

# Four draft chapters on prophecy (section 7.1a)

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## Chap. 1 Of the original of Monarchies.

The whole earth was by the first inhabitants divided into many coordinate governments according to the number of families. For when Moses had reckoned up the posterity of Noah to the fourth generation he adds: These are the families of the sons of Noah after their generations in their nations & by these were the nations divided after the flood. Which is as much as to say, that as Noach divided the whole earth between his three sons, & gave Europe to Iaphet, Asia to Sem & Afric to Ham without making any one lord of the others territories: so each of these divided his part between his sons & each of them their parts between theirs without making any one lord of another's **{illeg}** inheritance till the whole earth was distributed into independent & coordinate nations tribes & families. For what Moses saith of the division of the whole earth among all the posterity of Noah, he saith of the division of the several parts among the posterity of his several sons. For when he had reckoned up the children & grand children of Iaphet, he subjoins: By these were the Isles of the gentiles divided in their lands every one after his tongue after their families in their nations. And so of the rest. So then upon the first plantation of the earth there were no standing kingdoms. Every Father was sovereign Lord of his own inheritance during his life & then the sons became sovereign lords of their several shares & so on till the earth was planted with innumerable scattered families, not yet subject to any other lords then the **{ir}** common fathers. For I here reckon every father which all his posterity to be one family & upon the fathers death to break into so many families as he has sons surviving him. These families by encrease of people soon grew into towns & a town consisting of many families required a Court & a Iudge to make laws & common justice between them & thereby became a city & cities which their villages either by consent or by conquering one another grew into kingdoms greater & greater till they arrived to the bigness they are now at. For in the first ages the Cities & kingdoms were so small & numerous that Abraham which 318 men beat four kings which their armies <1v> when they had newly beaten five others: & Ioshua found above thirty kingdoms in that small country the land of Canaan & in the twelfth part thereof which was Iudahs lot, there were 125 Cities besides villages. So Egypt after the death of Mizraim or Menes the common father of the Egyptians became divided into several kingdoms which at length by swallowing up one another grew into one. Sir Iohn Marsham has given us catalogues of the kings of four of those kingdoms down from the age of their first king Menes to the age of the Patriarch Iacob. These were the four which swallowed up the rest: for the great number of the ancient cities in Egy{pt} shews that there were at first many more. So the kingdoms of the greater Asia of the lesser Asia, of Greece & of Italy were originally but small & grew to no great bigness till the kingdoms of the Assyrians, Lydians, Macedonians & Romans swallowed up all the rest. And in general Iustin out of Trogus gives this account of the original of Kingdoms *Principio rerum, gentium nationumque imperium penes reges erat: quos ad fastigium hujus majestatis non ambitio populans sed spectata inter bonos moderatio provehebat. Populus nullis legibus tenebatur; arbitria Principium pro legibus erant: Finis imperij tueri magis quam proferre mos erat: Intra suam cuique patriam regna finiebantur. Primus*

omnium Ninus rex Assyriorum {v}eterem et quasi avitum gentibus morem nova imperij cupiditate mutavit. Hic primus intulit bella finitimis. The world was at first {govern}

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and by consequence in or neare the beginning of the reign of Iosiah while he was yet young & the government was in the hands of the High Priest & the ancients of Ierusalem: at which time was Phraortes vanquished & slain by the Assyrians & therefore he & Arphaxad were coincident in time & so must be one & the same king of the Medes. And for the same reason Nebuchadonosor & Chyniladan must be either one & the same king of the Assyrians or at least contemporary to one another. For Arphaxad was slain in the 12<sup>th</sup> year of Nebuchadonosor according to Ieromes version of the book of Iudith out of the original Chaldee, and Phraortes was slain 75 years before the thirty years reign of Cyrus according to Herodotus & by consequence in the year of Nabonassar 113 or the 13<sup>th</sup> year of Chiniladan. The difference is but a year which in the chronology of those ancient times is inconsiderable.

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The last king of Assyria was Sardanapalus. He built Tarsus & Anchiale in Cilicia the same day & was the son of Anacyndaraxis, according to Strabo & Arrian, & Suidas tells us that Anacyndaraxis was king of Assyria. Whence I reccon that the four last kings of Assyria were Assarhaddon, Nebuchadonosor, Anacyndaraxis & Sardanapalus, & that the kings of Babylon Saosducinus, Chiniladon & Nabopolassar were Satrapas under the three last of them untill Nabopolasser revolted from Sardanapalus. In Anchiale Sardanapalus built a sepulcher for himself, but whether he was buried in it may be doubted seing authors tells us that he was burnt in Nineveh. Nabopolasser contracted affinity with the Medes  $\triangle$  < insertion from f 2r > [3] Nabopolassar contracted affinity with the Medes marrying his son Nebuchadnezzar to Amyite the daughter of Astyages king of the Medes & conspired with them against the king of Assyria. The Medes therefore invading Assyria Nabopolasser revolted to them & when <3r> they were possest of the entrances of the City the King of Assyria whom Polyistor calls Saracus others call Sardanapalus burnt himself & his Palace & the Medes & Babylonians destroyed Nineveh & shared the kingdom of the Assyrians. This victory the Greeks usually refer to the Medes the Jews to the Chaldeans, Tobit Iosephus & Ctesias to both.

