

# Part I, Chapter VII: Of the eleventh horn of Daniel's fourth Beast

**Author:** Isaac Newton

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## CHAP. VII.

*Of the eleventh horn of Daniel's fourth Beast.*

NOW <sup>[1]</sup>*Daniel, considered the horns, and behold there came up among them another horn, before whom there were three of the first horns pluckt up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things, —* <sup>[2]</sup>*and his look was more stout than his fellows, — and the same horn made war with the saints, and prevailed against them: and one who stood by, and made Daniel know the interpretation of these things, told him, that* <sup>[3]</sup>*the ten horns were ten kings that should arise, and another should arise after them, and be diverse from the first, and he should subdue three kings,* <sup>[4]</sup>*and speak great words against the most High, and wear out the saints, and think to change times and laws: and that they should be given into his hands until a time and times and half a time.* Kings are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth Beast, and rooted up three of his first horns; <75> and therefore we are to look for it among the nations of the *Latin* Empire, after the rise of the ten horns. But it was a kingdom of a different kind from the other ten kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer; and by its mouth speaking great things and changing times and laws, it was a Prophet as well as a King. And such a Seer, a Prophet and a King, is the Church of *Rome*.

A Seer, Ἐπίσκοπος, is a Bishop in the literal sense of the word; and this Church claims the universal Bishoprick.

With his mouth he gives laws to kings and nations as an Oracle; and pretends to Infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the highest degree.

In the eighth century, by rooting up and subduing the Exarchate of *Ravenna*, the kingdom of the *Lombards*, and the Senate and Dukedom of *Rome*, he acquired *Peter's* Patrimony out of their dominions; and thereby rose up as a temporal Prince or King, or horn of the fourth Beast.

In a small book printed at *Paris* A.C. 1689, entitled, *An historical dissertation upon some coins of Charles the great, Ludovicus Pius, Lotharius, and their successors stamped at Rome*, <76> it is recorded, that in the days of Pope *Leo X*, there was remaining in the *Vatican*, and till those days exposed to public view, an inscription in honour of *Pipin* the father of *Charles the great*, in these words: *Pipinum pium, primum fuisse qui amplificandæ Ecclesiæ Romanæ viam aperuerit, Exarchatu Ravennate, & plurimis aliis oblati;* "That *Pipin* the pious was the first who opened a way to the grandeur of the Church of *Rome*, conferring upon her the

Exarchate of *Ravenna* and many other oblations." In and before the reign of the Emperors *Gratian* and *Theodosius*, the Bishop of *Rome* lived splendidly; but this was by the oblations of the *Roman Ladies*, as *Ammianus* describes. After those reigns *Italy* was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of *Lombardy*. It was certainly by the victory of the see of *Rome* over the *Greek Emperor*, the King of *Lombardy*, and the Senate of *Rome*, that she acquired *Peter's Patrimony*, and rose up to her greatness. The donation of *Constantine the Great* is a fiction, and so is the donation of the *Alpes Cottiae* to the Pope by *Aripert King of the Lombards*: for the *Alpes Cottiae* were a part of the Exarchate, and in the days of *Aripert* belonged to the *Greek Emperor*.

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The invocation of the dead, and veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the *Greek Emperor Philippicus* declared against the latter, A.C. 711 or 712. [5] And the Emperor *Leo Isaurus*, to put a stop to it, called a meeting of Counsellors and Bishops in his Palace, A.C. 726; and by their advice put out an Edict against that worship, and wrote to Pope *Gregory II.* that a general Council might be called. But the Pope thereupon called a Council at *Rome*, confirmed the worship of Images, excommunicated the *Greek Emperor*, absolved the people from their allegiance, and forbade them to pay tribute, or otherwise be obedient to him. Then the people of *Rome*, *Campania*, *Ravenna* and *Pentapolis*, with the cities under them, revolted and laid violent hands upon their magistrates, killing the Exarch *Paul* at *Ravenna*, and laying aside *Peter Duke of Rome* who was become blind: and when *Exhileratus Duke of Campania* incited the people against the Pope, the *Romans* invaded *Campania*, and slew him with his son *Hadrian*. Then a new Exarch, *Eutychius*, coming to *Naples*, sent some secretly to take away the lives of the Pope and the Nobles of *Rome*: but the plot being discovered, the *Romans* revolted absolutely from the *Greek Emperor*, and took an oath to preserve the life of the <78> Pope, to defend his state, and be obedient to his authority in all things. Thus *Rome* with its Duchy, including part of *Tuscany* and part of *Campania*, revolted in the year 726, and became a free state under the government of the Senate of this city. The authority of the Senate in civil affairs was henceforward absolute, the authority of the Pope extending hitherto no farther than to the affairs of the Church only.

