

Sect. IV: A further account of the division of the Roman Empire into two Empires with their Churches false & true (section 7.3c)

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because the Beast makes war upon the two Witnesses represented by the two Candlesticks & overcomes them & kills them in the streets of the great city Babylon which in the form of a Woman reigns over him. And therefore the first Temple continues in the kingdom of the Dragon. For when the Dragon has made war with the remnant of the womans seed which were left in his kingdom & all are mystically killed who will not worship the Image of the Beast & none are allowed to buy & sell except those who receive the mark or name of the Beast & all ave received his mark or name except the 144000 who are sealed with the seale or name of God in their foreheads: these 144000 being sealed in his kingdom where the rest are marked, sing a new song on mount Sion before the throne & before the four Beasts & the Elders, & by consequence in the first Temple; & in the end there come Angels out of this Temple (Apoc. XIV. 3, 15, 17, 18.) and after the fall of Babylon the four & twenty Elders & four Beasts who were in the courts of this Temple, fall down & worship God that sat upon the throne in this Temple, Apoc XIX. 4. And this Temple (not the second Temple but the Temple of the Tabernacle, that Temple which has the four Beasts in its outward court & the 144000 standing upon its sea of glass) is filled with smoke from the glory of God till the seven plagues of these Angels be fulfilled (Apoc. XV. 8) & the seven Angels continue sounding the Trumpets & pouring out the Vials to the end & are the lamps of the seven Candlesticks of this Temple. And the seven Candlesticks also continue to the end: for the Churches of Pergamus, Sardis, Thyatria & Philadelphia are four of the seven Candlesticks, & the Church of Pergamus lasts till Christ comes & fights against the Nicolaitans with the sword of his mouth, & that of Sardis till Christ come as a thief, & those of Thyatria & Philadelphia are to hold fast what they have till Christ comes. So then the first Temple with it's throne & seven Candlesticks & Lamps & 24 Elders & four Beasts & 144000 worshippers continues in the Dragon's kingdom to the end, & a new Temple with two Candlesticks is built in the kingdom of the Beast. And by this means the Greek & Latin Empires with their Churches false & true are distinctly represented by the Dragon & ten-horned Beast, the fals Prophet & Whore & the seven Candlesticks in the first Temple & two Candlesticks in the second. For it was fit that all these things should be represented.

But for understanding what is meant by the two candlesticks you are to remember that the nations in which the whole Church of Christ was seated, consisted of three parts, the eastern Empire the western Empire & the northern nations of Europe. The first Temple before the division of the Empire, comprehended the whole. But after the division, it comprehended only the nations of the Greek Empire, amongst which I reckon Dacia; & a new Temple was built for the saints of the western Empire & of the northern nations who had received the

gospel from them. And this Temple comprehending two of the three parts, it has in it two Candlesticks & two Olive trees

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because the Beast makes war upon the two Witnesses represented by the Candlesticks & overcomes them & kills them in the streets of the great city Babylon which in the form of a woman reigns over him. And therefore the first Temple continues in the kingdom of the Dragon. For the seven Candlesticks do not cease at the division of the Empire but continue in the first Temple to the end of the Prophecy, the seven Angels which sound the Trumpets & pour out the Vials being their lamps. This Temple (not the second Temple but the Temple of the Tabernacle) stands till the seven plagues of the seven Angels be fulfilled (Apoc. XV. 8) & the four Beasts & 24 Elders who were in the courts of this Temple fall down & worship God that sat upon the throne between the Cherubims in this Temple (Apoc. XIX. 4).

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to represent the two Churches of those two parts, one Church within the Empire & the other among the northern nations For Candlesticks signify Churches (Apoc. 1. 20) & so do Olive trees (Rom. XI. 17.) The seven Candlesticks were applied literally to the Churches of particular cities, & least you should apply the two Candlesticks to the Churches of two cities they are called also Olive trees, & Olive trees are types of nations & national churches (Jer. XI. 16. Rom. XI. 17.) They are also called two Witnesses & by that name comprehend all the saints & Martyrs who prophesy against the Beast & Whore of Babylon & with whose blood she is drunken, & by consequence extend into the northern nations. For the northern – nations invaded the Empire & mixed with the Romans in great numbers, founding most of the ten horns, & at length Charles the great king of France by conquering all Germany & by being crowned Emperor of the Romans by the Pope & swearing fealty to the Church of Rome & by establishing the religion & liturgy & authority of the Pope in all his conquests, propagated into all Germany the dominion of the Whore of Babylon & that of the Beast on which she sits. And it was the mind of the Prophecy to make the Beast & his Churches true & false of one & the same extent so that the two Witnesses might prophesy against the Beast & Woman in all their dominions.

Sect. IV

A further account of the division of the Roman Empire into two Empires with their Churches false & true.

John tells us that before the Beast ascended out of the abyss, five of the kings represented by his heads were fallen & the sixth was in being. For before he ascended he was latent in the Dragons body & therefore partakes of all his heads. For he was the water which the Dragon cast out of his mouth as a flood after the Woman to cause her to be carried away of the flood. For waters are peoples & nations & multitudes & tongues & an aggregate of waters as a river a flood or sea, is a body politic; or kingdom; & the western Empire has a particular relation to the watry element, the Beast rising out of the sea & the Woman sitting upon many waters. As the Woman was flying westward he cast this flood after her, & therefore the flood is a western kingdom. She fled into the wilderness by a division of the Empire, & the Dragon cast out of his mouth this flood after her to cause her to be carried away by it, & therefore the casting of this flood out of his mouth signifies the division of the Empire by which she was carried away.

The occasion of this division was the building of Constantinople by Constantine the great A.C. 330, & endowing it with a Senate & privileges like those of Rome, & making it the

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† Because the tenth
Metropolis †

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⌘ I said that the year which preceded the taking of Ierusalem was a sabbatical year. [1] For Ierusalem was besieged from the tenth day of the tenth month in the ninth year of Zedekiah to the ninth day of the 4th month in the eleventh year of that king, that is a year & an half. In the time of the siege Pharaohs army came out of Egypt to help the Jews [2] & the Chaldeans hearing thereof departed from Ierusalem against the Egyptians & Ieremiah who hitherto went in & out among the people being not yet in prison went forth of Ierusalem to escape into the land [3] of Benjamin, but being stopt & accused of falling away to the Chaldeans was imprisoned first in the house of Jonathan many days & then in the court of the prison where he remained till the city was taken. For the army of Pharaoh returned into Egypt & then the Chaldeans returned to Ierusalem [4] & took the city. Now Ieremiah was in the court of the prison in the tenth year of Zedekiah & eighteenth year of Nebuchadnezzar [5] & in the same year the king of Babylons army besieged Ierusalem, being returned from the Egyptians. And before they returned Ieremiah told Zedekiah that whereas by the Law of Moses [6] they ought at the end of seven years to set at liberty their men – servants & maidservants being Hebrews & accordingly they were now turned & had done right in proclaiming liberty every man to his neighbour & had also made a solemn covenant before God in the Temple to set their servants at liberty but notwithstanding after they had set them at liberty they turned & brought them into subjection again, & therefore the King of Babylon's army which was gone up from them should return & take the city. From all which I conclude that in the ninth year of Zedekiah when the Jews were in fear of the approaching siege of Ierusalem they humbled themselves before the Lord & in the seventh month of that year entered into a solemn covenant & set their servants at liberty but in the end of the year or beginning of the next year the army of Pharaoh came out of Egypt & raised the siege & then the Jews being freed from their fear revolted & brought their servants into bondage again. And therefore the sabbatic year began in the ninth year of Zedekiah in the seventh month three months before the siege of Ierusalem. By this character the years of Zedekiah & that of the conflagration of the Temple are fully determined.

And if from the time of the conflagration of the Temple you count backwards the number of the years of the reigns of all the kings of Iudah amounting to 429 years & 3 months unto the founding of the Temple & also 479 years & one month more unto the coming of Israel out of Egypt you will have the Æra

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– the year & Æra of the Assyrians This year of the Samaritans was Lunisolar & of the same form with The Chaldean used by the Jews & the months were called by the same names. so that it seems the same Lunisolar year was used in all the Assyrian Empire. The Æra of the Assyrians the Samaritans still use as Scaliger informs us & some of them suppose it the æra of Salamanasser others the æra of the desolation of Samaria. It was doubtless the æra of one of the kings of Assyria but what king they know not. It began four entire years before the Olympiads & therefore was the æra of Pul the founder of the Assyrian Monarchy as that of the Chaldeans was the æra of Nabonassar the founder of the Babylonian For in the eighth year of this æra began the reign of Menahen who neare the beginning of his reign destroyed Thapsach a town upon Euphrates for not opening to him & thereupon Pul came against Israel & for a thousand Talents confirmed the kingdom to Menahen. From the beginning of this Æra the Assyrian Empire stood 243 years, 33 years to the Æra of Nabonassar 122 years more to the destruction of Nineveh & 88 years more to the taking of Babylon by Cyrus.

1 The four Beasts of Daniel being all of them still alive, the two last of them within whose countries the Christian religion was propagated [that is to represent them as criminal] are the subject of Iohns Prophecy & are there represented by the Dragon & ten horned Beast. For the Dragon is the Devil & Satan (Apoc. 12. 9) that Satan who hath his seat or throne in Pergamus (Apoc. 2. 13) that is the kingdom of Pergamus represented by the last horn of Daniels Hee Goat or the Greek Empire represented by Daniels third Beast & comprehending the nations of Greece Asia minor Syria & Egypt. And the Beast has the ten horns of Daniels

fourth Beast & a Woman upon his back in lieu of the eleventh horn which is a living creature with eyes & a mouth. And this Beast is said to be like a Leopard & to have feet as the feet of a Bear & a mouth as the mouth of a Lyon (Apoc. 13) which is the description of Daniels fourth Beast. For that Beast was dreadful & terrible exceedingly as a Leopard is & fought & stamped with his feet as a Bear doth & had great iron teeth wherewith he devoured & brake in pieces like a Lyon. Daniels three first beasts are here named backwards & Iohns is named in room of the fourth to signify that it is the fourth. And its further observable that the nations signified by the Dragon & Beast are distinguished from one another by the names of the Earth & Sea. In the language of the Jews the eastern nations are the earth & the western the Isles of the sea. ⑥ < insertion from f 5v > And these seven heads are called seven kings that is Dynasties {illeg} of kings commencing at the opening of the seven seales, the four first of which Dynasties are represented by four horsmen & are. [Before the writing of the Prophecy reigned the 12 Cæsars. Next after the writing of it reigned the four horsmen] Vespasian nearby {?} with his family till Nerva, then Trajan with his family, till Pertinax afterwards Severus with his family till Maximus & the Gordians & in the fourth place a confused race of Emperors in dismal times till Dioclesian & his Persecution which is the subject of the fifth seale. {illeg} Then follows The conversion of the empire to Christianity which is the subject of the sixt. And In the time of this seale the woman began to fly into the wilderness & the Prophet being carried after her to see her there saith of the seven heads, which respect to that period of time five are fallen & one is & another is not yet come ‡‡ & w. h. c. h. m. c. a sh. sp. & the Beast which was & is not he is the eighth & of the seven. that is, in the reign of the 7th head the Beast rises out of the Sea & so is the eighth & yet he is a part of the seventh head split into two.. < text from f 5v resumes >

⑤ The Dragon & Beast being sometimes united under one Monarch & sometimes divided have common heads & horns but the heads of the Dragon & horns of the Beast are only crowned to signify that the Dragon reigns only in the heads & the Beast only in the horns These seven heads are —

② And whereas several kingdoms have their several churches the false church of the Dragon is represented by the two horned Beast which rose out of the earth & spake as the Dragon & is called the false Prophet & the false church of the ten horned Beast is represented by the whore of Babylon which sits upon the Beast & it at length hated & made desolate & naked by the Beast's ten horns. ③ And in opposition to the seven hilled City the true church within the dominion of the Dragon is represented by the seven candlesticks with their lamps appearing like a rod of seven stars in the right hand of the son of man & by the seven Churches of Asia with their Angels or Bishops & by the seven horns & seven eyes of the Lamb, And in opposition to the two horned Beast the true church within the dominion of the – ten horned Beast is represented by the two burning < insertion from f 6r > leggs & two flaming eyes of the son of Man & by the < text from f 5v resumes > two two witnesses which are called the two candle-sticks, & two Olive branches & upon which the Beast makes war & who being slain by the Beast lye dead in the streets of the great city signified by the whore of Babylon. <6r> of the Temple & that of the Exit or coming of Israel out of Egypt. For the Temple was founded in the 480th year of the exit & 4th year of Solomon in the 2^d month of the year, (as is affirmed in Scripture) & burnt in the 430th year following (according to the years of the reigns of the Kings of Iudah) that is in the 909th year of the exit in the fift month of the year. And this period is limited by sabbatical years in the beginning & end, so that it cannot be encreased or diminished by less then seven years. For after six years war & the division of the Land by lot in the seventh the Israelites went to possess their several lots & began to cultivate every man his own possession in the eighth year, that is in the autumn of the 47th year of the Exit: whence the first sabbatic year began in the autumn of the 53th year of the Exit & the 122th in the autumn of the 907th year of the Exit which was the ninth year of Zedekiah.

[7]Ezekiel was bid to lay siege to Ierusalem & lye upon his left side & beare the iniquity of the house of Israel 390 days counting every day for a year 390 years untill the time of punishment.. And {just} so many years there are from the apostasy of the ten Tribes to the invasion of Iudea & siege of Ierusalem.

