghost is joyned to the father & Son & not numbred with the creatures. For we believe in the father & son & holy ghost & are baptized in the name of the father & of the son & of the holy ghost. And in another epistle [22] he saith: We are accused for preaching three Gods, & with this accusation they fill the ears of many & cease not till they make this calumny credible. But the truth fights for us both in general against all men & in particular against those who attack us privately whilst we shew that every man who saith that there are three Gods is an anathema to us & adjudged to be no Christian. Gregory Nazianzen <42v> [23] also tells us that Basil forbore to call the holy Ghost God least he should be banished his city Cæsarea & to the objection that they worshipped three Gods he answers that they have but one God because but one Godhead & to this one those things which come from it are referred tho three be believed. [24] But perhaps, saith he, they will say: Is there not one Godhead among the heathens, as they teach who philosophise more perfectly among them? And in mankind is there not one humanity, the common & universal genus? And yet there are many heathen Gods & not only one, as also there are many men. To which objection Gregory replies that

the Gods & men are many because they differ in their qualities affections & powers. And by these things you may understand what was the state of the Greek Church during the reign of Valens.

Valens was slain 9 Aug. A. C. 378 & then Gratian commanded by an Edict that the bishops whom Valens had banished should be restored to their seats & that the Churches . . . . . made a great commotion which is thus mentioned by Gregory Nazianzen [25]

Nam talis orbis motio  
Nunquam, reor, fuit,  
Quam sanctus est cum spiritus  
Dictus Deus palam.  
Obo idque me liquit favor  
Cha{ri} mihi gregis.

For as the Church in the days of Tertullian looked upon the consubstantial Trinity of the Montanists as polytheistical, so those of the Greek Church haveing the same opinion of consubstantial & coequal Trinity of the Roman Church, were ready to stone them who began now to preach it openly as Gregory Nazianzen in speaking of his preaching it this year at Constantinople thus describes. [26]

Exarsit in me tota primum civitas,  
Multos perinde ac si Deos inducerem.  
Mirum nec est hoc, instituti sic erant,  
Ignota prorsus ut quibus fides pia  
Esset, modoque trina quonam est unitas  
Atque rursum trinitas —  
Imbres tacebo saxeos epulas meas &c

Near the beginning of the year 379 ..... sine dilatatione contendat. And by vertue of this edict Illyricum amongst other countries became subject to the Pope. For in the collections of Holstenius there is an account of a Council of Rome convened under Boniface II, in which were produced letters of Damasus, Syricius, Innocent I, Boniface I, & Cælestine bishops of Rome to Ascholiu Anycius, & Rufus bishops of Thessalonica the metropolis of Illyricum in which they commend to them the hearing of causes in Illyricum granted by the Lord & the holy Canons to the Apostolic Sea throughout that province . And Pope Leo I in his 55<sup>t</sup> Epistle written to Anastasius bishop of Thessalonica & extant in the collections of {H}olstenius bishop of Thessalonica to be the vicar of the Roman sea from ancient times, & in his 22<sup>th</sup> Epistle that the bishops of Thessalonica were first made Vicars of the Roman Sea over Illyricum by Pope Syricius the successor of Damascus. By vertue of the same edict [27] Pope Innocent I wrote to Victricius bishop of Rouen in France in this manner. Siquæ autem cæusæ vel contentiones ..... post judicium Episcopale referontur.

After the grant of Gratian the Bishop of Rome by vertue of his new authority took upon him also to give laws to the Churches by decretal epistles, deriving this authority from the general decrees made by Pope Liberius in the beginning of his defection. For Himerius <43r> bishop of Tarraco . . . . . nemo audeat ordinare. But I do not find that the [Editorial Note 23] Churches of Afric submitted to the Roman jurisdiction.

The bishop of Rome endeavoured also several times to exalt his authority over the Churches of the Greek Empire, but it succeeded not before the reign of Phocas. Vpon the death of Meletius bishop of Antioch A. C. 381 the Council of Constantinople called the second general council . . . . . brethren & fellow ministers. After seven years more viz<sup>t</sup> A. C. 389 a Council of western bishops met at Capua & Flavian bishop of Antioch was summoned to appear . . . . . as he should appoint.

<32r>

† joyned in communion with Athanasius & the other excommunicated bishops & wrote letters to the western bishops to draw them over to his communion, offering to receive them by imposition of hands without depriving them of their bishopricks & in three years gained the bigger half of the city of Rome, so that Damasus in contending with Vrsicinus for the bishopric of that city obtained it by force & in six or seven years more the party of the bishop of the Bishop of Rome prevailed in all the west. For the Bishops who fell away to the bishop of Rome were diligent to make proselytes & for that end met frequently in smal councils in Italy Gallia & Spain & in the year 373 Pope Damasus called a Council of 93 bishops at Rome against Auxentius bishop of Millain who had hitherto opposed him, & this Council sent their faith in a letter to a Council which convened the same year in Illyricum. This council . . . . . ubique prædicari præcepit

Yet the Greek Emperor Valens opposed the preaching of this faith so to eject the bishops who preached the Deity & worship of the Holy Ghost as idolaters. For Basil was silent in this matter for fear of being thrown out of his bishopri{c} And when some of the Moncks traduced Basil for his silence in this matter, Athanasius approved of the conduct of Basil & chect the Moncks for their imprudent zeal. I do not therefore find that the Deity & worship of the Holy Ghost was preached

publicly in the Greek empire during the reign of this Emperor: but after his death the preaching of it openly made a very great commotion, as Gregory Nazianzen thus represents . . . . . made the great commotion mentioned by Gregory Nazianzen. For . . . . . Carm. de vita sua.

At the same time that the Deity of the consubstantial Trinity began to be preached openly in the Eastern Empire: the Bishop of Rome obtained from the Emperor Gratian a grant of appeals from the Churches of Italy Gallia &c

<32v>

When the Emperor Constantius had conquered Magnentius & called the Council of Millain to suppress the usurped authority of the Pope over the Councils of the Greeks & particularly to establish the authority of the Council of Tyre Athanasius wrote his second Apology & therein to blast the event of that Council he represented that will which his accusers at Tyre caried about the hand of Arsenius as cut off from his dead body, to shew that he was dead his friends confused them by producing Arsenius alive before the Council But is it likely that the Council would have condemned Athanasius from killing Arsenius if Arsenius had been produced alive before them. Is The truth of the story was this, Athanasius being accused of killing Arsenius, wrote to the Emperor Constantine the great that Arsenius was found alive in Thebais. But his accusers persisted in the accusation & Arsenius not appearing, the Emperor directed the Council of Tyre to hear the cause. There Athanasius produced a letter as written by Arsenius to shew that he was alive. The letter is extant in the second Apology of Athanasius & has the air of a spurious letter. Five years after the meeting of the Council of Tyre when things were still fresh in memory Athanasius & almost an hundred bishops of Egypt met in a council at Alexandria & wrote a large letter to all the bishops of the church catholick in defense of Athanasius & say indeed that Arsenius was alive but discover that they had no other proof of his being alive then the letter which he wrote to Athanasius & in which he desired to be joyned with them in communion. Their words are: But Arsenius is alive & wishes to be joyned with us in {commu}nion, & expects no other testimony that he is alive but he hims{elf} in his own Letter which he has written to {our fellow bis}hop Athanasius, confesses that he is alive. And a little after B{y divine} providence — has produced Arsenius alive before the eyes of all {here}. [meaning by his letter produced in the Council] & manifestly reprehended that conspiracy & sycophancy. For he is not averse from us as his murderers nor hates us as in injurious to him. For he hath suffered no harm at all: but he desires to be in communion with us & wishes to be of our number, as his letter testifies. Here you see they confess that he had not been in communion amongst them since he was said to be killed, but only desired to be joyned with them in communion, & desired this by a letter only & that they had no other evidence of his being alive then that letter. And two years after (videlicet A.C. 342) Pope Iulius in the name of the Council of Rome wrote another large circulatory letter in defense of Athanasius & Athanasius & the bishops of Egypt & the west at Serdica A. C. 347 wrote a third. And all of them say & that Arsenius was alive but they do not say that any of them had seen him alive nor do they name any witnesses who had seen him, nor mention the story of his hand in a bag & of his appearing alive at Tyre, as they would certainly have done had it been true. For they say all they can for Athanasius & instead of the story of the hand in a bag the Council of Serdica say that the accusers of Athanasius desired that the body of Arsenius might be laid before the Council of Tyre to shew that he was dead. It is certain therefore that the story of the dead mans hand & of Arsenius appering alive at Tyre was not known to Athanasius & his friends till after the times of the Council of Serdica. It is first mentioned in the second Apology of Athanasius written about 21 or 22 years after the Council of Tyre & thence it came into the ecclesiastical histories.

<32r>

After the subscription of the western Bishops to the condemnation of Athanasius, he was expelled Alexandria A. C. 356. This was his second expulsion, & presently after it Athanasius wrote his second Apology. And therein, to blast the credit of the Council of Tyre & keep up his party he represented that his accusers at Tyre . . .

After the western bishops had subscribed the condemnation of Athanasius he was expelled Alexandria A. C. 356. This was his second expulsion, & presently after it he wrote his second Apology. And therein to discredit the Council of Tyre he represented that his accusers carried about the hand of Arsenius to shew that he was dead, but his friends confuted them at Tyre by producing Arsenius alive before the Council. But is it likely that the Council would have condemned Athanasius for killing Arsenius if Arsenius had been produced alive before them at the time of trial? Or that Constantine the great would have banished him if he had known that Arsenius was alive ? Certainly Arsenius was not produced alive. Where Athanasius was first accused of killing Arsenius, he wrote to the Emperor Constantine the great that Arsenius was found alive in the upper parts of Egypt. But &c.

About the same time that Athanasius wrote this Apology he wrote his Epistle to the bishops of Egypt & Libya in which he relates the story of the death of Arius & presently after he sent the same story in an Epistle to the Moncks & at the request of Serapion he wrote the same account of the death of Arius to him, & tells Serapion that he had the story from Macarius a Presbyter who was at Constantinople when Arius died there. And cautioned him not to give a copy of his narrative nor to transcribe it for himself but presently to send it back to him. And in his epistle to the Moncks he cautioned them after the same manner not to copy it but when they had read it to send it back to him for, saith he, it is not safe that our babling & unlearned letters should come to posterity. This story therefore was broached by Athanasius about 22 years after the death of Arius, for Macarius from whom Athanasius pretends that he had it, was dead

— — — This was the principal seat of the Christian religion in the primitive times & is & is represented in Daniel first by the brazen belly & thighs of Nebuchadnezzars Image & then more particularly by the Leopard & still more particularly by the Hee Goat & still more particularly in Iohn by the Great red Dragon. The fourth Monarchy being founded by the Latines, conquered the Greeks, then separated from them & breaking into ten kingdoms has ever since continued in a divided form. This received the Christian religion from the Greeks in the primitive times & is represented in Daniel first by the iron leggs & toes of Nebuchadnezzars Image & then more particularly by the 4<sup>th</sup> Beast which was dreadful & had ten horns & still more particularly in Iohn by the blasphemous Beast which rises out of the sea with ten horns. And as Daniels third & fourth Beasts are sometimes united & sometimes divided, so it is in Iohn The Leopard Goat & Dragon signify properly the nations over which the Greeks reigned on this side Babylonia Media & Persia; & the fourth Beast signifies properly the nations of the Latine Empire, but when the Greeks & Latines were united in one Empire the whol{e} is represented by them all. For in Daniel the last horn of the Goat became greater then greater then any of the former horns, & therefore represented the whole Roman Empire consisting of both Greeks & Latines but chiefly with respect to the Greeks, & the fourth Beast was dreadfull & ter{r}ible & strong exceedingly & devour{ed}{d} the whole earth & therefore comprehends also the whole Rom{ā }{a{n}} Empire but chiefly with respect to the Latines. And so in Iohn when the Greek & Latine Empires are united the Dragon & Beast are united & the whole is both Dragon & Beast [Editorial Note 24] but when they are divided the Greek Empire is the Dragon & the Latin is the Beast. At first the Dragon signifies the whole Roman Empire & the Beast is latent in him, but when — — — [Editorial Note 25] Latine. — — — — &

In this Prophecy the scene of the visions is the Temple & the — — — — — kingdoms in one & the same throne. Many of the ancient heathens & especially the Mendesians in Egypt represented their Gods in the shap of Goats, as Pan, Fauns Silvanus Silenus, the Satyrs & Ægipans. So selden: Qui solennia Sagarum Conciliabula aperiant, ij Dæmonem principem qui præsidet hirei figuram præ se ferre tradunt. And Diodorus tells us; that the Egyptians attributed divinity to the Goat & initiated their Priests to this God in the first place. And Maimonides: E Zabijs quidam fuerunt qui Dæmones colebant & eos existimabant habere formam hir corum. Vnde etiam Dæmones Seirim, hoc est, hircos appellabant. Hæc opinio Mosis ævo jam longe lateque diffusa fuit, sicut ait Levit. 17.7, Et non sacrificabunt ultra sacrificia sua hircis, id est Dæmonibus ita appellatis. They had sacrificed in Ægypt to Goats & Moses forbids them doing it any more. So by Goats or Satyrs in Isa 13.21 & 34.14 interpreters understand Devils. And hence it is that we still paint Devils in the form of Satyrs. So then as the Dragon is the old Serpent called the Devil & Satan, so the He Goat in Daniel is a type of the same signification & therefore fitly applied to signify the same Empire with the Dragon. This Empire was to place the abomination & therefore is represented by the same types with the Devil.

In the armies of the Roman Empire both before & after the Empire becam{e} Christian — — — — — you may know also by that Character that he reigns in Europe & is the western Empire.

Every kingdom has its Church — — — — — to be built with two Candlesticks in it to represent the saints among the western nations both within the western Empire & in Germany. For all the nations which are the subject of this Prophecy being divided into three parts — — — — — with whom the Beast makes war. For the seven — — — — — as by his own.

When this woman fled into the wildernes she fled there to her place where she was fed & nourished by the Merchants of the Earth & fared deliciously with the kings of the earth. Her place in the wildernes was a place of honour. There{s} she set upon the Beast & reign over him. There she reigns in the seven hilled city. There she becomes Babylon the great the mother of fornications & abominations of the earth. For she is the great city Babylon which reigneth the kings of the earth. And all this is as much as to call her the Church of Rome.

Every kingdom has its Church or body of Priests & ministers of the established religion. & the Churches of the Dragon & ten horned Beast or Greek & Latine Empires are the two horned Beast & Whore of Babylon. For the Whore of Babylon sits upon the Beast & commits fornication with the kings of the earth represented by his horns. She is the Church of Rome & the Church of Rome is the Church of the Latin Empire. And the two horned Beast rises out of the earth or nations of the eastern Empire, & hath two horns like — — — — — by consequence the Greek Church or Church of the Greek Empire.

[Editorial Note 26] Every kingdom has its religion & every religion has its Church or body of Priests & ministers, & the Churches of the Dragon & ten horned Beast are the two horned Beast & woman in the Wilderness. When she fled into the Wilderness she fled from the Dragon & therefore ceased to be his Church. She was afterwards found in the wilderness sitting upon the tenhorned Beast that is reigning over him & therefore became his Church. She is the great City which reigns over the kings of the earth represented by the horns of the Beast, She is Babylon the great, the western Babylon the great City seated upō seven hills & by consequence the Church of Rome & this Church is the Church of the western kingdoms & nations into which the Empire is now divided. And the two horned Beast rose out of the earth or nations of — — — Empire.

Trajan was the first Emperor who was not an Italian he was born at Italica in Spain & the other four were of his family.

Severus was an African of Leptis in the province of Tripoli; & Caracalla Heliogabalus & Alexander were of his family. Amongst them reigned Macrinus of another southern family. He was a Moor of Cæsarea Stifensis. To him I add the three Gordians & Philip as Emperors of the same kind & neglect Maximinus as a Tyrant contemporary to the Gordians. Philip was an Arabian & the Gordians were Africans.

– In this Dynasty the eastern part of the Empire was under Dioclesian, Max & Licinius the western under Herculius, Constantius & Constantine the great & these Emperors had for the most part 2 or 3 Cæsars under them. This Dynasty the Romans –

The sixth Dynasty began with the victory of Constantine the great over Licinius whereby the Empire was again reduced to a monarchical form. This Dynasty continued in the family of Constantine till the death of Julian the Apostate, after whom reigned Jovian seven months & then the Empire became divided by degrees into the Greek & Latin Empires between Valentinian & Valens. which was the seventh Dynasty.

