

# Part II, Chapter III: Of the relation which the Prophecy of John hath to those of Daniel; and of the Subject of the Prophecy

**Author:** Isaac Newton

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## CHAP. III.

*Of the relation which the Prophecy of John hath to those of Daniel; and of the Subject of the Prophecy.*

THE whole scene of sacred Prophecy is composed of three principal parts: the regions beyond *Euphrates*, represented by the two first Beasts of *Daniel*; the Empire of the *Greeks* on this side of *Euphrates*, represented by the Leopard and by the He-Goat; and the Empire of the *Latins* on this side of *Greece*, represented by the Beast with ten horns. And to these three parts, the phrases of the *third part of the earth, sea, rivers, trees, ships, stars, sun, and moon*, relate. I place the body of the fourth Beast on this side of *Greece*, because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet.

By the *earth*, the *Jews* understood the great continent of all *Asia* and *Africa*, to which they had access by land: and by the *Isles of the sea*, <277> they understood the places to which they sailed by sea, particularly all *Europe*: and hence in this Prophecy, the *earth* and *sea* are put for the nations of the *Greek* and *Latin* Empires.

The third and fourth Beasts of *Daniel* are the same with the Dragon and ten-horned Beast of *John*, but with this difference: *John* puts the Dragon for the whole *Roman* Empire while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire became divided: and then he puts the Dragon for the Empire of the *Greeks*, and the Beast for the Empire of the *Latins*. Hence it is that the Dragon and Beast have common heads and common horns: but the Dragon hath crowns only upon his heads, and the Beast only upon his horns; because the Beast and his horns reigned not before they were divided from the Dragon: and when the Dragon gave the Beast his throne, the ten horns received power as Kings, the same hour with the Beast. The heads are seven successive Kings. Four of them were the four horsemen which appeared at the opening of the first four seals. In the latter end of the sixth head, or seal, considered as present in the visions, it is said, *five of the seven Kings are fallen, and one is, and another is not yet come; and the Beast that was and is not*, being wounded to <278> death with a sword, *he is the eighth, and of the seven*: he was therefore a collateral part of the seventh. The horns are the same with those of *Daniel's* fourth Beast, described above.

The four horsemen which appear at the opening of the first four seals, have been well explained by Mr. *Mede*; excepting that I had rather continue the third to the end of the reign of the three *Gordians* and *Philip* the

Arabian, those being Kings from the South, and begin the fourth with the reign of *Decius*, and continue it till the reign of *Dioclesian*. For the fourth horseman sat upon a pale horse, and his name was *Death*; and hell followed with him; and power was given them to kill unto the fourth part of the earth, with the sword, and with famine, and with the plague, and with the Beasts of the earth, or armies of invaders and rebels: and as such were the times during all this interval. Hitherto the Roman Empire continued in an undivided monarchical form, except rebellions; and such it is represented by the four horsemen. But *Dioclesian* divided it between himself and *Maximianus*, A.C. 285; and it continued in that divided state, till the victory of *Constantine* the great over *Licinius*, A.C. 323, which put an end to the heathen persecutions set on foot by *Dioclesian* and *Maximianus*, and described at the opening of the fifth seal. But <279> this division of the Empire was imperfect, the whole being still under one and the same Senate. The same victory of *Constantine* over *Licinius* a heathen persecutor, began the fall of the heathen Empire, described at the opening of the sixth seal: and the visions of this seal continue till after the reign of *Julian* the Apostate, he being a heathen Emperor, and reigning over the whole Roman Empire.

The affairs of the Church begin to be considered at the opening of the fifth seal, as was said above. Then she is represented by a woman in the Temple of heaven, clothed with the sun of righteousness, and the moon of Jewish ceremonies under her feet, and upon her head a crown of twelve stars relating to the twelve Apostles and to the twelve tribes of Israel. When she fled from the Temple into the wilderness, she left in the Temple a remnant of her seed, who kept the commandments of God, and had the testimony of Jesus Christ; and therefore before her flight she represented the true primitive Church of God, tho afterwards she degenerated like *Aholah* and *Aholibah*. In *Dioclesian's* persecution she cried, travelling in birth, and pained to be delivered. And in the end of that persecution, by the victory of *Constantine* over *Maxentius* A.C. 312, she brought forth a man-child, such a child as was to rule all nations with a <280> rod of iron, a Christian Empire. And her child, by the victory of *Constantine* over *Licinius*, A.C. 323, was caught up unto God and to his throne. And the woman, by the division of the Roman Empire into the Greek and Latin Empires, fled from the first Temple into the wilderness, or spiritually barren Empire of the *Latins*, where she is found afterwards sitting upon the Beast and upon the seven mountains; and is called the great city which reigneth over the Kings of the earth, that is, over the ten Kings who give their kingdom to her Beast.