[6] At that time the *Lombards* also being zealous for the worship of images, and pretending to favour the cause of the Pope, invaded the cities of the Exarchate: and at length, viz. A.C. 752, took *Ravenna*, and put an end to the Exarchate. And this was the first of the three kingdoms which fell before the little horn.

[7] In the year 751 Pope *Zechary* deposed *Childeric*, a slothful and useless King of *France*, and the last of the race of *Merovæus*; and absolving his subjects from their oath of allegiance, gave the kingdom to *Pipin* the major of the Palace; and thereby made a new and potent friend. [8] His successor Pope *Stephen III*, knowing better how to deal with the *Greek Emperor* than with the *Lombards*, went the next year to the King of the *Lombards*, to persuade him to return the Exarchate to the Emperor. But this not succeeding, he went into *France*, and persuaded *Pipin* to take <79> the Exarchate and *Pentapolis* from the *Lombards*, and give it to St. *Peter*. Accordingly *Pipin* A.C. 754 came with an army into *Italy*, and made *Aistulphus King of the Lombards* promise the surrender: but the next year *Aistulphus* on the contrary, to revenge himself on the Pope, besieged the city of *Rome*. Whereupon the Pope sent letters to *Pipin*, wherein he told him that if he came not speedily against the *Lombards*, *pro data sibi potentia, alienandum fore à regno Dei & vita æterna*, he should be excommunicated. *Pipin* therefore, fearing a revolt of his subjects, and being indebted to the Church of *Rome*, came speedily with an army into *Italy*, raised the siege, besieged the *Lombards* in *Pavia*, and forced them to surrender the Exarchate and region of *Pentapolis* to the Pope for a perpetual possession. Thus the Pope became Lord of *Ravenna*, and the Exarchate, some few cities excepted; and the keys were sent to *Rome*, and laid upon the confession of St. *Peter*, that is, upon his tomb at the high Altar, *in signum veri perpetuæ dominii, sed pietate Regis gratuita*, as the inscription of a coin of *Pipin* hath it. This was in the year of Christ 755. And henceforward the Popes being temporal Princes, left off in their Epistles and Bulls to note the years of the *Greek Emperors*, as they had hitherto done.

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[9] After this the *Lombards* invading the Pope's countries, Pope *Adrian* sent to *Charles the great*, the son and successor of *Pipin*, to come to his assistance. Accordingly *Charles* entered *Italy* with an army, invaded the *Lombards*, overthrew their kingdom, became master of their countries, and restored to the Pope, not only

what they had taken from him, but also the rest of the Exarchate which they had promised *Pipin* to surrender to him, but had hitherto detained; and also gave him some cities of the *Lombards*, and was in return himself made *Patricius* by the *Romans*, and had the authority of confirming the elections of the Popes conferred upon him. These things were done in the years 773 and 774. This kingdom of the *Lombards* was the second kingdom which fell before the little horn. But *Rome*, which was to be the seat of his kingdom, was not yet his own.

[10]In the year 796, *Leo III* being made Pope, notified his election to *Charles* the great by his Legates, sending to him for a present, the golden keys of the Confession of *Peter*, and the Banner of the city of *Rome*: the first as an acknowledgment of the Pope's holding the cities of the Exarchate and *Lombardy* by the grant of *Charles*; the other as a signification that *Charles* should come and subdue the Senate and people of *Rome*, as he had done the Exarchate and the king <81> dom of the *Lombards*. For the Pope at the same time desired *Charles* to send some of his Princes to *Rome*, who might subject the *Roman* people to him, and bind them by oath *in fide & subjectione*, in fealty and subjection, as his words are recited by *Sigonius*. An anonymous Poet, publish'd by *Bæclerus* at *Strasburg*, expresseth it thus:

*Admonuitque piis precibus, qui mittere vellet  
Ex propriis aliquos primoribus, ac sibi plebem  
Subdere Romanam, servandaque fœdera cogens  
Hanc fidei sacramentis promittere magnis.*