< text from f 2v resumes >

By the fall of Nineveh the kingdom of Babylon which had hitherto been a small one, grew great & potent. The reigns of its kings are stated in Ptolemy's Canon: for understanding which you are to note that every kings reign in that Canon began which the last Thoth of his Predecessor — — — — — months & days by other authors. Whence it appears from that Canon that Chiniladon died in the year of Nabonassar 123, Nabopolassar in the year 144 & Nebuchadnezzar in the year 187. This last king died in the 37<sup>th</sup> year of Iehojakins captivity (2 King. XXV.27) & therefore Iehojakin was captivated in the 150<sup>th</sup> year of Nabonassar. This captivity was in the eighth year of Nebuchadnezzar's reign over Iudea (2 King. XXIV.12) For the first year of his reign was the fourth of Iehojakims & Iehojakim reigned 11 years before this captivity (2 King XXIII 36) & therefore Nebuchadnezzar began his reign in Iudea in the year of Nabonassar 142 two years before his fathers death & three years before that, viz<sup>t</sup> in the year of Nabonassar 139 Iehojakim succeeded his father Iosiah. <3v>

And as the Chaldeans counted the reign of their kings by the years of Nabonassar, so the Jews (as their authors tell us)<sup>[5]</sup> counted the reign of theirs by the years of Moses beginning every year which the month Nisan. For if any king commenced his reign a few days before this month began it was recconed to him for a whole year & the beginning of this month was accounted the beginning of the second year of his reign. According to which reckoning the first year of Iehojakim began with the month Nisan in the year of Nabonassar 139. An. Abr. 1392, tho his reign might not really begin till 4 or 5 months after.

In this year therefore Pharaoh Nechoh the successor of Psammiticus came with a great army out of Egypt against the king of Assyria — — — — — to tribute. And this war being waged against the king of Assyria, the kingdom of Assyria was not yet <sup>overthrown</sup> | <sup>fallen</sup> (for the king of Babylon is never called king of Assyria in scripture. But it fell within a year or two. For in the third year of Iehojakim Nebuchadnezzar assisted by

Astibares (that is Assuerus) king of the Medes, in pursuing their victory over the Assyrians, came with an army

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Darius was the son of Assuerus Achsueres (or Ahasuirus as the Masorets corruptly call him) of the seed or royal family of the Medes. Dan 9.1. Achsuerus, Oxyares, & Axeres or Cy-Axeres that is Prince Axeres are the same name For that king who took Nineveh is by Tobit called Assuerus & by Herodotus Cyaxeres. Now Cyaxeres (according to Xenophon) was the son of Artyages & succeeded him in the throne of the Medes, & as Astyages gave one of his daughters Mandane to Cambyses the father of Cyrus & another of his daughters to Nebuchadnezzar, so Cyaxeres gave his daughter to Cyrus, not after the taking of Babylon as Xenophon represents but long before when she was young & handsome. For Xenophon tells us that she was reported to be very handsome & that she & Cyrus were playfellows when they were both children & that she used then to say that she would marry Cyrus; & I reckon that Cambyses who succeeded Cyrus was her son. She was therefore of the same age with Cyrus & Darius, being the sister of the one & wife of the other, & all of them being the grandchildren of Astyages. For Darius was 62 years old at the taking of Babylon & Cyrus was at the same time 61 years old being 70 years old when he died & reigning 9 years after the taking of Babylon. So then these four kings reigned successively over the Medes Astyages, Cyaxeres, Darius & Cyrus & Astyages was of about the same age with Nabopolassar & their sons Cyaxeres & Nebuchadnezzar were also contemporary & both of them were young men when they led the armies of their fathers against Nineveh. For Nineveh was taken by them about 69 years before Babylon was taken by Darius & Cyrus.

[Editorial Note 1]

was the seventh or eighth year of Iosiah & hence it seems that the great successes of the

– of Baalim & continued & in the 18<sup>th</sup> year of his reign when he purged the land, upon the revolting of the Chaldeans from the Assyrians whereby he was freed from their terror, he rejoiced by: keeping the biggest Passover feast that ever was kept giving to the people for offerings 3000 Bulls & 30000 of the flock besides what the Princes & people offered

For Nabopolassar whom the king of Assyria had made commander of his forces in Chaldea revolted from the Assyrians & conspired with the Medes against them, & the first year of his reign was the 17 or 18<sup>th</sup> year of Iosiah's anno Nabonassari 123 according to Ptolomy's Canon. This Iosiah by the greatness of his dangers & deliverances while he was young became the best of all the kings of Israel & Judah.