But before her flight there was war in heaven between *Michael* and the Dragon, the Christian and the heathen religions; and the Dragon, that old serpent, called the Devil and Satan, who deceiveth the whole world, was cast out to the earth, and his Angels were cast out with him. And John heard a voice in heaven, saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe be to the inhabitants of the earth and sea, or people of the Greek and Latin Empires, for the devil is come down amongst you, <281> having great wrath, because he knoweth that he hath but a short time.

And when the Dragon saw that he was cast down from the Roman throne, and the man-child caught up thither, he persecuted the woman which brought forth the man-child; and to her, by the division of the Roman Empire between the cities of Rome and Constantinople A.C. 330, were given two wings of a great eagle, the symbol of the Roman Empire, that she might flee from the first Temple into the wilderness of Arabia, to her place at Babylon mystically so called. And the serpent, by the division of the same Empire between the sons of *Constantine* the great, A.C. 337, cast out of his mouth water as a flood, the Western Empire, after the woman; that he might cause her to be carried away by the flood. And the earth, or Greek Empire, helped the woman, and the earth opened her mouth, and swallowed up the flood, by the victory of *Constantius* over *Magnentius*, A.C. 353, and thus the Beast was wounded to death with a sword. And the Dragon was wroth with the woman, in the reign of *Julian* the Apostate A.C. 361, and, by a new division of the Empire between *Valentinian* and *Valens*, A.C. 364, went from her into the Eastern Empire to make war with the remnant of her seed, which she left behind her when she fled: and thus the Beast revived. <282> By the next division of the Empire, which was between *Gratian* and *Theodosius* A.C. 379, the Beast with ten horns rose out of the sea, and the Beast with two horns out of the earth: and by the last division thereof, which was between the sons of *Theodosius*, A.C. 395, the Dragon gave the Beast his power and throne, and great authority. And the ten horns received power as Kings, the same hour with the Beast.

At length the woman arrived at her place of temporal as well as spiritual dominion upon the back of the Beast, where she is nourished a time, and times, and half a time, from the face of the serpent; not in his

kingdom, but at a distance from him. She is nourished by *the merchants of the earth*, three times or years and an half, or 42 months, or 1260 days: and in these Prophecies days are put for years. During all this time the Beast acted, and *she sat upon him*, that is, reigned over him, and over the ten Kings *who gave their power and strength*, that is, their kingdom *to the Beast*; and she was *drunken with the blood of the Saints*. By all these circumstances she is the eleventh horn of *Daniel's* fourth Beast, who reigned with *a look more stout than his fellows*, and was of a different kind from the rest, and had eyes *and a mouth* like the woman; *and made war with the saints, and prevailed against them, and wore them out, and thought to change times and laws*, <283> and had them *given into his hand, until a time, and times, and half a time*. These characters of the woman, and little horn of the Beast, agree perfectly: in respect of her temporal dominion, she was a horn of the Beast; in respect of her spiritual dominion, she rode upon him in the form of a woman, and was his Church, and committed fornication with the ten Kings.

The second Beast, which *rose up out of the earth*, was the Church of the *Greek Empire*: for it *had two horns like those of the Lamb*, and therefore was a Church; and it *spake as the Dragon*, and therefore was of his religion; and it *came up out of the earth*, and by consequence in his kingdom. It is called also *the false Prophet* who wrought miracles before the first Beast, by which he deceived them that received his mark, and worshiped his image. When the Dragon went from the woman to make war with the remnant of her seed, this Beast arising out of the earth assisted in that war, and *caused the earth and them which dwell therein to worship the authority of the first Beast, whose mortal wound was healed, and to make an Image to him*, that is, to assemble a body of men like him in point of religion. He had also *power to give life and authority to the Image*, so that it could *both speak, and by dictating cause that all religious bodies of men, who would not wor* <284> *ship the authority of the Image, should be mystically killed. And he causeth all men to receive a mark in their right hand or in their forehead, and that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name*; all the rest being excommunicated by the Beast with two horns. His mark is † † †, and his name ΛΑΤΕΙΝΟΣ, and the number of his name 666.