Hence arose a misunderstanding between the Pope and the city: and the *Romans* about two or three years after, by assistance of some of the Clergy, raised such tumults against him, as gave occasion to a new state of things in all the *West*. For two of the Clergy accused him of crimes, and the *Romans* with an armed force, seized him, stript him of his sacerdotal habit, and imprisoned him in a monastery. But by assistance of his friends he made his escape, and fled into *Germany* to *Charles* the great, to whom he complained of the *Romans* for acting against him out of a design to throw off all authority of the Church, and to recover their antient freedom. In his absence his accusers <82> with their forces ravaged the possessions of the Church, and sent the accusations to *Charles*; who before the end of the year sent the Pope back to *Rome* with a large retinue. The Nobles and Bishops of *France* who accompanied him, examined the chief of his accusers at *Rome*, and sent them into *France* in custody. This was in the year 799. The next year *Charles* himself went to *Rome*, and upon a day appointed presided in a Council of *Italian* and *French* Bishops to hear both parties. But when the Pope's adversaries expected to be heard, the Council declared<sup>[11]</sup> that he who was the supreme judge of all men, was above being judged by any other than himself: whereupon he made a solemn declaration of his innocence before all the people, and by doing so was looked upon as acquitted.

Soon after, upon *Christmas*-day, the people of *Rome*, who had hitherto elected their Bishop, and reckoned that they and their Senate inherited the rights of the antient Senate and people of *Rome*, voted *Charles* their Emperor, and subjected themselves to him in such manner as the old *Roman* Empire and their Senate were subjected to the old *Roman* Emperors. The Pope crowned him, and anointed him with holy oil, and worshipped him on his knees after the manner of adoring the old <83> *Roman* Emperors; as the aforesaid Poet thus relates:

*Post laudes igitur dictas & summus eundem  
Præsul adoravit, sicut mos debitus olim  
Principibus fuit antiquis.*

The Emperor, on the other hand, took the following oath to the Pope: *In nomine Christi spondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apostolo, me protectorem ac defensorem fore hujus sanctæ Romanæ Ecclesiæ in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, prout sciero poteroque*. The Emperor was also made Consul of *Rome*, and his son *Pipin* crowned King of *Italy*: and henceforward the Emperor stiled himself: *Carolus serenissimus, Augustus, à Deo coronatus, magnus, pacificus, Romæ gubernans imperium*, or *Imperator Romanorum*; and was prayed for in the Churches of *Rome*. His image was henceforward put upon the coins of *Rome*: while the enemies of the Pope, to the number of three hundred *Romans* and two or three of the Clergy, were sentenced to death. The three hundred *Romans* were beheaded in one day in the *Lateran* fields: but the Clergymen at the intercession of the Pope

were pardoned, and <84> banished into *France*. And thus the title of *Roman* Emperor, which had hitherto been in the *Greek* Emperors, was by this act transferred in the *West* to the Kings of *France*.

[12]After these things *Charles* gave the City and Duchy of *Rome* to the Pope, subordinately to himself as Emperor of the *Romans*; spent the winter in ordering the affairs of *Rome*, and those of the Apostolic see, and of all *Italy*, both civil and ecclesiastical, and in making new laws for them; and returned the next summer into *France*: leaving the city under its Senate, and both under the Pope and himself. But hearing that his new laws were not observed by the judges in dictating the law, nor by the people in hearing it; and that the great men took servants from free men, and from the Churches and Monasteries, to labour in their vineyards, fields, pastures and houses, and continued to exact cattle and wine of them, and to oppress those that served the Churches: he wrote to his son *Pipin* to remedy these abuses, to take care of the Church, and see his laws executed.

Now the Senate and people and principality of *Rome* I take to be the third King the little horn overcame, and even the chief of the three. For this people elected the Pope and the Emperor; and now, by electing the Emperor and making him Consul, was acknowledged to <85> retain the authority of the old *Roman* Senate and people. This city was the Metropolis of the old *Roman* Empire, represented in *Daniel* by the fourth Beast; and by subduing the Senate and people and Duchy, it became the Metropolis of the little horn of that Beast, and completed *Peter's* Patrimony, which was the kingdom of that horn. Besides, this victory was attended with greater consequences than those over the other two Kings. For it set up the *Western Empire*, which continues to this day. It set up the Pope above the judicature of the *Roman* Senate, and above that of a Council of *Italian* and *French* Bishops, and even above all human judicature; and gave him the supremacy over the *Western* Churches and their Councils in a high degree. It gave him *a look more stout than his fellows*; so that when this new religion began to be established in the minds of men, he grappled not only with Kings, but even with the *Western* Emperor himself. It is observable also, that the custom of kissing the Pope's feet, an honour superior to that of Kings and Emperors, began about this time. There are some instances of it in the ninth century: *Platina* tells us, that the feet of Pope *Leo IV* were kissed, according to antient custom, by all who came to him: and some say that *Leo III* began this custom, pretending that his hand was infected by the <86> kiss of a woman. The Popes began also about this time to canonize saints, and to grant indulgences and pardons: and some represent that *Leo III* was the first author of all these things. It is further observable, that *Charles* the great, between the years 775 and 796, conquered all *Germany* from the *Rhine* and *Danube* northward to the *Baltic* sea, and eastward to the river *Teis*; extending his conquests also into *Spain* as far as the river *Ebro*: and by these conquests he laid the foundation of the new Empire; and at the same time propagated the *Roman* Catholic religion into all his conquests, obliging the *Saxons* and *Hunns* who were heathens, to receive the *Roman* faith, and distributing his northern conquests into Bishopricks, granting tithes to the Clergy and *Peter-pence* to the Pope: by all which the Church of *Rome* was highly enlarged, enriched, exalted, and established.