Now Nabopolassar to strengthen himself against the king of Assyria sent to **{illeg}** Astyages Prince of the Medes, & married his son Nebuchadnezzar to Amytis the daughter of Astyages, as Polyistor relates, & Nebuchadnezzar coming with an army to Nineveh, against the Assyrians their king whom Polyistor calls Saracus was terrified therewith & burnt himself with his Palace & the Medes & Babylonians took & destroyed Nineveh. This victory over the Assyrians the Greeks usually refer to the Medes, the Jews to the Chaldeans, Tobit Iosephus & Ctesias to both. In this expedition the army of the Medes was led on by Cyaxeres as Herodotus informs us & Cyaxeres as Xenophon tells us was the son of Astyages & by consequence the brother in law of Nebuchadnezzar. Tobit calls him Assuerus saying that Nineveh was taken by Nebuchadonozor & Assuerus. For Cy-Axeres that is Prince Axeres is the same name which Oxyares & Assuerus.

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Now since Pharaoh Necho took this expedition against the king of Assyria its plain that Nineveh was not yet destroyed, but it seems to be besieged at this time by Nebuchadnezzar & Assuerus & taken within a year or two, as is represented in the Hebrew chronicle called Seder Olam Rabbah

For in the 18<sup>th</sup> year of Nabopolassar – – – – to the river of Euphrates.

Berosus tells us that the father of Nebuchadnezzar hearing that the Satrap set over Egypt Cælosyria & Phœnicia had revolted, & being unable to bear the fatigue of war any longer, sent his son Nebuchadnezzar with part of his army against the revolter & that Nebuchadnezzar fought & overcame the revolter &

recovered his dominions. By the revolting Satrapa he means Pharaoh Necho, & thence I seem to gather that Cælosyria Phœnicia & Egypt were subject to the Assyrians till Nebuchadnezzar & Assuerus besieged Nineveh, that Pharaoh Necho took occasion from that siege to revolt, that Josiah out of fidelity to the king of Assyria opposed the passage of Pharaoh through Palestine & that so soon as Nebuchadnezzar & Assuerus had taken Nineveh they led their army against Pharaoh, & recovered all Syria from him in right of the king of Assyria whom they had conquered, & that the kingdom of Assyria being divided between them, Mesopotamia & Syria fell to the share of the king of Babylon. Nineveh was therefore taken in the 17<sup>th</sup> year of Nabopolassar, or beginning of the 18<sup>th</sup>. The Hebrew chronicle called Sedar Olim Rabbah saith it was taken in the first year of Nebuchadnezzar, dating his reign from his expedition against Pharaoh as if it immediately succeeded the destruction of that city

While Nebuchadnezzar, after his victory over Pharaoh Necho was acting in Syria –

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These four regions belonged not to the bodies of the two first beasts, they were under the dominion of the Greeks before the Greeks overthrew the Persian Empire, they continued under their dominion till the empire of the Romans arose they spake the Greek language, & after the division of the Roman Empire into the Greek & Latin Empires they all belonged to the Greek Empire till the Saracens invaded Egypt & Syria & therefore they are all very properly referred to the body of the third Beast.

Alexander the Great – – – –

Alexander the great died at Babylon An. I. P. 4390 & was succeeded in Macedon & Greece (the western head of the Leopard) by Arideus Antipater Cassander & others down to Perseus whom the Romans conquered an. I. P. 4546 & in Egypt & neighbouring parts of Arabia & Afric (the southern head) he was succeeded by Ptolomeus Lagi & other Greeks down to Cleopatra in the end of whose reign Augustus reduced Egypt into a Roman Province an. P. I. 4684 Selaucus, saith Iustin, possessing the kingdom of the East built there a city which he called Antioch after the name of his father Antiochus, & thence he invaded Babylonia & Bactria He & his posterity reigned in Syria till by their civil discords the kingdom fell into the hands of Tigranes king of Armenia & 18 years after was reduced into a Roman Province by Lucullus & Pompey an. P. I. 4645. Asia minor (the northern head) fell into the hands of Antigonus & his son Demetrius who reigned there till Demetrius was conquered by Seleucus king of Syria an. P. I 4426. From which time the kingdoms of Asia & Syria remained united under one king. But yet they are still represented by two horns, much after the manner that the kingdoms of the Medes & Persians have but one king & yet are represented by the two horns of the Ram till the very fall of the Persian Empire. For then it is the he Goat smites the Ram & breaks his two horns. Out of the kingdom of Asia arose the kingdoms of Pergamus which by the last will & testament of Attalus descended to the Romans & in their power became mighty & enlarged it self southward into Egypt & eastward into Syria

