

Five Drafts of 'Of the Prophecy of the Scripture of truth' (section 7.1k)

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Source: Yahuda Ms. 7.1k, National Library of Israel, Jerusalem, Israel

Published online: August 2013

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Chap. Of the Prophecy of the Scripture of truth.

This prophesy begins thus. And I, saith the Angel, in the first year of Darius the Mede, even I stood to confirm & to strengthen him. And now will I shew thee the truth. Behold 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 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, but not to his posterity nor according to his dominion wherewith he ruled. For his kingdom shall be pluckt up [for Cassander king of Macedon, Lysimachus king of Thrace, Seleucus king of Syria, & Ptolomy king of Egypt &] even for others besides those.

⊙ < insertion from f 1v > ⊙ After this, the prophetic Angel describes the actions of the kings of Syria & Egypt by the names of the kings of thee north & south untill the conquest of the kingdom of Macedon by the Romans which was in the eighth year of Antiochus Epiphanes. Antiochus began his reign in the 137th year of the kingdom of the Greeks (1 Maccab. I.10 (& smote Egypt & returned from thence the first time & spoiled the temple in the 143^d year (1 Maccab. I.20) & after two full years, that is in the 145 year (1 Maccab. I.29, 54) in returning from Egypt the second time, he surprized & smote Ierusalem & put a garrison therein & interdicted the worship in the temple, & commanded that the Iews should leave their children uncircumcised & that all men should be of one religion upon pain of death. And on the 15th day of the month Casleu in the same year they set up the abomination of desolation (as the historian calls it) upon the altar in the temple, & built idol altars throughout the cities of Iudah, & burnt the books of the law, & commanded that those that kept them should be put to death. All this was done in the eighth year of the king. And for pointing out this remarkable period Daniel pursues the description of the affairs of the kings of the north & south very particularly untill he comes to it, & then describes it by telling us that the king of the north at the time appointed shall return & come toward the south a second time: but the latter expedition shall not be as the former. For the ships of Chittim shall come against him. Therefore he shall be grieved & return from the south, that is from Egypt, & have indignation against the holy covenant: so shall he do, he shall even return [out of Egypt] & have intelligence with them that forsake the holy covenant. And when he hath thus carried on the description of the affairs of the kings of the north & south to the eighth year of Antiochus Epiphanes he passes from the affairs of the Greeks to those of the Romans & describes them by much larger steps then he had done those of the Greeks. In the prophesy of the Ram & He Goat its said that after one of the four horns of the Goat came forth a little horn & waxed exceeding great, that is, after one of the four kingdoms of

the Greeks came forth a kingdom of the Romans: & the same transition is here repeated in the following manner.

< text from f 1r resumes >

And after him arms shall stand up: that is after Antiochus Epiphanes. As מלל signifies after the king, Dan. XI.8; so here ממן signifies after him. These arms appear upon the body of the Goat by conquering Macedon & stand up gradually by conquering Illyricum, Carthage & Afric, Asia, Armenia, Syria Iudæa, France, Spain, Britain, & Egypt. And then they pollute the sanctuary of strength & take away the daily sacrifice [in the days of Nero & Vespasian] & place the abomination which maketh desolate [in the days of Adrian.] And they that understand among the people [the Apostles & other Christian teachers] shall instruct many, yet they shall fall [in the heathen persecutions] by the sword & by flame & by captivity & by spoile many days. Now when they shall fall they shall be holpen with a little help [in the reign of Constantine the great] but many [pretending to come over to them from the heathens] shall cleave to them with flatteries [being still heathens in their hearts & feigning themselves Christians for the sake of interest & preferment.] And [under them] some of those of understanding shall fall to try them & to purge & to make them white even to the time of the end, because it is yet for a time appointed.