④ The Image of the Beast is neither a kingdom nor a church but an assembly representing one of them.

⑦ The scene of the Visions in this Prophecy is in the Temple. Vpon sounding a Trumpet the Temple was opened every morning & (in the Feast of Tab the Hight Priest dressed the lamps & performed morning service of prayer & reading the scriptures. And in allusion to this the Prophet hears a great voice as of a Trumpet & then turning sets the Son of man in the habit of the High Priest walking in the middle of seven

golden Candlesticks with seven stars in his right hand, that is appearing amongst the seven branches of that golden candlestick dressing the lamps so that the lamps appeared like a rod of seven stars in his right hand. And being seen through the flame of the Altar his eyes appeared like flames of fire & his feet like burning brass & his countenance as the son shining in his strength & in lieu of reading & expounding the scriptures he dictated Epistles to the seven Churches.

8 After this followed the morning sacrifice & in allusion thereunto Iohn hears the sound of a Trumpet & goes up to the Temple & sees a throne set in heaven which was the Ark & God sitting upon the throne between the Cherubims & round about the Throne 24 seats which were the chambers of the 24 Princes of the Priests built round about the court of the Priests, & on the

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24. Elders in white crowned with crowns of gold which were the 24 Princes of the Priests & out of the throne proceeded lightnings & thundrings & voices which were the flames of the altar & the music of the Temple. And there were the seven lamps & the sea of Solomon polished like crystal & in the four sides of the court of the people great numbers of people represented by four Beasts or Seraphims full of eyes. And in the midst of the throne that is over against the midst of it or at the foot of the Altar a Lamb as it were slain for the morning sacrifice. This Lamb took the Book of Prophecy out of the hand of God & opened the seals, & at the opening of the seventh seal an Angel representing the High Priest with a golden censer offered much incense on the golden Altar in the time of prayer & afterwards the 7 Angels or Priests sounded their seven Trumpets at seven successive sacrifices or the seven days of the Feast & the seven thunders uttered their voices being the music & singing at those sacrifices & the same seven Angels poured out their Vials of wrath being the drink offering at those sacrifices. & a great multitude appeared with Palm branches in their hands {as} in the feast of the seventh month & Iohn was carried from the Temple into the wilderness or great desert of Arabia lying between Iudea & Babylon to see the great whore the city Babylon seated upon the many waters of Euphrates.

ⲟ{t} I said that the year
{10^{de}} preceded the taking
Ierusalem

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them. ⲟ < insertion from f 4v > ⲟ

Before the Woman received.....

< text from f 7r resumes >

Before the Woman received two wings of a great Eagle there was war in heaven, Michael & his Angels fought against the Dragon & the Dragon fought & his Angels & prevailed not, neither was their place found any more in – heaven. And the great Dragon was cast out, that old Serpent called the Devil & Satan which deceiveth the whole world, he was cast out into the earth & his Angels were cast out with him. And Iohn heard a loud voice saying in heaven, Now is come salvation & strength & the kingdom of our God & the power of his Christ: for the accuser of our brethren is cast down who accused them before our God day & night. And they overcame him by the blood of the Lamb & by the word of their testimony, & they loved not their lives unto the death. This is a very plain description of a great conflict between the Roman heathen empire & the army of Christ. For Michael & his Angels are Christ & his army, such an army as was accused by the Dragon day & night & loved not their lives unto the death, such an army as overcame the Dragon by the blood of the Lamb & by the word of their testimony; that is an army of martyrs & confessors. And therefore this war between Michael & the Dragon was managed on the Dragons part by accusing & persecuting the Christians & putting them to death for their religion, & on the Christians part by confessing & testifying the truth of their religion & persisting in their confession & testimony without fearing to lose their lives for the same. And by this conflict the Dragon that old Serpent called the Devil & Satan, that is, the

heathen Roman Empire, in respect of its religion was overcome & cast out of heaven to the earth, & was succeeded in the throne by a new kingdom called the kingdom of God. For the conflict ended with a voice from heaven saying: Now is come salvation & strength & the KINGDOM of our GOD, for the accuser of our brethren is cast down. And all this can agree to nothing else then the last of the heathen persecution, which began in the reign of Dioclesian & lasted almost two years over all the Roman Empire, & ten years together with great violence over all the east, & was greater then all the former heathen persecutions taken together, & which ended in the ruin

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The kingdoms represented by the second & third Beast, of the Beare & Leopard, are again described by Daniel in his last Prophecy written in the third year of Cyrus over Babylon, the year in which he conquered Persia. For this Prophecy is a commentary upon the Vision of the Ram & He-Goat. Behold, saith he, there shall stand up yet three kings in Persia [Cyrus, Cambyses, & Darius Hystaspes] & the fourth [Xerxes] shall be far richer then they all: & by his strength & through his riches he shall stir up all against the realm of Greece. And a mighty king [Alexander the great] shall stand up that shall rule with great dominion & do according to his will. And when he shall stand up, his kingdom shall be broken & shall be divided towards the four winds of heaven; & not to his posterity [but after their death] nor according to the dominion with which he ruled: for his kingdom shall be pluckt up even for others besides those. Alexander the great having conquered all the Persian Empire & some part of India died at Babylon a month before the summer solstice in the year of Nabonassar 425, & his captains gave the monarchy to his bastard brother Philip Aridaeus a man disturbed in his understanding, & made Perdiccas administrator of the kingdom & Perdiccas with their consent made Meleagar commander of the army, Seleucus master of the horse, Craterus treasurer of the kingdom, Antipater governor of Macedon & Greece, Ptolemy governour of Egypt, Antigonus governour of Pamphilia, Lycia, Lycaonia & Phrygia major, & other captains governours of other Provinces, as many as had been so before in the reign of Alexander the great. And the <9r> Babylonians began now to count by a new Æra which they called the Æra of Philip, using the years of Nabonassar, & reckoning the 425th year of Nabonassar to be the first year of Philip. And Rhoxane the wife of Alexander being left big with child & about three or four months after his death, brought to bed of a son, they called him Alexander & saluted him king, joyning him with Philip in the throne of the kingdom. Philip reigned three years under the administratorship of Perdiccas & two years more under the administratorship of Antipater & above a year more under the administratorship of Polysperchon; in all, six years & four months; & then was slain with his {lucen} Eurydice in September by the command of Olympias the mother of Alexander the great. And the Greeks being distinguished at the cruelties of Olympias, revolved to Cassander the son & successor of Antipater. Cassander affecting the dominion of Greece slew Olympias & soon after shut up the young king Alexander with his mother Rhoxane in the castle Amphipolis under the charge of Glaucias, An. Nabonass. 432. The next year Ptolemy Cassander & Lysimachus by means of Selencus, made a league – against Antigonus, & after certain wars they made peace with him An. Nabonass. 438, upon these conditions that Cassander should command the forces of Europe till Alexander the son of Rhoxane came to age, & that Lysimachus should govern Thrace, Ptolomy Egypt & Libya, & Antigonus all Asia. Seleucus had possessed himself of Mesopotamia Baylonia Susana & Media the year before. About three years after Alexanders death he was made governour of Babylon by Antipater; then was expelled by Antigonus, & now he recovered & enlarged his government over a great part of the east: which gave occasion to a new Æra called Æra Seleucidarum. Not long after the peace made with Antigonus, (Diodorus saith, the same Olympic year) Cassander seeing that Alexander the son of Roxane grew up, & that it was discoursed throughout Macedonia that it was fit he should be set at liberty & take upon him the government of his fathers kingdom, commanded Glaucias the governour of the Castle to kill Rhoxane & the young king Alexander her son conceale their deaths. Then Polysperchon set up Hercules the son of Alexander the great by Brasine to be king, & soon after, at the sollicitation of Cassander caused him to be slain. And soon after that upon a great victory at sea got by Demetrius the son of Antigonus over Ptolomy, Antigonus took upon himself the title of King & gave the same title to his son. This was An. Nabonass. 441. And after his example Seleucus, Cassander, Lysimachus & Ptolomy took upon themselves the title & dignity of kings, having abstained from this honour while there remained any of Alexanders race to inherit the crown. And thus the Monarchy of the Greeks for want of an heir, was broken into several kingdoms, four of which seated to the four winds of heaven, were very eminent. For Ptolomy reigned over Egypt Libya & Ethiopia, Antigonus over Syria & the lesser Asia, Lysimachus in Thrace, & Cassander over Macedon Greece & Epire, as above. Seleucus at this time reigned over the nations which were beyond Euphrates & belonged to the bodies of the two first Beasts: but after six

years he conquered Antigonus & thereby became one of the four kingdoms. For Cassander being afraid of the power of Antigonus, combined with Lysimachus Ptolomy & Seleucys against him; & while Lysimachus invaded the parts of Asia next the {Hellespont} & Ptolomy subdued Phœnicia & Cælosyria & the sea-coasts of Asia,

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† of Pergamus
Seleucus †

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flourishing kingdom. Nor did it begin later, for this war hath all the characters of the fourth wind. It began A.C. 435, which was the year after Iustinian had conquered the Vandals in Afric & thereby put an end to the third wind. It was waged almost wholly in Dalmatia Liburnia Venetia Lumbardy Tuscia & other parts of the Empire of the Goths which lay northward from Rome. It was very lasting: for it continued about seventy years; twenty years between the Romans & Ostrogoths, & fifty years more between the Romans & other barbarous nations. And it was very violent & destructive. Procopius an eye witness reckons that some millions of men – perished in the war between the Romans & Ostragoths. In taking Millian alone the Goths slew all the males young & old amounting (as Procopius reckons) to three hundred thousand, & send the weomen captives into Gallia to their allies the Burgundians: And how many were slain or captivated in other sieges & in Battels & inrodes or perished by famin & pestilence the – consequence of great wars, is difficult to reckon. Rome herself was taken & retaken several times & thereby her people were thinned, her old government by a Senate & Consuls ceased her Nobles were ruined & all her glory was extinct, & after a war of seventeen years continuance the kingdom of the Ostragoth fell who Kings had been her husband & her sun. Thus at the sounding of the fourth Angel the third part of the sun was smitten & the third part of the Moon & the third part of the stars so as the third part of them was darkned & the day shone not for a third part of it & the night likewise: that is the Sun Moon & stars of the third part were darkned.

After the ruin of the Gothic Empire which fell in the year 552, the remainder of the Goths & an army of Germans which they had called in to their assistance continued the war three or four years longer: & then insued the war of the Herculi who, as Anastasius tells us, peremibant cunctam Italiam. And after that the war of the Lombards the fiercest of all the barbarians continued from the year 568 for 38 years together, facta tali clade, saith Anastasius, qualem a sæculo nullus meminit. It ended in the Papacy of Sabinian A.C. 605 by a lasting peace then made with the Lombards. Two or three years before it ended, Gregory the great then Bishop of Rome thus mentions it. [8] Qualiter emin et quotidiana nis gladijs et quantis Longobardorum incursionibus, ecce jam per triginta quin annorum longitudinem premimur nullis explere vocibus suggestionis valemus. The same Gregory tells us that a little before this invasion of the Lombards there was a Revelation made to one Redemptus a Bishop in these <11r> words. Finis venit universæ carnis. Finis venit universæ carnis. Finis venit universæ carnis. This Revelation Gregory understood of the end of the world, & expounds it after this manner. [9] Post illam Prophetiam mox illa terribilia in cælum signa secuta sunt, ut hastæ atq acies agneæ abaquilonis parte viderentur. Mox efferæ Longobardorum gens de vagina suæ habitationis educta, in nostram cervicem grassata est; atq humanum genus quod in hac terra præ nimia multitudine quasi spissæ segitis more surrexerat, succisum aruit. Nam depopulatæ urbes, eversa castra, concremata Ecclesiæ, destructa monasteria virorum et fæminarum, desolata ab hominibus prædia, atq ab omni cultore destituta in solitudine vacat terra; nullus hanc possessor inhabitat, occuparunt, bestię quæ prius multitudo hominum tenebat. Et quid in alijs mundi partibus agitur ignoro: nam in hac terra in qua nos vivimus, finem suum non nunciat sed ostendit. On these words of Gregory Baronius makes this comment [10] At nequis putet mendax fuisse Oraculum de fine universæ carnis prædictum: sciat his verbis non sæculi consummationem significatam sed gentis Italicæ cladem: sicut olim Deum per suum Prophetam comminatum fuisse constat, ubi ait; Hæc dicit Dominus Deus terræ Israel: [11] Finis venit: Finis venit super quatuor plagas terræ Nunc finis super te &c. Sicut ergo finem universæ carnis minitante Propheta, non mundi est demonstratus inheritus, sed imminentes tamen clades præfiguratæ fuere; ita pariter eadem quæ prædicta sunt Redempto, accipienda erunt. Certe quidem finis quodammodo tunc dici potuit advenisse Romani Occidentalis Imperij cum Longobardi Italiam invadentes rerum potiti sunt. Etenim post paucos Exarchas Constantinopoli ab Imperatoribus in Italiam missos qui Ravennæ considerare consuevere, ijsdem diu

prævalentibus Longobardis, Occidentis Imperium penitus collapsum est, neq̃ usq̃ ad Carolum Magnum restitutum, et tamen in Gallias fuerit ipsum translatum. Sane quidem quam durissima foret Longobardorum adventu grassatio ujus modi factis divinitus vaticinijs præsignata potest intelligi, quibus mundi ipsius inheritus fuit creditus significari. Quid autem passa sit Longobardis Italia, vel hoc uno collige argumento: Si teste Procopio cum iisdem amici essent Imperatoris, et laboranti Italiæ bello Gothico in auxilium Longobardi venientes longe Deteriora hostibus perpetrarunt ut opus fuerit eos dimittere quid ab iisdem factum potest existimari cum jam hostes reddeti hostili animo Italiam inva

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How terrible this invasion was to the Catholicks as well as to the Mahometans may appear by Pope Alexanders writing at that time to the all R.C. Princes to exhort them to consult with the great men of their kingdoms about uniting all their powers. uniting the Christian powers of Europe against this imminent danger of being of for putting a stop to the imminent danger they were in by the sudden & violent the progress of the Tartars. which threatned all the world. And what the progress was he thus describes in his letter to Hen III king of England, His letter to Hen III king of England begins thus. Clamat in auribus — ennuciatio expetenda His letter to Hen III king of England dated Novem 17 1260

And a little after he adds that in such a time of universal necessity it seemed proper to call a general Council not only of Ecclesiastical but also of secular Princes & faithful people to consult of the common safety, but the danger being pressing & the meeting of such a Council requiring time & being troublesome, he had chosen this compendium that in every kingdom & province the faithfull should be abolished to consider of this matter And then he advises the king to consult his Barons & great men about uniting the forces of Europe & to send him an account of the result against Iuly 6^t next following, the danger admitting no delay.