So then these four regions of Greece Asia Syria & Egypt at first & in the reign of Vespasian & Titus & being propagated through their Empires took away at length separated from it & became the Greek Empire seated at Constantinople And this was the little horn of the Goat which came out of a distinct kingdoms of the Greeks & then uniting under the Romans & after the separation of the Greeks from the Latins composed the united body of the Greek Empire which was monarchick & stood intire till the Saracens invaded it & therefore they may justly be reckoned the four heads & wings of that Empire & to compose that body which to this day is represented by the four headed & four winged Leopard & by the Goat which four horns which Daniel tells us signifies the kingdom of the Greeks divided towards the four winds of heaven. § And whilst the three first Beasts signify to this day all the nations of the Assyrian Medo-Persian & Grecian Empires, that is all the nations from India to Greece & Egypt there remains for the body of the fourth Beast – – – three of them in its rise. These Beasts or Kingdoms are distinguished also by their language. The first spake the Assyrian & Chaldean, the second the Persian, the third Greek & the fourth the Latin. For the Greek was spoken in all the Greek Empire & the Latin in all the Latin. But the Greek was not spoken in the Latin Empire nor the Latin in the Greek. By this character therefore the third & fourth Beast are distinguisht even when they are united in dominion. And by these commotions the Latin Empire became divided

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Now this fourth Beast saith Daniel was dreadful & terrible & strong exceedingly & had great iron teeth & nails of brass & devoured & brake in pieces & stamped the residue with its feet & such was the Roman Empire. Twas more dreadful terrible & strong in battel then any of the former kingdoms, & accordingly had a larger dominion & stood much longer then any of those. It devoured saith Daniel the whole earth & trode it down & brake it in pieces & hereby its dominions are distinguished into two parts, the nations which composed the body of the Beast before it began to be considered in this prophesy or which it afterwards devoured & converted into its body & the nations which it stamped with its feet & brake in pieces. The first are the Latins the other the nations of the former empires, & principally of the Greeks Those nations it subdued & reigned over but they belong to the bodies of the three former Beasts. And it was divers from all the Beasts that were before it. They were governed by Kings, this by a Senate & yearly Consuls. And it had ten horns: that is it became divided into ten kingdoms. It was not so divided at its first rise for then it could not have been so dreadfull & exceeding strong, but in the latter part of its reign it became divided. The first part of its reign is signified by the iron legs of Nebuchadnezzars statue & in their reign the kingdom is said to be strong as iron & to break in pieces & bruise as iron that breaketh in pieces & subdueth all things Dan 2.33, 40. The latter part of its reign is signified by the feet of the statue which consisted of iron & clay mixed together & had ten toes. In respect of the toes Daniel saith the kingdom shall be divided & in respect of the iron & clay which adhere not together that it shall be partly strong as iron & partly brittle & they shall not cleave together. Dan. 2.41, 42, 43. We are therefore to seek for the ten horns in the latter times of the fourth kingdom when it begins to grow weak & divided. The ten horns out of this kingdom, saith Daniel are ten kings that shall arise & another shall arise after them.

Now the Roman Empire continued in its full strength till the death of Theodosius which was 561 years dated from the conquest of Greece by the Romans & if at any time it was shaken as in the time of the 30 Tyrants or divided, as at the death of Constantine, it soon recovered. Theodosius left it divided into the Greek & Latin Empires seated at Rome & Constantinople & the Latin Empire twelve or 13 years after viz<sup>t</sup> in the yeare 408 409 & 410 it became divided at once into ten kingdoms. /For in the end of A.C. 407 a great army of divers northern nations under several kings, the Vandals under Godegisilus the Alans in two bodies one under Goar another under Resplendial, the Suevi under Ermeric & the Burgundians under Gundicar being invited by Stilico a Roman general arose from their seats in Germany & Sarmatia passed the Rhine at Ments, the last day of December & invaded the adjacent parts of Gallia/ Thereupon the Salian Franks who had been long seated in the Empire in the regions of Toxandria & Tongria rose up in arms attackt & routed the Vandals slew 20000 of them which their king Godegisilus & had slain the rest had not a body of Alans come to their assistance. Then Resplendial with his Alans & the Vandals & Suevi went from the Rhene towards Spain & being stopt for a time by the Pyrenean mountains ravaged Aquitain & the neighbouring parts of Gallia But upon the 28 of Sept A.C. 409 the Pyrenean passage was betrayed to them & they entered & harassed Spain & at length A.C. 411 divided their conquests by lot.

In the meane time the other Barbarians harrassed Gallia & the Britains fell off from the Empire & while the Latin Empire was thus engaged Stilico designing to invade the Greek Empire called the Visigoths from their <6r> seats in Pannonia where they lived in subjection to the Empire & sent them into Epire under the command of Alaricus designing soon after to follow them with his army. But being stopt by the Emperor & afterwards detected & slain as a Traytor Alaric returned back from Epire & calling his brother out of Pannonia which what force he had there, invaded Italy A.C. 408. And at the same time the Hunns invaded the deserted seats of the Goths in Pannonia & {Alyricam} & the western Emperor fearing to be shut up in Rome retired to Ravenna. For the Goths beseiged Rome & took it A.C. 410, & then seated themselves in Gallia. This was the occasion & manner of rending the Latin or Western Empire into ten kingdoms, & these kingdoms are as follows.