In the forementioned *dissertation upon some coins of Charles the great*, Ludovicus Pius, Lotharius, and their successors, stamped at *Rome*, there is a draught of a piece of *Mosaic* work which Pope *Leo III.* caused to be made in his Palace near the Church of *John Lateran*, in memory of his sending the standard or banner of the city of *Rome* curiously wrought, to *Charles* the great; and which still remained there at the publishing <87> of the said book. In the *Mosaic* work there appeared *Peter* with three keys in his lap, reaching the *Pallium* to the Pope with his right hand, and the banner of the city to *Charles* the great with his left. By the Pope was this inscription, SCISSIMUS D.N. LEO PP; by the King this, D.N. CARVLO REGI; and under the feet of *Peter* this, BEATE PETRE, DONA VITAM LEONI PP, ET BICTORIAM CARVLO REGI DONA. This Monument gives the title of King to *Charles*, and therefore was erected before he was Emperor. It was erected when *Peter* was reaching the *Pallium* to the Pope, and the Pope was sending the banner of the city to *Charles*, that is, A.C. 796. The words above, *Sanctissimus Dominus noster Leo Papa Domino nostro Carolo Regi*, relate to the message; and the words below, *Beate Petre, dona vitam Leoni Papæ & victoriam Carolo regi dona*, are a prayer that in this undertaking God would preserve the life of the Pope, and give victory to the King over the *Romans*. The three keys in the lap of *Peter* signify the keys of the three parts of his Patrimony, that of *Rome* with its Duchy, which the Pope claimed and was conquering, those of *Ravenna* with the Exarchate, and of the terri <88> tories taken from the *Lombards*; both which he had newly conquered. These were the three dominions, whose keys were in the lap of St. *Peter*, and whose Crowns are now worn by the Pope, and by the conquest of which he became the little horn of the fourth Beast. By *Peter's* giving the *Pallium* to the Pope with his right hand, and the banner of the city to the King with his left, and by naming

the Pope before the King in the inscription, may be understood that the Pope was then reckoned superior in dignity to the Kings of the earth.

After the death of *Charles* the great, his son and successor *Ludovicus Pius*, at the request of the Pope,<sup>[13]</sup> confirmed the donations of his grandfather and father to the see of *Rome*. And in the confirmation he names first *Rome* with its Duchy extending into *Tuscany* and *Campania*; then the Exarchate of *Ravenna*, with *Pentapolis*; and in the third place, the territories taken from the *Lombards*. These are his three conquests, and he was to hold them of the Emperor for the use of the Church *sub integritate*, entirely, without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases. This ratification the Emperor *Ludovicus* made under an oath: and as the King of the *Ostrogoths*, for acknowledging that <89> he held his kingdom of *Italy* of the *Greek* Emperor, stamped the effigies of the Emperor on one side of his coins and his own on the reverse; so the Pope made the like acknowledgment to the *Western* Emperor. For the Pope began now to coin money, and the coins of *Rome* are henceforward found with the heads of the Emperors, *Charles*, *Ludovicus Pius*, *Lotharius*, and their successors, on the one side, and the Pope's inscription on the reverse, for many years.

[1] Chap. vii. 8.

[2] Ver. 20, 21.

[3] Ver. 24.

[4] Ver. 25.

[5] Sigonius de Regno Italiæ, ad Ann. 726.

[6] Sigonius ib. ad Ann. 726, 752.

[7] Sigon. ib. Ann. 750.

[8] Sigon. ib. Ann. 753, 754, 755.

[9] Sigon. ib. Ann. 773.

[10] Sigon. de Regno Ital. ad Ann. 796.

[11] Vide Anastasium.

[12] Sigon. de Regno Ital.

[13] Confirmationem recitat Sigonius, lib. 4. de Regno Italiæ, ad An. 817.

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