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In the reign of Constantine the great when the Christians were holpen with a little help, the heathen Empire began to fall & thereby to fill the Christian churches with dissemblers. And this continued untill the reign of Iulian the Apostate, Who revived the heathen Empire for a year & eight months. And after his death it fell again untill the Emperors Gratian & Theodosius the great rejected the title of Pontifex maximus of the heathens; which put an end to it. And then succeeded a mixt religion of the flatterers under a new pontifex maximus supported by the Empire. And in this religion he magnified himself above every God & spake marvellous things against the God of Gods (God the father) the ancient of days) & together with Mahuzzims (potent saints the souls of dead men) honoured a strange God a new God whom his father knew not, & regarded not the lawful desire of weomen in marriage, but set up the profession of monks & nuns. And the dominion which introduceth this religion is to prosper till the indignation (against the Iews) be accomplished, Dan. XI.36: that is till the time of the end, in which the king of the south (or Empire of the Saracens) shall arise & push at him, & further during the time times & half a time; & still further untill he shall have accomplished to scatter the power of the holy people, or untill the dispartion of the Iews shall be accomplished, & they shall return from all nations into their own land & the sanctuary shall be cleansed. And then all these things shall be finished. And at that time shall Michael stand up, the great prince which standeth for the children of thy people & was annointed to reign over them. And there shall be a time of trouble such as never was since there was a nation even to that same time, viz^t the great tribulation mentioned by Christ Matth. XXIV.21. And at that time thy people shall be delivered from their long captivity. And many of them that sleep in the dust shall awake, some to everlasting life & some to shame & everlasting contempt. But go thou thy way Daniel for thou shalt rest & stand in thy lot at the end of the days.

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Chap. V. Of the prophesy of the scripture of truth.

This prophesy was given in the third year of Cyrus over the Persians which was his first year over the Medes, & it commences from thence. Behold, saith the Angel, there shall stand up yet three kings in Persia [Cyrus, Cambyses & Darius Hystaspis] & 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, but not to his posterity, nor according to his dominion wherewith he ruled. For his kingdom shall be pluckt up [for Cassander king of Macedon, Ptolomy king of Egypt, Seleucis king of Syria & Lysimachus king of Thrace, &] even for others besides those.

After this the prophetick Angel proceeds to describe the actions of the kings of Egypt & Syria by the names of the kings of the north & south untill the conquest of the kingdom of Macedon by the Romans: which was in the eighth year of Antiochus Epiphanes. And for pointing out this remarkable period, he pursues this description very particularly untill he comes to it. And then he passes from the affairs of the Greeks to those of the Romans, & describes them by much larger steps.

In the prophesy of the Ram & He-Goat it's said that after one of the four horns of the Goat came forth a little horn which waxed exceeding great; this little horn being the kingdom of Rome descended from Kittim the son of Iavan & being grafted into the body of the Goat by conquering Macedon. And the same thing is here repeated in the following manner. And after him arms shall stand up: that is, after Antiochus Epiphanes. As מלך signifies after the king, Dan. XI.8: so here מלך signifies after him. These arms became a little horn of the goat in the days of Antiochus, & stood up gradually by conquering Carthage & Afric, Asia, Armenia, Syria, Iudea, France, Spain, Britain & Egypt. And then they polluted the sanctuary of strength & took away the daily sacrifice in the days of Nero & Vespasian, & placed the abomination which maketh desolate in the days of Adrian.

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Chap. V. Of the Prophecy of the scripture of truth.

This prophesy begins thus. And I, saith the Angel, in the first year of Darius the Mede, even I stood to confirm & to strengthen him. And now will I shew thee the truth. Behold there shall stand up yet three kings in Persia [Cyrus, Cambyses, & Darius Hystaspes] & the fourth [Xerxes] shall be far richer than they all & by his strength through his riches 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, but not to his posterity. nor according to his dominion wherewith he ruled. For his kingdom shall be pluckt up [for Cassander king of Macedon, Lysimachus king of Thrace, Seleucus king of Syria, & Ptolomy king of Egypt &] even for others besides those.