Thus the Beast, after he was wounded to death with a sword and revived, was deified, as the heathens used to deify their Kings after death, and had an Image erected to him; and his worshipers were initiated in this new religion, by receiving the mark or name of this new God, or the number of his name. By killing all that will not worship him and his Image, the first Temple, illuminated by the lamps of the seven Churches, is demolished, and a new Temple built for them who will not worship him; and the outward court of this new Temple, or outward form of a Church, is given to the *Gentiles*, who worship the Beast and his Image: while they who will not worship him, are sealed with the name of God in their foreheads, and retire into the inward court of this new Temple. These are the 144000 sealed out of all the twelve tribes of *Israel*, and called the *two Witnesses*, as being derived from the two wings of <285> the woman while she was flying into the wilderness, and represented by two of the seven candlesticks. These appear to *John* in the inward court of the second Temple, standing on mount *Sion* with the Lamb, and as it were on the sea of glass. These are *the Saints of the most High, and the host of heaven, and the holy people* spoken of by *Daniel*, as worn out and trampled under foot, and destroyed in the latter times by the little horns of his fourth Beast and He-Goat.

While the *Gentiles* tread the holy city under foot, God *gives power to his two Witnesses, and they prophesy a thousand two hundred and threescore days clothed in sackcloth*. They are called *the two Olive-trees*, with relation to the two Olive-trees, which in *Zechary's* vision, chap. iv. stand on either side of the golden candlestick to supply the lamps with oil: and Olive-trees, according to the Apostle *Paul*, represent Churches, *Rom. xi*. They supply the lamps with oil, by maintaining teachers. They are also called *the two candlesticks*; which in this Prophecy signify Churches, the seven Churches of *Asia* being represented by seven candlesticks. Five of these Churches were found faulty, and threatned if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in *Smyrna* and *Philadelphia*. They were in a <286> state of tribulation and persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The *two Witnesses* are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple.

The affairs of the Church are not considered during the opening of the first four seals. They begin to be consider'd at the opening of the fifth seal, as was said above; and are further considered at the opening of the sixth seal; and the seventh seal contains the times of the great Apostacy. And therefore I refer the Epistles to the seven Churches unto the times of the fifth and sixth seals: for they relate to the Church when she began to decline, and contain admonitions against the great Apostacy then approaching.

When *Eusebius* had brought down his *Ecclesiastical History* to the reign of *Dioclesian*, he thus describes the state of the Church: *Qualem <287> quantamque gloriam simul ac libertatem doctrina veræ erga supremum Deum pietatis à Christo primùm hominibus annunciata, apud omnes Græcos pariter & barbaros ante persecutionem nostrâ memoriâ excitatam, consecuta sit, nos certè pro merito explicare non possumus. Argumento esse possit Imperatorum benignitas erga nostros: quibus regendas etiam provincias committebant, omni sacrificandi metu eos liberantes ob singularem, qua in religionem nostram affecti erant, benevolentiam.* And a little after: *Jam vero quis innumerabilem hominum quotidie ad fidem Christi confugientium turbam, quis numerum ecclesiarum in singulis urbibus, quis illustres populorum concursus in ædibus sacris, cumulâtè possit describere? Quo factum est, ut priscis ædificiis jam non contenti, in singulis urbibus spatiosas ab ipsis fundamentis exstruerent ecclesias. Atque hæc progressu temporis increscentia, & quotidie in majus & melius proficiscentia, nec livor ullus atterere, nec malignitas dæmonis fascinare, nec hominum insidiæ prohibere unquam potuerunt, quamdiu omnipotentis Dei dextra populum suum, utpote tali dignum præsidio, textit atque custodiit. Sed cum ex nimia libertate in negligentiam ac desidiam prolapsi essemus; cum alter alteri invidere atque obrectare cæpisset; cum inter nos quasi bella intestina gereremus, verbis, tanquam armis quibusdam hastisque, nos <288> mutuò vulnerantes; cum Antistites adversus Antistites, populi in populos collisi, jurgia ac tumultus agitent; denique cum fraus & simulatio ad summum malitiæ culmen adolevisset: tum divina ultio, levi brachio ut solet, integro adhuc ecclesiæ statu, & fidelium turbis liberè convenientibus, sensim ac moderatè in nos cæpit animadvertere; orsâ primùm persecutione ab iis qui militabant. Cum verò sensu omni destituti de placando Dei numine ne cogitaremus quidem; quin potius instar impiorum quorundam res humanas nullâ providentiâ gubernari rati, alia quotidie crimina aliis adjiceremus: cum Pastores nostri spretâ religionis regulâ, mutuis inter se contentionibus decertarent, nihil aliud quam jurgia, minas, æmulationem, odia, ac mutuas inimicitias amplificare studentes; principatum quasi tyrannidem quandam contentissimè sibi vindicantes: tunc demùm juxta dictum Hieremiæ, obscuravit Dominus in ira sua filiam Sion, & dejecit de cælo gloriam Israel, — per Ecclesiarum scilicet subversionem, &c.* This was the state of the Church just before the subversion of the Churches in the beginning of *Dioclesian's* persecution: and to this state of the Church agrees the first of the seven Epistles to the Angel of the seven Churches, that to the Church in *Ephesus*. [1] *I have something against thee, saith Christ to the Angel of that Church, because thou hast left thy <289> first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* The *Nicolaitans* are the *Continentes* above described, who placed religion in abstinence from marriage, abandoning their wives if they had any. They are here called *Nicolaitans*, from *Nicolas* one of the seven deacons of the primitive Church of *Jerusalem*; who having a beautiful wife, and being taxed with uxoriousness, abandoned her, and permitted her to marry whom she pleased, saying that we must disuse the flesh; and thenceforward lived a single life in continency, as his children also. The *Continentes* afterwards embraced the doctrine of *Æons* and Ghosts male and female, and were avoided by the Churches till the fourth century; and the Church of *Ephesus* is here commended for hating their deeds.