After the Thartars had at once as it were at a watch word given invaded & dissolved the four Turkish Sultanies upon Euphrates as is above described, the Turks fled in great numbers from the Tartars & retired into Asia minor & there became subject to the Tartars till about the year 1295 or 1300 & then [by the death of the Tartar Aladin who reigned over them, the several Princes Aladin dying who reigned over the Turks in Asia minor, the Princes of the Turks shook of the dominion of the Tartars & became absolute & made war upon the Greeks & in a short time united under Ottoman

By this violent inundation of the Tartars, the four great Sultanies of the Turks upon Euphrates being {} at once in the years 1260 & 1261 as it were at a given watch word dissolved the Turks from that time fled out of these Sultanies every where from the violence of the Tartars & crowded into the more western parts of Asia & the reliques of them also about 29 years after (videlicet A.C. 1289) were universally ejected {bu}ther out of the new Tartarian Empire that is exceeding great. For thousands & thousands of thousands & myriads of myriads were used by the Hebrews for great indefinite numbers especially if doubled as in Mem 10. 36. Deut. I. II. & 32. 30 Psal 68. 17 & Dan. . 7. 10 And the Turks [were much a addicted to horsmanship &] in erecting their Empire had very numerous armies. Bajazet brought into the field against the Greeks an army of 300000 [whereof 60000 were horsmen] & against Tamerlan an army of 500000, [whereof (as Lonicerus writes) 300000 were horsmen,] & Mahomet II beseiged & took Constantinople with an army of 400000. And a considerable part of their armies were horse

{Turue} pleriq̃ omnes ingenti amore et studio tenentur. Lonicerus Chron. Ture. tom.1 part 3 cap 5.

This Empire of the Turks is also described by Daniel under the mane of the king of the north.

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And the number of the army of the horsmen was two hundred thousand thousand [that is exceedinggreat]. And [for the certainty thereof] I heard the number of them And thus I saw the horses in the vision & them that sat on them, having brestplates of fire & of jacinth & of brimstone [by reason of the flame & smoke through which they appeared] & the heads of the horses [appeared terrible through the smoke] as the heads of Lions; & [as it were] out of their mouths issued fire & smoke & brimstone [by the discharge of pistoles & guns wherewith they fought.] And by these three were the third part of men killed, by the fire & by the smoke

& by the brimstone which issued out of their mouths & these three are one. The Locusts fought with stings, these horsemen with fire & smoke & brimstone issuing as it were out of their mouths. For their power is in their mouth & in their tails [that is in their horse & foot, the horse being the head of the army the foot the tail] For their tails were like unto serpents [that is strong & active & fit for fighting] & had heads [& therefore differed in life & sense from the heads of the horses & by consequence signified a different part of the army] & with them they do hurt [fighting with their tails as well as with their heads. And these tails being of a serpentine kind denote that they are of a false religion.

And the rest of men which were not killed — nature of the crime.

Consonant to the prophesy of this Trumpet is that of pouring out the sixth Vial. And the sixth Angel poured out his vial of wrath upon the great river Euphrates ——— which in this prophesy is called the third part of men.

This second wo is contemporary to the prophesying of the two witnesses of to some part thereof, & to their death resurrection & ascension. For after their ascension & the ensuing great earthquake & fall of the tenth part of the city, the Angel declares that the second Wo is past & behold the third Wo cometh quickly. And therefore we are not to expect the sounding of the seventh Angel till the plague of the Turkish Empire is part which will not be before the ascension of the witnesses the great earthquake & the fall of the tenth part of the city. By the ascension of the witnesses to heaven in a cloud or multitude, understand the preaching of the everlasting gospel to all nations. The blood of the martyrs is the seed of the Church, & accordingly the persecution & death of the witnesses is to be followed by a glorious resurrection & ascension before the plague of the Turkish Empire be at an end

This second wo is not yet past nor will be past before the fall of the tenth part of the great city. For after that fall is described it's added: The second Wo is past & behold the third Wo cometh quickly.

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serunt. Sane quidem adeo immensa ubi increbuerunt sub ipsis mala, ut non leves quæ personæ sed ipse Gregorius Papa existimarit jam instare novissimum diem quo universi Orbis conflagratio immineret. To all which I might several other passages out of the same Gregory, but shall content myself with those two which follows. In one of his sermons to the people he has these words: [12] Ex illa plebe innumerabili quanti remanseritis aspicietis & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novæ res et improvisæ clades – affligunt. In another he has these: [13] Destructæ urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola pene nullus in urbibus habitator remansit. Et tamen ipsæ parvæ generis humani reliquæ adhuc quotidie et sine cessatione feriuntur & finem non habent flagella cœlestis justitiæ. Ipsa autem quæ aliquando mundi Domina esse videbatur, qualis remansit Roma conspicimus innumeris doloribus multipliciter attrita, desolatione civium, impressione hostium, frequentia ruinarum. – Ecce jam de illa omnes hujus sæculi potentes ablati sunt. – Ecce populi defecerunt. – Ubi enim Senatus? Ubi jam populus? Contabuerunt ossa, consumptæ sunt carnes; omnis enim sæcularium dignitatum ordo extinctus est, et tamen ipsos nos paucos qui remansimus adhuc quotidie gladij, adhuc quotidie innumeræ tribulationes premunt. – Vacua jam ardet Rome. Quid autem ista de hominibus dicimus? Cum ruinis crebrescentibus ipsa quoque destrui ædificia videmus: – postquam defecerunt homines, etiam parietes cadunt. Iam ecce desolata, ecce contrita, ecce gemitibus oppressa est, &c. – Hæc autem quæ de Romanæ Urbis contritione dicimus, in cunctis facta Mundi civitatibus scimus. Alia alia enim loca desolata sunt, alia gladio consumpta, alia fame cruciata, alia terræ hiatibus absorta. Despiciamus ergo ex tot animo hoc præsens sæculum vel extinctum.

And thus did the Sun, that is, the kings of the barbarous nations, scorch men with great heat, as is expressed at the pouring out of the fourth Vial, that is, with great heat of war. And men were scorched with great heat & blasphemed the name of God who had power over these plagues & they repented not to give him glory. Blasphemy is in all this prophesy put for idolatry & the names of blasphemy for the names of idols. Men blasphemed the name of God because of the heat, & repented not. that is, they invoked & worshipped their false Gods because of their affliction, & were so far from repenting that the more they were in affliction the more they worshipped them. Their being in affliction increased their devotion. They invoked the Saints before, but now they worshipped them with more devotion & <12v> ceremony. Now they began to invoke

them in their publick supplications or Litanies for averting Gods wrath. Now they began to make solemn processions to the Churches where the supplications were to be made. Now they began to carry the Pictures & Images of the saints before them in solemn processions. Now they began to be more offended at those men who opposed the placing of Pictures & Images in churches or demolished those which were there placed, then at those which who worshipped them. And now they began also to say Masses for souls in Purgatory. And these things were set on foot by the devotion of Pope Gregory the great, a man who being a Monck was inclined to superstition, For he new modelled the Roman service & ceremonies & by his learning, sanctity of life & skill & diligence in business & pretense of Miracles gave credit & authority to his institutions so that they were received & followed in after ages, & still continue in use tho not without some alterations. Platina mentioning his Gregories book of the sacraments, his Kyree elaison & Antiphon{ies,} & his institution of Litanies & stations subjoyns: Quid plura de hoc sanctissimo viro commemorem? cum omnis institutio ecclesiastica officij, veteris præsertim, ab eo sit inventa et approbata: quem quidem ordinem utimam sequeremur. Non abhorrerent hodie a lectione officij viri docti, quem adonodum faciunt propter barbariem nescio quam illi latinitati & compositioni additam. When Gregory appointed the Litanies called the greater supplications with a sevenfold procession to the Church of the Virgin Mary, they tell us that in these processions made upon Easter day in the time of a plague A.C. 591, the Image of the Virgin Mary painted by Saint Luke was carried before him & an Angel was heard speaking to the holy Virgin & saying: Regina Cœli lætare Allelujah, quia quem meruisti portare Allelujah, resurrexit sicut dixit Allelujan. Which salutation being heard by Gregory, he presently by divine inspiration completed it after this manner, Ora pro nobis Deum Allelujah: From which time saith Sigonius the solemn Antiphony of the Church continued as an argument of joy at the resurrection. And soon after this voice the Angel appeared putting up his sword into the scabbard, at the sight of which Gregory being comforted told the people that Gods wrath was appeased & the raging plague was at an end. And accordingly from that time the plague abated. These things are affirmed by Sigonius who saith that he related them as they are written in the Rituals of the Roman Church. And now by this miracle the invocation of the Virgin Mary with an Ora pro nobis by way of a solemn antiphony of the Church being brought into the Litany, the invocation of the Angels Apostles Martyrs & other saints were of course inserted into the Antiphony – Ant this was the originall of the Litany now used in the Roman Church which is as follows.

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ceremony. Now they began to carry their pictures & images in solemn processions & to set up their images in all their churches

Before the Empire became Christian I meet with nothing in the Christian religion in favour of the Images or Pictures of dead men. Houses, Gardens & Fountains might be adorned by Architects & Painters, & the communion cup in some churches might have a stamp imprest upon it to distinguish it from common vessels: but religion was not concerned in all this. in Dioclesians persecution the Churches were every where demolished: & when new ones were to be built the Council of Eliberis in Spain A.C. 305 by way of caution ordered that they should be without painting. Placuit Picturas in Ecclesia esse non debere, ne quod colitur aut adoratur, in parietibus depingatur. But in Italy the Bishops were less cautious if all be true which Pope Hadrian wrote to Charles the great. For in that letter he tells us that the Popes Silvester, Damacus, Cælestine, Leo & Vigilius, who (by their deputies) 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 venerated by the people & that Pope & the Emperor Valentinian at the request of Sixtus placed statues of Gold in the Churches of Saint Mary & Saint Peter at Rome which had been ever since venerated by all the faithful. And that Gregory the great in his Monastery made a beautiful Oratory or Chappel painted with divers histories & in it erected sacred Images & he & Saint Eleutherius who raised a dead man to life, prostrated themselves before the Images in prayer to God & were heard, & the Images have been venerated ever since. And the same Gregory consecrated a church of the Arians with the reliques of saints & after a miracle done in it caused it to be painted with various histories both in mosaic & in colours, & erected venerable images in it which have ever since been venerated. And, saith Hadrian, the time would fail me to tell in order how many churches the Popes our predecessors have made erecting holy images in the & painting divers histories & venerating what was erected or painted.