In the four first Dynasties the Roman Emperors represented by four horsmen with their armies under four standards had various wars all which are represented in the beginning of the repetition of the Prophecy at the opening of the Temple in heaven by <34r> lightnings voices thundrings an earthquake & great hail. The chief character of the fifth Dynasty was Dioclesian's persecution & this is represented at the opening of the fifth seal by the souls of the martyrs under the altar & in the repetition of the prophecy by the pains of a woman in child-birth & by the Dragons tail drawing the third part of the stars of heaven (or stars of the Greek Empire under Dioclesian, Galerius & Licinius) & casting them to the earth. [In this Dynasty the Empire was divided between the eastern & western Emperors & people of God under the eastern Emperors are called the third part of the stars.] The chief character of the sixth Dynasty was the dethroning of heathenism & this is represented at the opening of the sixth seal by a description of the end of the heathen world, & in the repetition of the Prophecy, by the casting of the Dragō that old serpent out of heaven & exalting the Manchild up to the throne. The Dragon reigned in heaven till the end of the fifth dynasty & then came down & began a new reign amongst the inhabitants of the earth & sea which reign is the sixth Dynasty, & lasted till the Beast rose out of the sea & received the Dragons throne. In the time of this reign the Empire became divided between the sons of Constantine the great into the eastern & Western empires but after a few years the Western Empire was slain by the sword of the eastern & ceased untill the reign of Valentinian & Valens & in respect of this time it is said that the Beast was & is not & shall ascend out of the abyss & go into perdition & that five kings are fallen & one is & the other is not yet come, & that the Beast had a mortal wound in one of his heads & the wound was healed before he rose out of the sea. His wound was therefore made & healed in the reign of his sixth head. It was healed by the division of the Empire between Valentinian & Valens. At that time the Beast revived & being alive he ascended out of the abyss or sea at the next division of the Empire which was between Theodosius & Gratian & at the last division which was between the sons of Theodosius he received the Dragon's Throne & power & became the eighth & of the seven. From the time of his ascending out of the abyss he was to continue a short space & this is his seventh reign or Dynasty [& begins with the opening of the seventh seal,] & after he was ascended the Dragon gave him his throne & power & great authority & this act begins a new reign which is the latter part of the seventh & is therefore called the eighth & of the seven. As the first six reigns begin with the opening of the first six seales so the seventh begins with the opening of the seventh seale & the eighth with the sounding of the Trumpets. And thus by the successive opening of the seven seales the Roman Empire is divided into seven successive Dynasties which are the heads of the Dragon & Beast

In the time of the sixth reign or head when the Beast had been & was not & was to ascend out & out of the abys the ten kings had received no kingdom but were to receive power as kings as it were at one & the same hour with the Beast, that is with the Beast which was called the eighth & of the seven. This Beast received the Dragons throne at the death of Theodosius 13 Jan A. C. 395 & within 12 or 15 years after videlicet A. C. 408 & 409 the western Empire (as has been explained above) became divided at once into ten kingdoms, which were these. One of the Britains, three of the Franks Burgundians & Alans in Gallia, three of the Vandals Sueves & Alans in Spain, one of the Visigoths first in Italy & soon after in Gallia & Spain, one of the Hunns in Pannonia & one of Romans at Ravenna reigning over Italy & Afric As the Leopard which rose out of the sea with four heads & four wings represents the Greek Empire which was first monarchical & then brak into four great kingdom so the Beast which rose out of the sea with ten horns represents the Western Empire first in a monarchical form & soon after divided into ten kingdoms. And as the four heads & wings of the Leopard & four horns of the He-goat represent the kingdoms into which the Greek Empire was divided whether / more or fewer then four the number four respecting only the first division so the ten horns represent the kingdoms into which the Latin Empire is from time to time divided be they more or fewer then ten, the number ten respecting only the first division, & the kingdoms being ever after called either the ten horns from their first number, or the seven hills from the number which remained after three of the first horns had been rooted up by the little horn which in Daniel visions came up after the ten. And since the Woman sits upon the seven hills, it implies that she did not begin her famous reign over the Beast till the three horns were rooted up.

Imported by	Tale			Weight			Price		
	.	lw.	sous	lib..	oz.	dw <sup>t</sup> .	lib.	s.	d.
John Anderson		127.	07	3.	3.	7	9.	12.	6



----- & succeeds the Dragon in his throne in the sea.

For the nations of the Roman Empire are distinguished into two parts by the names of earth & sea: as where the first plague  
----- & is the western Empire.

Many of the ancient heathens &c.

The seven headed Beast by the number of his horns & other characters is manifested to be the same with Daniels fourth Beast. Both had ten horns Daniels had an eleventh horn which as we shewed above signifies the Church of Rome & so answers to the Woman riding upon Iohn's beast. Iohns Beast is like a Leopard --- understood that city.

The Dragon has crowns upon his heads & the Beast has crowns upon his

As Daniels three first Beasts continued alive after their dominion was taken away so Iohns Beast was alive before he rose out of the sea. For

While the Dragon reigns in the heads he comprehends the nations of t

– that the Dragon reigned only in the heads & the Beast only in the horns & that the Dragon reigned in the heads over the whole Roman Empire untill the Beast with his horns arose out of that part of the Empire called the sea or Isles of the sea & received from the Dragon the throne of that part of the Empire. As Daniels three first Beasts remaind alive after their dominions were taken away, so Iohn's was alive before he rose out of the sea & being till that time a part of the Dragons kingdom he has the same heads with the Dragon but without crowns because he reigned not apart before he rose out of the sea & received the Dragon throne And while the Dragon & Beast were united in one kingdom as they had common heads so they had common horns the Dragon comprehending in his body politique the nations out of which the ten Kings arose, but the Dragons horns were without crowns because the ten kings received no kingdom while he reigned over the whole, but afterwards when the Beast arose they received power as kings at the same time with the Beast. Conceive therefore that the Dragon reigned in his heads over the whole Roman Empire untill the Empire became divided into the Greek & Latin Empires which was a little before the end of the fourth century, & that the Dragon was thenceforward the Greek Empire & the Beast the Latine, Conceive also that the Latine Empire brake into ten kingdoms in the beginning of the fift century, videlicet A.C. 408, 409, 410 & that these kingdoms are the ten horns. For there are no other divisions of the Roman Empire which can answer to these things. videlicet the kingdoms of the Franks, Burgundians, & Alans in Gaule , the Vandals, Sueves & Alans in Spain, the, Visigoths, the Brittaines, the Huns, & the Italians at Ravenna.

## Sect II.

### Of the Woman & two horned Beast.

In this prophesy the scene of the visions is the Temple & ----- & therefore she is the Church. At first she is the true sincere Church of Christ diffused through the whole Roman Empire represented by the Dragon, but upon the division of the Empire the Church also becomes divided & the woman flyes from the Dragon into the Western Empire called a Wilderness for its spiritual barrenness & leaves behind her in the Eastern Empire a remnant of her seed which keep the commandments of God & have the testimony of Iesus & the Dragon goes from the Woman to make war upon that remnant. Apoc. XII. & the woman flyes in the Wilderness to her place of honour where she rides upon the ten horned Beast, that is reigns over him & is fed & nourished by the merchants of the earth a time times & half a time & fairs deliciously with the ten kings called the kings of the earth & commits spiritual fornication with them & becomes drunken with the blood of the martyrs of Iesus. And by these circumstances it is manifest that when she flies into the wilderness to her place she becomes the national Church of the Beast

Every Christian kingdom has its national established Church, & therefore when the Empire became divided into the Greek & Latin Empires & the woman fled into the wildernes & became the national church of the Latine Empire, there arose a two horned Beast out of the earth to represent the <34r> national Church of the Greek Empire. For this Beast is called the fals Prophet & had two horns like the Lamb that is like the seven horns of the Lamb which represent the seven Churches of Asia, & therefore it is an Ecclesiastical body or Church. It spake as the Dragon & therefore was of the Dragons religion. And it rose out of the earth or nations of the Eastern Empire beyond Europe. We may conceive therefore that upon the division of the Empire when the ten horned Beast rose out of the sea to succeed the Dragon in the west, the two horned Beast rose out of the Earth to succeed the woman in the east.

dum admirationum opera cernuntur elevari sine laqueis corpora & dispensis pede fæminis vestes non defluere in faciem uri sine ignibus spiritus, confiteri sine interrogantis incremento fidei. Gregory Nazianzen in his first Oration against the Emperor Iulian then reigning, writes thus. Martyres non extimui quibus præclari honores [28] et festa constituta; a quibus

Dæmones propelluntur & morbi curantur, quorum sunt apparitiones & prædictiones; quorum vel sola corpora idem possunt quod animæ sanctæ, sive manibus contrectentur sive honorentur: quorum vel solæ sanguinis guttæ atque exigua passionis signa [i. e. signa Crucis] idem possunt quod corpora, Hæc non colis sed contemnitis & aspernaris <sup>⊖</sup>[Editorial Note 27], Sozomen & Ruffin &c < insertion from lower down f 35r > 1 <sup>⊖</sup> Sozomon & Ruffin tell us that the Emperor Julian applying himself to Apollo Daphnæus in the suburbs of Antioch & pressing by many sacrifices for an answer the Oracle at length told him that the bones of the martyr Babylas hindred him from speaking & Chrisostom in his 2<sup>d</sup> Oration <sup>[29]</sup> on Saint Babylas made at Antioch 20 years after videlicet A. C. 382; saith of the miracles done by the saints & their reliques: <sup>⊖</sup> < insertion from above the line > 2 <sup>⊕</sup> saith: Nulla est nostri hujus orbis seu regio seu gens seu urbs ubi nova atque inopinata miracula hæc non decantentur: quæ quidem si figmenta fuissent prorsus in tantam hominum admirationem non venissent. And a little after: Abunde Orationi nostræ fidem faciunt quæ quotidiana a martyribus miracula eduntur, magna affatim ad illa hominū multitudine affluente. < text from lower down f 35r resumes > Nulla est nostri hujus orbis seu regio seu gens seu urbs ubi nova &c — — — affluente. And in <sup>□</sup> his 66 Homily — — — < insertion from higher up the page > <sup>□</sup> his 66<sup>t</sup> Homily describing how the Devils were tormented & cast out by the bones of the Martyrs he adds Ob eam{que} causam multi plerunque Reges peregre profecti sunt ut hoc spectacul{o}{a} fruerentur. Siquidem sanctorum Martyrum templa futuri judicij vestigia & signa exhibent, dum nimirum dæmones flagris cæduntur, hominesque torquentur & liberantur Vide quæ sanctorum vita functorum vis sit?. And Ierome in his Epitaph <sup>[30]</sup> on Paula thus mentions the same things. Paula vidit Samariam: ibi siti sunt Elisæus & Abdias prophetæ & Ioannes Baptista ubi multis intremuit conster nata miraculis, nam cernebat varijs dæmones rugire cruciatibus & ante sepulchra sanctorum ululare homines more luporum, vocibus latrare canum, fremere Leonum, sibilare serpentum, mugire taurorum, alios rotare caput, & post tergum terram vertice tangere, suspensisque pede fæminis vestes non defluere in faciem. This was about the year 384. < text from lower down f 35r resumes > in faciem. This was about the year 384. Eunapius a bigotted heathen but yet a fit witness of what was done in his own times relating how the soldiers delivered the Heathen temples of Egypt into the hands of the Monks (which was done in the year 389) rails thus both at the Monks & at the Martyrs who succeeded in the room of the old Gods of Egypt. Illi ipsi [milites] monachos Canobi quoque collocarunt ut pro Dijs qui animo cernuntur, servos et quidem flagitiosos divinis honoribus percolerent hominum mentibus ad cultum ceremoniasque obligatis. {Ic}{Ii} namque condita et salita eorum capita qui ob scelorum multitudinem a Iudicibus extremo supplicio fuerant affecti pro divīs ostentabant; ijs genua sub mittebat eos in Deorum numerum receptabant ad illorum sepulchra <36r> pulvere sordibusque conspurcati. Martyres igitur vocabantur et Diaconi quidam et Legati arbitrique precum apud Deos, cū fuerint servitia infida & flagris pessime subacta quæ citatrices scelerum ac nequitiae vestigia corporibus circumferrent: Ejusmodi tamen Deos fert tellus. In the year 388 Palladius went into Egypt <sup>[31]</sup> to visit the Monasteries & telling how he visited the sepulchre of Apollonius & other Martyrs of Thebais who had suffered under Maximinus, saith Iis omnibus Christiani fecerunt ædem unam ubi nunc multæ virtutes peraguntur. Tanta autem fuit viri gratia ut de ijs quæ esset præcatus statim exaudiretur, eum sic honorante Servatore. Quem etiam nos in Martyrio precati, vidimus, cum ijs qui cum ipso fuerunt martyrio affecti: et Deum adorantes eorum corpora salutavimus. By these passages it should seem that the invocation of Saints was now established in Egypt. And therefore the miracles of this sort were as early there as in other places. For Athanasius who died in the year 371 or 372 in his book De Incarnatione Domini et salutari ejus adventu, ascribes the like miracles to the signe of the cross, saying Signo Crucis omnia Magica compescuntur. — Veniat qui istorum dictorum experimentum capere velit & in ipsis præstigijs dæmonum & imposturis vaticiniorum & in miraculis magiæ utatur signo crucis ab ipsis deriso numenque Christi invocet, et videbit quomodo ejus rei metu Dæmones fugiant, vaticinia conquiescant, magiæ et veneficia jaceant. And to the same purpose there are several passages in the life of Antony writ by Athanasius & now extant in his works in Gr. & Latine, [& also in the lives of Paul & Hilarion writ by Ierome.] And Chrysostom in his Oration on the Egyptian martyrs seems to make Egypt the ringleader in these matters <sup>[32]</sup> saying: Benedictus Deus quandoquidem ex Ægypto prodeunt Martyres ex Ægypto illa cum Deo pugnante ac insanissima: et unde impia ora unde linguæ blasphemæ ex Ægypto Martyres habentur non in Ægypto tantum nec in finitima vicinaque regione sed ubique terrarum. Et quemadmodum in annonæ summa ubertate cum viderunt urbi um incolæ majorem quam usus habitatorum postuet esse proventum ad peregrinas etiam urbes transmittunt: cum et suam comitatem ac liberalitatem ostendant tum ut præter horum abundantiam cum facilitate res quibus indigent rursis ab illis sibi comparent; sic et Ægyptij, quod attinet ad religionis athletas fecerunt: Cum apud se multam eorum Dei benignitate copiam cernerent nequaquam ingens Dei munus sua civitate concluserunt sed in omnes terræ partes bonorum thesauros effuderunt: cum ut suam in fratres amorem ostenderent tum ut communem omnium dominum honore afficerent ac civitati suæ gloriam apud omnes compararent totiusque terrarum orbis esse Metropolin declararent. — Santorum enim illorum corpora quovis adamantino et inexpugnabili muro tutius nobis urbem communiunt et tanquam excelsi quidam scopuli undique prominentes non horum qui sub sensus cadunt & oculis cernuntur hostium impetus propulsant tantum sed etiam invisibilium dæmonum insidias omnesque diaboli <36v> fraudes subvertunt ac dissipant. — Neque verò tantum adversus hominum insidias, aut adversus fallacias Dæmonum utilis nobis est hæc possessio, sed si nobis communis Dominus ob peccatorum multitudinem irascatur, his objectis corporibus continuo poterimus eum propitium reddere civitati. This Oration was written at Antioch while Alexandria was yet the Metropolis of the east, that is before the year 381. And since Alexandria was then eminent above all other cities (even above Antioch it self) for dispersing the miracle-working-reliques of the Martyrs so as on this account to acquire glory with all men & manifest her self to be the Metropolis of the world, we may reckon that these miracles & the consequent invocation of saints had their rise in Egypt & Syria & were thence propagated over all the Empire for they came later into Asia minor & still later into Europe. Monckery began in Egypt & Syria under the Archbishopricks of Alexandria & Antioch & the Monks were they that laboured most in propagating these superstitions. When Saint Paul tells us that the coming of the man of Sin is after the working of Satan with all power & Signes & lying wonders & with all deceivableness of unrighteousnes & a strong delusion: this looks very like a description



of these miracles. And again when he tells us that the spirit speaks expressly that in the latter times [or times of the last King] some shall depart from the faith giving heed to seducing spirits & doctrines of Devils (or Dæmons, ) through the hypocrisy, of liars who have their conscience seared with an hot iron, who forbid to marry & command to abstain from meats; these last words look very like a description of the Monks. But be it as it will, since the worshipping of Saints was set up in those days & is still in use among the Greek & Latin Churches & since the miracles by which it was set up began in the short reigns of Iulian & Iovian, this is an argument for beginning the last times or times of the last seale or king not before the reign of Iulian who restored the Heathen religion, & in whose reign the miracles for setting up the worship of dead men among the Christians began; nor after the reign of Arcadius & Honorius when the heathen religion was fully overcome & saint worship set up in its room: but about the time that Gratian by rejecting the High-priesthood of the Heathen religion put an end to the fall of the kingdom of the heathens & by consequence to the times of the sixt seal, at the death of Iovian (A. C. 364) as above. < text from higher up f 35r resumes >