The persecution of *Dioclesian* began in the year of *Christ* 302, and lasted ten years in the *Eastern Empire* and two years in the *Western*. To this state of the Church the second Epistle, to the Church of *Smyrna*, agrees. [2] *I know, saith Christ, thy works, and tribulation, and <290> poverty, but thou art rich; and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.* The tribulation of ten days can agree to no other persecution than that of *Dioclesian*, it being the only persecution which lasted ten years. By the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan, I understand the Idolatry of the *Nicolaitans*, who falsly said they were Christians.

The *Nicolaitans*[3] are complained of also in the third Epistle, as men that held the doctrine of *Balaam*, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to Idols, and to

commit spiritual fornication.<sup>[4]</sup> For *Balaam* taught the *Moabites* and *Midianites* to tempt and invite *Israel* by their women to commit fornication, and to feast with them at the sacrifices of their Gods. The Dragon therefore began now to come down among the inhabitants of the earth and sea.

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The *Nicolaitans* are also complained of in the fourth Epistle, under the name of the woman *Jezabel*, who calleth herself a Prophetess, to teach and to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols. The woman therefore began now to fly into the wilderness.

The reign of *Constantine* the great from the time of his conquering *Licinius*, was monarchical over the whole Roman Empire. Then the Empire became divided between the sons of *Constantine*: and afterwards it was again united under *Constantius*, by his victory over *Magnentius*. To the affairs of the Church in these three successive periods of time, the third, fourth, and fifth Epistles, that is, those to the Angels of the Churches in *Pergamus*, *Thyatira*, and *Sardis*, seem to relate. The next Emperor was *Julian* the Apostate.

In the sixth Epistle, to the Angel of the Church in *Philadelphia*, Christ saith: <sup>[5]</sup>Because in the reign of the heathen Emperor *Julian*, thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which by the woman's flying into the wilderness, and the Dragon's making war with the remnant of her seed, and the killing of all who will not worship the Image of the Beast, <292> shall come upon all the world, to try them that dwell upon the earth, and to distinguish them by sealing the one with the name of God in their foreheads, and marking the other with the mark of the Beast. Him that overcometh, I will make a pillar in the Temple of my God; and he shall go no more out of it. And I will write upon him the name of my God in his forehead. So the Christians of the Church of *Philadelphia*, as many of them as overcome, are sealed with the seal of God, and placed in the second Temple, and go no more out. The same is to be understood of the Church in *Smyrna*, which also kept the word of God's patience, and was without fault. These two Churches, with their posterity, are therefore the two Pillars, and the two Candlesticks, and the two Witnesses in the second Temple.

After the reign of the Emperor *Julian*, and his successor *Jovian* who reigned but five months, the Empire became again divided between *Valentinian* and *Valens*. Then the Church Catholick, in the Epistle to the Angel of the Church of *Laodicea*, is reprehended as <sup>[6]</sup>lukewarm, and threatned to be spewed out of Christ's mouth. She said, that she was rich and increased with goods, and had need of nothing, being in outward prosperity; and knew not that <293> she was inwardly wretched, and miserable, and poor, and blind, and naked. She is therefore spewed out of Christ's mouth at the opening of the seventh seal: and this puts an end to the times of the first Temple.