After this the prophetick Angel describes the actions of the kings of Egypt & Syria by the names of the kings of the north & south untill the conquest of the kingdom of Macedon by the Romans, which was in the eighth year of Antiochus Epiphanes. And for pointing out this remarkable period, he pursues this description very particularly untill he comes to it. And then he passes from the affairs of the Greeks to those of the Romans & describes them by much larger steps. // In the prophesy of the Ram & He Goat its said that after one of the four horns of the Goat came forth a little horn which waxed exceeding great; the kingdom of Macedon being one of the four, & the little horn which succeeded it & waxed exceeding great being the Romans: & the same thing is here repeated in the following manner.

And after him arms shall stand up: that is, after Antiochus Epiphanes. As מלך signifies after the king Dan. XI.8: so here מלך signifies after him. These arms stand up gradually by conquering Macedon, Afric, Asia, Armenia, Syria, Iudæa, France, Spain, Britain, & Egypt. And then they pollute the sanctuary of strength & take away the daily sacrifice [in the days of Nero,] & place the abomination which maketh desolate [in the days of Adrian.] And they that understand among the people [the Apostles & other Christian teachers] shall instruct many, yet they shall fall [in the heathen persecutions] by the sword & by flame & by captivity & by spoile many days. Now when they shall fall they shall be holpen with a little help [in the reign of Constantine the great,] but many [pretending to come over to them from the heathens] shall cleave to them with flatteries [being still heathens in their hearts feigning themselves Christians for the sake of faction interest & preferment.] And [under them] some of those of understanding shall fall to try them & to purge & to make them white even to the time of the end, because it is yet for a time appointed.

❖ < insertion from f 5v > ❖ In the reign of Constantine the great when the Christians were holpen with a little help the heathen empire began to fall, & thereby to fill the Christian churches with dissemblers. And it continued falling untill the reign of Iulian the Apostate. < text from f 5r resumes > The heathen Roman Empire began to fall & fill the Christian Churches which dissemblers in the reign of Constantine the great, & continued falling untill the reign of Iulian the Apostate who revived it for a year & eight months. And after

his death it fell again untill the Emperors Gratian & Theodosius the great rejected the title of the Pontifex maximus of the heathens: which put an end to it. And then succeeded after the death of Valens the ☉ < insertion from the right margin of f 5r > ☉ the last Pontifex maximus < text from f 5r resumes > a mixt religion of the flatterers under a new Pontifex maximus supported by the empire, And in this religion he magnified himself above every God, & honoured a strange God a new God whom his fathers knew not together with Mahuzzims [potent saints], & abstained from the lawfull desire of weomen in marriage. And the dominion which introduceth this religion was to prosper till the indignation (against the Iews) be accomplished Dan. XI 36; that is, untill the time of the end in which the king of the south ☉ < insertion from the right margin of f 5r > ☉ (the Empire of the Saracens) < text from f 5r resumes > shall arise & push at him & further during the time, times & half a time. & <5v> further untill he shall have accomplished to scatter the power of the holy people, or untill the dispersion of the Iews shall be accomplished & they shall return from all nations into their own land, & the sanctuary shall be cleansed. And then all these things shall be finished.

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Chap. V On the prophesy of the scripture of truth.

This prophesy was given in the third year of Cyrus over the Persians which was his first year over the Medes, & it commences from thence. Behold, saith the angel, there shall stand up yet three kings in Persia [Cyrus, Cambyses & Darius Hystaspis,] & 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 then he passes on to the rise of the Greek Empire, saying. 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 toward the four winds of heaven, & not to his posterity nor according to his dominion which he ruled: for his kingdom shall be pluckt up for others besides those. Then he proceeds to describe the actions of two of the four, the kings of Egypt & Syria, by the names of the kings of the south & north, & carries on the description very particularly till he comes to the eighth year of Antiochus Epiphanes, the year in which the kingdom of Macedon was conquered by the Romans & Antiochus Epiphanes upon the news thereof was frighted out of Egypt, & coming into Iudæa spoiled the temple. He was frighted by the ships of Kittim coming against him with the Roman ambassadors & the news of the conquest of Macedon . And this & the following victories of Kittim are exprest in these few words: And after his arms shall stand up.