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encouraged to attempt the rebuilding of Ierusalem with its wall. And thence Ezra saith in his prayer that God had extended mercy to them in the sight of the kings of Persia & given them a reviving to set up the house of their God & to repair the desolations thereof & to give them a WALL in Iudah even in Ierusalem, Ezra IX. 9. But when they had begun to repair the wall, their enemies wrote against them to Artaxerxes, Be it known, say they, unto the King that the Jews who come up from thee to us are come up to Ierusalem building the rebellious & bad City & have set up the walls thereof & joyned the foundations &c. And the king wrote back that the Jews should cease & the city not be built untill another commandment should be given from him. Whereupon their enemies went up to Ierusalem & made them cease by force & power Ezra IV. But in the twentieth year of the King Nehemiah hearing that the Jews were in great affliction & distress & that the wall of Ierusalem (that wall which had been newly repaired by Ezra) was broken down & the gates thereof burnt with fire, he obtained leave of the king to go & build the City & the Governours house (Nehem {I. 13} & II. 6, 8, 17.) And coming to Ierusalem the same year he continued Governour twelve years & built the wall, & being opposed by Sanballat Tobias & Geshem he persisted in the work with great resolution & patience untill the breaches were made up. Then Sanballat & Geshem sent messages to him five times to hinder him from setting up the doors upon the Gates, but notwithstanding he persisted in the work till the doors were also set up. So the wall was finished in the eight & twentieth year of the king (Ioseph. Antig. l. XI. c. 5) in the five & twentieth day of the month. Elul, in fifty & two days after the breaches were made up. While the timber for the Gates was preparing & seasoning they made up the breaches of the Wall. Both were works of time & are not joyntly to be reckoned within the 52 days. This is the time of the last work of the wall, the work of setting up the Gates after the Timber was seasoned & the breaches of the wall made up. And when he had set up the Gates he dedicated the wall with great solemnity & appointed officers over the chambers for the treasuries, for the offering, for the first fruits, & for the tiths to gather into them out of the fields of the cities the portions appointed by the law for the Priests & Levites, & the singers & Levit{es} kept the ward of the{ir} God (Nehem. XII) but the people in the City were but few & the houses were unbuilt (Nehem. VII. 1, 4) And in this condition he left Ierusalem in the 32th year of the king, & after sometime returning back from the king he reformed such abuses as had been committed in his absence (Nehem. XIII.) In the mean time the Genealogies of the Priests & Levites were recorded in the book of the Chronicles in

[Editorial Note 1]

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dedicated the wall with great solemnity, & appointed officers over the chambers for the treasuries, for the offerings, for the first fruits, & for the tiths to gather into the treasuries out of the fields of the cities the portions appointed by the law for the Priests & Levites; & the singer & Levites kept the ward of their God (Nehem. XII.) But the people in the city were but few & the houses were unbuilt (Nehem. VII. 1, 4.) And in this condition he left Ierusalem in the 32th year of the king; & after some time returning back from the king he reformed such abuses as had been committed in his absence (Nehem. XIII.) In the mean time the genealogies of the Priests & Levites were recorded in the book of the Chronicles in the days of Eliasib, Iohanan & Iadua untill the reign of the next king Darius Nothus, whom Nehemiah calls Darius the Persian, Nehem. XII. 11, 22, 23. Whence it follows that Nehemiah was governour of the Iews after his return to the beginning of the reign of Darius Nothus. And here ends the sacred history of the Iews.

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[[Editorial Note 2](#)]

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the days of Eliasib Iohanan & Iadua untill the reign of the next king Darius Nothus whom Nehemiah calls Darius the Persian Nehem. XII. 11, 22, 23. Whence it follows that Nehemiah was governour of the Iews after his return to the end of the reign of Artaxerxes Longimanus & perhaps in some part of the reign of his successor Darius Nothus. And here ends the sacred history of the Iews.

Of all things which happened in the time of the Persian Empire the most memorable was the invasion of Greece by Nerxes with an army of a million, some say two or three millions of people. And this is thus described by Daniel. These shall stand up yet three kings in Persia & the fourth shall be far richer then they all: & by his strength through his riches he shall stir up all against the realm of Greece. As Daniel has here noted the principal action of the Persian Empire so he has noted the principal actions & changes in the Empires of the Greeks & Latins, & has done it more critically & with more masterly touches then any Greek or Roman writer ever did: And therefore in the short account & general idea which I intend to give of those Empires his descriptions of them deserve to be regarded.

⊙ But before I speak of those Empires I would observe that < insertion from the middle of f 14v > ⊙ But before I speak of those Empires, I would observe that if from the seventh year of Artaxerxes Longimanus when Ezra came to Ierusalem with a commision to set up a government whereby the Iews became a people & a holy city (which was in the year of Nabonassar 290 or 291) we count 70 weeks of years, they will end at the death of Christ whereby a reconciliation was made for iniquity & the most Holy was annointed. And if from the 25th day of the month Elul in the 28th year of the same Artaxerxes, when the wall was finished & the gates set up (which was in the year of Nabonassar 311 or 312) we count 62 weeks of years, they will end one or two years & about four months before the beginning of the vulgar Æra. And then was Christ born &c. < text from f 17r resumes > If from the 25th day of the month Elul in the 28th year of Artaxerxes Longimanus, when the wall was finished & the gates set up (which was in the year of Nabonassar 311 or 312) we count 62 weeks of years, they will end one or two years & about four months before the beginning of the vulgar Æra. And then was Christ born, supposing that he was just 30 years old when he came to Iohn's baptism, or at the most but 31. And the covenant that the Iews should be Gods peculiar people, the Messiah after his resurrection kept one week, & then rejected them by the calling of the gentiles in Cornelius. And in half a week the desolator, by destroying the city & the sanctuary, caused the sacrifice & oblation to cease. For the war in which it ceased began in spring A.C. 67, & ended with the burning of the Temple & taking of the city in autumn A.C. 70. For the better understanding of this prophesy I would read it thus. ☐ < insertion from lower down f 14v > ☐ Seventy weeks [of years] are decided upon thy people & upon thy holy city to blot out transgression, & to seal up sins, & to make reconciliation for iniquity & to bring in everlasting righteousness, & to accomplish the vision & the prophesy, & to annoint the most Holy [to be your Prince.]

Know also & understand that [at the end of your captivity] from the going forth of the commandment to cause [your captivity] to return & to build Ierusalem unto the coming of the Annointed [to be your Prince, shall be seven weeks.

Also threescore & two weeks — < text from f 17r resumes > Also threescore & two weeks it [the captivity] shall return & the street shall be built & the wall: but [this shall not be in a flourishing state of things like the

seven weeks, but] in troublesome times [during your captivity]. And after [this coming at the end of] the threescore & two weeks the Messiah shall [not reign over the Jews as their Prince, but] but cut off, & it [the city or people or kingdom or dominion] shall not be his; but the people of a Prince that shall come [the Romans] shall destroy the city & the sanctuary, & the end thereof shall be with a flood, & unto the end of the war desolations are determined. Yet [before they shall cease to be his people] he shall keep the covenant with many [the multitude or nation of the Jews] for one week. And [after that] in half a week the desolator shall cause the sacrifice & oblation to cease & upon a wing of abominations or army of Gentiles] overspread the land, & untill the consummation [or accomplishment of the indignation to scatter the power of the **{illeg}** holy people, & going forth of the commandment to cause to return & to build Ierusalem, & the clensing of the sanctuary] that which is determined shall be poured upon the desolate.

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league with the Romans it assisted them in conquering the Kingdom of Macedon in the 8th year of Antiochus An. Philip. 156, An. Sam. 933, An. Abr. 1833. However it continued still a little horn, but soon after (An. Sam. 969) by the last will & Testament of its last king Attalus it became a king of fierce countenance. It was not conquered & broken to pieces, but continued in the hands of the Romans as a gift. They succeeded Attalus in the throne of this kingdom by a legal right & reigned over it in the room of its kings as their heirs & successors & by their administration management & assistance it became a king or kingdom of fierce countenance. Then it conquered the kingdom of Syria An. Sam. 1037, & the kingdom of Iudea An. Sam. 1038, & the kingdom of Egypt An. Sam. 1071, & by conquering those three kingdoms it stood up & became exceeding great towards the south & towards the east & towards the pleasant land, but not by its own power. And by growing great towards the pleasant land & conquering Iudea the people of God, it grew up also to the host of heaven & cast down some of the host & of the stars to the ground. Then it magnified it self to the Prince of the host & took away the daily worship. But for understanding these things its necessary to compare this vision of the Ram & Goat with the Prophecy of the Scripture of truth. For they both concern the nations of the Greek Empire reigning sometimes by their own power & sometimes by the power of others till the end of the four Empire, & the latter is a commentary upon the former.

In the prophesy of the scripture of truth Daniel tells us how the first Kingdom of the Greeks represented by the first horn of the Goat brake into four great kingdoms seated to the four winds of heaven, & then describes the history of the kings or kingdoms of the north & south which are two of the four & prosecutes the description down to the eighth year of Antiochus Epiphanes, the year in which the kingdom of Macedon fell, & there he breaks off & passes from describing the kingdom of the four horns to describe that of the little horn of the Goat or king of fierce countenance in these words, And arms out of him shall stand up. Arms are every where in this prophesy put for the military force of a kingdom; out of him is out of the people of his kingdom & standing up signifies making war & growing great & powerfull by conquest; & here it signifies standing up over the kingdoms of the north & south of which Daniel had been hitherto speaking. Arms shall stand up & a king of fierce countenance shall stand up are expressions of the <19r> same signification. These arms are the king of fierce countenance & 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 & toward the east & toward the pleasant land by – conquest. These arms grew out of the people of the king of the north 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 was still to grow out of the remainder of the people of that king by conquest & thereby was great & by carrying on his conquests also into Egypt wax exceeding great.

< insertion from f 18v >

You may translate מנמ not out of him but after him, as – מנמל signifies after the king Dan. II. 8. And then the words – run thus; And after him arms shall stand up, & – may be understood – – – – of the kingdom of Macedon standing up in the power of the Romans For since the greek empire in the power of the Romans arose up from the kingdoms of Macedon & Pergamus united by the legacy of Attalus: it was fit that both those originals should be represented in these prophesies.

< text from f 19r resumes >

After the kingdom of Pergamus was united to that of Macedon & by the power of the Romans & under their administration had extended its dominion over Syria Iudea & Egypt (all which is comprehended in the words, And after him arms shall stand up) they made a new war upon the Jews in the reigns of Nero, Vespasian, Trajan & Hadrian burnt their Temple, destroyed their city, set up the heathen Gods in all Iudæa & dispersed the people into all notions forbidding them to enter Iudea upon pain of death.. And this is thus described by Daniel. And they shall pollute the sanctuary of strength & take away the daily sacrifice & place the abomination which maketh desolate. For thus Christ himself understood this prophesy, telling his disciples: When ye therefore shall see this abomination of desolation spoken of by Daniel stand in the holy place (whoso readeth let him understand) then let them which be in Iudæa fly unto the mountains: Mat. XXIV. 15. Such an abomination Antiochus Epiphanes attempted to set up but without success. The abomination which they set up did not make the land desolate, but that which the Romans set up has made it desolate & empty of its people the Jews to this day.

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† League with the Romans
caused †

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the Empire of the Turks rose up in the north & conquered the Greek Empire & extended its conquests gradually over Syria Phœnicia Arabia Egypt Libya & Ethiopia, reigning over all these countries to this day. All which is thus described by Daniel. And at the time of the end the King of the south shall push at him & the king of the north shall come against him like a whirlwind with chariots & with horsmen & with many ships, & he shall enter into the countries [of the Greeks] & shall overflow [then] & pass over [by conquering their Empire.] He shall enter also into the glorious land [of Iudea] & many countries [in those parts] shall be overflown. But these shall escape out of his hands, even Edom & Moab & the chief of the children of Ammon [that is, Arabia Petræa not yet conquered.] He shall stretch forth his hand also upon the [remoter] countries & the land of Egypt shall not escape, but he shall have power over the treasures of gold & of silver & over all the pretious things of Egypt, & the Libyans & Ethiopians shall be in his progress.

But tiding out of the east & out of the north shall trouble him: therefore he shall go forth with great fury to destroy & utterly to make {aroay} many. And he shall plant the Tabernacle of his palace between the [mediterranean & dead seas in the glorious holy mountain [in a place called in the Hebrew tongue Ar-mageddon] yet he shall come to his end & none shall help him. And at that time [when he shall go forth with great fury to destroy] shall Michael stand up [against him] the great Prince who is set over the children of thy people [he shall stand up as in the war against the Dragon] & there shall be a time of trouble such as there never was since there was a nation even unto that same time [the great tribulation which immediately precedes the coming of the Son of man. Matt. 24. 21, 29, 30 Apoc. 7. 14.] And at that time thy people shall be delivered [from the tribulation,] every one that shall be found written in the book. [For the Ancient of days shall sit in judgment whose garment is white as snow & the hair of his head like pure wooll, & his throne like the fiery flames & from whose face the heavens & earth flee away & the books shall be opened] & many of them that sleep in the dust shall awake some to everlasting life & some to shame & everlasting contempt. And they that be wise shall shine as the brightness of the firmament, & they that turn many to righteousness as the starrs for ever & ever. – But go thou thy way [Daniel] for thou shall rest & stand in thy lot [amongst them that awake out of the dust] in the end of the days.

Thus Daniel in this prophesy of the scripture of truth hath described by steps the chief actions & revolutions within the compass of the Greek Empire in all ages from the reign <21r> of Alexander the great to the resurrection of the dead. And in doing this he hath distinguished the times into three of four cordinal periods. The first is of the reign of the Greeks untill the Romans began to conquer them. The second is of the Romans over the Greeks untill the division of their Empire into the Empires of the Greeks & Latines. The third is of the Greek Empire at Constantinople after separation from the Latines untill the rise & reign of the Mahometans. And the fourth is of the Mahometans making war upon the Greeks & reigning successively in the south & north. And these periods are distinguished from one another by saying in the beginning of the second, & again in the beginning of the third, that the end is yet for a time appointed & calling the fourth the time of the end. In the first period the transgressors came to the full. The second began with their practices

against the daily worship of the Jews; The third with the rise & reign of the religion of the Moncks: & the fourth with the rise & reign of the religion of the Mahometans. In the end of the first period Iason the High Priest with certain of the Jews having obtained licence from the king to do after the ordinances of the heathens & they made themselves uncircumcised & forsook the holy covenant & joyned themselves to the heathen (1 Mac. I. II & 2 Mac. 4. 9, 12:) In the beginning of the second the abomination of the heathens was set up by Antiochus Epiphanes in all Iudæa & it was afterwards endeavoured to be set up by the persecutions of the heathen Roman Emperors among the Christians. In the third the abomination of the Moncks of invoking the dead, which is a breach of the first commandment, was set up in all the empires. In the fourth the Monckish abomination of worshipping pictures or images, which is a breach of the second commandment, was set up in all the Empire: And these abominations made a desolation continued all the time of the end untill the cleansing of the sanctuary.