1 The Kingdom of the Vandals. They invaded Gallia A.C. 408, Spain A.C. 409 & Afric A.C. 427 & reigned in Afric till A.C. 533.. In Spain they were seated in Gallicia & Bœtica Their Kings were Godegisilus, Gunderic, Geiseric Hunneric Gundemund Thrasamund Hilderic Gelimer.

2 The Kingdom of the Suevians. They entred Spain A.C. 409 grew a potent kingdom & reigned there 177 years. They were seated in Gallæcia & Lusitania & afterwards in Betica also & the Carthaginensian Province. Their Kings were Ermeric, Rechila, Rehiarius Maldra Frumarius Regis mundus &c.

The kingdom of the Alans in Spain. This was the most potent of the Barbarous kingdoms in Spain but lasted only ten years in its greatness. Its kings were Resplendial & Ataces. The Visigoths A.C. 419 slew Ataces which almost all his army. And then the Alans subjected themselves to Gunderic king of the Vandals but the next year withdrew their obedience & returned to Lusitania & the Carthagenensian province where they lived as in a Commonwealth without a king tributary to the Romans giving the name Catalonia (i.e. Catti-Alania) to the region & in the year 448 they warred upon the Romans in Carpentam & the Carthaginensian province & wasted their cities but were soon checked by the Suevians

4 The kingdom of the Alans in Gallia. Their kings were Goar Sambida Eocharich, Sangibanus, Beurgus &c. Under Goar they invaded Gallia A.C. 408 & had seats given them by the Emperor near the Rhene A.C. 412 as had also their Confederates the Burgundians. Under Sambida they had the territories of Valence given them by Ætius the Emperors general A.C. 440. Under Eocharich they had a region of the rebelling Armorici given them by Ætius & conquered it. This region was from them named Alenconium quasi Alanorum conventus. Under Sangibanus they were invaded & their regal city Orleans besieged by Attila king of the Hunns which a vast army. Whereupon Ætius & his associates came to raise the siege & beat the Hunns in that memorable battle A.C. 491 in campi Catalannici so called from these Alans mixt which the Chatti. The region is now contractly called Campain. A year or two after Attila returned again with an immense army to conquer this kingdom but was again beaten by them & the Goths who came to their assistance in a battle of three days continuance which a slaughter almost as great as the former. Under Beurgus or Biorgor they infested Gallia round about till the reign of Maximus the Emperor & then they past the Alps in winter & came into Liguria but were there beaten & Beurgus slain by Ricimer the Emperors General. A.C. 464. Afterwards they were again beaten by the joint force of Odoacer king of Italy & Childeric king of the Francks about the year 480, & again by Theudebert king of the Austrian Francks about the year 511

5 The kingdom of the Burgundians. Their Kings were Gundicar, Gundioc, Bilimer, Gundobald, Sigismund, Godomarus. Under Gundicar they invaded Gallia A.C. 408 & had seats given them by the Emperor near the Rhene in Gallia Belgica A.C. 412 They were now so potent that Orosius A.C. 417 wrote of them Burgunionum esse <6v> prævalidam et perniciosam manum Galliæ hodieque testes sunt in quibus præsumpta possessione consistunt. About the year 435 they received great overthrows by Ætius & soon after by the Huns, but five years after had Savoy granted them to be shared which the Inhabitants, & from that time they became again a potent kingdom being for a time bounded by the river Rhodanus but afterwards extending much further into the heart of Gallia. Gundobald conquered the regions about the rivers Araris & Rhodanus which the territories of Marseille & invaded Italy in the reign of Glycerius. Godomarus made Orleans his royal seat whence the kingdom was called Regnum Aurelianorum. He was conquered by Clotharius & Childebert kings of the Francks A.C. 526. And from thence forward this kingdom was sometimes united to the kingdom of the Francks sometimes divided from it till the reign of Charles the great who made his son Carotus king of Burgundy From that time for above 300 years together it enjoyed its proper kings, And was then broken into the Dukedome of Burgundy & County of Burgundy & County of Savoy, & afterwards those were broken into other less counties.

#### [Editorial Note 2]

Alexander the great died & at first his captains shared his kingdom an. I. P. 4390 & was succeeded in Macedon & Grece (the western head of the Leopard) by Arideus Antipater Cassander & others down to Perseus whom the Romans conquered an. I. P. 4546, & in Egypt (the southern head) by Ptolomeus Lagi & other Greeks down to Cleopatra in the end of whose reign Augustus reduced Egypt into a Roman Province an. I. P. 4684. Seleucus reigned in Syria (the eastern head) & Eumenes & Antigonus with his son Demetrius in Asia minor (the northern): Seleucus built Antioch thence invaded Babilonia & extended his dominion eastward as far as Persia. He extended it also northward into Asia minor conquering Demetrius an. I. P. 4426, & thenceforward he & his successors are considered in the last Prophecy of Daniel as kings of the North, & reigned which the kingdom of Pergamus till the Romans conquered them.