<36v>

<37r>

Now whilst heaven & earth are put for the superior & inferior people in a world politique it {is} obvious that the different heights of heaven & depths of the earth should be put for different degrees of highness or lowness in the world politique. And hence **לולש** which the seventy translate **Ἅδης** Hades & the English {**Hel**}{**Hell**} is put for the lowest & most unhappy state of people as well in this life as after the resurrection. For **לולש** the Hebrew name of Hell Hell signifies literally a sepulchre or or burying place of the Jews or any subterraneous Grot or Vault where human dead bodies were laid out of sight, as in Iob. 7.9 & 17.13 & 21.13 & 24.19 Psal 30.3 & 49.14, 15 & 141.7 Isa. 38.10. Ionas 2.3. & many other places. And sometimes the word is taken collectively for the grave or subterranean receptacle of all the Dead as in Prov. 30.16. Isa 5.14. & 28.15, 18 & 38.18 Ezek. 32.21 & then the dead bodies together are sometimes considered as a subterranean kingdom much after the manner that the Egyptians made a subterranean kingdom of their Mummies feigning Serapis (whom the Greeks & Latins called Pluto ) to be Prince of the dead & Charon who ferried the dead bodies over the rivers of Egypt to the Mummies to be the ferry-man of Hell. For thus Isaiah prophesies to the king of Babylon. The grave from beneath is moved for thee to meet thee at thy coming, it stirreth up the dead for thee even all the chief ones of the Earth; it hath raised up from their thrones all the kings of the nations. All they shall speak & say unto thee, Art thou become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, & the noise of thy viols: the worm is spread under thee & the worms cover thee. – All the kings of the nations lie in glory every one in his own house but thou art cast out of thy grave – as a carcas troden under foot – Thou shalt not be joynd with them in burial. Isa 14.9, 10, 11, 18, 19, 20 So also Ezekiel in describing the slaughter of Pharaoh with the armies of Egypt & their confederates by the king of Babylon, saith, The strong among the mighty shall speak to him out of the midst of לולש [Hell or the Grave] who] with them that helped them are gone down, & lie uncircumcised slain by the sword. And then enumerating those other nations who lay slaughtered he concludes, Pharaoh shall see them & shall be comforted over all his multitude, even Pharaoh & all his army slain by the sword saith the Lord God. Ezek. 32. Now because the dead were laid out of the sight of the living in dark sepulchers therefore the Greeks called their subterraneous habitation **Ἅδης** that is the invisible region or the region of darknes, & Pluto the feigned king of the dead they called Aidoneus, that is, the king of **Ἅδης**. And by extending the mansion of this kingdom of darkness downwards into the bowels of the earth the words **לולש Ἅδης** Hell are sometimes taken for all the interior region of the earth downwards to a great depth. Whence hell is always described below as in Psal. 8.6. 13 & 139.8 Prov. 15.24 & Isa. 5.14 & 14.9, & the depth of Hell opposed to the height of heaven. & the casting down of the slain to Hell to the nether parts of the earth & to the graves inside of the Pit or Vault are used as phrases of the same signification Ezek. 31.14, 15, 16, 17, 18 & ch. 32 8, 22, 23, 24. Tho they dig into Hell thence shall mine hand take them & tho they climb up into heaven thence will I bring them down Amos 2.9. The presence of God is high as heaven, deeper then Hell longer then the earth & broader then the sea Iob. 11.8. Hell therefore in a {lit}eral sense being the name of the regions below the {sur}face of the earth, is used in a mystical sense to signify the lowest & most <37v> {s}ervile & unhappy state of men & that as well {in} {illeg} life as after {illeg}tion. For thus God describing by the mouth of Moses the desolation & captivity of {Isra}el for their Idolatry, saith, I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger & shall burn unto the lowest hell & shall consume the earth with her increase & set on fire the foundations of the mountains. I will heap mischeifs upon them I will spend mine arrows upon them &c.

Hell. for the lower parts of the earth Deut 32.22. Iob. 11.8. Psal {139, 8}{139.8} Psal 86.13. Prov. 15.24. Isa. 5.14. & 14.9. Amos. 9.2

Hell for the grave & destruction Psal 55.15 Psal 86.13. Prov. 5.5. & 7.27 & 9.18 & 27.20 & 30.16

Hell for the pains of death Psal 116.3 (Prov. 23.13, 14. Habbac. 2.5

Ascending to Heaven & descending to Hell Isa. 14.15. Matth. 11.23 Luke 10.15 iPet. 2.4 [Editorial Note 28] Isa 5.14 & 57.9. Ezek. 31.10, 14, 15, 16, 17, 18. & 32.18, 19, 21, 24 &c. 1 Sam. 2.8. Psal. 113.7. 1 King 16.2. Isa. 29.4.

Hell for death Isa 28.15, 18

– – – end of the world is a phrase of the same signification will appear hereafter.

Nothing is more frequent in scripture then to put the world for a great body of people as in these places. Augustus Cesar – – – – – Iohn 14.30 & in the same sense is the end of the world frequently used as we shall see hereafter. Now that this use of the phrase had its rise from the comparison of the world natural to the world politique & deigning the one by the other will appear out of Isa 61.15 – – – – – hundred years old &c Isa 65.17, 18, 20, 21. In the same sense is Hell also used for the lowest & most unhappy part of the people For Ἅδης Hades or Hell properly signifies a dark & deep place undergrownd [such as is a grave or any other deeper pit or infernal region] & therefore it is usually described below as in Psal 86.13. Psal 139 8. Prov 15.24. Isa 5.14. Isa. 14.9 the depth of Hell is opposed to the height of heaven & taken for a grave as {is} Psal 55.15. Psal 86.13. Prov. 5.5. Prov. 7.27. Prov. 9.18 & Prov 27.20 or for any other deeper pit or infernal region. In which sense the depth of hell is Tho they dig into Hell thence shall mine hand take them & tho they climb up into heaven thence will I bring them down. Amos 2. 9. And to describe the amplitude of Gods presence tis called high as heaven, deeper then hell longer then the earth & broader then the Sea. Iob. 11.8. This is the litteral signification of the word. And hence it & as it signifies a grave it is sometimes put figuratively for death death & destruction as in Isa. 28.15, 18. Psal 11.6 3 but when it signifies in general the regions below it is put figuratively for the lowest condition of a people. describing by Moses the total desolation & captivity of the nation of Israel for their Idolatry saith, I will provoke them to anger with a foolish nation for a fire is kindled in mine anger whether in this life or after the resurrection & shall burn unto the lowest Hell & shall consume the Earth with her increase & set on fire the foundations of the mountains. I will heap mischiefs upon them. I will spend mine arrows upon them &c Deut. 32.22. Here This fire is war as is plain by the context & the earth which it consumes down to the lowest hell & foundations of the mountains is the world politick of Israel down from the highest to the very lowest of the people. joyning both these figurative significations it is taken for the unhappy state of the wicked after this death.

<38r>

So that within the space of 18 or 20 years all the saints began to be solemnly invocated & all their images erected & venerated in the churches at Rome & from then{ce}{ec} this religion soon spread over all the Roman Catholick Churches.

NB The days of a king was a phrase for the age of a man as I gather from the Phenician historians who called the time from Cadmus to the rapture of Helena, the days of a king. Tatian cont. gentes.

From which time she was eclipsed & darkened losing her senate & Consuls & almost all her people becoming an ignoble dukedom & her buildings falling for want of inhabitants as was explained above & the Patriarch of Constantinople now claiming the universal Bishopric as if Rome were extinct & forgotten & in this obscurity she remained till the end of the war A. C. 603 & further till she recovered the universal Bishopric by the grant of the Emperor Phocas A. C. 606

invoking the Virgin Mary being thus brought into Gregory's Litany, the other Saints were of course inserted by degrees. And this was the original of the Litany now used in the Roman Church, which is as follows

Kyrie Eleison. Christe Eleison.	Sancti Fabiane et Sebastiane, Orate.
Kyrie Eleison.	Sancti Ioannes et Paule, Orate.
Christe audi nos	Sancti Cosma et Damiane, Orate.
Pater de cælis Deus miserere nobis	Sancti Gervasi et Protasi, Orate.
Fili Redemptor mundi Deus, miserere nobis.	Omnes, sancti Martyres, Orate
Spiritus sanctus Deus, miserere nobis.	Sancte Sylvester, Ora
Sancta Trinitas unus Deus, miserere nobis.	Sancte Gregori, Ora
Sancta Maria. Ora pro nobis	Sancte Ambrosi, Ora
Sancta Dei genetrix Ora pro nobis	Sancte Augustine, Ora
Sancta Virgo Virginum Ora &c	Sancte Hieronymus, Ora
Sancte Michael, Ora &c	Sancte Martyne, Ora
Sancte Gabriel, Ora	Sancte Nicolae, Ora
Sancte Raphael, Ora	Omnes sancti Pontifices et Confessores, Orate
Omnes sancti Angeli et Archangeli, Orate	Omnes sancti Doctores, Orate
Omnes sancti beatorum spirituum ordines, Orate.	Sancte Benedicte, Ora

Sancta Ioannes Baptista, Ora	Sancte Antoni, Ora
Omnes Sancti Patriarchæ et Prophetæ, Orate	Sancte Bernarde, Ora
Sancte Petra, Ora	Sancte Dominice, Ora
Sancte Paule, Ora	Sancte Francisce, Ora
Sancte Andrea, Ora	Omnes sancti Sacerdotes et Levitæ, Orate.
Sancte Iacobe, Ora	Omnes sancti Monachi et Eremitæ, Orate
Sancte Ioannes, Ora	Sancta Maria Magdalena, Ora
Sancte Thoma, Ora	Sancta Agatha, Ora
Sancte Iacobe, Ora	Sancta Lucia, Ora
Sancte Philippe, Ora	Sancta Agnes, Ora
Sancte Bartholomæe, Ora	Sancta Cæcilia, Ora
Sancte Matthæe, Ora	Sancta Catharina, Ora
Sancte Simon, Ora	Sancta Anastasia, Ora
Sancte Thadæe, Ora	Omnes sancti Virgines & Viduæ, Orate
Sancte Matthia, Ora	Omnes Sancti et Sanctæ Dei, Intercedite pro nobis.
Sancte Barnaba, Ora	Propitius esto; parce nobis Domine.
Sancte Luca, Ora	Propitius esto; exaudi nos Domine
Sancta Marce, Ora	Ab omni malo, Libera nos Domine.
Omnes Sancti Apostali et Evan-gelistæ, Orate	
Omnes sancti discipuli Domini, Orate.	
Omnes sancti Innocentes, Orate	
Sancte Stephane, Ora	
Sancte Laurenti, Ora	
Sancte Vicenti, Ora	

And these prayers & Hymns you may find in the Roman Brevians And thus by the institution of this annual solemnity you may understand | And hence you may understand, that <38v> after Pope Gregory began to recommend the invocation of saints & use of images & to introduce them by miracles into the publick worship of the Roman Church, this sort of devotion increased very fast so as within the space of 18 or 20 years that Church in their publick worship invoked all the saints & Angels & prostrated themselves at the same time before the images of the Virgin Mary & all the Martyrs This was done in the Pantheon which was thence called S. Mariæ Ecclesia ad Martyres; & no doubt but that they were worshipped severally in other Churches before they were worshipped all together in this, the superstition getting grownd by degrees.

Men began to invoke the Martyrs in their private devotions & to paint their Martyries with the histories of their passions Soon after the reign of Iulian the Apostate < insertion from from the end of the line > as I gather from the writers of that age. Basil, Greg. Nyssen, Epiphanius, Paulinus Nolanus, Prudentius Eudius & St <39r> Austin the earliest writers who mention the painting of Martyries & Churches: & about 70 years after the reign of Iulian they began to place Images in some < text from f 38v resumes > & about 70 years after his reign to place Images in some Churches at Rome: but before the erecting of images became common, the superstition was checkt for a time by the wars of the Barbarous nations in Italy who differed in religion from the Roman Catholicks. & reigned over the ci{t}y of Rome. But after the kingdom of the Ostrogoths fell & Rome came into the hands of the Exarchs who were Roman Catholicks & Agilulphus king of the Lombards by means of his Queen Theodelinda became also a Roman Catholick (which came to pass in the year 390) the Popes Gregory & his successors returned to advance their superstition of invoking the saints & honoring their images & quickly established this religion in Rome & from t [solemn worship of the Churches as has been explained] & by degrees spread this worship over all the Roman Empire the kingdom of France being converted to the Roman Catholick religion

in the reign of Clodovæus A. C. 496, that of Spain in the reign of Reccared <sup>d[33]</sup> A. C. 590 & those of the Saxons in England beginning to be converted to it by Augustine the Monck A. C. 596 & the Exarchs in Italy & Churches of the greek Empire coming under the Popes authority by the concession of the Emperor Phocas A. C. 606. So that in the end of the times of the 4<sup>th</sup> Trumpet the Pope began to act as universal Bishop over all the Roman Empire & by means of this authority to to propagate his religion over every where & the Church of Rome henceforward began & commit fornication with the kings of the earth to deceive all nations & make them drunk with the wine of her fornication, & to enrich the Merchants of the earth with her costliness. Vpon which account she is by the Prophet Isaiah compared to the merchandizing city of Tyre

Howl the ships of Tarshish &c — — — Then she lay wast & was forgotten seventy years that is during all the wars of the fourth Trumpet which began A. C. 535 & ended A. C. 605. And after seventy years she returned to her hire & sung as an harlot & committed fornication with all the kingdoms of the world upon the face of the earth; filling the Pantheon with Idols & by the authority of her universal Bishop spreading their worship over all nations. [Editorial Note 29] So that the whole time of her darknes was 70 years. At the end of which time she turned to her hire & began to sing as a harlot & commit fornication with all the kingdoms of the [Roman] world upon the face of the earth. For she begged the Pantheon of the Emperor Phocas the next year (as I reccon by allowing two or three years for cleansing & repairing the Pantheon & preparing the Images to be set up in it before it was consecrated) & erected Images in this & other Churches she propagated her idolatrous religion into all kingdoms by means of her universal Bishopric & grew very rich by this religion.

<39v>

Vpon the death of Constantine the great the Pope began to claim Appeals from all the world, but was stifly opposed by the Greek Churches. & was supported in his claim by the western Bishops & as stifly opposed by the eastern untill the reign of Th. M. But soon after he was humbled. by the sacking of Rome & division of the Western Empire into ten kingdoms eight or nine of which differed from the Pope in religion. This oppression of the western Roman Catholicks mad them unite more firmly into one body under the Pope for strengthening themselves so that after a few years The acknowledgement of the Popes authority became a part of the religion of the western Roman catholicks & the ten kings upon their conversion to the Catholick faith submitted to this authority. And first the Franks submitted to it upon the conversion of Clodovæus their king A. C. 496, Remigius bishop of Rhemes being made the Popes deputy Bishops over France. Then Spain submitted in the reign of Reccarede A. C. 596 & Lombardy the same year in the reign of Agilulf king of the Lombards & Brittain began to submit A. C. 596 by the preaching of Austin the Monk to the Saxons, & the Exarchate of Ravenna with the Churches of Afric & Greece submitted A. C. 606 by the Grant of Phocas. Thus the ten kings began to be of one mind & to agree & give their power & strength & kingdom to the Beast And henceforward by the Popes universal authority images began to be erected every where in Churches after the example of what was done in the Pantheon. And because the Church of Rome began now to reign over the 10 Kings & enticed them to this idolatrous religion & & thereby became great & rich, she is henceforward compared in this prophesy to a woman arrayed in purple & scarlet & decked with gems who lives deliciously sits a Queen upon the ten horned Beast in a spiritually barren wilderness & commits fornication with the kings of the Earth & makes the nations drunk with the wine of her fornication & abounds with gold & silver & pretious stones & pearls & fine linnen & purple & silk & scarlet & all things of price & enriches the merchants of the Earth with her costliness, & in the Propheties of Isaiah she is elegantly represented by the city of Tyre in these words.

For the Pantheon was dedicated A. C. 410 & might require two or three years to cleanse & repair it & to prepare the Images to be set up before the dedication. In the interval between the siege of Rome & the grave of the universal Bishopric, the City of Rome was so far dejected & forgotten This ambition of the Western Churches & departure from the eastern with intention of subduing them was the first act of the womans flying into the wilderness. But she was humbled for a time first by the conquest of the western Empire by the eastern in the reign of Constantius & then by the sacking of Rome & division of the &c — — — — in these words.