In the end of the first period it is said: And both these kings hearts shall be to do mischief & they shall speak lyes at one table [against the holy covenant;] but it shall not prosper: for yet the end shall be at the time appointed. And the second period begins with these words: Then shall he return into his land with great riches & his heart shall be against the holy covenant: & he shall act [against it,] but it shall not prosper, for the end is not yet. All this was in autumn in the year of Seleucus 143, when Antiochus Epiphanes in returning out of Egypt into Syria sackt Ierusalem, slew many of the people, spoiled the Temple, took away the golden Altar & the Candlestick & the Table of shew bread & the Vail, & all the Vials the vessels & treasures of the Temple, & thereby made the daily worship begin to cease. This was in the middle of the war of <22r> the Romans against the kingdom of Macedon, & after two years more, when that kingdom was newly conquered, – Antiochus upon his second return out of Egypt caused the Altar to be polluted & idol-altars & groves & chappels of Idols to be set up throughout all the cities of Iudea & ordeined that all men should forsake the law & follow the customes of the heathens 1 Macc. I. 42, 47, 50, 54. And all this was done by the suggestion of Ptolomy king of Egypt as above 2 Macc. 6. 8. This was the first act of taking away the daily sacrifice & setting up the abomination of desolation: & the last act was in the beginning of the year of Christ 842 & end of the year of Seleucus 1153, when a Council called at Constantinople by the Empress Theodora & her son Michael decreed that Images which had been condemned & thrown down by several former Emperors should be set up again & venerated as before; & a festival was instituted to be kept annually on Feb. II in memory of their restitution. And it is observable that the difference between these two periods being 1010 Iudaic years is the same with the difference between the 2300 & the 1290 days, putting a prophetick day for a Iudaic year. But these numbers admit of several interpretations & it must be left to time to discover the truth.

And its further observable that Daniel describes the last end of all these things by three steps or successive events. The first event is the fall of the last horn of the fourth Beast in the end of a time times & half a time. The second event is the return of the Iewish captivity & cleansing of the sanctuary when God shall have accomplished to scatter the power of the holy people. The third event is the commencing of the kingdom of God & Christ over the nations of the four Monarchs by the victory of Michael at the end of the great tribulation: at which time the people of Daniel was many as are found written in the book are delivered thereby & many that sleep in the dust awake & Daniel stands in his lot among them. And these three successive events are described by Daniel in this manner.

1 And one said to the man cloathed in linnen who was upon the waters of the river, How long shall it be to the end of these wonder? And I heard the man cloathed in linnen who was upon the waters of the river when he lift up his right hand & his left hand unto – heaven & sware by him that liveth for ever & ever, that it shall be for a time times & an half.

2 And [after that] when he shall have [further] accomplished to scatter the power of the holy people all these things shall be finished. And I heard but I understood not. Then I said I, O my Lord what shall be the end of these things [when he shall have accomplished to scatter the power of the holy people & all these things shall be finished?] And he said – From the time that the daily sacrifice shall be taken away & the abomination that maket desolate be set up [untill he shall have accomplished to scatter the power of the holy people] three shall be a thousand two hundred & ninety days

3. Blessed is he that waiteth & cometh to the thousand three hundred & give & thirty days [at which time all these <23r> things shall be finished.] But go thy way till the end be for thou shalt rest & stand in they lot at the end of the days.

At the first period, times & laws cease to be given into the hands of the little horn of the fourth Beast, & many begin to run to & fro & knowledge to be increased & the gospel to be preached in all nations by the two Witnesses ascending up to heaven in a cloud.

At the second period the Sanctuary is cleansed from the abomination of desolation which had been set up by the little horn of the He-goat.

At the third period that horn reigning in the power of the king of the north plants the palace of his tabernacle between the seas in the glorious holy mountain & comes to his end by the hand of Michael the great Prince who is set over the children of Daniels people, & the Dragon being overcome by Michael is taken & shut up in the bottomless pit, & the great tribulation ceases & Daniels people are delivered as many as are found written in the book & many that sleep in the dust awake, & the world being now at an end the Messiah the Prince comes to judge the quick & the dead, & the great Jubilee is celebrated at his coming in the end of the seven weeks.

At this end of the world (called by Daniel the end) God sits in judgement on a great white throne, & the earth & the heaven flee away from his face & there is no more sea; & a new heaven & a new earth is created & God makes all things new Apoc. XX. II. & XXI. I, 5. But this end of the old world & creation of a new one is to be understood of the world politick, the world composed of those nations of which Daniel had been prophesying to the time of the end. The heaven & earth of this world politick flee away & the elements thereof are dissolved as it were with great heat, & the Sun is darkened, & the Moon ceases to give her light, & the stars fall from heaven & a new earth politic is created wherein dwelleth righteousness, & a new Ierusalem comes down from God out of heaven, & henceforward the Tabernacle of God is with men, & there shall be no more sorrow nor pain; for the former things are passed away, & the nations of them which are saved shall walk in the light of this city, & the kings of the earth shall bring their glory & honour into it, Apoc. XXI. 1, 2, 3, 4, 5, 24 & Matt. XXIV. 29. The heavens shall vanish away like smoke & the earth shall wax old like a garment & they that dwell therein shall dye but the salvation of God shall be for ever & his righteousness shall not be abolished. – And he shall plant the heavens anew & lay the foundations of the earth & say unto Sion, Thou art my people, Isa. I. 1. 6, 16. The mountains shall depart & the hills be removed, but his kindness shall not depart from Israel, neither shall the covenant of his peace be removed. In a little wrath he hid his face from her for a moment but with everlasting kindness will he have mercy on her & lay the foundations of Ierusalem with Saphires & make her windows of Agates & her gates of carbuncles & all her borders of pleasant stones, & no weapon formed against her shall prosper, Isa. LIV, 8, 10, 12. For God <24r> will create new heavens & a new earth & the former shall not be remembered – & he will create Ierusalem a rejoicing & her people a joy – & they shall build houses & inhabit them & plant vineyards & eat the fruit of them & long enjoy the work of their hands. And as the new heavens & new earth which God will create shall remain before him so shall the seed & the name of Israel remain, Isa. LXV. 17, 18, 21 & LXVI. 22. I beheld till the ancient of days did sit whose throne was as the fiery flames & ten thousand times ten thousand stood before him & the judgment was set & the books were opened. I beheld the Beast was slain & his body given to the burning flames – And one like the Son of man came in the clouds of heaven & they brought him before the ancient of days, & there was given him dominion & glory & a kingdom, that all people nations & languages should serve him His dominion is an everlasting dominion which shall not pass away & his kingdom that which shall not be destroyed. – – For the judgment shall sit & they shall take away the dominion of the last horn of the fourth Beast to consume & to destroy it to the end. And the kingdom & dominion & the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom & all dominions shall serve & obey him, Dan. VII. These shall be times no longer but in the days of the voice of the seventh Angel when he shall begin to sound, the mystery of God shall be finished as he hath declared by his servants the Prophets. – And the seventh Angel sounded & there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of God & of his Christ & he shall reign for ever & ever. – And the time of the dead is come that they should be judged, & that God should give rewards unto his servants the Prophets & to the Saints & to them that fear his name, & destroy them that destroy the earth. Apoc X. 6, 7 & XI. 15, 18. By all these & other places of Scripture it is manifest that the end of the world, the end of time & the day of judgment in the sense of scripture is the end of the kingdoms of the world, & the creation of a new heaven & new earth signifies the founding of the kingdom of the Messiah which is to succeed them & become universal & stand for ever.

In the latter years the king of the north called by Ezekiel Gog of the land of Magog, shall come into the land which is brought back from captivity & gathered out of many nations; he shall come like a storm with all his company, Persia, Ethiopia, Libya & Gomer (or Germany & Gaule) & the house of Togarmah of the north quarters: he shall come against the mountains of Israel which have been always wast but are brought forth out of the nations & dwell safely in the land of unwall'd villages without gates or barrs, & he shall plant the tabernacle of his palace between the seas in the glorious holy mountain & come to his end & none shall help him. And then shall the heathen know that the house of Israel went into captivity for their iniquity, Ezek. XXXVIII. 3, 5, 6, 8, 11, 12 & XXXIX. 23, 27, 28. By this victory the last horn of the He Goat is broken without hand, & the stone cut out without hand falls upon the feet of the image, & the <25r> iron the clay the brass the silver & the gold are broken in pieces together & become like chaff & are carried away by the wind so that no place is found for them. Thus the old world politick begins to flee away like chaff & to be succeeded by a new one the stone becoming a great mountain. And when the rest of the nations in the four quarters of the earth (Gog & Magog) whose number is as the sand of the sea, are gathered together in battel against the beloved city & are devoured by fire from heaven the old world vanished out of sight & is forgotten & the creation of the new one is finished, the mountain filling the whole earth.

In the days of the Patriarchs almost every city had its king. These cities conquering one another grew into larger kingdoms & those into larger till the monarchies of Egypt & Assyria & the four monarchies of Daniel & those of the south & north arose. And in the end of world God sets up a monarchy over all these nations, & this monarchy after a thousand years is invaded by the nations round about in number as the same of the sea, & by conquering them becomes universal & invincible. In this monarchy Christ reigns over the house of Iacob for ever & of his kingdom there shall be no end Luke I. 32, 33.

When Christ reigned over Israel in the wilderness & in the days of the Iudges, he had a kingdom of Angels & by their ministry governed his people below: & built in like manner when he comes to judgement he comes with a kingdom composed of an innumerable company of Angels; & the saints who rise from the dead are added to this kingdom. For they neither marry nor are given in marriage but are as the Angels in heaven. At his coming the saints rise out of the dust with bodies celestial & he shall send his Angels & they shall gather the elect from the four winds of heaven & the dead in Christ shall rise first & they that are alive shall be caught up together with them in the clouds to meet the Lord in the air & so shall they ever be with the Lord 1 Thess IV. 16, 17 Matt. XVII. 31, 40. Luke XVII. 34, 37. These reign with Christ & with the blessed Angels in heaven a thousand years before the rest of the dead are raised: for judgment begins at the house of God. And when these are judged they assist in judging the rest of the dead & also in judging the fallen Angels, 1 Cor. VI. 2, 3. Matt. XIX. 28. At his coming he shall also send forth his Angels & they shall gather out of his kingdom all things that offend & them which do iniquity, & then shall the righteous shine forth as the Sun in the kingdom of their father & as the stars for ever & ever. Matt. XIII. 41, 43 & Dan XII. 3. Thus he shall judge the quick & the dead at his coming & his kingdom, mouth, rewarding the saints with a crown of life in heaven & with power over the nations on earth, & smiting the nations by the word of his mouth as with a two-edged sword & ruling them by an army of Angels as with a rod of iron. For he is King of kings & Lord of lords, 1 Tim. IV. 1 & Apoc. XIX. 15, 16.

The he-Goat in the reign of his last horn is called by the Apostles. The Man of Sin from the transgression of desolation set up by him, & the Antichrist from his standing up against the Prince of Princes & destroying the holy people. And because he magnifies & exalts himself above every God & speaks marvelous things against the God of Gods & reigns (tho not always in his own power) till the last end of the indignation & till the sanctuary be cleansed, therefore the Man of Sin is said to oppose & exalt himself above every <26r> thing that is called God or that is worshipped, & to sit in the Temple of God & continue till Christ destroys him with the breath of his mouth & the brightness of his coming. He is also represented by the Dragon in the Apocalyps, & from his idolatry called the Devil & Satan, & his Host or Church is thence called the Synagogue of Satan. And because the little horn of the Goat was the kingdom of Pergamus, this Satan is said to have his seat or throne in Pergamus.

Daniel tells us that the words [of the prophesy of the scripture of truth] are shut up & the Book is sealed till the time of the end. The seales of this Book are opened in the Apocalyps & then follows the time of the end called in the new Testament the latter times & the latter days.

The four Empires being described by the Image of four metalls & again by the vision of the four Beasts; & the third Empire being more fully described by the Vision of the he-goat & still more fully by the prophesy of the scripture of truth: a fuller description of the fourth Empire was reserved for the vision of Iohn in the times of the Gospel when that Empire should reign. Daniels prophesies began with the Babylonian captivity, Iohn's prophesy was given in the beginning of the Roman captivity; & the relation of the two captivities to one another, is – represented in Iohn's by giving the name of Babylon to Rome.