Arms (brachia) are put for armies. And as מלכ signifies after the king Dan. XI.8, so מנחם may signify after him Dan. XI.31. After him armies shall stand up, the armies of Kittim, that is, of Macedon under the Romans. They rose & stood up gradually by conquering the Macedonians, Carthaginians, Armenians, Syrians & Egyptians. And these conquests were finished by the fall of Egypt in the reign of Augustus Cæsar. And then these arms polluted the sanctuary of strength & took away the daily sacrifice in the reign of Nero & Vespasian, & placed the abomination which maketh desolate by building a temple to Iupiter Olympius on mount Sion in the reign of Hadrian. For the building of this temple caused the rebellion of the Iews under Barchochab, & in this rebellion vast multitudes of the Iews were slain by the Romans, & in the end of the war the Iews were expelled Iudea upon pain of death, & their land hath ever since remained desolate in respect of them.

For pointing out the time exactly when the little horn was to rise up, the prophet describes very particularly the actions of the kings of the south & north till he comes down to the eighth year of Antiochus Epiphanes, in which the Romans conquered Macedon. And then he proceeds by large steps to describe the affairs of the Roman Empire.

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Sect. III. The Scripture of truth interpreted.

When the Angel tells Daniel that he was come to make him understand what shall befall his people in the latter days, by the latter days he means the days of their captivity in which the dayly sacrifice should be taken away & the abomination of desolation set up. The daily sacrifice had been taken away by Nebuchadnezzar, & was newly restored by the commission of Cyrus, two years before Daniel received this prophesy, & was to be

taken away again in the latter days. Antiochus Epiphanes attempted to take it away, but without success. The Romans succeeded in taking it away & completing the dispersion of the Jews & therefore the latter days begin in some respect with the attempt of Antiochus, more properly with the siege of Ierusalem by Vespasian & Titus: at which time this Prophecy of the Apocalyps was given. And Iohn a little after in writing his Epistle tells us that it was then the last time as he knew by the many Antichrists which then began to appear. Not the very last time, or time of the end, in which the great Antichrist was to reign, but the latter times in a larger sense commencing with the appearance of his forerunners. For the latter times spoken of by Daniel, accordingly as they are taken in a sense stricter & stricter begin later & later. In the largest sense they begin with the war of the Romans upon the Jews & taking away of the Iewish sacrifice in the reign of Nero: in a sense still stricter they begin with the taking away of the Christian daily worship at the opening of the seventh seale & revelation of the Man of Sin the King who doth according to his will: in a sense still stricter they are Daniels time of the end & begin with the Wo-trumpets & comprehend the reign of the Kingdoms of the Locusts & Euphratean horsmen called by Daniel the Kings of the South & North. For when the Angel Gabriel had told Daniel that he was come to make him understand what shall befall his people in the latter days, he describes the times down from the reign of Cyrus to the resurrection of the dead distinguishing them into successive periods.