This prophesy cannot be applied to the old city Tyre in a litteral sense. For Tyre is here compared to a whorish woman whose hire is her merchandise & whose merchandise is holines to the Lord & is for them that dwell before him that is for the Priests of the Lord to eat sufficiently & weare old fashioned cloathing suitable to their profession. A whore is in sacred prophesy {t}

Before the times of the fourth Trumpet she played the harlot worshipping dead men & setting up some images. She begaan also to sing as a{n} harlot, her bishops living sumptuously & claiming appeals from all the world & being called Oecumenical by the Council of Chacedon & head of all the Churches by the Emperor Iustinian. In the times of the fourth Trumpet she was forgotten seventy years, that is during all the wars of that Trumpet which began in Sicily & A. C. 535 & in Italy A. C. 536 & ended A. C. 605, or rather during the affliction & humiliation of Rome by those wars which humiliation began with the siege of Rome & the imprisonment & depose of its Bishop A. C. 537 & ended with the new grant of the universal Bishopric by the Emperor Phocas A. C. 606 & with the grant of the Pantheon by the same Emperor the year following for setting up Idols of 70 years. In this interval she was dejected & her honour forgotten to that degree that the Patriarch of Constantinople set up for the universal Bishopric & was encouraged in his claim by the Greek Emperors till the reign of Phocas. And now at the end of the 70 years by a new grant of the universal Bishopric erecting Images to the Virgin & Martyrs in the Pantheon & everywhere {the} propagating their worship by means of the universal

Bishopric; she turned to her hire & sang as an harlot & began to commit fornication with all the kingdoms of the [Roman] world upon the face of the earth. And hen

<40r>

It has been the custome of all nations to appoint Iudges in all their Cities & Provinces for the administration of justice & this custome is so ancient that the Iews derive it from Adam These iudges being chosen out of the old men of the cities who by the course of their lives had gained a reputation for prudence wisdom & justice were by the people of Israel called Elders from their age & rulers & Iudges from their authority & office. Such were the Elders of the people of Israel in Egypt, (Exod. 4.29) & such were the able men fearing God whom Moses by the advice of Iethro his father in law chose out of all Israel & made heads over the people rulers of thousands, rulers of hundreds, rulers of fifties, & rulers of tens to judge the people at all seasons & determin the smaller causes themselves & bring only the harder causes to Moses Exod. 18.25. These Rulers even while Israel was in the wilderness composed counsels of Elders the highest of which was the great Counsel of seventy Elders set over all Israel Exod 24.1, 14. And after the Conquest of Canaan these rulers became the Elders of cities composing counsels which sat in the gate of the city, or some other convenient place where they had a place of worship with proper ministers to perform it whether by sacrificing or only by prayer praise & thanksgiving. And such courts of Iudicature were the Iudges appointed by Iehosaphat in Ierusalem & all the cities of Iudah. These courts with their places of worship are in the old testament before the Babylonian captivity called High Places, & the great court of 70 Elders with the Tabernacle was the great high Place. For when the Tabernacle of the Lord was in the high place that was at Gibeon & Zadoc the high Priest & his brethren the Priests were appointed by David to attend there & offer burnt offerings upon the altar morning & evening according to the law of Moses & the Levites also to give thanks there with musical instruments ( 1 Chron 16.39, 40) its said that Solomon went to the high Place at Gibeon to sacrifice there, for that was the great high place (1 King. 3.4. 2 Chron 1.3) that is the place where the highest court of iudicature sat & the highest worship was paid to god. In like manner the ancient heathens had their counsels & sacrificed where the counsels met, & in imitation of the heathens the Israelites sacrificed in other high places besides the great one: for which they are blamed tho they sacrificed to the true God, because they were to sacrifice only upon the altar which was before the Tabernacle

When the Government of the Iews had been ruined by the Babylonian Captivity, & Ezra by the commission of Artaxerxes restored it, the commission ran thus. And thou Ezra after the wisdom of thy God that is in thine hand, set magistrates & judges which may judge all the people that are beyond the river all such as know the laws of thy God & teach ye them that know them not. & whoever will not do the law of thy god & the law of the king let judgement be executed speedily upon him whether it be unto death; or to banishment, or or to confiscation of goods or to imprisonment. And by vertue of this commission Ezra restored the great Council of 70 Elders sitting in the Temple, & also the lesser councils of the Elders sitting in all the cities of Iudea which councils might not consist of fewer Elders then three nor of more then 23. And after the Empire of the Persians was succeeded by that of the Greeks, they called the great Council the Sanedrian from the greek word {συν}ἔδριον consessus & the places where the lesser councils met they called Synagogues that is congregations, from the greek word συναγωγή, conventus because the people of the city came together there to worship.

The synagogues of the Iews resembled their Temple – – – – – the Bishops Priests & Deacons in the Christian churches had their rise the Christian Iews who first preached the Gospel forming their disciples into Synagogue. For the first Christians being Iews & had a Iewish form of Government. The Church of Ierusalem was the first Christian church & Iames the brother of our Lord was chosen the first Bishop & others the first Elders & Stephen & six others the first Deacons of this Church, the Apostles confirming the Elections. For when there arose a dispute about circumcision, Paul & Barnabas went to Ierusalem unto the Apostles & Elders of this Church about it And the Apostles & Elders met to consider of the matter & approved the opinion of Iames & sent men with their sentence to the Gentiles in Antioch & Syria & Cilicia. All which is to be understood as the act of the Council of the first Christian Synagogue. And its to be <40v> conceived that when the Christians of other cities formed themselves into governments they imitated the church of Ierusalem. For the first Christian Presbyters were Rulers & Iudges in cities The Elders in the Apocalyps have crowns upon their heads Titus was to ordein Elders in Every City & Peter cautions the Elders that they shold not lord it over Gods heritage & calls himse{lf} an Elder by way of honour & so doth Iohn, & the Apostle Paul saith Dare any of you having a matter against another go to law before the unjust & not before the saints. And again Let the Elders that rule well be counted worthy of double honour especially they who labour in the word & doctrine 1 Tim. v. 17. By the commission of Artaxerxes, Ezra & the Elders were authorised not only to judge the people according to the laws of God & the king but also to teach the Law to them who know it not, & the same is to be understood of Christian Presbyters. For no man can be fitter to expound the law then he who is fit to judg according to it, & no man can judge without expounding the law in difficult cases. Christ & his Apostles therefore instituted no new form of Church government but continued the ancien{t} form of government which was in use among the Iews in their Synagogues before his coming. And the Christian Churches are nothing else then Synagogues. The Bishop is the Chazan, the lamp or candle of the Lord, the Angel the or messenger of the Church, Minister or Prophet of the Synagogue. The Dean is the Chief ruler of the Synagogue: for the word Decanus signifies the first or chief of the ten, that is of the ten men of the synagogue. The Prebends are the rest of the Elders or Rulers who compose the Courts of the synagogue, being called Prebends from the share of maintenance afforded them out the revenues of the Church for their attendance. The Chancellour is a Lawyer called in to assist the Court in deciding controversies according to the laws of the Roman Empire. The rest of the Presbyters are Elders sent from the Synagogue to govern & instruct the villages of the City. Among the Iews I meet with no other courts of Iudicature besides those of the Temple & Synagogues. The nations

converted to the Christian religion have other forms of government & other courts of judicature for civil causes, & the Chancellours of the courts of the synagogues have incroached into their own hands the judicial power of the board of Presbyters in causes spiritual, so that the Presbyters have long since lost all their authority. The Office of the Deacons is also gone from them, being performed by the Overseers of the poor & the Schools of the Christian Synagogues are fallen & Universities are erected in their stead.

<41r>

There was also a Doctor or Master of a School for instructing young men For every Synagogue had a school annexed to it, & the Elders by the ceremony of laying their hands upon the Master gave him authority to teach. Such a Doctor was Gamaleel the Master of the Apostle Paul. [Editorial Note 31] <sup>3</sup> Such Doctors were the Princes & Priests & Levity whom Iehosophat sent to teach the law in all the cities of Iudah. <sup>2</sup> Such Doctors Ezra appointed by the commission of Artaxerxes to teach the law of God to them that knew it not. <sup>1</sup> Such a Doctor was Gamaleel the Master of the Apostle Paul. <sup>4</sup> And the Jews reckon that such Doctors were anciently called Prophets & their disciples the sons of the Prophets, as where mention is made of the 100 Prophets hidden by Obadiah 1 King 18 13 & of the sons of the Prophets at Bethel & at Iericho fifty of which being strong men went to seek Elijah (2 King. 2.2, 5, 6) And so the sons of the Prophets who dwell with Elisha the Jews conceive to be the disciples of Elisha, & the building where they dwelt together to be the school in which he taught them. 2. King. 6.1. And by the prophets over whom Samuel was appointed at Naioth in Ramah the Jews understand the disciples of Samuel in the school belonging to the high Place at Ramah, taking the word Naioth for a publick school. 1 Sam. 19.18, 19, 20, 23.

<41v>

## **Chap. Of the Temple & Synagogues of the Jews.**

This sealing alludes to a tradition of the Jews that upon the day of Expiation all the people of Israel are sealed up in the books of life & death. And so when the Apostle Paul speaks of the saints being sealed he means that they are sealed up in the book of life.

[34] For The Jews in their Talmud [35] tell us that in the beginning of beginning of every new year or first day of the seventh month three books are opened in judgment, the book of life in which the names of those are written who are perfectly just, the book of death in which the names of those are written who are Atheists or very wicked, & a third book of those whose judgment is in suspense & who therefore are not written in the books of life & death till the day of Expiation. The first ten days of this month they call the penitential days & all these days they fast & pray much & are very devout that on the tenth day their sins may be remitted which day is therefore called the day of Expiation & that they may be then written in the book of life. And upon this tenth day in returning home from their synagogues they say to one another, God the creator seale you to a good year. For they conceive that the books are now sealed up & that the sentence of God remains unchanged henceforward to the end of the year. And the same thing is signified by the two goats upon whose foreheads the High Priest yearly in the day of Expiation lays the two lots inscribed For God & For Azazel. Gods lot signifying the people who are sealed in their forehead with the name of God.

The servants of God being therefore sealed in the day of Expiation Conceive that the four Angels which hold the four winds, were the first four of the seven

<42r>

Damasus is said to have decreed in a Roman Council that tiths & tenths should be paid upon pain of an anathema, & that Glory be to the father &c should be said or sung at the end of the Psalms.

Pope Innocent I in his decretal Epistle written to Decentius represents that none but Peter & his successors instituted Churches in Italy France Spain Afric & Sicily & the Isles between &

Pope Innocent I in his decretal Epistle to Victricius bishop of Rouen in France A. C. 404 in pursuance of the sentence of the Council of Rome & the edict of Gratian thereupon, made this decree. Siquæ autem causæ { . } . . . Episcople referatur.

And in his decretal epistle to Decentius bishop of Eugubium in Umbria A. C. 406 he represents that none but Peter & his successors instituted Churches in Italy France Spain Afric Sicily & the Isles between & therefore all those countries ought to follow the traditions of the Church of Rome as the head of their institution. But in citing the Nicene Council for this authority, one of his successors a little after was discovered by the African Churches upon consulting the Acts of the Council to be mistaken. The Canon which he cited was a Canon of the Serdican Council not of the Nicene. The Council of Nice gave him the primacy in honour that of Serdica gave him the supremacy in power; & the Councils of Bithynia, Millain & Aquileia baffled the Serdican decree in respect of the Eastern Churches But in respect of the western churches the Bishop of Rome retained so much of the authority conferred upon him by the Council of Serdica., as by means thereof to make the



defection above mentioned from the Church Catholick in the reign of Valentinian & Valens & to reign ever since over the western Churches of Europe. The kingdoms of the barbarous nations soon after erected in the west clouded his greatness for a time: but those kingdoms at length became Roman catholick & at their conversion submitted to his power.

The homousion of the Gnosticks.

Against witches & walking spirits.

Of Moncks & their superstitions

Of mystery of iniquity & man of Sin.

Of some shall depart from the faith.

Of changing the significations of words

Of metaphysicall interpretations

Of the two Witnesses.

<43v>

And by these things you may understand that during {al} the reign of Valens there was a very sharp contention in all the east about the Deity & worship of the holy Ghost For Sozomen also tells us that the question was moved at this time, whether . . . . . end, that is all the homousians agreed amongst themselves in the year 373 in which the Pope wrote them as above or soon after For after the death of Valens the Emperors Gratian & Theodosius established the Roman faith in all the east.

For Valens was slain 9 Aug. A. C. 378, & then Gratian . . . Ghost, it being strongly opposed as a polythesitical innovation & the opposers being called Arians for opposing it. — seats & that all men except the Eunomians Photimians & Manichees might assemble freely in their Churches, & sent Sapor master of the hors into the east to put this . . . . . before. And now the free preaching of the Deity of the holy made that great commotion which is thus mentioned by Greg

② About a year & six or seven months after the death of Valens the new eastern Emperor Theodosius by the following Edict commanded all to be of the religion of the Church of Rome & that those of this faith should be called Catholick Christians & all the rest hereticks

**Imppp. Gratianus, Valentinianus & Theodosius AAA  
ad populum Vrbis Constantinop. [36]**

Cunctos populos . . . . Coss.

Thus the name of Catholick was by Imperial authority translated from the primitive Church to that of the new Church of Rome & all those of her communion being henceforward by this law of the Roman Empire called catholick Christians, we must be allowed to make the Roman Catholick Church as old as this law.

And we are confirmed in this opinion by another law of the Roman Empire whereby the bishop of Rome was at this time created universal bishop & all thos{e} under his jurisdiction were thereby created Papists. For at the request of the Council of Rome:

①At this time pope Damasus called {a} Council at Rome against the Arians & others of which there is this mention in the synodicall book . Valente defuncto Gratianus — — — — — omnibus persuasit.

‡ For at the request of The Council of Rome last mentioned, the Emperors Gratian & Valentinian put forth this Edict. Volumus . . . . . integretur. This Edict wanting the name of both Valens & Theodosius in the title was made in the time between their reigns.

This Letter is recorded by Theodoret & being approved by the Council of Antioch above mentioned, put an end to the disputes among the homousians.

At that time the bishops being set at liberty to return to their seats, met in a Council at antioch to consult of their affairs & sent Legates to settle them in the several Provinces & create bishops in the cities where they were wanting. Gregory went to the Churches of Arabia, Eusebius of Samosat to the churches of Syria & Mesopotamia, Gregory Nazianzen to Constantinople & Sapor delivered the Church of Antioch to Meletius, & Peter

The bishop of claimed authority also over the Churches of Afric. For in the year 386



And This was the beginning of decretal Epistles. Pope Liberius in the reign of Valentinian upon making a defection from the Church Catholick, sent general decrees to the Provinces & therein amongst other things prohibited the rebaptizing of the Arians. Pope Damasus &c But the first decretal Epistle now extant is this of Syricius to Himmerius.

<44r>

the place for the music of the Temple. For they sung a new song before the throne & before the four Beasts & before the Elders & by consequence in the middle of the Temple & Iohn heard a voice from heaven as of many waters & as of a great thunder & the voice of harpers harping with their harps. All which is description of the musick & singing in the Temple. Iohn standing before the Temple at the eastern gate of the outward Court would see them standing as it were upon the brazen sea & upon the Altar & therefore in another vision they are said to stand as it were on the sea of glass mingled with fire that is mingled with the fire of the Altar & to sing the song of Moses & the Lamb. For The song of the Lamb is that song which the 144000 sang with the Lamb on mount Sion. This song they sang for the spiritual victory which they had newly gotten over the Beast & over his image & over his mark & the number of his name at that time when they were sealed. For this is such a victory as in all the Epistles to the seven churches is called overcoming.

Much after the same manner you are to understand that the Lamb in form of an Angel with the book open in his hand stands with his right foot on the sea (that is on the Sea of glass) & his left foot on the earth. For this Angel represents the High Priest standing in the day of E{xpia}tion upon an elevated place without the East Gate of the Priests Court & reading the law to the people while the Heifer & the Goat which was the Lords lot were burning without the Temple as was the practise. The brazen Sea stood between the Temple & the Altar not in a right line but a little inclining to the south & so might appear as it were under the right foot of the High Priest.

When an Angel came out of the Temple crying with a loud voyce to him that sat # {on the} wall of the Abys which we translate the bottomless pit, [Editorial Note 32] is opened to let out the Locusts & shut again to keep in the Dragon you may understand by it the wide & deep sink or well which went down from the foot of the Altar into the grownd & ran out at the bottom of the mountain & was by the Iews called תהום an Abyss or deep.. But the abyss out of which the beast rose seems to be rather the sea then this well because no mention is made of its opening & shutting, & the Beast rose out of it when the bottomless pit was shut, & is said to rise not out of a well but out of the Sea.

When Iohn was called up & carried in the spirit into the Wildernes to see the great Whore you may understand that he was called up into the Temple & carried thence as it were through the deserts of Arabia to see the City Babylon seated on the streams of Euphrates in form of a woman sitting on many waters or on a Beast by which those waters are represented.

And thus by having regard to the form & situation of the Temple & to the customes & manner of worship used therein you may frame a better idea of these visions then you can do without considering the scene where they are represented.

<45r>

<44v>

When an Angel came out of the Temple crying with a loud voice to him that sat on the cloud, Thrust in thy sharp sickle & reap; & another Angel came out from the altar who had power over the fire, & cryed with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle & gather the clusters of the vine of the earth

<45r>

### SYNCHRONISMS.

For understanding these things it is further necessary to know in what order of time the several parts of this prophesy are to be read For things which are contemporary illustrate one another but untill it is known that they are contemporary they render the prophesy intricate & confused. This Prophesy has three principal parts 1 The Introduction consisting in Epistles to the seven churches, The Prophesy of the little book & the Interpretation of the Prophesy. For as Daniel Propheties have an Interpretation subjoyned to them so hath Iohns. And in what order of time all these are to be read will appear by the following scheme of the Prophesy.

The Prophesy of the little book consists of three contemporary parts, & each part hath its interpretation. The first part is of opening the first six seales & sealing the 144000 saints & seeing the Palmbearing multitude: The second is of the seventh seal including the Trumpets & Thunders {;} The third is by the inspiration of the little book in Iohns belly. The first is interpreted by the vision of the Dragon Woman two Beasts & 144000 on mount sion; The second is interpreted by the vision of the seven Vials; The third is interpreted by the vision of the Whore of Babylon & her Beast. The first of these

interpretations alludes to the history of the Hebrews coming out of Egypt, the second to that of the dedication of Solomons Temple, the third to that of the Babylonian captivity, .