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that he disputes for the deity or worship of the holy Ghost in all his works. His companion about this matter you may find in the end of his last book de Trinitate. In the year 360 he returned from banishment & from that time set himself to sollicit the bishops of Gallia to the language of one substance & homousios. And when by getting them to meet in small Councils he had made a considerable party in Gallia he went into Italy with Eusebius of Vercelles to sollicit the bishops of Italy & accused Auxentius bishop of Millain to the Emperor Valentinian of heresy & Auxentius mutually accused Hilary & Eusebius of being condemned persons & endeavouring every where to make schisms. This was in the year 365 ten years after the Council of Millain. For the emperor resided that year at Millain till the month of September. The cause was heard between Auxentius & Hilary by the Emperors order, & Auxentius sent his faith with the Acts of the Council of Ariminum to the Emperor in his defense & was acquitted & Hilary ordered to depart Millain. Thereupon Hilary wrote his book against Auxentius directing it to the bishops detesting the Arian heresy & reflecting upon Auxentius Valens Vrsatius Germinius & Gaius as Arians. But in all this contention the debate was only about the Deity of the Son as you may see in the said book of Hilary & the faith of Auxentius annexed to it. Auxentius neither acknowledged the deity of the holy Ghost nor was accused of denying it. And therefore the controversy about the deity of the holy Ghost was not yet begun in the west. {illeg}

④ Soon after the reign of Iovian, Liberius Bishop of Rome, hearing what was done in the east, wrote a circulatory letter to the Bishops of Italy, solliciting them to return to the Nicene faith. The letter is extant in Hilary's fragments, & there is not one word in it about the deity of the holy Ghost.

⑤ When the Legates of the Macedonians applied to the bishop of Rome they presented to him in the name of the Councils of Lampsacum & Smyrna & some other a confession of their faith without acknowledging or mentioning the deity of the holy Ghost. For they were Macedonians & came from councils of

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Macedonian Bishops. And yet Liberius received them & with the B{ps} to whom he communicated their Letters – & the western bishops with him, in the answer which in the name of the bishops of Italy & the west they wrote back to those – eastern bishops by their Legates, call them beloved brethren & fellow ministers & acknowledge the agreement of their faith course only of the Nicene faith without one word of the Deity of the holy Ghost. With these Letters they went into Sicily & there got their faith confirmed by a Council of Sicilian bishops, & then returning into the east communicated the letters of the western bishops to the Council of Tyana with approbation. All this was done without acknowledging the deity of the holy ghost: the dispute being hitherto only about the Nicene faith.

① The Council of Constantinople A.C. 360 had for various crimes deposed Macedonius bishop of Constantinople, Eustathius bishop of Sebastia, Eleusius bishop of Cyzicum, So phronius bishop of Pompeiopolis, Cyril bishop of Ierusalem & some others: & soon after Macedonius who had hitherto been against the Nicene decree declared for it in the sense of the word ὁμοιούσιος & had many followers, this being the sense in which the Greek Church had understood the Nicene faith. For the Macedonians represented that the western Churches took the homousion in a vitious sense ^[14], & that Ætius in the east coining a new language introduced τὸ κατ' ὁμοσίαν ἄνόμοιον unlike according to substance, & that both opinions were wicked. For, say they, these [the western Churches] rashly connected the distinct hypostases of the father & son into unity binding them together with the word ὁμοούσιος as with a bond of iniquity: but he

[Ætius] wholly disjoined the conjection of the nature of the son with that of the father by introducing the name of unlike according to substance. Seing therefore the two opinions run into two extremes, we have accounted the middle way between both agreeable to truth & piety, namely that the son is like the father κατ' ὑπόστασιν according to substance. In this manner the Macedonians defended the Nicene faith & in the reign of Iovian some of them with the Acacians & Meletius one of the bishops of Antioch met in a Council at Antioch & presented this their faith to the Emperor Iovian as we told you above. And in the two or three years following for reestablishing the Council of Nice the Macedonians met in several Councils in Pamphylia & Isauria & Lycia & at Smyrna & Lampsacum. And when the new Emperor Valens, going eastward, had in his stay at Constantinople been prepossessed against the homousion by Eudoxus bishop of that city, & came to Heraclea in Bithynia, which was in August or September A.C. 365, some from the Council of Lampsacum applied to him with their faith & were rejected & thereupon the Council resolved to send Legates to the western Emperor Valentinian & the Bishops of Rome & the west.

for assistance. And when their Legates came into Italy they heard that the Emperor was in Gallia engaged in a war with the Alemans & fearing to go thither they sent letters to him & I think also to a council then meeting at Paris & applied themselves in person to the bishop of Rome

6 The friendship between the Macedonians & the Churches of Italy & the west lasted, I think till Pope Damasus called a <30r> Council of 93 bishops at Rome who sent Elpidius with a letter to a Council convened at the same time in Illyricum in which letter they thus describe their faith. When the evil of the hereticks

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follows concerning the thousand years or day of judgment & the kingdom of heaven, is to be conceived not sealed up under any of the seven seals but written on the backside of the book.

In the time of the sixt reign of head when the Beast had been & was not & was to ascend out of the abyss the ten kings had received no kingdom but were to receive power as kings at one & the same hour with the Beast This Beast received the Dragon's throne at the death of Theodosius A.C. 395 Ian 13 & therefore the ten horns were now to receive power as kings & accordingly the western Empire began presently to break into ten kingdoms. The Visigoths under the conduct of Alaric rose from their seats in Thrace & made war upon the Empire presently after the death of Theodosius & at length seated themselves in Gallia & Spain. The same year the Hunns Alans & Vandals rose up in arms & began to make war upon the Empire, & so did the Suevians the same year or soon after. When they took up arms they received power as kings. The Vandals the Alans in two bodies & the Suevians leaving Pannonia to the Hunns marched to the Burgundians upon the Rhene, joyned them, passed the Rhene at Ments, invaded Gallia, put the Salian Francks into motion & gave occasion to the revolt of the Britains & after some wars seated themselves in various parts of France & Spain. And these nine kingdoms with the remainder of the western Empire received power as kings most of them upon the death of Theodosius & the rest within 12 or 13 years after his death, the Empire braking into these ten kingdoms by one continued series of war which began at the sounding of the first Trumpet, & shifted from east to west at the sounding of the second & completed the division of the western †† Empire into the ten kingdoms represented by rivers & fountains of water at the sounding of the third be{ch} explained above. As the Leopard which rose out of the sea with four heads & four wings represents the ——— wings represents the Greek Empire which was first monarchical & then brake into four great kingdoms 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 constantly 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 constantly represent the kingdoms

into which the Latine empire is at any time divided be they more or fewer then ten, the number & the rooting up of three of them they are ever after called the ten horns & the seven heads. And because the heads in this sense are the seven mountains where the Woman sitteth & mountains are kingdoms, it is to be conceived that her famous reign represented by her sitting there begins not till the three horns are rooted up those three which stood in her way & reigned over the rest. The ten horns are said to receive power as kings the same hour with the Beast to signify either that the interval was very short, of 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. For at that time they horns were all risen. They became of one mind that is of one religion, & by uniting in religion & submitting to the Woman's ecclesiastical authority they agreed & gave their kingdom to compose her Beast.

Some have reckoned the Greek Empire amongst the horns of the Beast. For as the ten horns are ten kings which agree & give their power & strength to the Beast so the Dragon gave the Beast his power & throne & all the world wondred after the Beast & power was given to the Beast over all kindreds & tongues & <31v> nations & all that dwell on the earth worshipped him whose names were not written in the book of life. But its to be observed that after it was said that all the world wondered after him, it is added in the next words that they worshipped the Dragon which gave power to the Beast & they worshipped the Beast saying, Who is like unto the Beast? Who is able to make war with him? For by these words the Dragon & Beast or Greek & Latin Empire are still distinguished & considered apart & the Greek Empire is still considered as the Dragon. Yet the power of the Beast became universal in respect of his worship. For after his death & resurrection the two horned Beast became his Priest, consecrated him a God & caused the eastern nations to erect an image to him & to worship him & his image, & wonder after him, but gave him no temporal dominion over them.

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Upon the sounding of the first Trumpet they began to receive power as kings, upon the sounding of the second they were distinctly formed into ten kingdoms seated in the western Empire, upon the sounding of the third they are represented by rivers & fountains of water.

And because the kingdoms over which the Woman reigneth may be considered either as the ten kings in respect of their first rise or as the seven which remained after three of the ten were rooted up, they are also represented by the seven mountains on which the Woman sitteth. For the heads of the Beast have a double signification. They are seven mountains on which the woman sitteth, that is seven dominions over which she reigneth, & they are also seven [successive] kings five of which were fallen before she began her reign, [& the Beast on which she sits is the eighth & of the seven, that is, a part of the seventh, not of the seventh mountain but of the seventh king]

—follows concerning
the 1000 years —

For so soon as the Emperor was dead, Ruffin inviting the barbarous nations on both sides the Danube to invade the Romans & the Visigoths thereupon rose from their seats in Thrace & the Gruthund & Vandals from theirs & the Hunns Alans & Ostrogoths came over the frozen Danube the next winter & the Suevians invaded Rhætia & after various depopulations of all the Empire between Consttinople & Rhetia, the Visigoths invaded Italy & went thence into Gallia, the Hunns seated themselves in Pannonia with the Ostrogoths under them the Vandals, the Alans in two bodies the Sueves, & the Burgundians invaded Gallia & Spain & there erected five kingdoms, And upon these commtions the Salian Francks rose up in arms & founded the kingdom of France & the Britains separated from the Empire & set up a government of their own, & the remainder of the western Empire made up the number of ten kings. Most of these kings received power as kings upon the death of Theodosius & the rest within 12 or 13 years after, the Empire breaking into these ten kingdoms by one continued series of war which began at the sounding of the first Trumpet & shifted from east to west at the sounding of the second. And these are the kingdoms represented by rivers & fountains of water at the sounding of the third.

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In the prophetesies of Daniel, that which is usually translated the daily sacrifice is in the Hebrew only called the daily, & may be properly translated the nation of desolation, that is, to the worship of false Gods & Idols & signifies the worship of the true God in a right manner, such a worship as is prescribed in the first & second commandments. Thou shalt have no other Gods in my sight, neither shalt thou make to thy self any graven image. Thou shalt worship me the God who in six days made heaven & earth & all that in them is & rested the seventh day, & shalt not add to me any other Gods in thy worship, neither shalt thou make to thee in thy worship any graven image or the likeness of any, thing. For the ten commandments are practical & respect the worship & morals of the Iews. We are not forbidden to give the name of Gods to Angels & kings but we are forbidden to worship them as Gods. We are forbidden to worship them not only as supreme infinite eternal & omnipotent Gods, but even as inferior & subordinate Gods. We are forbidden to worship them in such a sense as the heathens worshipped their Gods, who took them for nothing more then the souls of dead men, mediators between God & man, Lords who reigned over us under the supreme God. For to us in our worship there is but one God the father almighty & one mediator between God & man the man Christ Iesus; one God & one Lord; one God to whom we are to give honour & glory & praise & thanks & worship for creating all things & preserving us & giving us our daily bread & to – direct our prayers for what we want, & one Lord & Mediator to whom we are to give honour & glory & thanks for redeeming us with his blood, & in whose name we are to direct all our prayers to God. And this worship of one God untill the coming of the Messiah & of one God & one Lord ever since the resurrection of the Messiah from the dead, is the principal part of the daily worship. For there was also less a principal part which consisted in offering sacrifices to God. The first part is moral, & the second is only ceremonial. The first part was performed in all the synagogues, the second was performed only in the temple: And where the daily worship was performed there was the sanctuary of strength. The temple was the sanctuary of strength in which the ceremonial daily <34r> worship was performed, & the synagogues were the sanctuary of strength in which the moral daily worship was performed. For as many fals prophets are collectively called the fals Prophet Apoc 19. 20, & many Churches are collectively called the Church Eph. 5. 25 & many temples are collectively called the Temple 2 Thess. 2. 4 & many synagogues are collectively called the Synagogue Apoc. 2. 9: so many sanctuaries are by Daniel collectively called the sanctuary. The Prince of the Host being Christ, the Host must be the people or Church of Christ, & the sanctuary the place of the Christian worship: which place is the synagogues or Churches of the Christians (both Iews & Gentiles) taken collectively. For God was worshipped daily in the synagogues & cathedral Churches.

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† In the prophetesies of Daniel

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For understanding Daniels' descriptions of the principal Monarchies & Kingdoms which were to flourish after his days, it is to be observed that all Daniels' Beasts continue in being to the end. For he tells us that the three first Beasts had their dominions taken away, but their lives were prolonged for a season & time, that is, untill the judgement should sit, & the greatness of the dominion under the whole heaven should be given to the people of the saints of the most High. For then the stone cut out of the mountain without hands should smite the image upon its feet & break in pieces the iron, the brass, the silver & the gold representing the four monarchies, & grow into a great mountain filling the earth with its dominion. The four Beasts are therefore all of them still in being, notwithstanding that the dominions of the three first have been long since taken away. The Lyon with its two wings in Chaldea & Media remains still standing upon its hinder leggs with a mans heart & by consequence alive; but his wings are pluckt to signify that his dominion has been taken away. The Bear had three ribs 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, but have lost their dominion. And the eleven horns of the fourth Beast are seated in the regions of the Latines on this side Greece & Egypt where we have found them. The Roman Empire therefore on this side Greece & Egypt is the proper body of the Beast with his horns, & the residue which he stamped with his feet is so much of the three first Empires as he conquered.