But at length all these dominions of the Greeks (upon the founding of Constantinople) became divided again from the western part of the Roman Empire which had conquered them & alone composed the body of the Greek Empire (as it was usually called) till the Saracens & Turks invaded it. This Empire being monarchicall & consisting of all those nations which to this day are signified by the Leopard & the Goat, must be the Goat in the reign of his last horn. This horn was originally the kingdom of Pergamus. It arose out of one of



the four horns & so did the kingdom of Pergamus namely out of the northern horn. In its first rise it was a little one & so was the kingdom of Pergamus. It waxed exceeding great towards the south & towards the east & towards the pleasant land or Iudea, that is it arose in a north west quarter & extended its dominion into the southern & eastern regions of Egypt Syria & Phenicia & so did the kingdom of Pergamus in conjunction with the Romans. For its power was mighty but not by its own power. Dan. 8.24. For this horn was not destroyed rooted up or broken by a Roman conquest but descended to the Romans by right of succession & inheritance. Attalus the last king of Pergamus by his last will & testament left his kingdom to the Romans, so that they succeeded him in the crown of Pergamus & inherited the kingdom as his heir & successor. And therefore the kingdom is to be reckoned still in being though under their dominion. This kingdom was in league with the Romans & by their assistance had conquered almost all Asia minor before they inherited it.

In their wars with Perseus it also assisted the Romans

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## **Chap. 10**

### **Of the daily worship & the abomination of Desolation.**

In the prophetesies of Daniel that which is usually translated the daily sacrifice is in the Hebrew only called the daily & may be as properly translated the daily worship. This worship is opposite to the abomination of desolation that is to the worship of false Gods & Idols & in that respect signifies the worship of the true God without an image. such a worship as is prescribed in the first & second commandment. Thou shalt have no other Gods before me: And thou shalt not make to thy self any graven image. Thou shalt have in thy worship no other Gods in my sight, thou shalt worship me alone the God who in six days made the heaven & earth & all that in them is & rested the seventh day, & thou 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 these commandments are practical & respect the worship of the Jews. We are not forbidden to give the name of Gods to Angels & kings but we are forbidden to worship them ‡ < insertion from f 8v > ‡ them as Gods. We are forbidden to worship them not only as supreme infinite & eternal 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 whom we are 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 his resurrection from the dead is the principall part of the daily worship. For there was also a less principal part which consisted in offering sacrifices to God. The first part is moral & the second is only ceremonial. The first was performed in all the synagogues, the second was performed only in the **{illeg}**

< text from f 7r resumes >

Now the worship of this God was partly ceremonial & transient, partly moral & eternal. The ceremonial part consisted principally in sacrifices, the moral in prayers praises & thanksgivings. The gentiles sacrificed in all their cities, & To take away these sacrifices might have been difficult & therefore Moses did not totally take them away but only restrained them to the Tabernacle, & to render them the more significant & pious he made them typical. The moral worship which consisted in prayers praises & thanksgiving was performed daily in all in all the synagogues. For this purpose there was a synagogue in the Temple, there was a synagogue in every city of the Jews & there might be a synagogue of either Jews or Christians in any city of the Romans \* < insertion from the right margin of f 7r > \* & in like manner the Christian synagogues called Cathedral Churches were set up in the cities of the Christians & had a daily worship in them. < text from f 7r resumes > And this daily worship in the synagogues being more excellent & universal then that of sacrificing in the Temple deserves in this prophesy much more to be represented & called the daily. is chiefly opposed to the abomination of desolation & lasted till that abomination was set up in its room not only in the Temple but more especially in the synagogues of both Jews & Christian Gentiles

< insertion from the left margin of f 7r >

Temple; & where the daily worship was performed there was the sanctuary of {strength. The Empire was} **{illeg}** in which the ceremonial daily worship was performed & the synagogues were the sanctuaries of strength & collectively the sanctuary in which the moral daily worship was performed. For as many fals prophets are collectively called the fals prophet Apoc 19.20 & many churched are called the Church Eph. 5.25 & many Temples are called the Temple 2 Thess. 2.4, & many synagogues are 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 Church of Christ & the sanctuary the place of the Christian worship, which place is the synagogues, or Churches of the Christian Iews & Gentiles. taken collectively