## ALLUSIONS TO HISTORY

In the first allusion the Dragon is Egypt, the woman crowned with a crown of 12 stars & pained in travail is the Church of the Hebrews in bondage & the manchild with the rod of iron is Moses with his rod. The Dragon Pharaoh stood ready to devour the manchild so soon as it was born. The child was preserved & caught up to the throne of the Hebrews, the magicians & host of Egypt were overcome by Michael, & the Hebrews fled into the wilderness upon eagles wings & the Hebrews upon the red Sea sang the song of Moses for their Victory over the Egyptians & in the wilderness Balaam taught Balac to entice them to fornication & idolatry by women. A Dragon or Crocodile was the ancient type of Pharaoh. So Ezekiel [37] calls Pharaoh the great Dragon that lyeth in the midst of his rivers, & the Dragon that troubleth the waters with his feet. And Isaiah [38] thus describes the coming of Israel out of Egypt. Art not thou he that hath cut Rahab (that is a[39] Egypt) in pieces & wounded the Dragon? Art not thou he who dried the sea — for the ransomed to pass over And in the Psalms [40] the coming of the Church out of Egypt & making a prey of the drowned Egyptians is thus exprest. Thou didst divide the sea by the strength <28r> Thou breakest the heads of the Dragons in the waters thou breakest the heads of Leviathan in pieces & gavest him to be meat to thy people inhabiting the wilderness. To this many headed Leviathan the seven headed Dragon alludes; for the great city (the throne which the Dragon relinquished to the Beast) is spiritually called Egypt (Apoc 11) & the song of the Lamb is called the song of Moses (Apoc 15)

The second allusion is to the dedication of Solomons Temple. For At the feast of the 7<sup>th</sup> month all Israel assembled to bring the Ark into the Temple & so soon as the Priests had brought the Ark into the most holy & came out thence & lift up their voice with Trumpets & musical instruments to praise the Lord the Temple was filled with a cloud (1 King. 8.10, 11, 12) & fire came down from heaven & consumed the burnt sacrifices & the glory of the Lord filled the house & the Priests could not enter into the house of the Lord because the glory of the Lord had filled the house (2 Chron. 7.1, 2.) And then they kept the dedication of the Altar with very great sacrifices on the seven days of the feast of Tabernacles. 2 Chron. 7.8, 9, 10. And In allusion to all this Iohn saw the Temple of the Tabernacle of the testimony opened & seven Angels come out of it in Priests habit & then the Temple was filled with smoke & no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled, which plagues were the sacrifices of the seven days of the feast at which the Angels poured out their Vials or drink offerings.

The third allusion is to the dominion {&} idolatry of Babylon. & building of the second Temples For the great whore has the name Babylon in her forehead & sits upon many waters as Babylon did upon the waters of Euphrates, & as the Jews went through the deserts of Arabia to Babylon so Iohn was carried into the wilderness to see the whore. And in the prophesy of which this is the interpretation, Iohns eating the little book alludes to the like action [41] of Ezekiel in Babylonia & his measuring the Temple & Altar & leaving the outward Court unmeasured for the Gentiles alludes to the building of the second Temple & Altar with their courts & leaving the outward court unbuilt & in the hands of the gentiles for many years so that after it was built it was still called the Gentiles court, & the two witnesses allude to Haggai & Zechary who prophesied at the building of that Temple, & the Beast which ascends out of the abyss & killeth them is the whore of Babylons Beast & the great city where they lye dead is Babylon.

## KINGDOMS AND CHVRCHES TYPIFIED

These things being observed we are in the next place to know that since the four Beasts of Daniel are all of them still alive, the two last of them within whose countries the Christian religion was propagated are the subject of Iohns Prophecy & are in that Prophecy represented by the Dragon & ten horned Beast. And the Churches of these kingdoms true & false are represented by the seven candlesticks, the two Candlesticks, the two horned Beast & the Woman For every kingdom has its Church & when the national Church is a false one the Kingdom may have two churches a true one & a false one.

<46r>

And as the heathens when they were initiated into the religion of a heathen God or into the military service of a king were marked in the forehead or neck or breast or wrist of the hand with the mark of that God or king (Sedulius in cap. ad Romanos & Salvianus {in} idem cap. ad Rom, so these Christians when they were initiated by baptism into the Roman Catholick religion were marked with the sign of the cross Quid est &c which sign, saith Chrysostom [42], if it be not made either in the forehead of the beleivers or in the water with which they are regenerated or in the oyle or Chrism with which they are annointed or in the sacrifice with which they are fed, none of these things are rightly performed. And therefore So general was the use of this sign & so much religion was placed in it that they that used it opposed it to the mark of Antichrist. Potest fieri ut sicut nos habemus Characterem Christi, id est Crucem qua signamur, ita habeat Antichristus proprium characterem quo signentur ij qui in eum crediderunt Ambros. Suis dabit [Antichristus] Characterem in dextera manu et fronte nequis dextera sua pretiosam illam crucem pingat in fronte. Author lib. de consumnatione mundi & Antichr. qui falso inscribitur Hippolito martyri. In dexteram manum ac frontem insculpturus est [Antichristus] homini characterem hunc suum impium, ne scilicet facultas sit homini dextera se signandi signo Christi Salvatoris nostri, neque rursus in fronte

ullatenus tremendum sanctumque Domini nomen imprimere queat, neque etiam gloriosam atque formidabilem Salvatoris crucem insculpere. Novit enim infelix ill{e} per impressionem crucis Domini potestatem sibi omnem ad emptam iri. Quamobrem signat hominis dexteram quod ea scilicet cuncta nostra membra signemus. Similiterque frontem quod illa, candelabri in modum, lucernam lucis, hoc est signum salvatoris nostri in altum præferat. And a little after: Draco signaculum suum loco signi crucis Salvatoris nostri modis omnibus conabitur imprimere. Ephrem Syrus de Antichristo. See therefore whether this sign be the mark of Christ or the mark of Antichrist.

At the same time with the veneration of dead men & the superstitious use of the signe of the cross, there crept into the Churches consecrating of water & oyle & other things, placing a virtue in things consecrated, praying by beads, the celibacy of the clergy, the placing of religion in abstinence from lawful meats & from marriage & many other superstitious ceremonies, of all which Austin bishop of Hippo makes this mention. Hoc nimis doleo quia multa quæ in divinis libris saluberrima præcepta sunt minus curantur, et tam multis præsumptionibus sic plena sunt omnia, ut gravius corripiatur qui per octavas suas terram nudo pede tetigerit quàm qui mentem vinolentia sepelierit — Ipsam religionem quam paucissimis et manifestissimis celebrationum Sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt, ut tolerabilior sit conditio Iudæorum, qui etiamsi tempus libertatis non agnoverint, legalibus tamen sarcinis, non humanis præsumptionibus subjiciuntur. Augustin. Epist. 119 ad Ianuarium.

And least you should think all this to be excusable seing the people still remained Christians: heare what opinion the ancients Christians had of these times before they came to pass. For Cyprian bishop of Carthage thus describes the Antichrist whose coming was then expected. Cavenda sunt autem . . . . . frustrentur. Cyprian. de unitate Ecclesia.

tanquam ipse sit templum Dei, quod est Ecclesia: sicut dominus sedet in amicum id est velut amicus. Augustin. de civit. Dei l. 2. c. 19.

<46v>

Quid est quod omnes noverunt signum Christi nisi Crux Christi? Quod signum misé adhibeatur sive frontibus credentium, sive ipsi aqu{a} qua regenerantur sive oleo quo Chrismate unguntur, sive sacrificio quo aluntur, nihil eorum vite perfic{c}itur. Augustin Tract 118 in Evang. Ioan. Crucifixus noster a morte surrexit et cælos ascendit; crucem nobis in memoriam suæ passionis reliquit, crucem reliquit ad sanitatem. Hoc signum præsidium est amicis, obstaculum est inimicis. Hujus crucis mysterio rudes catechizantur eodem mysterio fons regenerationis consecratur. Ejusdem crucis signo per manus impositionem baptizati dona gratiarum accipiunt. Cum ejusdem crucis caractere basilic{æ} dedicantur, altaria consecrantur, altaris sacramenta cum interpositione dominicorum verborum conficiuntur, sacerdotes & Levitæ per hoc idem ad sacros ordines promovetur, et universaliter omnia ecclesiastica sacramenta in hujus virtute perficiuntur. Augustin. De Sanctis Serm. 19. [sen de Annunciatione serm. 3.]

And as this sign or mark which at first was used innocently degenerated into a charm & in the room of the Marks of the heathen Gods was readily received by the heathens who deified the Martyrs so some of these new Christians tell us that this mark was to be succeeded by the mark of Antichrist. Suis dabit [Antichristus] charactem . . . imprimere. Ephræm Syrus de Antichristo. This mark is therefore amongst the Roman Catholicks, what the marks of the heathen Gods were amongst the heathens & what the mark of Antichrist was to be amongst the Antichristians.

At the same time with the invocation of dead men & the superstitious use of the sign of the cross & the consecrating of all things with it & placing a vertue in things so consecrated came in the [Editorial Note 33] <sup>3</sup> celibacy of the clergy, the <sup>2</sup> consecration of virgins the <sup>4</sup> praying by beads, the <sup>1</sup> placing religion in abstinence from lawful meats & from marriage & great number of other superstitions of which Austin bishop of Hippo makes this general mention. Hoc nimis doleo — — — ad Ianuarium.

— by the saint-worshippers & succeeded in the room of the marks of the heathen Gods: so some tell us that this mark was to be succeeded — — — Antichristians.

Pope Damasus tells us

<47v>

Vpon this inscription Baronius makes this observation. Reperitus in antiquis inscriptionibus Damasus pro unione sanctæ Ecclesiæ nuncupasse vola Martyribus quæ et persolvit ubi Romanus Clerus relicto schismatico Vrsicino, Damaso conjunctus est. [43] The schism therefore upon which Damasus made this vow to the Martyrs was made at the Election of Damasus in the Bishopric of Rome A. C. 367.

Ambrose who was made Bishop of Millain A. C. 374 & died A. C. 397, conclude his second prayer with this invocation. Et ut efficax hæc mea sit deprecatio, beatæ Mariæ virginis suffragia peto — — — Apostolorum intercessionem imploro — — — Matyrum preces depono — — — Confessorum orationes expostulo — — — Talium domine Deus preces nunquam spernis si ut pro me exorent ipse inspiraveris. And in his sermon [44] on the Martyrs Nazarius & Celsus — representing that the

patronage of the Martyr was not restrained to the city Millain he adds Non clauditur locis quod diffunditur meritis. Invocasti ubique martyrem ubique te exaudit ille qui honoratur in Martyre. — — — Quæ cum ita sint honoremus beatos martyres, principes fidei, intercessores mundi, præcones regni, cohæredes Dei.

Emphæm Syrus who died in the year 378 has many invocations in his works. And

These were the practises of the Roman Catholicks in the last 30 or 40 years of the 4<sup>th</sup> Century. And by these practises the invocation & worship was so far established that Theodoret bishop of Cyrus, the Ecclesiastical historian neare the beginning of the fift century gave this account of the state of things The souls of the triumphing martyrs live in heaven among the Quires of Angels; and the bodies are not singly buried in single monuments, but the cities towns & villages have divided them amongst them & cease not to confess them salutiferous to infirm minds & sick bodies. And no less do the governors of Cities & Presidents of Provinces venerate them; & by means of their prayers & intercession with God obtain divine gifts. erefore in their divided bodies the force & grace | remains intire & their slender & minute reliques have the same virtue | with the whole, the virtue of the martyrdome remaining undivided. For the grace which remains vigorous & potent, distributes gifts to them that ask, measuring its liberality by the faith of the petitioners. Theodoret. l. 8 de Martyr. And again: The Lord our God has brought his dead into the Temples instead of your Gods & has made them destitute of glory & void & given their honour to the Martyrs. For instead of the festivals of Iupiter & Bacchus solemnities are performed with a popular festival to Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Antonius, Mauritius, & other holy Martyrs; & instead of that ancient pomp & filthy obscenity & impudence, festivals modest chaste & full of temperance are celebrated not light & dissolute with wine & feasting & laughter, but sounding with divine songs & dedicated to hearing sermons & sending up prayers to God with holy tears & sighs. Theod. ib.

— — nob. puero et Evodio Coss.

And after this they filled the fields & high ways with altars erected to Martyrs which they pretended to discover by dreams & revelations: And this occasioned the making of the following Canon by the 5<sup>th</sup> Council of Carthage A. C. 398. Placuit ut altaria — — — reprobentur Tom. 1. Concil. p. 594

The invocation of Saints was hitherto exercised only at the shrines & altars of the saints & in private devotions & did not yet make a part of the publick worship: But yet before the end of the fourth Century occasioned the invocation of Christ instead of the father in the the publick worship by some of the <47r> Clergy as I gather by a Check given to this sort of prayers by the 23<sup>d</sup> canon of the 3<sup>d</sup> Council of Carthage A.C. 397. Vt nemo in precibus vel patrem pro filio vel filium pro patre nominet [i.e. ut nemo ad filium preces dirigat, nemo precetur in nomine patris] Et cum altari assistit{us}, semper ad patrem dirigatur oratio. Et quicumque sibi preces aliunde [quam ex probatis formalis] describit] non eis utatur nisi prius eas cum instructionibus fratribus contulerit. Origen describes at large in his booke περί ἐνυχῆς how all prayers were to be directed to the father in the name of the Son. [The first Council of Constantinople decreed that Glory should be given to the Holy ghost & from thence forward the Doxology Glory be to the father & to the Son & to the Holy Ghost was used in the publick worship. And after this the invocation of others besides the father creeping into the Churches without the authority of any Council, this Council of Afric thought fit to put so] The Doxology began to be changed in the reign of Valentinian & Valens & the change was confirmed by the

With the invocation of Saints came in the invocation of the Son & Holy Ghost [& to prevent these invocations coming into the prayers at the altar] & when these invocations were creeping into the public prayers the third Council of Carthage A. C. 397 opposed the innovation by this Canon [45] Vt nemo in precibus vel patrem pro filio vel filium pro patre nominet. Et cum altari assistitur, semper ad patrem dirigatur oratio. Et quicumque si preces aliunde describit, non eis utatur, nisi prius eas cum instructoribus fratribus contulerit. The doxology of the Holy Ghost was decreed by the Council of Constantinople A. C. 381 but no Council had yet decreed the invocation of any other then the father.

And as the miracles attributed to the reliques of the Martyrs introduced the invocation of the saints so the miracles attributed to the reliques of Christ & signe of the Cross, introduced the promiscuous use of the names of the father & Son in prayer as if it were indifferent whether they prayed to the father of to the son, for Christs sake or for Gods sake & therefore the 3<sup>d</sup> Council of Carthage for preserving the characters & properties of the persons decreed in their 23 canon Vt nemo in precibus vel patrem pro filio — — — contulerit. It seems there was not yet any common form of prayer injoyed, but every Presbyter used such forms as he liked & therefore the Council by this Canon for preventing the corruptions which were creeping in the public prayers restrained single Presbyters from using new forms without the approbation of their able brethren.

And in like manner the Apostle Paul tells us that so soon as that which hindred (namely the heathen Roman Empire) should be taken out of the way there should come an Apostasy which he calls the Man of Sin & the son of perdition & that this Apostasy should be reveled & appear by a strong delusion with all power & signes & lying wonders & with all deceivableness of unrighteousness in them that perish because they received not the love of the truth.

This conversi{on} of the heathen Roman Empire to the Christian religion & of the Christian Roman Empire in the same age to the Antichristian religion & the division of the Western soon after into ten kingdoms being the greatest revolutions which ever happened, in this Empire deserved to be here described. By antichristian I mean only heretical: for the first Christians called all hereticks Antichristians, & meant nothing more by the great Antichrist then that heresy which should first prevail above the rest & grow general. In this sense Iohn tells us that Antichrist should come & that there were already many Antichrists in the world, that is many forerunners of the general heresy. And Cyprian speaking of the baptism of hereticks in general saith: hæreticos secundum Evangelicam et Apostolicam contestationem adversarios Christi et Antichristos appellatos, quando ad Ecclesiam venerint unico Ecclesiæ baptisate baptisandos esse, ut possint fieri de adversarijs amici, de Antichristis Christiani. Cypr. in Concil. Carthag. sub finem. So then if the invocation of dead men be hæresy & before the end of the 4<sup>th</sup> Century grew general, the whole Empire before the end of that century became what the Apostles & first Christians meant by the great Antichrist. if placing supernatural virtue in [the signe of the cross & words figures & ceremonies & reliques & things consecrated & in the bones & other reliques or pretended reliques of dead men & in prayers & invocations directed to their ghosts or dæmons] be sorcery & if the invocation of dead men be idolatry & if Christian sorcerers or Christian Idolaters be hereticks –

<46v>

Here Cyprian tells you that when the gospel should prevail against the heathen religion & the Devil should see his idols thrown down & temples deserted he should insinuate himself into the Christian churches & deceive them with false & specious pretences of religion, & make them become antichristians under the name of Christians < insertion from the right margin of f 47r > make them err & fall away & under the name of Christians become hereticks & antichristians < text from f 46v resumes > [when he should be cast out of heaven by Michael & the manchild be born & caught up to the throne he should come down amongst the inh. of the E & S the woman should fly into the Wilderness & become the whore of Babylon, when the heathen Roman Empire which letted should be taken out of the way, an Apostacy called {s} the man of sin & the son of perdition should come by a strong delusion with all power & signes & lying wonders & with all deceivableness of unrighteousness in them that perish & should continue till Christ should destroy him with the breath of his mouth & brightness of his second coming] When the heathen Empire should become Christian, the Christian Empire should become antichristian. For In the language of the first Christians all hereticks were Antichrists & the great Antichrist was nothing else then the great heresy. For Cyprian speaking of the baptism of hereticks saith hæreticos secundum Evangelicam & Apostolicam contestationem adversarios Christi et Antichristos appellatos, quando ad Ecclesiam venerint, unico Ecclesiæ baptisate baptisandos esse ut possint fieri de adversarijs amici de Antichristis Christiani. While the Empire continued heathen there were many Antichrists, that is many sorts of hereticks but the Catholick Christian Church prevailed against them; when the Empire became Christian a heresy grew popular prevailed over the Church & under the name of Christian became the catholick Antichrist. For if placing supernatural vertue in words & figures & ceremonies & things consecrated & reliques & images & invocations of dead men, be abominabl{e}{l} actions, actions of the same kind with the heathen charms & magic & sorcery; if the invocation of dead men be idolatry, & if Christian sorcerers & Christian idolaters be the worst of hereticks, then the Roman Empire before the end of the fourth century became very heretical, that is in the language of Cyprian & the primitive Christians it became very Antichristian, & the Romans under the names of Catholick Christians became catholick Antichristians. Which change of religion from heathen to Antichristan being one of the greatest revolutions which ever happened in the Roman Empire, deserved here to be explained.