And first he describes the Kings of Persia & Greece & enumerates the successors of Alexander the Great in Egypt & Syria down to the invasion of Egypt & Iudea by Antiochus Epiphanes, & there he begins to tell Daniel what should befall his people. For speaking of Antiochus & the King of Egypt, he saith: And both these Kings hearts shall be to do mischief, & they shall speak lyes at one Table [against the Jews & against the Holy covenant,] but it <8r> shall not prosper, for yet the end [in which the daily worship is to be taken away] shall be at a time appointed Then shall he [Antiochus] return [out of Egypt through Iudea] into his land with great riches [the spoiles of the Jews] & his heart shall be against the holy Covenant [to compass the mischief contrived by the two Kings] & he shall act [against it] & return to his own land. And at the time appointed he shall return & come to the south; but the latter shall not be as the former. For the ships of Chittim [the Roman Embassadors] shall come against him. Therefore he shall be grieved & return [from Egypt] & have indignation against the holy Covenant, & act & return and [to the end of his reign] have intelligence with them that forsake the holy Covenant. And after him arms shall stand up [the kingdom of Pergamus descending to the Romans, or the Romans inheriting the kingdom of Pergamus] & they shall pollute the sanctuary of strength & take away the daily sacrifice or worship [the Iewish in the reign of Nero & Vespasian & afterwards the Christian] & place the abomination which maketh desolate. And [in the contention] such as do wickedly against the covenant shall he corrupt by flatteries [to worship the abomination] but the people that do know their God shall be strong & act [against it.] And they that understand among the people [the Apostles & their followers] shall instruct many, yet they shall fall by the sword & by flame & by captivity & by spoile many days [being persecuted by the heathen Roman Empire.]

Now when they shall fall they shall be holpen with a little help [by the Christian Empire of Constantine the great] but many [heathens] shall cleave to them by flatteries [pretending to be Christians, whereby the people of God shall be involved in new troubles] And of them of understanding there shall fall to try them [& distinguish them from the Hypocrites] & to purge & make them white even to the time of the end; because the end is yet at a time appointed.

And [when they begin to fall, which is at the opening of the seventh seale] a king shall do according to his will, [Antiochus did not succeed, but this King shall succeed in oppressing the saints which fall & in taking away their daily worship] & shall exalt himself & magnify himself above every God [being the Man of Sin sitting in the Temple of God, & the Abomination of Desolation represented by the Dragon & Beast who are worshipped by all the people in the outward Court of the Temple] and] he shall [open his mouth in blasphemy &] speak marvellous things against the God of Gods. & [in doing these things] shall prosper till the indignation [against thy people] be accomplished [& <9r> their long captivity be ended.] For that that is determined shall be done. Neither shall he regard the God of his fathers nor the [lawfull] desire of weomen [in matrimony which God has blessed for the increase of mankind] nor regard any God: for he shall magnify himself above all [setting his own laws above the laws of God] And in his seat, together with God he shall honour Mahuzzims [fortresses, rocks, strong Protectors & Guardians, tutelar saints] even with a God whom his Ancestors knew not shall he honour them with [Temples & Altars adorned with] gold & silver & with pretious stones & with valuable things. And he shall make holds or Temples of Mahuzzims with the strange God whom he shall acknowledge & encrease with glory, & he shall cause them [the Mahuzzims] to rule over

many [S^t Denis over France, S^t James over Spain, S^t George over England &c] & shall distribute the earth [amongst these tutelar Deities] for a reward.