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 all the times of the two first Monarchies,

so the He-Goat comprehends all the times of the two last. He is the Kingdom of Greece on this side Media & Persia & his first horn is this kingdom in a monarchical form during the reign of its three first Kings, Alexander the great, Philip Aridæus his brother, & Alexander Ægus his son by Roxana. And his four next horns are the kingdoms of Macedon, Asia, Syria & Ægypt into which this Monarchy then brake. 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 by a foreign power, a power which was to reign over the Leopard after his dominion was taken away. He grew mighty towards the south & towards the east & towards the land of delight, & therefore rose out of the north west horn, & extended his dominion towards Egypt & Syria & Palestine. He reigned a long time after his dominion was taken away: for this Vision was at the time of the end & 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 ground, & in this state things continued 2300 years <36r> before the Sanctuary was cleansed. So then the Goat in the reign of his last horn signifies the same thing with the Leopard after his dominion is taken away & his life is prolonged under the power of the conqueror. In this state he grows mighty but not by his own power. And all this points out the kingdom of Pergamus. For this rose out of one of the four, was at first a little one & grew mighty by the power of the Romans. At first it was nothing more then the city Pergamus with its castel & villages revolting from Lysimachus king of Macedon Thrace 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, & soon after 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 it took away the daily sacrifice & cast down the sanctuary to the ground, & at length separated from the Latines & is now under the dominion of the Turks.

And all this is described more at large in the Prophecy of the scripture of truth. For this Prophecy is nothing else then a commentary upon the Prophecy of the Ram & He-goat And here Daniel after he had mentioned the kingdom of Persia then beginning to reigne, & predicted the invasion of Greece by the fourth king of Persia who was Xerxes, he adds that the kingdom of Greece should afterwards stand up with a mighty dominion & be broken into four great kingdoms to the four winds of heaven, (which are the four horns of the Goat;) & then he describes the actions of two of those kingdoms whose kings he calls the kings of the south & north, & proceeds in this description untill the eighth year of Antiochus Epiphanes, the year in which the Romans conquered Macedonia the chief of the four kingdoms, that is, untill the four horns began to lose their dominion, or untill the latter time of their kingdom, at which time the transgressors who sided with Antiochus Epiphanes against the holy covenant, were come to the full. And then he breaks off this description, & proceeds to describe the power by which the little horn of the Goat 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 מלמך (Dan. 11. 8) signifies after the King, so here מלמך may signify, after him. Arms are put for a military force, & by their standing up they here signify a new military power beginning now to stand up over the Realm of Greece. They stood up by conquering Macedonia, & inheriting the kingdom of Pergamus or Asia, & extending the dominion thereof over Syria Phenicia & Egypt. And when they were thus risen up they took away the daily sacrifice, & 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, (viz^t, untill the end of the heathen persecutions & death of Licinius who ended the race of the heathen Emperors A.C. 323) & then they that fell were holpen with a little help (in the reign of Constantine the great,) but those of understanding were still to fall till the time of the end & the King who oppressed them, was to do according to his will & to exalt & magnify himself above every God & to speak marvellous things against the God of Gods, & prosper till <37r> the Indignation or captivity of the Jews shall be accomplished; not regarding the God of his fathers nor the desire of weomen nor any God but magnifying himself above all, & with a strange God setting up the abomination of Mahuzzims,: And at the time of the end the southern kingdom of the Saracens was to push at him & the northern kingdom of the Turks was to come against him like a whirlwind & overflow his countries, & conquer also Egypt & Lybia & make Ethiopia submit. All which is come to pass.

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 in this Prophecy of the scripture of truth, the same people (reigning (not by their own power but under the king of the north,) are to go forth with great fury to destroy

& utterly to make away many & to come to their end without any to help them. For Michael the Prince of Princes the great Prince which standeth for the children of Daniel's people, is to stand up against them with the sword of his mouth. 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 according to their works, & Daniel is to stand in his lot among them at the end of the days, & before these things comes to pass the Abomination is to stand 1290 years or above.

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For understanding
Daniel's description

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Now when the Romans made war upon the Jews they looked upon all the Jews (the Christian Jews as well as others) to be their enemies & upon all the Christian Gentiles to be friends to the Christian Jews & for that reason began from that time forward to vex the Christians. And because the Christians were united in one body & were enemies to the heathen religion, the heathens continued to vex & persecute them from <41r> time to time till the reign of Constantine the great & his sons, And then the Empire becoming Christian great multitudes of heathens came over to the profession of the Christian religion. All which is thus exprest by Daniel. And such as forsake the covenant [fals Christs & fals Apostles called by Iohn the many Antichrists who went out from the Church & by Paul the mystery of iniquity.] shall seduce men with flatteries: but the people that do know their God shall be strong & act. And they that understand among the people [the Apostles & true teachers] shall instruct many, yet they shall fall [under the heathens] by the sword & by flame & by captivity & by spoile many days. And when they shall fall they shall be holpen with a little help [by the conversion of the Empire to Christianity in the reign of Constantine] but [fals Christians] shall cleave to them many shall cleave to them with flatteries. They that fall are the stars which the last horn of the Goat cast down to the grownd & stamped upon & the many flatterers are they that at length by separating from the Church become the host of the little horn. They are the heathens who in the reign of Constantine & his sons flowed into the Christian churches in great numbers for temporal end, being not truly converted but dissembling & only making an outward profession of the Christian religion. And these dissemblers made the Church numerous & splendid in outward appearance but being still inclined in their hearts to the – heathen superstitions & continuing to live voluptuous & vitious lives, quickly corrupted the Christian religion filling it full of heathen superstitions & vitious practices; whereby the sincere part of Christians who opposed the superstitions & vices of the multitude could not avoid being involved in new troubles. For the flatterers pressing into places of profit honour & trust (which was the end of their professing Christianity) easily prevailed by their numbers & power to establish their superstitions & oppress their opposers. And therefore Daniel adds: But of those of – understanding there shall fall to try them & to purge them from flatterers] to make white even to the time of the end; because it is yet for a time appointed. These last words, as I said, shew that this is a very notable period of time & begins a new scene of things, namely a new reign of the Greeks by the division of the R. Empire, & a persecution of the saints by the flatterers both which last till the time of the end. The flatterers therefore now separate & prevail in the Greek Empire & become the host of the little horn & begin to persecute the saints: for Daniels adds in the nest words, And the king.[of Greek] shall do according to his will, & [by usurping a legislative authority in matters of religion & by his host of flatterers] he shall exalt himself & magnify himself above every God & shall speak marvellous things against the God of Gods & shall prosper [in oppressing dispersing wearing out & making desolate & destroying thesaints] till the indignation [against Gods people & the holy covenant] be accomplished: for that which is determined shall be done.

Now the Empire soon after its conversion to Christianity became divided into two Empire, the Empire of the Greeks seated at Constantinople & the empire of the Latines seated at Rome. At Constantinople reigned Valens Theodosius Areadius & their successors. At Rome reigned Valentinian, Gratian, Valentinian II, Honorius & their successors: The Greek Empire by this division became a new King, & this is the the king which doth according to his will. For Daniel in this prophesy notes what relates to the Greeks.

The Greek Emperors by calling together Councils of their own bishops imposed upon the Churches what laws they pleased in matters of religion. For the Council decreed what ever the Emperor pleased. And therefore Daniel adds: And he shall magnify himself above every God, and speak marvellous things <42r> against the God of Gods, that is, he shall speak them as a lawgiver, & by dictating laws against the laws of God he shall exalt & magnify himself above every God, & weare out the saints. For dictating laws in matters of revealed religion is usurping divine authority & sitting in God's throne, or as the Apostle Paul expresseth, it is exalting himself above all that is called God or that is worshipped so that he as God sitteth in the Temple of God shewing himself that he is God. It is sitting in God's throne in the Temple between the Cherubims where God dictated laws to the Iews & was worshipped by them. When Daniel tells us that the little horn of his fourth Beast should speak great words against the most High & wear out the saints of the most High: he means that this Horn should speak as a Law-giver & by making laws against the laws of God should weare out the saints. For in the next words he adds that this Horn should think to change times & laws & they should be given into his hand for a time times & half a time. And in the same sence he tells us that the king who doth according to his well should magnify himself above every God & speak marvellous things against the God of Gods, & that the last horn of the He-Goat magnified himself even to the Prince of the Host.

In the reigns of Constantine & his son Constantius, the profession of Monckery was set on foot in the Wildernesses of Egypt & Syria by Antony & Hilarion, & in the reign of Gratian & Theodosius the Monks two provinces under the protection of the bishops of Alexandria & Antioch being grown very numerous crept into towns & overspread all the Empire They placed their religion in abstinence from marriage & from meats & in bodily austerities which are hurtfull to themselves & of no use to mankind. And for these things they were admired by all the Empire as men more holy then the rest. And therefore Daniel adds: Neither shall he regard the God of his fathers nor the desire of weomen, that is, the lawfull desire of weomen in matrimony, as the Apostle Paul thus explains: ^[15] In the latter times some shall depart from the faith, giving heed to spirits of seduction & doctrines of Ghosts speaking lyes in hypocrisy having consciences seared as with a hot iron, forbidding to marry & commanding to abstain from meats which God hath created to be received with thanksgiving of them that know the truth. These Moncks were a new sort of Christians not instituted by Christ or his Apostles nor heard of in the primitive Churches. You may know then by their fruits. For they were the ringleaders in bringing into the Christian Churches all manner of heathen superstitions & particularly the doctrine of Ghosts, the invocation of the dead, the worshipping of dead men's reliques & pictures & images & the feigning of miracles & legendary stories for promoting their superstitions. And from that time the religion of the Moncks became the religion of the empire. There remain to this day among the heathens of Persia & India certain sects of religious men who place their religion in abstinence from marriage &

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† These few words
Meats †

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meats & in bodily austerities, & by comparing them with the Moncks you will find that they are all of a piece.

About four or five years before the reign of Valens, there began to be a raimour of great miracles done at the shrines of the Martyrs in Syria & in his reign & the reign of Theodosius & Areadius the reliques of the Martyrs were dispersed from Egypt & Syria into all the Empire & lodged in churches for their miraculous effects, & an opinion was spread that the dead saints heard our prayers, & men began to invoke them & to set up their pictures in Cæmeteries & Churches. & at length their Images also; the Moncks being the ringleaders in these practises. And therefore Daniel subjoyns But in his seat he shall honour with God Mahuzzims [or potent Defenders Guardians Helpers & Protectors] even with a God [composed of several substances] whom his fathers knew not shall he honour them with gold & silver & with pretious stones & things of value [to delude the people by the splendor of their worship]. Thus shall he do in the most strong Holds [or Temples] with a strange God whom he shall acknowledge & increase with honour, & he shall cause them [the – Mahuzzims] to rule over many, & shall divide the earth [among them] for an inheritance, every city town family & trade being subject to his guardian saint. As God is in scripture frequently called the rock & fortress

& tower of his people & Temple the sanctuary of strength so fals Gods are called the rocks of the nations & by Daniel Mahuzzims & their temples strong holds. Now this king by magnifying himself above every God & speaking marvellous things in his laws against the God of Gods, & together with a strange God whom his fathers knew not honouring Mahuzzims in the Temples with gold & silver & gemms & things of value, that is with altars & pictures & Images & other presents adorned with gold & silver & gemms, took away the dayly worship & set up the abomination of desolation in the Christian cities & towns as the old Romans had done before in the Iewish. All which Daniel has thus described in his vision of the last horn of the He-Goat 𐄂 < insertion from f 43v > 𐄂 ...He-Goat. Yea he magnified himself even to the Prince of the host [that is, to Iesus Christ] & by him the daily worship [of the people of this Prince, the Christians] was taken away & the place of his sanctuary [or places of meeting to worship him] was cast down. And an host [or great multitude of transgressors] was given him against the daily worship in transgression [the transgression of the Mahuzzims called afterwards the transgression of desolation] & it cast down the truth to the grownd & it practiced & prospered. < text from f 43r resumes >

After these things the Empire of the Saracens rose up in the south & made lasting wars upon the Greek Empire, taking some countries from that Greeks & besieging Constantinople several times. And after the reign of the Saracens, the Empire of the Turks rose up in the north & conquered the Greek Empire & extended its conquest gradually over Syria Phœnicia Arabia Egypt Libya & Ethiopia, reigning over all these countries to this day. All which is thus described by Daniel And at the time of the end the king of the south shall push at him, & the king of the north shall come against him like a whirlwind with chariots & with horsmen & with many ships, & he shall enter into the countries [of the

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Greeks] & shall overflow [them] & pass over [by conquering their empire.] He shall enter also into the glorious land [of Iudea] & many countries [in those parts] shall be overflown. But these shall escape out of his hands, even Edom & Moab & the chief of the children of Ammon [that is, Arabia Petraea not yet conquered.] He shall stretch forth his hand also upon the [remoter] countries & the land of Egypt shall not escape, but he shall have power over the treasures of gold & of silver & over all the pretious things of Egypt, & the Libyans & Ethiopians shall be within his progress.

<45r> But tiding out of the east & out of the north shall trouble him, Therefore he shall go forth with great fury to destroy & utterly to make away many. For his {Kingdom &} the little horn standing up against the Prince of Princes. And he shall plant the tabernacle of his palace between the [mediterranean & dead] seas in the glorious holy mountain, yet he shall come to his end [in the battel of Gog] & none shall help him. And at that time [when he shall go forth with great fury to destroy] shall Michael stand up, [against him] the great Prince which standeth for the children of thy people [the Prince of the host the Prince of Princes against whom the little horn stands up, the son of man who cometh with the clouds to the ancient of days the Word of God with a two edged sword, coming out of his mouth, he shall stand up as in the war against the Dragon] & there shall be a time of trouble such as there never was since there was a nation even unto that same time. And at that time thy people shall be delivered [from tribulation] every one that shall be found written in the book. [For the ancient of days shall sit in judgement whose garment is white as snow & the hair of his head like pure will & his throne like the fiery flames & from whose face the heavens & earth flee away, & the books shall be opened] & many of them that sleep in the dust shall awake, some to – everlasting life & some to shame & everlasting contempt. And they that be wise shall shine as the brightness of the firmament, & they that turn many to righteousness as the stars for ever & ever. – But go thou thy way [Daniel] till the end be: for thou shalt rest & stand in thy lot at the end of the days [amongst them that awake out of the dust.] in the end of the days.