<48r>

In the reign of Constantine the great & part of the reign of Constantius there were great disputes between several parties of the Church but without a separation The Church Catholick continued entire & undivided from the day of the Apostles untill the reign of Iovian, The first separation was made from it by the Church of Rome in the reign of Valentinian as is represented by the flight of the Woman into the Wilderness & the next was made from it by the Churches of Egypt & Syria as represented by the rise of the two horned Beast, & then the Dragon made war upon the remnant of the Womans seed & caused all the rest to separate & worship the Beast & his Image & receive his mark or name or number except the 144000. And by all these separations Christ spewed the Church of Laodicea out of his mouth. Thus was the daily worship of the seven Churches taken away & the abomination of worshiping dead men set up in the room of it in all the Roman Empire. And this was done at the opening of the seventh Seale. For then it was that the 144000 were sealed out all Israel. Then was there silence in heaven for half an hour on the day of the great fast while the high Priest offered incense with the prayers of the afflicted saints and the time of there sealing. Then was the Temple & Altar & they that worship therein measured to signify a separation of the people of God from the multitude & thereby a demolishing of the first Temple whose seven candlesticks were the seven Churches of Asia & a building of a second Temple whose outward court was given to the Gentiles.

[the words of faith (1 Tim. 4.6) But these disputes made no separation. The visible Church Catholick continued intire & undivided from the days of the Apostles untill the reign of Iovian. Some few separ{a}ted even in the days of the Apostles as Iohn represents. There are many Antichrists by which we know that it is the last time. They went out from us but they were not of us: for if they had been of us they would no doubt have continued with us but they went out that they might be made manifest that they were not all of us (1 Iohn. 2.19.) And Iude: These be they who separate themselves (Iude. 19) But these separatists were small bodies of men in comparison of the Church from which they separated. And such small separations

continued to be made in all times from the days of the Apostles without endangering the Church catholick till the Bishop of Rome with his adherents separated from her. This great separation was made in the reign of Valentinian & Valens & is represented by the flight of the woman into the Wilderness & her parting from the remnant of her seed which keep the commandments of God & have the testimony of Iesus. At the same time or soon after the adherents of this Bishop in the Greek Empire, namely the Bishops of Egypt & Syria made a separation which is represented by the rise of the two horned Beast out of the earth. And then the Dragon by the instigation of the two horned Beast made war upon the remnant of the Womans seed.

<49r>

When Cæcilian was created bishop of Carthage by a party & the Church of Afric opposed him as a traditor (whether justly or unjustly is not the present question): Cæcilian sided with the Pope against the doctrine of the ancient Church of Afric for rejecting the Baptism of hereticks & the Pope mutually sided with Cæcilian against the Church of Afric who held that doctrine & in hearing the cause would hear no living evidence against Cæcilian: And by this trafi{n}c between the Pope & Cæcilian they promoted one anothers interest & authority in Afric ruined that Church which rejected the Baptism of hereticks & brought in there the doctrine of the Church of Rome.

When Athanasius was accused of killing Arsenius & breaking a communion cup & was condemned for it condemned by the Council of Tyre & by Constantine the great (whether justly or unjustly is not the present question) & when he & his friends appealed to the Pope, thereby asserting to the Pope appeales from all the world, which is the universal Bishopric: the Pope in gratitude absolved Athanasius without hearing the cause between him & his accusers, or having authority to hear it, & hoping by this trafic with Athanasius supported by the joynt interest of the bishops of Egypt & the West to overcome the Bishops of the East & set up his authority over them, he summoned them to a Council at Rome to give an account of their proceedings, which summons was a claiming the Vniversal Bishopric: & tho the Eastern Bishops supported themselves for a time against this innovation, yet the Egyptians & Romanists ceased not to trade with one another till they ruined the seven Churches & made merchandise of their Bishopricks, pretending for a colour that they were Arians or Semiarians tho in all their Creeds which are many & large & are still extant there is not one word of Arianism to be met with. What any of them were in their harts God only knows. We are to judge of them by their outward profession & if they did not profess Arianism, its malice & railing to call 'em Arians.

his kingdom by force & give tiths & Charles compelled his subjects to receive {their} Roman Liturgy & gave tiths to the Roman Clergy, & throughout his kingdom & upon a c{o}mmotion raised at Rome against the Pope went to Rome to compose it & when the Popes advers{a}ries expected to have been heard the Pope was declared above all humane judicature & in recom{p}ense made Charles Emperor of the West & Charles made the Popes new subjects in Peters Patrimony & took this oath to the Pope: In nomine Christi spondeo -- sweare allegiance to him as their Lord. Such was the trade & commerce by which the Merchants of the e{a}rth were made rich & the Woman was nourished, & the Kings of the earth lived deliciously with the Whore.

make {s}way many . And he shall plant his tabernacle between the seas [the medit{e}rranean & the dead sea, in a place called Harmageddon] yet he shall come to his end [in the battel of Gog] & none shall help him. For the waters of Euphrates were dried up that the way of the kings of the East might be prepared to the battel of the great day of God Almighty. And the Beast & Kings of the earth or east & their armies, were gathered together by the three Froggs which came out of the mouths of the Dragon Beast & Fals Prophet, & the Beast & fals Prophet being of one religion were taken & for their great wickness cast into the lake of fire & the rest being of another religion were only slain with the two edged sword. And the old Serpent the spirit of error which reigned in the Dragon & deceived them was cast into the bottomless pit, which pit had been unlockt & opened to let out the spirit of darness with the Locusts & stood open till this battel, for the same spirit to be cast into it & locked up a thousand years.

<50r>

## Of the Monarchies.

1. In the language of Prophecy Beasts are put for nations & kingdoms & their several parts for the analogous parts of the kingdoms, as their heads for the governing parts, their horns for the military powers, their wings for the armies & governments which they stretch over nations, their bodies for the common people, their flesh for the riches their bones for the fortified cities & strong holds, their teeth nails & hoofs for bands of soldiers such as are Legions squadrons regiments & companies, the number of head horns or wings of any Beast for the number of governments dominions & particular kingdoms in that beast. & sometimes for the number of nations or Provinces reigning successively. the life of the Beast for the continuance of the nation even after its dominion is taken away. And because shortlived Beasts are put for long-lived kingdoms the days of the Beasts are put for the years of the kingdoms.

6. Daniel tells us further that the rough goat is the king of Greece (that is the kingdom,) & had a notable horn between his eyes & smote the Ram & brake his two horns & cast him to the grownd & stamped on him & waxed very great, & when he was strong the great horn was broken & for it came up four notable ones towards the four winds of heaven & that that first horn being broken whereas four stood up for it four kingdoms shall stand up out of the nation but not in his power. The first



And that it was now fully established is further manifest by the Letter of all the bishops of the province of Atles to Pope Leo A. C. 450, who in petitioning



136  
89  
152  
136  
75  
70  


---

628  
46  


---

674

And from that time till the invasion of Pontus & Asia by the Turks

After this, Doxapatrius goes on to give an account of above 700 bishops unde{r} the Patriarch of Constantinople. Thus the Bishops of the two imperial cities rivaled one another & grew up at once from being bishops of single cities to be the universal bishops of two great Empires. And if the Christian Churches of all Moscovy be added to the Greek Church the Patriarchate of Constantinople was greater then that of Rome. For the Russes continue to this day in the faith & practise of the Greek Church, & the metropolitan of Moscow who was their primate, was ordeined by the Partriarch of Constantinople till about the year 1588: At that time Hieronymus Patriarch of Constantinople coming to Moscow solemnly resigned his patriarch dignity to the metropolitan of that city, & he who remains to this day Patriarch or supreme head of Church of Moscovy. And thus the Imperial seat of Greek Church is translated into Moscovy as that of the Latine Church is into Germany. And thus the northern barbarous nations of Moscovy are become the imperial seat of the Greek Church, as those of Germany are of the Latine.

And it is observable that as the bishop of Rome in order to gain the universal {Bishopric}{Bishop} claimed his descent from Peter & called his bishopric the Apostolic sea so the bishop of Constantinople {con}tended for the universal Bishopric & reckoned his Church founded by Andrew the apostle. who was firstly called, The fathers of the three first centuries often cited the text Thou art Peter & upon this rock will I build my Church, but they did not apply it to the Church of Rome. Pope Iuluis when he began to claim appeals from all the world began first of any man to apply this text to support the authority of the Roman Church ] The prophesy was fulfilled in Peter when by his preaching the Churches of both Iews & Gentiles were founded, the Churches of the circumcision at the first Pentecost after the resurrection & ascention of Christ, & the churches of the uncircumcision at the conversion of Cornelius. And Pope Iulius when he began to claim appeals from all the world began first of any man to found the authority of the sea of Rome upon his text.

The Churches of Rome & Constantinople were rivals also {in} claiming the universal bishopric & in colouring over their ambition by pretenses of religion. If the Church of Rome claimed under Peter who is named the first among the 12 & called her self the Apostolic sea, the Church of Constantinople pretended to be founded by Andrew the Apostle who was first converted & called to be an Apostle.

332389,9  
13295596  
4431865<sup>1</sup>/<sub>3</sub>  
633123,62  
31656└ 18  
3,62  
124  


---

744  
  
63123.10.  
— 1300.00.  
61823.18  
77,3174  
386587  
17└ 3174  
635  


---

3809

$$3 \text{ . } 17 \text{ . } 4 \quad 32264 \text{ . } 19 \text{ . } 2$$

$$367 \text{ . }$$

$$31898 \text{ . }$$

$$33 \text{ ) } 637960^s$$

$$212653,333 \text{ . }$$

$$240 \text{ ) } 19332 \perp 1212$$

$$3222,0202$$

$$402 \text{ } 752525$$

$$\underline{19286,5875}$$

$$10\frac{1}{2}\text{Gild} = 20^s.$$

$$44\frac{1}{2} = 4.4.9\frac{1}{7}.$$

$$19333 \perp 12 :$$

$$\underline{490}$$

$$18842,12$$

$$\text{clear of all charges except the interest \& duty of 3 per cent.}$$

$$3140,35$$

$$3,92,54$$

$$3.18.5$$

$$31467.14. \text{ } 0$$

$$\underline{31656. \text{ } 4. \text{ } 0}$$

$$63123.18. \text{ } 0$$

$$\underline{+1300}$$

$$- \text{ } 42.18.10$$

$$- \text{ } 66.19. \text{ } 2$$

$$\underline{- \text{ } 109.18}$$

$$64314. \text{ } 0. \text{ } 0$$

$$63123.18. \text{ } 0$$

$$\underline{- \text{ } 109.18. \text{ } 0}$$

$$63014 \text{ } 0 \text{ } 0$$

$$78 \perp 76.15. \text{ } 0 \text{ } \text{p}^r \text{ T}$$

$$78^s$$

$$7675$$

$$\underline{1535}$$

$$921$$

$$1933225$$

$$45.10.0$$

$$\underline{19286.11.9}$$

$$3214,43125$$

$$80 \perp 360781$$

$$721562$$

$$\underline{432937}$$

$$84^s.9\frac{1}{7}$$

$$10\frac{1}{2} = 20^s. \text{ } 44\frac{1}{2} = 4^{\text{li}}. \text{ } 4^s. \text{ } 9^{\text{d}}\frac{1}{7} = \frac{178}{9\frac{1}{7}} = 1027\frac{1}{7}$$

$$1027$$

33,143

28532

4,611

$$21 \cdot 40^s :: 2\frac{1}{2} \cdot \frac{100}{21}$$

$$10' \quad 108.105 \\ 36.35 ::$$

$$112 \cdot 103 :: 187\frac{1}{7}.$$

187,142857

56142857

$$\overline{19275,71427} \left( 172 \sqcup 1045 \right.$$

807

784

235

117

514

662

$$36 \cdot 1027,143$$

171 1905

28,53175

1027,143

— 28532

$$\overline{998 \sqcup 611}$$

$$112 \cdot 103 :: 1027\frac{1}{7}.$$

1

102714,3

309143

$$\overline{105805,73} \left( 944.7 \right.$$

008

500

525

777

78.8,7

$$3 \cdot 18 \cdot 9$$

$$4 \cdot 2 \cdot 4\frac{1}{2}$$

3757

<53r>

Daniel in his **{illeg}** of the king of the south & the **{illeg}** of Egypt & Syria down to the profhanation of the Temple by Antiochus Epiphanes at his last return out of Egypt which Daniel describes in these words. Therefore he shall be grieved & return & have indignation against the holy covenant: so shall he do he shall return & have intelligence with them that forsake the holy covenant. Here the prophetic history of the kings of the north & south breaks off. Which shews this to be an extraordinary period. And I take it to be extraordinary upon a double account. First because the abomination of desolation was now set up, & then because Daniels fourth Beast by the conquest of the kingdome of Macedon (which was one of the four heads of the third beast) began now to rise out of the sea. Daniel in describing the invasion of Egypt by

Antiochus two years before, saith of the kings of Syria & Egypt Both these kings hearts shall be to do mischief (that is against the holy covenant) & they shall speak lies at one table but it shall not prosper: for the end is still to a time appointed. Accordingly Antiochus in his return out of Egypt went up against Ierusalem & spoiled the Temple & now endeavoured to extirpate their religion & set up the abomination but it did not prosper because the end was not yet. There was to be another setting up of the abomination with better success in the time of the end. And this is mentioned in the next words. And after him arms shall stand up & they shall pollute the sanctuary of strength & take away the daily sacrifice & place the abomination which maketh desolate This is the abomination of desolation which Christ speaks of as to come after his days. The word מְנַחֵם some translate on his part others out of him {;}{;} I render it after him, this sense being justified by a like expression a little before Ch. 11. 8 & he shall continue (some) years מְנַחֵם לְמֶלֶךְ after the king.

The Prophet having given a particular description of the Kings <53v> {illeg} profanation of the Temple {illeg}{e}{n}s off there & passes from the {illeg} to the affairs of the Roman which then rose out {illeg} & presently after {illeg} {inh}eriting the kingdom of Pergamus became the last {horn} of the He {Goa}t. Eumenes king of Pergamus having great enmity with Perseus king of Macedon went to Rome & solicited the Senate to enter into war with Perseus & at his solicitation the Romans undertook the war joyntly with Eumenes, & upon the overthrow of Perseus took Macedon to themselves having granted Asia to Eumenes about 20 years before. But about 36 years after, they became lords also of the kingdom of Pergamus succeeding in that throne by right of inheritance. When therefore Daniel saith that After him arms shall stand up, he means that After the days of Antiochus Epiphanes, the kingdom of Pergamus shall stand up in the power of the Romans, & they shall pollute the sanctuary of strength. The prophesy is the same with that concerning the little horn of the He Goat. The rough Goat is the {K}ing of Greece & the great horn between his eyes is the first king. Now that being broken of whereas four stood up for it four kingdoms shall stand up but not in his power & in the latter time of their kingdom when the transgressors are come to the full (that is when they shall take away the daily sacrifice & set up the abomination of desolation) a King of fierce countenance & understanding dark sentences shall stand up & his power shall be mighty but not by his own power, & he shall destroy wonderfully & shall prosper & destroy the holy people. This King took away the da{i}{y}ly sacrifice & cast down the place of the sanctuary (Dan 8.11) which came to pass in the wars of the Romans against the Jews. And again when the Greeks in the room of the true worship set up set worship of images in their churches, I do not see but that this act may be as truly called setting up the abomination of desolation as that of Antiochus or any other act of the the heathens In setting it up there was a great & lasting contention in the Greek Churches. The Emperors Leo Isaurus & Constantius Copronymus opposed the worship of Images for above 50 years together. Irene the Empress set them up for a while, the Emperors Michael Curopalata Michael Balbus & Theophilus threw them down again & forbad their worship for 28 years together. But in the year 842 in spring the Empress Theodora set them up again with great solemnity & rejoycing & in memory of this act the Greeks kept an annual festival. And this is the last act of setting up the abomination as that of Antiochus Epiphanes was the first.