And at the time of the end [the time of the Wo-Trumpets when those of understanding are fallen] the King of the South [the Southern Empire of the Arabians] shall push at him [but not overthrow him] & the king of the north [the northern Empire of the Turks] shall [afterwards] come against him like a whirlwind with chariots & with horsmen [the army of horsmen from Euphrates] & with many ships, [For he besieged Constantinople by sea & land & had sometimes a fleet of 400 sail containing above an hundred thousand men.] And he shall enter into the countries [of the Greeks] and [by conquering them] shall overflow & pass over. He shall also enter into [Palestine] the land of delight or holiness & many countries [in those parts, as Syria Mesopotamia & part of Arabia] shall be overthrown. But these shall escape out of his hands even Edom & Moab & the chief of the children of Ammon [that is, most of Arabia Petraea] He shall stretch forth his hand also upon the 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 [westward along the Mediterranean sea] & Cushites [that is, Ethiopic Arabians, or Ethiopians above Egypt on the Arabic side of the Nile] shall be stept over & conquered by him. Thus have you in this prophesy a distinct description of the several dominions of the Turkish Empire & in what order of time he conquered them. First he conquered the Constantinopolitan Empire, the Palestine & the countries in those parts then Egypt, afterwards Libya & lastly Ethiopia: which with his being called the king of the north & succeeding the king of the south, & reigning in the latter part of the time of the end, is so particular & distinct a description of the Empire of the Turks, that nothing more can be desired. This empire still continues & is to continue till the end of <10r> the captivity of the Jews & is to be in further action before it expires. For its added: But tidings out of the east & out of the north shall trouble him: therefore he shall go forth with great wrath to destroy & utterly to make away many. And he shall plant his tabernacle between the seas [the Mediterranean & the Dead sea in a place called Harmageddon.] in the mountain of delight & holiness [mount Sion.] Yet he shall come to his end [in the battel of Gog] & there shall be none to keep him. The waters of Euphrates were dried up that the way of the Kings of the east might be prepared to the battel of the great day of God Almighty. And the Beast & kings of the earth or east & their armies were gathered together by the three frogs which came out of the mouths of the Dragon Beast & fals Prophet. And the Beast and fals Prophet being of one religion were taken & for their great wickedness cast into the Lake of fire, & the rest being of another religion were only slain with the two-edged sword. And the old Serpent the spirit of error which reigned in the Dragon & deceived them, was cast into the bottomless pit: which pit had been unlockt & opened to let out the spirit of darkness with the Locusts, & stood open till this battel for the same spirit to be cast into it & locked up a thousand years.

And at that time shall Michael stand up the great Prince which standeth for the children of thy people [that Michael who overcame the Dragon, that great Prince of Israel whom Daniel calls the annointed Prince, the King of Kings & Lord of Lords who comes to the battel of the great day with an army on white horses & a two edged sword in his mouth.] And [when the king of the north goes forth with great wrath to make away many] there shall be a time of trouble such as there never was since there was a nation till that same time. And at that time thy people [who are newly returned from the nations & dwell without walls having neither gates nor bars] shall be delivered [from the army of Gog, & shall come out of the great tribulation with palm branches in their hands] every one who shall be found written in the book. And many of them that sleep in the dust of the Earth shall awake some [who have been martyred or have not worshipped the Beast & Image nor received his mark] to everlasting life & some to everlasting shame & contempt. And they that be teachers shall shine as the brightness of the firmament, & they that turn many to righteousness as the stars for ever & ever. But thou Daniel shut up the words & seal the book.

After this Prophesy has thus in continual order of time been brought down to the first resurrection; the Angel being asked, How long shall be [the time of] the end of these wonders, sware by him that liveth for ever, that is shall be for a time, times & an half, and when he shall have accomplished to scatter the power of the holy People <11r> by bringing them back from their long captivity all these things shall be finished. And I heard, but I understood not. Then said I, O my Lord, what shall be the last of these things? [the accomplishing to scatter the power of the holy people?] And he said, Go thy way, Daniel: for the words are closed up & sealed [with seven seales] till the time of the end. Many shall [then] be purified [by afflictions] & made white & tried; but the wicked [in prosperity] shall do wickedly: and none of the wicked shall understand; but the wise shall [then] understand, & many shall [then] run to & fro & knowledge [in these things] shall be encreased. And from the time that the daily worship shall be taken away [so as] to set up the Abomination which maketh

desolate [unto the accomplishing to scatter the power of the holy people] there shall be a thousand two hundred & ninety days. Blessed is he that waiteth & cometh to the thousand three hundred thirty & five days. [So long it shall be to the victory over Gog: for blessed are they (the fowls of the air) which are called to the marriage supper of the Lamb, Apoc. 19.9, 17. Ezek 39.17. Behold it is done, this is the great day whereof I have spoken by my servants the Prophets Ezek 38.17 & 39.8, & Apoc. 10.7 & 16.17. But go thy way Daniel, for thou shalt rest, & stand in thy lot [by the resurrection from the dead] at the end of the days. [Which end may be expected seven weeks after the going forth of the commandment to cause to return & to build Ierusalem.]