About one half of the Roman Empire turned Christians in the time of *Constantine* the great and his sons. After *Julian* had opened the Temples, and restored the worship of the heathens, the Emperors *Valentinian* and *Valens* tolerated it all their reign; and therefore the Prophecy of the sixth seal was not fully accomplished before the reign of their successor *Gratian*. It was the custom of the heathen Priests, in the beginning of the reign of every sovereign Emperor, to offer him the dignity and habit of the *Pontifex Maximus*. This dignity all Emperors had hitherto accepted: but *Gratian* rejected it, threw down the idols, interdicted the sacrifices, and took away their revenues with the salaries and authority of the Priests. *Theodosius* the great followed his example; and heathenism afterwards recovered itself no more, but decreased so fast, that *Prudentius*, about ten years after the death of *Theodosius*, called the heathens, *vix pauca ingenia & pars hominum rarissima*. Whence the affairs of the sixth seal ended with the reign of *Valens*, or <294> rather with the beginning of the reign of *Theodosius*, when he, like his predecessor *Gratian*, rejected the dignity of *Pontifex Maximus*. For the Romans were very much infested by the invasions of foreign nations in the reign of *Valentinian* and *Valens*: *Hoc tempore*, saith *Ammianus*, *velut per universum orbem Romanum bellicum canentibus buccinis, excitæ gentes sævissimæ limites sibi proximos persultabant: Gallias Rhætiasque simul Alemanni populabantur: Sarmatæ Pannonias & Quadi: Picti, Saxones, & Scoti & Attacotti Britannos ærumnis vexavere continuis: Austoriani, Mauricæque aliæ gentes Africam solito acriùs incursabant: Thracias diripiebant prædatorii globi Gotthorum: Persarum Rex manus Armeniis injectabat*. And whilst the Emperors were busy in repelling these enemies, the *Hunns* and *Alans* and *Goths* came over the *Danube* in two bodies, overcame and slew *Valens*, and made so great a slaughter of the Roman army, that *Ammianus* saith: *Nec ulla Annalibus præter Cannensem ita ad internecionem res legitur gesta*. These wars were not fully stopt on all sides till the



beginning of the reign of *Theodosius*, A.C. 379 & 380: but thenceforward the Empire remained quiet from foreign armies, till his death, A.C. 395. So long the four winds were <295> held: and so long there was silence in heaven. And the seventh seal was opened when this silence began.

Mr. *Mede* hath explained the Prophecy of the first six trumpets not much amiss: but if he had observed, that the Prophecy of pouring out the vials of wrath is synchronal to that of sounding the trumpets, his explanation would have been yet more complete.

The name of *Woes* is given to the wars to which the three last trumpets sound, to distinguish them from the wars of the four first. The sacrifices on the first four days of the feast of Tabernacles, at which the first four trumpets sound, and the first four vials of wrath are poured out, are slaughters in four great wars; and these wars are represented by four winds from the four corners of the earth. The first was an east wind, the second a west wind, the third a south wind, and the fourth a north wind, with respect to the city of *Rome*, the metropolis of the old *Roman* Empire. These four plagues fell upon *the third part of the Earth, Sea, Rivers, Sun, Moon and Stars*; that is, upon the Earth, Sea, Rivers, Sun, Moon and Stars of the third part of the whole scene of these Prophecies of *Daniel* and *John*.

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The plague of the eastern wind<sup>[7]</sup> at the sounding of the first trumpet, was to fall upon the *Earth*, that is, upon the nations of the *Greek* Empire. Accordingly, after the death of *Theodosius* the great, the *Goths*, *Sarmatians*, *Hunns*, *Isaurians*, and *Austorian* Moors invaded and miserably wasted *Greece*, *Thrace*, *Asia minor*, *Armenia*, *Syria*, *Egypt*, *Lybia*, and *Illyricum*, for ten or twelve years together.

The plague of the western wind at the sounding of the second trumpet, was to fall upon the *Sea*, or *Western* Empire, by means of *a great mountain burning with fire* cast into it, and *turning it to blood*. Accordingly in the year 407, that Empire began to be invaded by the *Visigoths*, *Vandals*, *Alans*, *Sueves*, *Burgundians*, *Ostrogoths*, *Heruli*, *Quadi*, *Gepides*; and by these wars it was broken into ten kingdoms, and miserably wasted: and *Rome* itself, the burning mountain, was besieged and taken by the *Ostrogoths*, in the beginning of these miseries.