If we reckon the 2300 days from the first Act (for Daniel tells us that the transgressors were then come to the full & calls these days the length of the time of the transgression of desolation to give the sanctuary & the host to be troden under foot &) the days will end in the year of Christ 2132.

And if we count the 1290 days from the last Act (for Daniel dates these days from the time that the daily sacrifice or worship shall be taken away & the abomination that maketh desolate <54r> set up) the days {illeg} And if we add 45 days more to complete the num{ber} {illeg} blessedness of them that expect will arise {illeg} 2177 which is the year of Iubile counting every 50<sup>th</sup> year {illeg} the year after every seventh sabbatical year to be a y{illeg} Iubile, & beginning the count at the after the division of {illeg} of Canaan by Ioshua. And if Daniel is now to stand in his lot {illeg} those who awake out of the dust, & the sanctuary is to be cleansed at the end of the 2300 days. the commandment to restore & to build Ierusalem in order to the cleansing of the sanctuary may go forth in the year of Iubile 2128. For times & laws must be changed by the little horn & the Abomination placed during a time times & an half or till the year 2102 & when God shall have accomplished [or finished] to scatter the power of the holy people then all these things shall be finished.

These numbers I put not as certain (for who can know the times which God has put into his own breast) but to abate the heat of those men who upon less probable grounds are dayly predicting these times as at hand.

<55r>

countenance & understanding dark sentences shall stand up {illeg} shall be mighty but not by his own power & he shall destroy {illeg} & shall prosper & practise & shall destroy the mighty & the holy {illeg} – he shall also stand up against the Prince of Princes. And in the prophesy of the Scripture of truth which is a commentary upon the {illeg} of the Ram & Hee-Goat, after Daniel had described the division of t{he} Monarchy towards the four winds of heaven, he describe{s} {the} reign & actions of the kings of the south & north which are two of the four {kings} & prosecutes their history down to the reign of Antiochus Epiphanes {illeg} in whose days the transgressors against the holy covenant were come to the full & there{illeg} off in that very year in which the Romans & the kingdom of Pergamus conquered the kingdom of Mac{edon} that is the very beginning of the latter time of the four horns or time in which they {illeg} & leaving the history of the kingdoms of the north & south he passes to describe the rise of the kingdom which should take away the daily sacr{ifice} in these words, And after him arms shall stand up & they shall pollute the sanctuary of strength & take away the daily sacrifice & place the abomina{tion} which maketh desolate. Now by comparing these three prophesies (two of which are

interpretations of the third) its manifest that the little horn, the king of fierce countenance & the arms which stand up after Antiochus : <56r> are one & the same dominion, & that this dominion rose up in {th}{e} {illeg} time of the kingdom of the four horns or time in which they decreased & fe{illeg} it grew up as they decreased & succeeded their kingdom & grew great all exceeding great, great even to the host of heaven & {illeg} conquered far & wide & became too great to be any other kingdo{m then} that of the Romans reigning over the Greeks, or to speak more {illeg}ly, the kingdom of Pergamus under the administration of the {illeg}

For the kingdom of Pergamus came out of the kingdom of the {illeg} which was one of the four horns. It was at first only a castle & {illeg} conquering all Asia on this side the mountain Taurus became a little horn. It was a very rich & flourishing kingdom but very vitious. It was not conquered & destroy{ed} {illeg} was at length given to the Rom{ans}

For making this more evident it is to be conceived that all Daniels Beasts are alive to this day. The golden head, the silver breast, the brazen belly & the iron leggs of the Image continued all in being together till the stone cut out without hands smote the Image upon his feet & brake the whole Image to pieces at once & the iron the clay the brass the silver & the gold were broken to pieces together & became like chaff of the summer threshing floor, & the wind carried them away together that no place was found for them. And so in the prophesy of the four Beasts the three first of them had [Editorial Note 34] had their dominions taken away but their lives were prolonged for a season & time. The dominion of every Beast was taken away when the next Beast arose but the lives of the three first were prolonged till the end of the reign of the fourth Beast as is manifest by the vision of the Image. And in like manner when the He Goat smote the Ram {&} brake his two horns & cast him to the grownd & stamped upon him, it is to be conceived that the Ram had his dominion taken away but his life was prolonged & that the Ram & Goat continue both of them alive together till the end of the reign of the <29r> four Monarchies. For the Ram is the kingdoms of Me{dia} & the Goat is the kingdom of Greece & the kingdoms of Persia & {illeg} are two of the four Empires represented by the four {Beasts. } {The} Goat therefore comprehends all the times of the two last Monarchies.

In like manner a horn may continue after it has lost its sovereign{ty} {illeg} & is reduced into a Province . For the first horn of {illeg} continued after the Medes were conquered by the Persians. The Persian Empire was always under a single monarch & {illeg} the Ram is represented with his two horns standing together upon {its} head untill the Hee-Goat brake them both at once. And s{o the} four horns of the Goat notwithstanding any changes they may unders{tand} {illeg} conquering one another must be conceived standing together upon {his} head till the little horn comes out of one of them & their kingdom comes to an end, And so also th{e} little horn may be conceived standing upon the Goats head to the end, notwithstanding the various changes it may undergo by wars.

For since the king of fierce countenance is the last horn of the Goat & stands up in the latter time of the kingdom of the four horns, we are to conceive that the kingdom of the 4 horns hath a latter time of his reign & therefore expires & comes to an end & that after it is expired the Goat reigns only in his last horn & by consequence that his last horn being then grown exceeding great represents the power & kingdom of the whole Goat. For it grew exceeding great towards the south & towards the east & therefor was a northwest horn & grew great by conquering the kingdoms of Egypt in the South & Syria in the east which were two of the four horns. The king of fierce countenance therefore when the reign of the four horns expires is the whole Goat & his power which is mighty but not by his own power is the power of the whole Goat, & the other power by which he is mighty is the power of another people divers from the Goat & mightier then he, & such a people were the Romans <30r> & none but they. If this other power had been the power of any {illeg} it ought to have been represented by a horn upon the Goats head: but not {illeg} represented it must be the power of another nation forreign to the G{illeg} in dominion & by consequence of the Romans.

The little horn is by some taken for Antiochus Epiphanes {illeg} very injudiciously. A horn of a Beast is never taken for a single person. A new ho{rn} is always taken for a new kingdom & the kingdom of Antiochus was an old one{. } He reigned over one of the four horns, & the little horn was a fift under its proper kings. This horn was at first a little one & waxed exceeding great & so did not Antiochus. It is described great above all the former horns & so was not Antiochus. His kingdom on the contrary was weak & tributary to the Romans & he did not enlarge it. The horn was a king of fierce countenance & destroyed wondefully & prospered in his practices against the holy people but Antiochus was frighted out of Egypt by a meer message of the Romans & afterwards routed & baffled by the Jews: The horn was mighty by anothers power, Antiochus acted by his own power The vision of the little horn was unto 2300 days & then the sanctuary was to be cleansed. Antiochus in this first year of his reign granted a licence to the prevaricators to teach the customes of the heathens in Iudea, in the sixt year spoiled the Temple in the eighth year placed the Abomination & in the eleventh year the temple was cleansed & None of these periods make up 2300 days. The Jews kept no account of time by days longer then a month. They counted the age of the Moon or days in a month & the Months or Moons in a year: but their months & years were of no certain length; & for Daniel to tell the Jews of an exact period of 2300 natural days when they had no method in use of counting that number, nor could determin by their years & months the number of days in any period of time past, would have been very improper. And therefore days in this prophesy as well as in all the rest of Daniels prophesies are types of years. Which being granted the Goat in the reign of his last horn can signify nothing less then the reign of the nations of the Greek Empire under the administration of a forreign power till the end of 2,300 years.

As the vision of the Goat relates to the Empire of the Greek so the vision of the fourth Beast relates to the Empire of the Latines. The first Beast which was like a Lion had eagles wings to represent the contemporary kingdoms of Media & Babylonia. And to signify that When its dominion was taken away its life was prolonged: Daniel beheld till Its wings were plucked & falling down from that exalted state in which its kings were worshipped as Gods, it was made to stand below on the earth upon the hand or feet like a man & mans heart was given to it.

The second Beast which was like a Bear, raised it self up on one side to signify that arose by exalting the Persians above the Medes. And it had three ribs in the mouth of it between the teeth of it, as if it was eating them, that is, the imperial fenced cities of the strong holds of three conquered kingdoms Lydia Babylon & Egypt. And they said unto it, Arise, devour much flesh that is devour the flesh upon the ribs or the riches of the three kingdoms For the Medes & Persians were poor people & fared hardly & were cloathed in leather garments untill they conquered those three very rich & flourishing kingdoms. And

<55v>

{illeg}

For the little horn came forth out of one of the four horns that is out of the side {o}f one of the four, & so did the kingdom of Pergamus. It grew out of the side of the kingdom of the north by conquering all Asia on this side the mountain Taurus. It was at first only a Castle & by this conquest became a little horn. It was a very rich & flourishing kingdom but very vitious. It was not conquered & broken by the Romans ‡ like the four horns, but was given to the Romans by the last will & testament of it's last king Attalus, so that they may be accounted his successor in the throne of this kingdom. By that succession it stood up with great power & became a king of fierce countenance & < insertion from higher up f 56v > & It stood up with the Romans in conquering its troublesom & dangerous adversary the kingdom of Macedon & by the last Will of Attalus being united to the Romans it became more formidable, & from thence forward its power was mighty but not by its own power. Under the administration &c. < text from f 55v resumes > & from thence forward its power was mighty but not by its own power . Vnder the administration of the Romans it waxed exceeding great towards the south & towards the east & towards the pleasant land conquering Syria & Egypt with the regions adjoyning & with a wing of abominations make Iudea desolate. Vnder their administration it waxed great even to the host of heaven & cast down some of the stars to the grownd & stamped upon them: (Dan. VIII.10) those that kn{e}w their God & instructed the people being persecuted by him & falling by the sword & by flame by captivity & by spoile many days. Dan. XI.33. Vnder their administration he magnified himself even to the Prince of the host: and stood up against the Prince of Princes, that is against the Messiah Dan. VIII.11, 25) being the Messiah, the king who doth according to his will & exalts & magnifies himself above every God. Dan. XI.36. And by him the daily [worship] was taken away & the place of his sanctuary [the sanctuary of the Prince of the host that is of the Messiah] was cast down (Dan. VIII.11) for all people of all religions being forb{i}{a}d to worship in other places then the temples of the Mahuzzims & the places where they met being confiscated & abolished. And an host or multitude was given him in the transgression the world conspiring with him the abomination of desolation called here the transgression & a little after the transgression of desolation. And it cast down the truth to the grownd & it practised & prospered: oppressing & {so earing} out the saints who refused to transgress & making the world desolate of Gods people And the vision concerning the transgression of desolation to give both the sanctuary & the host to be troden under foot was to continue unto 2300 days, (Dan. VIII. 13, 14) that is unto so many Iudaic years, and to be at the time of the end (Dan VIII.17.), that is at the time when the king of the south pushes at this horn & the king of the north comes against him with many ships{,} Dan. XI.40 It was to be in the last end of the indignation. Dan VIII.19 & XI.36 & to continue till the sanctuary shall be cleansed that is till the end of the Iewish captivity. Dan. VIII.14. It was to continue to the end of the time times & half a time Dan XII.6 & further till God shall have accomplished to scatter the power of the holy people Dan XII.7 that is till the end of the reign of the last horn of Daniels fourth Beast & even till the end of the dispersion of the Iews & therefore is not yet fully accomplished. For this horn is mighty at this day but not by its own power. It has always reigned under another's power: first under the power of the Romans & now under the power of the Turks, whom Daniel calls the king of the north. So then the Goat comprehends all the times of the two last of the four Empires as the Ram comprehends all the times of the two first.

For

<56v>

[Editorial Note 35]

And Daniel [standing as it were at the eastern Gate of the Temple] beheld till thrones were set & the ancient of days did sit whose garment was white as snow & the hair of his head like pure wooll: His throne [above the Ark between the Cherubims being seen through the flames of the Altar ] was like the fiery flames & his wheels [the wheels of his throne as in the visions of Ezekiel] a burning fire. A fiery stream [the flame of the Altar] issued & came forth from before him: & thousand thousands [represented by the Cherubims] ministred unto him and ten thousand times ten thousand stood before

him & from his face the heaven & earth fled away. The judgment was set & the books were opened & Daniel beheld till the fourth Beast was slain & his body given to the burning flames. And one like the son of man [Michael the great Prince who standeth up for] the people of Daniel, the word of God & king of kings with a two edged sword word of God with the two edged sword] came with the clouds of heaven to the ancient of days, & [at the sounding of the seventh Trumpet] there was given him dominion & glory & a kingdom that all people nations & languages should serve him.

After Daniel had described the rise & reign of the fourth Beast & of his ten horns & of the horn which rose after them: he proceeds to describe their fall by a vision of God sitting in judgment in the Temple in the most Holy place in his throne above the Ark between the Cherubims, Daniel standing before the Temple & seeing this vision as it were through the flames of the Altar. I beheld, saith Daniel, till the thrones were set & the ancient of days did sit whose garment was white as snow & the hair of his head like pure wool His throne was like the fiery flames & his wheels [the wheels of his throne as in the visions of Ezekiel] a burning fire. A fiery stream [the flame of the Altar] issued & came forth from before him & thousand thousands [represented by the Cherubims] ministered unto him & ten thousand times ten thousand stood before him [ & from his face the heaven & earth fled away.] The judgment was set & the books were opened & Daniel beheld till the 4<sup>th</sup> Beast was slain & his body given to the burning flames [upon the Altar.] And one like the son of Man [Michael the great Prince which standeth for the children of Daniel's people, the Word of God & king of kings with a two edged sword] came in the clouds of heaven to the ancient of days & [at the sounding of the seventh Trumpet] there was given him dominion & glory & a kingdom that all people & nations & languages should serve him

<57r>

of Persia shall be far richer then all t{he} {illeg}k{ch} his riches he shall stir up all against the realm {illeg}at

{and like the} leopard{s} {bramble} & fierce & had upon the back of it four wing{s} {illeg} {illeg} {&} domi{nion} was given to it. of {the bishopricks} which after the reign of Alexander & his sons brake. These heads & wings are {illeg} {(their) {illeg} became divided after the death {illeg} {t}hese kingdoms being the kingdom of {illeg} {H}e-Goat {will} manifest that the kingdom of the four {illeg} represented by the Leopard, & therefore the last {illeg} {illeg} of fierce countenance {Ti}{g}ris after the four is contemporary to the fourth Empire. [Editorial Note 36]{illeg} which {illeg} {d}readfull & terrible & strong exceedingly & {illeg} & devoured the whole earth & trode it down & brake {illeg}{de} {illeg} {o}f the Roman Empire which reigned next after the {illeg} them {illeg} Beast was divers from all the former kingdoms. They {illeg}{i}ngs, this {illeg} a Senate & Consuls. And it had ten horns in {illeg}{n} & the ten horns out of this kingdom are ten kingdoms which shall arise. {illeg} {Be}ast {is} properly the Empire of the Latines. {illeg}{fo}ur Beasts are still in being. The three first had their {illeg}y. by the Beasts which rose up next after them but their {illeg}{n}d The Lion had a mans heart given to it & is still the nations of Media & Babylonia {illeg}{na}tio{n} of Persia beyond Media & Babylonia, the Leopard {illeg}ce Asia minor Egypt Syria & {illeg}{&} Roman Empire on this side Greece are the proper body of the fourth {Beast}{illeg}trode down the nations represented by the third Beast & by the He-Goat & stamped up{on} {them} & reigned over them till the building of Constantinople & the erecting of {the Constantino}politan Empire, & then being separated from them reigned above & brake {cities &} kingdoms A. C. 408 & 409 as we shewed above, & these ten kingdoms are its ten horns.

And Daniel considered the horns & behold there came up among them another little horn before whome there were thre{e} of the first horns pluckt up by the roots & behold in this horn were eyes like the eyes of a man & a mouth speaking great things & its look was more stout then its fellows, & & made war with the saints & prevailed against them. And one th{at} stood by & made Daniel know the interpretation of these things told him that the ten horns were ten king that shold arise & another [king] should arise after them & be divers from the first [kings] {&} subdue three kings & speak great words against the most High & think to chang{e} times & laws & they should be given into his hand for a time times & half a time. This little horn in being numbred among the other horns & called a king must be a little kingdom: for by Kings Daniel understands kingdoms. But it was of a different kind from the other ten kingdoms having a life or soul different from that of the Beast & in having eyes & a mouth was a seer & a Prophet as well as a king. As a prophet or law-maker in matters of religion he spake {g}reat words against the most High & thought to change times & laws & they were given into his hand for a time, that is in a blaspheming manner he dictated new laws against the laws of God & by those laws he did ware out the Saints & prevailed for a time. Now such a Seer a Prophet & a king was the Bishop of Rome & there is no other dominion to which this Prophecy can be applied. A seer Επισκοπος is a Bishop in a litteral sense & He claims the Vniversall Bishopric With his mouth he pretends to infallibility & that his laws are binding to the whole world which is to be a Prophet in the highest degree. . . He pretends that he has power in heaven & {H}ell as well as on earth & in token of his power he weares [Editorial Note 37] the keys of heaven in his hand & the triple crown of the kingdoms of heaven earth & hell on his head: for so his flatterers name them. He pretends to a power of dispenseing with Gods positive laws in particular cases, of forgiving or retaining sins of granting indulgencies, of canonising saints of remitting the {p}ains of purgatory or Hell, of absolving subjects from their oaths of allegiance of depriving all his opposers of heaven by excommunication, & of disposing of kingdoms by divine right. This is his mouth, & he is the only Prince | Potentate in the <58r> {world} {illeg} {uni}versal legislative power & speaks with such {illeg}{th}{e} most High. It remains that we shew how the {illeg} king & bec{a}{o}me a temporal king himself.