Thus Daniel in this prophesy of the scripture of truth has described by steps the chief actions & revolutions within the compass of the Greek Empire in all ages from the reign of Alexander the great to the resurrection of the dead. And it's observable that in doing this he has distinguished the times into four cardinal periods. The first is of the reign of the Greeks untill the Romans began to conquer them; The second is of the Romans over the Greeks untill the division of their Empire into the Empires of the Greeks & Latines; The third is of the Greek Empire at Constantinople after separation from the Latines untill the rise & reign of the Mahometans: And the fourth is of the Mahometans reigning successively in the south & north & making war upon the Greeks. And these periods are distinguished from one another by saying in the beginning of the

second, & again in the beginning of the third that the end is yet for a time appointed, & calling the fourth the time of the end. The second began with the practises against the daily sacrifices of the Iews; the third with the rise & reign of the religion of the Moncks, & the fourth with the rise & reign of the religion of the – <46r> Mahometans. In the second the abomination of the heathens was set up in all Iudæa & endeavoured by many persecutions to be set up among the Christians in the third the abomination of the Moncks of invoking the dead which is a breach of the first commandment was set up among the Christians in all the Empire, in the fourth the Monkish abomination of worshipping Images which is a breach of the second commandment, was also – set up in all the Empire; & these abominations made a desolation of Gods people wherever they were set up. In the first of these periods the Goat reigned in his four horns, in the second his little horn waxed exceeding great sideways toward the south & toward the east & toward the pleasant land, & upwards even to the host of heaven & cast down some of the host & of the stars to the grownd, in the third this horn magnified himself even to the Prince of the host becoming the king which exalts & magnifies himself above every God & speaks marvellous things against the God of Gods, & by him the daily [worship] was taken away, & the place of his sanctuary was cast down, & an host was given him against the daily worship in the transgression & it cast down the truth to the grownd & it practised & prospered & destroyed wonderfully the mighty & the holy people. And in the fourth the Transgression of desolation was established & continued to the last end of the indignation & the cleansing of the sanctuary.

And its observable that the first act against the holy covenant was in autumn in the Iudiac year of Seleucus 143 when Antiochus Epiphanes returned out of Egypt & spoiled the Temple – (1 Maccab. I. 20) & that the last act of setting up the abomination was in the beginning of the year of Christ 842, & end of the Iudaic year of Seleucus 1153 when a Council called at Constantinople by the Empress Theodora & her son Michael, decreed that Images which had been condemned & thrown down by some former Emperors, should be set up again & venerated as before, & a festival was instituted to be kept annually on Feb. 11, in memory of their restitution: & that the difference between these two periods being 1010 Iudiac years, is the same with the difference between the 2300 & the 1290 days, putting a day for a Iudaic year.

And its further observable that Daniel describes the last end of all these things by three steps or successive events. The first event is the fall of the last horn of the fourth Beast in the end of a time times & half a time, the second event 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 & the sanctuary shall be cleansed For this horn lasts till the indignation be accomplished, Dan. VIII. 19. & XI. 36. And the third event is at the resurrection of Daniel & by consequence at the day of judgement. But of that day & hour knoweth no man. These three events he describes in this manner. And one said to the man cloathed in linnen who was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man cloathed in linnen who was upon the waters of the river when he lift up his right hand & his left unto heaven & sware by him that liveth for ever that it shall be fore a time times & an half. And [after that] when he shall have [further] accomplished to scatter the power of the holy people all these things shall be finished. And I heard but I understood not. Then said I, O my Lord what shall be the end of these things <46v> [when he shall have accomplished to scatter the power of the holy people] & all these things shall be finished? And he said – from the time that the Daily sacrifice shall be taken away & the abomination that maketh desolate set up [unto that accomplishment, there shall be] a thousand two hundred & ninety days. // Blessed is he that waiteth & cometh to the thousand three hundred & five & thirty days. But go thou thy way Daniel for thou shalt rest & stand in thy lot at the end of the days.

The four Empires being described by the Image of four metalls & again by the vision of the four Beasts; & the third Empire being more fully described by the vision of the he-Goat & still more fully by the prophesy of the scripture of truth: a fuller description of the fourth Empire was reserved for the visions of Iohn in the times of the gospel. Daniels propheties began with the times of the Babylonian captivity, Iohn's prophesy was in the beginning of the Roman captivity; & the relation of the two captivities to one another is represented in Iohn's by giving the name of Babylon to Rome. It remains that we consider the prophesy of Iohn for understanding the times of the Roman captivity.

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reigned there from the time that it was built till the year 935 when being stript of Egypt & all his dominions but Bagdat he surrendered his temporal government to Mahomet a temporal Prince & retained only the

spiritual dignity of Calif or Patriarch. This I learn out of Elmacinus & Abul-Pharajius two Arabian Historians. Elmacinus writes thus. Anno Hegira 324 (qui cæpit Novem. 20 A.C. 935) as se venire jussit Califa Arradis Billa Imperatorum Muhammedem f. Rajici qui Wasiti erat et ibi dominabatur, cogente ad id eum necessitate propter perturbationem Imperij & ineptitudinem Consiljarij ad eam dignitatem. Venit ita filius Rajici Bagdadum & constituit eum Arradis Imperatorem, commisit ei administrationem regni — induit quo ei vestem dignitatis ac dedit ei vexillum. Venit autem Badadum visecimo quinto Dulhiggia (id est Novemb. 13 A.C. 936) — curavit ea omnia quæ curare soliti erant Consiliarij. At ab eo tempore dignitas Consiliarij Bagdadi obsolevit, ne remansit nisi nomen ejus. Potestas autem omnis cessit Imperatoribus qui rerum potiebantur. At id duravit donec florere desierunt. Salgjuki (i.e. Turcarum Imperatores Bagdadi. Ineunte ita anno 325 (qui cæpit Novemb. 19 A.C. 936) mundus in manibus erat principum qui Imperio se ingesserant & Reges terræ erant. Quicunq enim urbem aliquam nancisebatur Regem se ejus nominabat, alios omnes arcens. Erat Bazra Wasitum & Ahwaza in manu Abu Abdalla Baridæi et fratrum ejus; Persia in manu Amaduddaulæ, Dailami & Wasmakini; Mausila, Diarrebja & Dairbecra in manu filiorum Hamadani; Ægyptus et Syria in manu Muhammedis Achsijdi; Occidens et Africa in mani Caijmi; Hispania in manu filiorum Ommiæ; Chorasana in manu Nasri; Iamama, Bahraina & Hagjara in manu Taheri; Tabristana & Gjorgiana in manu Dailamorum: ne mansit in manu Califæ et filij Rajici quicquam præter Bagdadum. Et abolita sunt telonia Regni. — Pecunia autem omnis portata est in gazophilacia Imperatorum, qui pro lubitu suo de ea disponebant et impensas imperiales omnes faciebant.

To the same purpose writes Abul-Pharajius another Arabic Historian whose words are thus translated. Anno [Hegiræ] trecentesimo vicesimo quarto impulit necessitas Al-Radium ut Abu Becrum Mohammedem filium Rayeki imperatorem exercitus crearet. Eum ergo Imperatorem Imperatorum constituens, vectigalibus & tributis et curijs per omnes regiones præfecit, jussit in omnibus suggestis nominis ejus in concionibus mentionem fieri; at ab eo tempore irritum factum est Vizieri munus. Filius Rayeki siquidem et ipsius Scriba omnium rerum curam gerebant: eodem modo quicunq post eum Imperatores Imperatorum fiebant se habebant. Omnes pecuniæ in eorum Gazophylacia importebantur, eas pro lubitu ergobant, et Califæ nihil aliud quam quod ipsius visum relinquebant.

Within less then two years after this change, Bagdad (as Elmacius writes) was taken from Muhammed by one Iahcamus a Turk, & from that time often taken & retaken, being in the hands sometimes of the Turks & sometimes of the Saracens untill at length Togrulbec took it & established it to the Turks

So then the kingdom of the Saracens under the Califs at

<48v>

† reigned there
Damacus †

<49r>

body of the Goat. Among those nations he was to rise up & grow mighty. He grew mighty towards the south & toward the east & toward the pleasant land: & therefore he was to rise up in the north-west quarter of those nations & extend his dominion towards Egypt & Syria & Iudea. In the latter time of the kingdom of the four horns it was to rise up out of one of them (the north-west horn) & to subdue the rest but not by its own power. It was to be assisted by a forreign power, a power superior to it self, the power which took away the dominion of the third Beast, the power of the fourth Beast. And such a little horn was the kingdom of Pergamus.

For this kingdom by the revolt of Phileærus king of Thrace Phrygia Lydia & Lycaonia, came out of one of the four horns. It arose in the northwest & was very little at its first rise. But at length by the assistance of the Romans it took from Antiochus magnus king of Syria almost all Asia minor on this side the mountain Taurus. Afterwards it assisted the Romans in conquering the kingdom of Macedon. Then it came under the power of the Romans by the Legacy of Attalus its last king An. Nabonass. 615; & thereby the Senate of Rome succeeded Attalus, & became its king by right of inheritance. And then this kingdom by their power 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. It grew mighty towards the pleasant land, & it waxed great even to the host

of heaven, & cast down of the Host & of the stars to the ground & stamped upon them; conquering Iudea by the conduct of Pompey An. Nabonass. 685, & thenceforward trampling upon the Princes of the Jews. Yea he magnified himself even to the Prince of the Host, the Messiah, the King of the Jews, whom he put to death An. Nabonass. 780. And by him the daily sacrifice was taken away, & the place of his sanctuary was cast down; viz^t in the wars which the eastern armies under the conduct of the Romans made against Iudæa when Nero & Vespasian were Emperors, An Nabonass. 816, 817, & 818. And an host was given him against the daily sacrifice by reason of transgression, & it cast down the truth to the ground, & it practised & prospered. This transgression is in the next words called the transgression of desolation, & in Dan. XI. 31 the abomination which maketh desolate, & in Matt. XXIV. 15, the abomination of desolation (spoken of by Daniel the Prophet) standing in the holy place. And it may relate chiefly to the worship of Iupiter Olympius in his Temple of the Jews, & to the revolt of the Jews under Barchochab occasioned thereby, & to the desolation of Iudæa which followed thereupon, all the Jews being thenceforward banished Iudea upon pain of death. then I heard, saith Daniel, one saint speaking, & another saint said to him that spake, How long shall be the vision concerning the daily <50r> sacrifice & the transgression of desolation to give both the Sanctuary & the Host to be troden under feet? And he said unto me, Vnto two thousand & three hundred days; then shall the sanctuary be cleansed. Daniel's days are years & those years may be reckoned either from the destruction of the Temple by the Romans in the reign of Vespasian or from the pollution of the Sanctuary by the worship of Iupiter Olympius, or from the desolation of Iudæa made in the end of the Jewish war by the banishing of all the Jews out of their country. And the difference of the times is but small Henceforward the last horn of the Goat continued mighty under the Romans till the reign of Constantine the great & his sons. And then by the division of the Roman Empire into the Greek & Latine Empires it separated from the Latines & became the Greek Empire alone, but yet under the dominion of a Roman family; & at present it is mighty under the dominion of the Turks.

The Goat in the days of his last horn is represented in the Apocalyps by the great red Dragon, & this Dragon is there called Satan, & Satan is there said to have his throne in Pergamus to denote that he is the kingdom of Pergamus represented by the last horn of the Goat.

This last horn is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a Beast is never taken for a single person. It always signifies a kingdom, & a new horn signifies a new kingdom, & the kingdom of Antiochus was an old one. Antiochus – reigned over one of the four horns, & the little horn was a fifth 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 wonderfully & prospered in his practices 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 by another's power, Antiochus acted by his own. The horn stood up against the Prince of the Host of heaven, the Prince of Princes, & this is the character not of Antiochus but of Antichrist. The horn cast down the Sanctuary to the ground, & so did not Antiochus. He left it standing. The Sanctuary & Host were trampled under foot 2300 days, & in Daniels Prophecies days are put for years: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. These things were to last till the time of the end, till the last end of the Indignation against the Jews, & this Indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed & the Sanctuary is not yet cleansed.

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[1] Jer. 39. 1, 2

[2] Jer. 37. 5.

[3] Jer. 37. 4, 11, 12, 13, 15, 21. & 38. 28

[4] Jer. 37. 7, 8

[5] Jer. 32. 1, 2.

[6] Ier. 34

[7] Ezek. 4.

[8] Gred. Magn. ad Phocam Imp. Indict. 6. Epist 45, lib. II. Edit. Rom.

[9] Gred. M. Dial. lib. 3. cap. 38.

[10] Baron. AN. 567. sect 15, 16.

[11] Ezek. 7

[12] Hom. in Luc. 21.

[13] Hom. 18 in Ezek

[Editorial Note 1] The following two folios are inserted; the text from f14r continues on f17r. Hence the additions on f14v belong to f17r.

[Editorial Note 2] Here the text from f14r continues.

[14] Socr. Hist. Eccl. l. 3, c. 10.

[15] 1 Tim. IV.