< text from f 7r resumes >

Now this daily worship was taken away from the synagogues of the Iews & the abomination of desolation set up in their land in the reign of the Emperor Adrian when the Iews were banished their land upon pain of dearth & the worship of the Gentiles was set up in all their cities. But in the synagogues or Cathedral Churches of the Christians the daily worship remained untill the king arose who did according to his will & in his seat together with a strange God set up the worship of Mahuzzims <8r> that is, untill a new Greek Empire arose. For the whole prophesy of the scripture of truth concerns the Greek Empire The Greeks continued in subjection to the Latines till the building of Constantinople & then separated & became a new Empire seated at that city, & accordingly is represented in this prophesy by a new king the king who doth according to his will & sets up the worship of Mahuzzims with a strange God whom his fathers knew not & prospers in these practices till the indignation be accomplished. § The daily worship was to be taken away by the last horn of the He Goat, & the He Goat is by Daniel interpreted to signify the King of Greece, & his last horn is said to wax exceeding great even to the host of heaven & to cast down of the stars to the grownd & is called a king of fierce countenance whose power should be mighty but not by his own power, which (as we said) is to be understood of the Greeks growing mighty under the dominion & by their power of the Romans. In this state he was to grow exceeding great even to the host of heaven & to cast down of the starrs to the grownd: which is to be understood of his making desolate the Iews & persecuting the Christians. And after this he is said to magnify himself even to the Prince of the host & to take away the daily worship & cast down the place of his sanctury. The Prince of the host is Iesus Christ & therefore the daily worship here taken away is the worship of the Christians & the place of his sanctuary is the place of the worship of the Christians, that is their synagogues or Cathedral Churches taken collectively. For these are the Temple of God in which the man of sin was to sit as a God after he had taken away the dayly worship. And to this double exaltation of this horn, (first up to heaven to cast down of the stars to the grownd & then up to the Prince of the host to take away the daily worship) answers the double state of the daily worship which was to be taken away, first the Iewish & then the Christian & the double state of the Arms which in the prophesy of the scripture of truth stand up after Antiochus Ephiphanes. First those arms stand up & pollute the Iewish sanctuary of strength & take away their daily worship & place the abomination which maketh their land desolate, & causeth those that understand amongst the people & instruct many (that is the Christians) to fall by the sword & by flame & by captivity & by spoile many days. And when they should fall they were to be holpen with a little help, & by prosperity to grow numerous through flatterers cleaving to them, but they were to fall again even to the time of the end. For the king who should then reign, was to do according to his will & to exalt & magnify himself above every God & speak marvellous things against the God of Gods, & which a strange God whom his fathers knew not he was to worship Mahuzzims. And this is his second exaltation & answers to the second exaltation of the last horn of the Goat his exaltation up to the Prince of the host that he might be able to take away the daily worship. And therefore the transgression of desolation which now succeeded this daily worship is the worship of the Mahuzzims: This transgression is called the abomination to signify that it is idolatry & the Abomination of desolation to signify that the idolaters are great persecutors & make desolate the people of God. And from this transgression of the horn & his magnifying himself & standing up against the Prince of Princes the Apostle Paul calls the man of sin or transgression who opposeth & exalteth himself above every thing that is called God or that is worshipped. And from this opposition & standing up against the Prince of Princes Iohn calls him Antichrist. The Apostle wrote these things to them of the Greek Churches & therefore the man of sin & the Antichrist was to reign in those churches, & there to place their abomination & make desolate the people of God. And <8v> And this was to be done in the latter times. And the king which doth according to his will set up the worship of Mahuzzims in the times next preceeding the time which Daniel calls the time of the end & continued to reign in this time of the end because the king of the south then pusht at him.



< insertion from f 7v >

The Iews regarded principally their worshipping in the Temple by sacrifices & therefore took the daily to signify the daily sacrifice And this interpretation was favoured by calling the place of this worship the sanctuary. But while it said of the little horn of the He Goat that he magnified himself against the Prince of the host & by him the daily was taken away & the place of his sanctuary was cast down, this sanctuary must be the sanctuary of the Prince of the host that is the sanctuary of Iesus Christ, & by consequence includes the synagogues of the Christians taken collectively as the Church is taken collectively for all the Churches. And while this horn by means of an host which was given him overcame the host of heaven & cast down not only the sanctuary but also the truth to the grownd & practiced & prospered: its acting against the sanctuary even to the time of the end & last end of the desolation: & taking away the daily [worship] must be of the same extent which the host of heaven & the truth, that is which the Church of God & the truth of his religion & by consequence extend to the synagogues of the host where this truth was preached, & to be of long duration. It was to be in the time of the end, & to last till the end of the indignation. In the latter time of the kingdom of the four horns, when the transgressors were come to the full this horn was to stand up & grow mighty but not in his own power, & the vision concerning the the daily & the transgression (from the time that the transgressors were come to the full.) was to last 2300 prophetick days (which are not yet expired) & then the sanctuary was to be cleansed: & therefore unless you will say that the Temple of Ierusalem alone is to be cleansed for restoring the sacrifices, you must allow that the sanctuary of the synagogues & the daily worship therein is comprehended in the words of this prophesy. And now having explained what is the daily [worship,] which was to be taken away & what is the sanctuary wherein it was performed, it will be more easy to understand what is the transgression of desolation which was to be set up in this sanctuary in the room of that worship.