The plague of the southern wind at the sounding of the third trumpet, was to cause *a great star, burning as it were a lamp, to fall from heaven upon the rivers and fountains of waters*, the *Western* Empire now divided into many kingdoms, and to turn them to *wormwood* and *blood*, and make them *bitter*. Accordingly *Genseric*, the King of the *Vandals* and *Alans* in <297> *Spain*, A.C. 427, enter'd *Africa* with an army of eighty thousand men; where he invaded the *Moors*, and made war upon the *Romans*, both there and on the sea-coasts of *Europe*, for fifty years together, almost without intermission, taking *Hippo* A.C. 431, and *Carthage* the capital of *Africa* A.C. 439. In A.C. 455, with a numerous fleet and an army of three hundred thousand *Vandals* and *Moors*, he invaded *Italy*, took and plundered *Rome*, *Naples*, *Capua*, and many other cities; carrying thence their wealth with the flower of the people into *Africa*: and the next year, A.C. 456, he rent all *Africa* from the Empire, totally expelling the *Romans*. Then the *Vandals* invaded and took the Islands of the *Mediterranean*, *Sicily*, *Sardinia*, *Corsica*, *Ebusus*, *Majorca*, *Minorca*, &c. and *Ricimer* besieged the Emperor *Anthemius* in *Rome*, took the city, and gave his soldiers the plunder, A.C. 472. The *Visigoths* about the same time drove the *Romans* out of *Spain*: and now the *Western* Emperor, the *great star which fell from heaven, burning as it were a lamp*, having by all these wars gradually lost almost all his dominions, was invaded, and conquered in one year by *Odoacer* King of the *Heruli*, A.C. 476. After this the *Moors* revolted A.C. 477, and weakened the *Vandals* by several wars, and took *Mauritania* from <298> them. These wars continued till the *Vandals* were conquered by *Belisarius*, A.C. 534. and by all these wars *Africa* was almost depopulated, according to *Procopius*, who reckons that above five millions of men perished in them. When the *Vandals* first invaded *Africa*, that country was very populous, consisting of about 700 bishopricks, more than were in all *France*, *Spain* and *Italy* together: but by the wars between the *Vandals*, *Romans* and *Moors*, it was depopulated to that degree, that *Procopius* tells us, it was next to a miracle for a traveller to see a man.

In pouring out the third vial it is said: <sup>[8]</sup>*Thou art righteous, O Lord, — because thou hast judged thus: for they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy*. How they shed the blood of Saints, may be understood by the following Edict of the Emperor

*Honorius*, procured by four Bishops sent to him by a Council of African Bishops, who met at Carthage 14 June, A.C. 410.

*Impp. Honor. & Theod. AA. Heracliano Com. Afric.*

*Oraculo penitus remoto, quo ad ritus suos hæreticæ superstitionis obrepserant, sciant omnes <299> sanctæ legis inimici, plectendos se pœna & proscriptionis & sanguinis, si ultra convenire per publicum, execrandâ sceleris sui temeritate temptaverint. Dat. viii. Kal. Sept. Varano V.C. Cons. A.C. 410.*

Which Edict was five years after fortified by the following.

*Impp. Honor. & Theod. AA. Heracliano Com. Afric.*

*Sciant cuncti qui ad ritus suos hæresis superstitionibus obrepserant sacrosanctæ legis inimici, plectendos se pœnâ & proscriptionis & sanguinis, si ultra convenire per publicum exercendi sceleris sui temeritate temptaverint: ne quâ vera divinaque reverentia contagione temeretur. Dat. viii. Kal. Sept. Honorio x. & Theod. vi. AA. Coss. A.C. 415.*

These Edicts being directed to the governor of *Africa*, extended only to the *Africans*. Before these there were many severe ones against the *Donatists*, but they did not extend to blood. These two were the first which made their meetings, and the meetings of all dissenters, capital: for by *hereticks* in these Edicts are meant all dissenters, as is manifest by the following against *Euresius* a *Luciferan* Bishop.