{illeg} {he}athens till the reign of Clodovæus their king. He {illeg} the Roman Catholic religion A. C. 496 {illeg} the {Pope} & the Pope made Remigius Archbishop {illeg} Bish{op over} France. This was the first considera{tion}{illeg} Pope {illeg} Vniversal Bishopric. Then Clodo{væus} {illeg}{great} victory over the Goths received from the {illeg} {s}plendid crown adorned with gemms besides other presents & having {illeg}t victory A. C. 507, sent it seven year after as a {illeg} {i}s more fit to adorn that august head then his own. {illeg}{r}bere relates, was afterwards called Regnum, the {illeg}nd this was the first instance of the Popes wearing a {crown. }

{illeg}Leo Is{amus} A. C. 726 to put a stop to the worship of Images, which had been long overspreading the east {illeg} {run} called a meeting of Counsellours & Bishops in his {illeg}{tw}ice put out an Edict against that worship & wrote to Po{pe} {illeg}ral Council might be called but the Pope thereupon {illeg}{of} Rome confirmed the worship of Images, excommunicat{ed} {illeg}{absolved his} subjects in Italy from their {illeg}to pay tribute to him, & thereby got the city {illeg}{awe}d a great part of the {illeg}{kill} Paul the Exarch. And the Lombards also being zealots for {the worship of} Images & pretending to favour the cause of the Pope inva{ded the} cities of the Exarchate. Hitherto Rome had been a Dukedome in the hands of the Emperor & governed by a Duke appointed by the Exarch or deputy king of Ravenna: now it became the temporal Metropolis of the Pope.

At length Pope Zechary A. C. 752 fearing the power of the Lombards deposed Childeric a sloathfull & useless king of France & the last of the race of Merovæus & absolving his subjects from their oath of allegiance gave the kingdom to Pipin king of Austrasia & Suevia forever, hoping thereby to strengthen himself by making a new & potent friend. Thus by the conjunction of these two kingdoms did one of the ten horns fall before the little horn. And while the temporal power of the Pope in France (in ordine ad Spiritualia) was grown so very great, he deserves to weare the temporal crown sent him by Clodovæus.

The same year in March this Pope died & Stephen succeeded & before the end of the year the Lombards took Ravenna & put an end to the Exarchate . And this is the second of the three kingdoms that fell.

Then Pope Stephen knowing better how to deal with the Greek Emperor then with the Lombards went the next year to their king to perswade him to return the Exarchate to the Emperor, but this not succeeding he went into France & perswaded Pipin to take the Exarchate & Pentapolis from the Lombards & give it to Saint Peter. And accordingly Pipin A. C. 754 came with an army into Italy & made Aistulphus king of the Lombards promise the surrender. But the next year Aistulphus on the contrary to revenge himself on the Pope besieged the city of Rome. <58v>

<57v>

Thus the Pope conspiring with his friend {illeg} arose by rooting up three kings before him, giving the kingd{om} {illeg} kingdom of Ravenna to himself & dividing the {E}{mpire} {illeg} {him}self & his friend . And in token that he is a King {illeg} crowns of those three kingdoms in form {illeg} the Cities of the kingdoms of Ravenna {& }to} {illeg} exalted above kings & Emperors & de-clared by a Council above all huma{ne} {p{illeg}tions}{illeg} men, & {illeg} look more stout then his fellows. Th{illeg} signify this the keys of the cities were laid {illeg} Saint Peters keys & the territory Saint Peters po{r} {n}{illeg}{ray} {illeg} an allegory tell us that the keys represent the {Crown} {illeg} are the {kings} {illeg} relate to heaven earth & hell as if he w{illeg}

His kingdom they call Saint Peters partrimony b{ecause} {illeg} {i}{illeg}Peter. And for the same reason the keys {of} {illeg} Saint Peters keys, they being offered to Saint Peter {illeg}

Whereupon Pope Stephen - - - - - as they had hitherto {d}{illeg}

Afterwards the Lombards - - - - - in the year 77{3}{illeg} kingdom which fell before the little horn.

The Pope reigned now over the Exarchate {of}{illeg} Lombards but many of his subjects had {illeg} being de{sirious to shake off} {illeg} ancient liberty raised {illeg} against him accuse{d} {illeg} & brought him into great danger whereupon Charles the gre{at} {illeg} him upon which Charles the {great} {illeg} ‡ armed force to resettle him & upon a day appointed presided in a Council of Italian & Gallican Bishops to heare both parties. But when the Popes adversaries expected to be heard, the Council declared that he who was the supreme judge of all other men was above being judged by any other then himself. And thereupon the Pope made a solemn declaration of his own innocence & in recompence for the service & honour done him made Ch. Emperor of the west; & Charles at his coronation took this oath of Fealty to the Pope. - - - - This was done in December A. C. 800. to resettle him & convened some of the Bishops of France & {Spain} on a Cou{ncil} to be he{ld} {illeg} both parties & when the Popes adversaries expected to be heard the {illeg} was declared above all humane judicature & supreme Iudge over all others & that it was {illeg} if he declared himself innocent upon his own oath. Which being done the Pope {illeg} on recompen{ce | se} made Charles Emp{eror} of the west & Charles made the Popes new subjects swear {allegian{c}e} to him & {illeg} at his own Coronation sware fealty himself to the Pope. in these words. In nomine {D}{C}{illeg} spondeo atque polliceor Ego Carolus Imperator coram Deo et beato Petro Apostol{illeg} me protectorem ac defensorem fore hujus sacæ Romanæ Ecclesiæ in omnibus utilitatibus quatenus divino fultus fuero adjutorio prout scivero poteroque. This was done in December A. C. 800 & the Pope having thus acquired a kingdom &

being now exalted in dignity above all kings & even above the Emperor himself, reigned henceforward amongst the ten horns with a look more stout then his fellows, carrying two keys in his hand in in testimony of his possessing the keys of the cities of the kingdoms of Ravenna & Lombardy, & wearing the French crown & the crowns of those two conquered kingdoms in form of a triple crown upon his head. The keys may be called Peters keys because they were presented to Peter upon his Altar & thence the kingdom is called Peters patrimony: but to tell us as some do that they are the keys of heaven & that the crowns signify the Popes power in heaven Earth & Hell, is to turn history into an allegory. The Pope might be crowned king of Peters Patrimony but to tell us that he would suffere himself to be crowned king of heaven & hell is a jeast.

<59r>

The Francks France under Clodovæus A. C. 500, the Visigoths in Spain under Reccared A.C. 590.

After the Sepulchres of Saints & Martyrs were converted into places of prayer like the heathen Temples & the Churches into Sepulchres of Saints & Martyrs & a certain sort of sanctity was placed in those dead bodies: the third step towards the invocation of saints was the attributing great virtue to the dead bodies & bones & other reliques of the saints upon a notion that miracles were performed at their tombs by the power of the separate soules of the saints & martyrs. who know what we do or say & are able to do us good or hurt: which is the very notion that the heathens had of the separate souls of their ancient Kings, & Heros, which they worshipped under the names of Saturn Vulcan Bacchus Iuno Ceres Apollo Diana Mercury Mars Venus Hercules & the other heathen Gods which Gods by their being male & female are discovered to be ancient men & weomen. And as the first step towards the invocation of Saints was set on foot by the persecution of Decius & the second by the persecution of Dioclesian so this third seems to have been set on foot by the persecution of Iulian the Apostate. When he began to restore & magnify the worship of the heathen Gods & vilify the Saints & Martyrs, the Christians of Syria & Egypt seem to have made a great cry of the miracles done by the reliques of the Christian Saints & Martyrs in opposition to the powers attributed by Iulian & the heathens to their Idols. For so far as I can find, this cry of miracles began in the first year of Iulian.

<60v>

acquired **{illeg}**mory that **{t}**he **{illeg}** two kings **{illeg}** & **{om}** & the grant**{illeg}** **{illeg}**

and a triple crown upon his head.

These crowns some take to be worn in token of his power in heaven earth & hell. To make him king of heaven & Hell is too gross & I should rather take them for a signe that he acquired his dominion civil & ecclesiastical by the gift & subjection of one kingdom & the conquest & ruin of two others. The Franks were heathens till the reign of Clodovæus. He being converted to Christianity A. C. 496 subjected his kingdom to the Pope & the Pope made Renigius A. Bishop of Rhemes his deputy Bishop over France. This was the first considerable step made by the Pope towards the Vniversal Bishopric Then Clodovæus having gained a great victory over the Goths received from the Greek Emperor Anastasius a splendid crown adorned with gemms besides other presents & having worn it one day in triumph for that victory, A. C. 507 sent it A. C. 514 as a present to the Pope as more fit to adorn that august head then his own. And this crown( as Sigebert relates) was afterwards called Regnum, the Reign, or Kingdom. Thus was the Popes power exalted over France in temporals as well as in spirituals. For by vertue of this power he afterwards dethroned Childeric & gave the kingdom to Pipin king of Astrasia. And this was the Popes first temporal crown. The other two Crowns were put on long after & seem to respect the conquered Exarchate & kingdom of the Lombards whose cities & territories were given by the king of France to the Pope. Thus did three of the ten kings ( the king of France the Exarchate & the king of the Lombards ) bow down & fall at once before this little horn, & by their humiliation & fall he grew up & became a king both temporal & spiritual & in memory thereof still wears a triple crown.

[1] a Is. ch.

[2] Epist 1 ad Q. Frat̃e. p 403

[3] c c In Platone p. 78

[Editorial Note 1] The following two words (1 deleted) function as a catchword for the text in Newton's had in the left margin.

[4] † The fabulous writings of Ctesias

[5] Like splitting two †

[Editorial Note 2] Authorial edit: the following material has been sequentially revised as indicated by numerals 1–12, before deletion. After deletion, numerals 1–6 remain.

[6] Pergamus

[Editorial Note 3] This portion has undergone several changes: 1. "have pluckt" 2. "have been pluckt" 3. "pluckt" or "have pluckt" 4. "have been pluckt".

[Editorial Note 4] This portion has undergone several changes: 1. "dominion was taken" 2. "dominion has been taken" 3. "taken" 4. "the dominion of this Beast has been taken" (I cannot quite decipher an order for the 2 previous deleted words b/c I'm not certain what they are).

[Editorial Note 5] The following sentence until "...four horns was taken away" functions as a catchphrase.

[Editorial Note 6] This passage has undergone several changes: 1. "to the description of" 2. "to describe" 3. "to the description of".

[Editorial Note 7] "323." is written on the next line in the space where main text would normally be. Due to a slight change in the slant, shape, and ink of his hand between "who" and "ended", it seems he broke off here to add the "...heathen Emperor of the Greeks. A. C." bit, before continuing the main text.

[Editorial Note 8] This folio looks like a series of notes/references and subsequent drafts crafted from them; I've divided these for clarity.

[Editorial Note 9] There is room made for this comma before the "s" in "words" below. It looks like he stopped at "word" to write this addition, before continuing the main text.

[Editorial Note 10] A line just above this addition may indicate its segregation from surrounding text, the connection of the addition written around it, or a slightly misaligned strikethrough.

[Editorial Note 11] The following "abated but yet lasted" might instead be an undeleted inline extension of the previous deleted addition, and this addition ends with "to the barbarians".

[7] *a* in vita Chrysostomi.

[8] *b* In vitis sanctorum patrum c. 21, de Iacobo

[9] 6 Cod. Theod. Tit. 19 l. 1

[10] Oros. l. 7. c. 37.

[11] Cladian de Bello Getico

[12] Prud. In Symmach. l. 12.

[13] **{illeg}** the Africans manifested by these sanguinary laws

[Editorial Note 12] This word has undergone a series of authorial edits. Proposed order: 1. "taking" 2. "take" or "taken" 3. "took".

[Editorial Note 13] This and the following paragraph refer to edicts yet do not contain space or indicators for adding them; it seems that here, his primary focus was the flow of his own work surrounding them.

[Editorial Note 14] Sequence of corrections: 1. "had taken" 2. had them taken" 3. "took".

[Editorial Note 15] The difference in line thickness and flow of text suggest that this section was deleted before the above "So when...".

[Editorial Note 16] Order of the following two points has been reversed by author one or more times; they are transcribed in the order they appear.

[Editorial Note 17] Likely edit sequence: 1. "Such a Temple as this" 2. "Such a Temple Of this kind" 3. "Such a Church Of this kind"; plus it's not clear if he had kept "Such a Church" on its own at some point.

[Editorial Note 18] This division (clearly a new draft of the above) may or may not have been struck through at the same time with its predecessor - there's a small break in the line.

[Editorial Note 19] Based on ink quality, hand, and workflow, this addition was part of the interlinear one above, broken up later by the blockStrikethrough.

[14] a Baron. ad Ann 590 Num. 13.

[15] Greg. M. lib. 9. Epist 9

[16] Hist Miscel. l. 17. Cedren Annal. in Maurit.

[17] a Baron an 591 num. 36.

[Editorial Note 20] First of 3 passages discussing "both Dragon & Beast".

[Editorial Note 21] The following section re-ordered using circled numerals 2, 1, 3.

[18] Diodor l. 1. Maimon in{illeg} Mor. Nevoc. l. 3. c. 46. Seld{illeg} in Proleg. in l. de D{ij}s Syr. {3}

[Editorial Note 22] Second of 3 passages discussing "both Dragon & Beast".

[19] Epist 70

[20] Epist 182

[21] Epist 73

[22] Epist 80

[23] Orat 20

[24] Orat. 37

[25] Iamb. 23.

[26] Gr. Naz. Ca{r}m. de vita sua

[27] Epist. c. 3.

[Editorial Note 23] Based on the flow of text and positioning on the page, the above text seems to have been added after beginning the following paragraph with a cancelled "The".

[Editorial Note 24] Third of 3 passages discussing "both Dragon & Beast".

[Editorial Note 25] These dashes refer to a section of the line above.

[Editorial Note 26] Alternate reading of above paragraph.

[28] Vide etiam Greg. Naz. Carm. Iamb 18.

[Editorial Note 27] The short passage following this has been deleted and replaced, successively, with a short passage written as a separate paragraph below this one; then a second, longer passage after that, which eventually becomes the main text, and which incorporates the original shorter addition. The undeleted remainder of this paragraph is then inserted back into the longer of the two additions.

[29] Orat 2 de. S. Ba Vide by la St Hom. 47 in S. Iulian

[30] Ep. 27 ad Eustochium.

[31] Hist Laus. c. 67.

[32] Edit. Frontonis Ducæi Tom. 1.

[Editorial Note 28] These references seem to have been added as he found them; here they use up the left margin.

[33] d See Baron an. 591 num

[Editorial Note 29] From here until the end of this folio, main text body written across the left margin.

[Editorial Note 30] This is part of the previous addition, but struck through en bloc with the following text (deletion indicated by "[ ]").

[Editorial Note 31] The following text order modified by author using numerals 1–4

[34] Buxtorf. in Synagoga Iudaica. c. 2{1}{7}

[35] Buxtorf. in Synagoga Iudaica. c. 18.

[36] Lex 2 de Fide Catholica in Cod. Theod.

[Editorial Note 32] This passage (the following 2 paragraphs) has been block-deleted, then the deleting stroke itself deleted.

[37] Ezek. 29.3 & 32.2.

[38] Isa. 51.9

[39] a See Bochart Geog. l. 4. c. 24 p. 294.

[40] Psal. 74.13, 14

[41] Ezek 2 & 3.

[42] Chrysost. Tract 118 in 19 Chap. Ioan.

[Editorial Note 33] Authorial edit: reordering of the following items as indicated by numerals 1–4.

[43] Baron. ad A. C 367. sect. 19.

[44] Sermon. 92

[45] Can. 23.

[Editorial Note 34] The following addition/deletion sequence has undergone several revisions; the code cannot clearly represent which came first, so I have separated the deletions but left them in original order of appearance.

[Editorial Note 35] Because of damage it is not certain that this folio continues from the previous.

[Editorial Note 36] Possible new paragraph here.

[Editorial Note 37] Multi-layered authorial edit. Suggested order: 1. "...on earth & carries the keys..." 2. "...on earth & that he wears the keys..." 3. "...on earth & carries the keys..." 4. "...on earth & in token of his power he wears the keys...".

---