< text from f 8v resumes >

[Editorial Note 3]

<7v>

<9r>

**Chap.  
Of the daily worship & abomination of desolation.**

The Christian daily worship is represented in the Apocalyps by the Iewish. Here God is represented as it were sitting on a throne above the Ark between the Cherubins in the most Holy place. The assembly of Presbyters are represented by the 24 Elders, the Holy spirit & the teachers or Bishops by the seven lamps & the people by the four animals full of eyes in the outward court. The animals worship God day & night or morning & evening saying Holy holy holy Lord God Almighty who was & is & is to come. And when they give him glory & honour & thanks the Elders fall down & worship him & give him glory & honour & thanks for creating all things This is the worship due from all the Church to God the father. We are to worship him & him alone as the almighty & ever living God who created all things & gives us our daily bread. This the foundation of all religion

There was in the right hand of him that sat upon the throne a book of prophesy none was found worthy to open it or look upon it till the Lamb appeared & took the book. All foreknowledge is originally in the breast of God Almighty & {he} communicates it immediately to the Lamb alone who sends it by his spirit to the Prophets: whence the Lamb is called the word of God & the testimony of Iesus is called the spirit of Prophesy & the Apocalyps is called the Revelation of Iesus Christ which God gave unto him & he sent his messenger & signified it to his servant Iohn.<sup>[6]</sup> For the spirit of truth speaks not of himself but what he hears that he speaks, He receives from Christ & shews it to the Prophets being sent unto them by Christ.

And when the Lamb had taken the book the four animals & 24 Elders fell down before him with harps & vials of incence & sung a new song saying Thou art worthy to take the book & open the seals thereof: for thou wast slain & hast redeemed us to God by thy blood. This is a worship due not to the ever living God but to the Lamb alone & is therefore given to him without any breach of the first or second commandment

## Sect. III.

**Of the daily worship taken away & the abomination of desolation set up.**

In the reign of Constantine the great & there were great disputes between several parties of the Church but without a separation. Some parties endeavoured to impose articles of faith in new forms of words: the seven Churches laboured against all new forms according to the Apostles rule; Hold fast the form of sound words (2 Tim. 1.13) the form of doctrine which was delivered to you (Rom. 6.17) wholesom words, the words of our Lord Iesus Christ (1 Tim. 6.3) the words of faith (1 Tim 4.6) These disputes about words were vehement but occasioned no separation till after the reign of Iulian. The visible Church catholick continued entire & undivided from the days of the Apostles till the reign of Valentinian & Valens & then came on the hour of temptation upon all the world. Some few separated even in the days of the Apostles as Iohn represents. As ye have heard, saith he, that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time. They went out from us but they were not of us: for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us (1 Iohn. 2.19) And Iude: These be they who separate themselves (Iude 19) But These were small separations & continued to be made from time to time without endangering the Church catholick untill the Bishop of Rome with his adherents separated from her which separation being very great & fatal is represented in this prophesy by the Woman's flying into the wilderness & leaving behind her a remnant of her seed which keep the commandments of God & have the testimony of Iesus & by the rising of the two horned Beast out of the earth after which the Dragon made war upon the remnant of the womans seed till all separated & worshipped the Beast & his Image & received his mark except the 144000. And by all these separations Christ spewed the Church of Laodicea out of his mouth. This was the daily worship of the first temple whose candlesticks were the seven Churches of Asia taken away; & the abomination of worshipping the Beast & his Image & receiving his mark set up in the room of it in the outward court of the Temple where the people of God worshipped before. And this abomination turned the western Empire into a desolate wilderness & caused all in the eastern Empire to be killed or banished humane society who would not worship the Image of the Beast or receive his mark & therefore was an Abomination of desolation. And being placed in the great Temple of all the Roman Empire it was much more notable & of far greater consequence then any abomination that ever was placed in the Temple of the Jews at Ierusalem, & so answers much better to the abomination of desolation spoken of by Daniel & Christ. So soon as that which letted should {be} taken out of the way there was to be a great Apostasy & the man of sin was to be revealed who opposeth & exalteth 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. By that which letted the primitive Christians understood the Roman Empire. And when the heathen Roman Empire, which preserved the Christian religion from corruption, was taken out of the way, the Beast quickly appeared & was deified & he & his image were worshipped in the outward court of the great Temp{le} of God. This man of Sin was to come with all power

[1] Herod. l. 1

[2] lib. 14

[3] Polyistor apud Euseb. Chron. gr.

[4] Ezek. 1.1

[5] 2 Abendana p. 172

[Editorial Note 1] The remainder of the text on this page is written upside down.

[Editorial Note 2] The remainder of the text on this page is written upside down.

[Editorial Note 3] The following passage is written upside down and runs backward from f. 8v to f. 7v.

[6] Iohn. 16.7, 13, 14

[Editorial Note 4] Folios 9v-10v are blank but for page numbers.

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