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*Impp. Arcad. & Honor. AA. Aureliano Proc. Africæ.*

*Hæreticorum vocabulo continentur, & latis adversus eos sanctionibus debent succumbere, qui vel levi argumento à judicio Catholicæ religionis & tramite detecti fuerint deviare: ideoque experientia tua Euresium hæreticum esse cognoscat. Dat. iii. Non. Sept. Constantinop. Olybrio & Probino Coss. A.C. 395.*

The *Greek* Emperor *Zeno* adopted *Theoderic* King of the *Ostrogoths* to be his son, made him master of the horse and *Patricius*, and Consul of *Constantinople*; and recommending to him the *Roman* people and Senate, gave him the *Western* Empire, and sent him into *Italy* against *Odoacer* King of the *Heruli*. *Theoderic* thereupon led his nation into *Italy*, conquered *Odoacer*, and reigned over *Italy*, *Sicily*, *Rhætia*, *Noricum*, *Dalmatia*, *Liburnia*, *Istria*, and part of *Suevia*, *Pannonia* and *Gallia*. Whence *Ennodius* said, in a Panegyric to *Theoderic*: *Ad limitem suum Romana regna remeâsse*. *Theoderic* reigned with great prudence, moderation and felicity; treated the *Romans* with singular benevolence, governed them by their own laws, and restored their government under their Senate and Consuls, he himself supplying the <301> place of Emperor, without assuming the title. *Ita sibi parentibus præfuit*, saith *Procopius*, *ut vere Imperatori conveniens decus nullum ipsi abesset: Justitiæ magnus ei cultus, legumque diligens custodia: terras à vicinis barbaris servavit intactas*, &c. Whence I do not reckon the reign of this King, amongst the plagues of the four winds.

The plague of the northern wind, at the sounding of the fourth trumpet, was to cause the *Sun*, *Moon* and *Stars*, that is, the King, kingdom and Princes of the *Western* Empire, to be darkned, and to continue some time in darkness. Accordingly *Belisarius*, having conquered the *Vandals*, invaded *Italy* A.C. 535, and made war upon the *Ostrogoths* in *Dalmatia*, *Liburnia*, *Venetia*, *Lombardy*, *Tuscany*, and other regions northward from *Rome*, twenty years together. In this war many cities were taken and retaken. In retaking *Millain* from the *Romans*, the *Ostrogoths* slew all the males young and old, amounting, as *Procopius* reckons, to three hundred thousand, and sent the women captives to their allies the *Burgundians*. *Rome* itself was taken and retaken several times, and thereby the people were thinned; the old government by a Senate ceased, the nobles were ruined, and all the glory of the city was extinguish'd: and A.C. 552, after a war of seven <302> teen years, the kingdom of the *Ostrogoths* fell; yet the remainder of the *Ostrogoths*, and an army of *Germans* called in to their assistance, continued the war three or four years longer. Then ensued the war of the *Heruli*, who, as *Anastasius* tells us, *perimebant cunctam Italiam*, slew all *Italy*. This was followed by the war of the *Lombards*, the fiercest of all the *Barbarians*, which began A.C. 568, and lasted for thirty eight years together; *factâ tali clade*, saith *Anastasius*, *qualem à sæculo nullus meminit*; ending at last in the Papacy of *Sabinian*, A.C. 605, by a peace then made with the *Lombards*. Three years before this war ended, *Gregory* the great,

then Bishop of Rome, thus speaks of it: *Qualiter enim & quotidianis gladiis & quantis Longobardorum incursionibus, ecce jam per triginta quinque annorum longitudinem premimur, nullis explere vocibus suggestionis valemus*: and in one of his Sermons to the people, he thus expresses the great consumption of the Romans by these wars: *Ex illa plebe innumerabili quanti remanseritis aspiciatis, & tamen adhuc quotidie flagella urgent, repentini casus opprimunt, novæ res & improvisæ clades affligunt*. In another Sermon he thus describes the desolations: *Destructæ urbes, eversa sunt castra, depopulati agri, in solitudinem terra redacta est. Nullus in agris incola, penè nullus <303> in urbibus habitator remansit. Et tamen ipsæ parvæ generis humani reliquiæ adhuc quotidie & sine cessatione feriuntur, & finem non habent flagella cælestis justitiæ. Ipsa autem quæ aliquando mundi Domina esse videbatur, qualis remansit Roma conspiciamus 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, & tamen ipsos vos paucos qui remansimus, adhuc quotidie gladii, adhuc quotidie innumeræ tribulationes premunt. — Vacua jam ardet Roma. Quid autem ista de hominibus dicimus? Cum ruinis crebrescentibus ipsa quoque destrui ædificia videmus. Postquam defecerunt homines etiam parietes cadunt. Jam ecce desolata, ecce contrita, ecce gemitibus oppressa est, &c.* All this was spoken by Gregory to the people of Rome, who were witnesses of the truth of it. Thus by the *plagues of the four winds*, the Empire of the Greeks was shaken, and the Empire of the *Latins* fell; and Rome remained nothing more than the capital of a poor dukedom, subordinate to Ravenna, the seat of the Exarchs.

The fifth trumpet sounded to the wars, which the *King of the South*, as he is called by *Daniel*, <304> made in the time of the end, in pushing at the King who did according to his will. This plague began with the opening of the bottomless pit, which denotes the letting out of a false religion: the smoke which came out of the pit, signifying the multitude which embraced that religion; and the locusts which came out of the smoke, the armies which came out of that multitude. This pit was opened, to let out smoke and locusts into the regions of the four monarchies, or some of them. The King of these locusts was the Angel of the bottomless pit, being chief governor as well in religious as civil affairs, such as was the Caliph of the Saracens. Swarms of locusts often arise in Arabia felix, and from thence infest the neighbouring nations: and so are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them A.C. 634, and to reign at Damascus A.C. 637. They built Bagdad A.C. 766, and reigned over Persia, Syria, Arabia, Egypt, Africa and Spain. They afterwards lost Africa to Mahades, A.C. 910; Media, Hircania, Chorasán, and all Persia, to the Dailamites, between the years 927 and 935; Mesopotamia and Miafarekin to Nasiruddaulas, A.C. 930; Syria and Egypt to Achsjid, A.C. 935, and now being in great distress, the Caliph of Bagdad, A.C. 936, surrendered all the rest of <305> his temporal power to Mahomet the son of Rajici, King of Wasit in Chaldea, and made him Emperor of Emperors. But Mahomet within two years lost Bagdad to the Turks; and thenceforward Bagdad was sometimes in the hands of the Turks, and sometimes in the hands of the Saracens, till Togrul-beig, called also Togra, Dogrissa, Tangrolipix, and Sadoc, conquered Chorasán and Persia; and A.C. 1055, added Bagdad to his Empire, making it the seat thereof. His successors Olub-Arslan and Melechsah, conquered the regions upon Euphrates; and these conquests, after the death of Melechsah, brake into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia. The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936 inclusive. Now locusts live but five months; and therefore, for the decorum of the type, these locusts are said to hurt men five months and five months, as if they had lived about five months at Damascus, and again about five months at Bagdad; in all ten months, or 300 prophetic days, which are years.

The sixth trumpet sounded to the wars, which Daniel's King of the North made against the King above-mentioned, who did according <306> to his will. In these wars the King of the North, according to Daniel, conquered the Empire of the Greeks, and also Judea, Egypt, Lybia, and Ethiopia: and by these conquests the Empire of the Turks was set up, as may be known by the extent thereof. These wars commenced A.C. 1258, when the four kingdoms of the Turks seated upon Euphrates, that of Armenia major seated at Miyapharekin, Megarkin or Martyropolis, that of Mesopotamia seated at Mosul, that of all Syria seated at Aleppo, and that of Cappadocia seated at Iconium, were invaded by the Tartars under Hulacu, and driven into the western parts of Asia minor, where they made war upon the Greeks, and began to erect the present Empire of the Turks. Upon the sounding of the sixth trumpet, <sup>[9]</sup>John heard a voice from the four horns of the golden Altar which is before God, saying to the sixth Angel which had the trumpet, Loose the four Angels which are bound at the great river Euphrates. And the four Angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men. By the four horns of the golden Altar, is signified the



situation of the head cities of the said four kingdoms, *Miyapharekin*, *Mosul*, *Aleppo*, and *Iconium*, which were in a quadrangle. They slew the third part of men, <307> when they conquered the *Greek Empire*, and took *Constantinople*, A.C. 1453. and they began to be prepared for this purpose, when *Olub-Arslan* began to conquer the nations upon *Euphrates*, A.C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years. In the first thirty years, *Olub-Arslan* and *Melechsah* conquered the nations upon *Euphrates*, and reigned over the whole. *Melechsah* died A.C. 1092, and was succeeded by a little child; and then this kingdom broke into the four kingdoms above-mentioned.

*THE END.*

[1] Apoc. ii. 4, &c.

[2] Apoc. ii. 9, 10.

[3] Ver. 14.

[4] Numb. xxv. 1, 2, 18, & xxxi. 16.

[5] Apoc. iii. 10, 12.

[6] Apoc. iii. 16, 17.

[7] Apoc. viii. 7, &c.

[8] Apoc. xvi. 5, 6.

[9] Apoc. ix. 13, &c.

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