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[Editorial Note 1]

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Of the power of the eleventh horn of Daniels fourth Beast to change times & laws.

Let Sect. II proceed after this manner.

Now according — — — — — belonged to the body of the third.

The fourth Beast as he is represented in the Apocalyps was contained in the body of the Dragon for a time, being the waters which the Dragon cast out of his mouth after the Woman This was at the division of the Roman Empire between the sons of Constantine the great. Then the earth opened her mouth & swallowed up the waters by the victory of Constantius over Magnentius, the earth being put for the nations of the great continent of Asia & the East in the language of the Iews, & the waters & the sea & the isles of the sea for the Europeans. By that victory the Beast was wounded to death with a sword in his sixt head, & then he is called the Beast which was & is not & shall ascend. He revived at the next division of the Empire which was between the brothers Valentinian & Valens, & rose out of the Abyss or sea at the next division which was between Gratian & Theodosius, & at the last division which was between the sons of Theodosius, A.C. 395 the Dragon gave the Beast his western power & throne & great authority.

The Dragon & Beast agree in the number of their heads & horns, & the heads of the Beast being called seven kings & represented successive are seven successive Dynasties of the Roman Empire commencing at the opening of the seven seals. Six of them are crowned only on the Dragons head because they reigned before the Dragon gave the Beast his throne. The seventh is also crowned on the Dragons head because he reigned in the east after the division of the Roman Empire. And the Beast which was & is not he is the eighth & of the seven, because a collateral part of the seventh. The nations which were to compose the ten horns were contained within the dominion of the Dragon before the Beast became divided from him; & so long they were on the dragons head. But they are crowned only on the head of the Beast because they received no kingdom before the Beast which was & is not revived ascended out of the abyss or sea & separated from <3v> the Dragon. And when the Beast received the Dragons Throne, the ten horns received power as kings the same hour with him. Now they received power as kings in the following manner.

Dacia was a large country — — — — from their first number.

Let Sect. III proceed after the following manner

The second & third Monarchies represented by the Bear & Leopard are again represented — — — — — in his last horn but not by his own power.

[Editorial Note 2]

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[Editorial Note 3]

The nations

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Sect. I.
Of the Prophetick Language

Sect II
Of the Kingdoms represented in Daniel by the four Beasts & of the ten horns of the fourth Beast.

Now according — — — belonged to the body of the third

Dacia was a large country — — — — from their first number.

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Of the Mahuzzims honoured by the King who doth according to his will.

Sect VII
Of the power of the two little horns (that of the fourth Beast & that of the He-Goat,) to wear out the saints & change times & laws & cast down the truth to the grownd & destroy the holy people & stand up against the Prince of Princes.

Now according — — — — belonged to the body of the third.

The fourth Beast, as he is represented in the Apocalyps, was contained in the body of the Dragon for a time, being the waters which the Dragon cast out of his mouth after the Woman. This was at the division of the Empire between the sons of Constantine the great. Then the Earth opened her mouth & swallowed up the waters by the victory of Constantius over Magnentius, the Earth being put for the nations of Asia according to the language of the Jews & the waters & Sea for the Isles of the Sea. By this victory the Beast was wounded to death with a sword in his sixt head, & then is called the Beast which was & is not. He revived at the next division of the Empire which was between Valentinian & Valens, & rose out of the sea at the next division which was between Gratian & Theodosius. & at the death of Theodosius, the Dragon by a final division of the Empire gave the Beast his Throne & power & great authority. And hence the Dragon & Beast have common heads & common horns but the heads are crowned only upon the Dragon & the horns only upon the Beast to signify that the Dragon reigned only in the heads & the Beast only in the horns These horns grew upon his last head, which head is called the eighth & of the seven because a collateral part of the seventh.

If all the nations which compose these four Beasts that is all within the extent of Sacred Prophecy be divided into three equal parts the fourth Beast may be accounted one of those parts, the Dragon or third Beast another & the nations beyond Euphrates or two first Beasts another, & this division seems referred unto in the Apocalyps in mentioning the third part of the Sun Moon & stars, earth sea & rivers. Now the ten horns of the Beast arose in the following manner.

Dacia was a large country — — — from their first number.

[Editorial Note 4]

Saint Matthias Saint Mark Saint Iames Saint Bartholomew, Saint Matthew

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The seven heads of the Dragon & Beast are seven Dynasties of the Roman Empire commencing with the opening of the seven seals. Six of them are crowned on the Dragons head because they reigned before the Dragon gave the Beast his western throne. The seventh is also crowned on the Dragons head because he reigned in the east after the opening of the seventh seal. And the Beast which was & is not he is the eighth & of the seven because a collateral part of the seventh. The nations which composed the ten horns were within the Dominion of the Dragon before the Beast became divided from him & therefore they are on the Dragons head, but without crowns because they received no kingdom before the said division but were to receive power as kings the same hour with the Beast, that is, presently after the Dragon gave the Beast his western throne whence they are crowned only upon the Beast. The Dragon gave the Beast his western throne at that final division of the Empire between the sons of Theodosius A.C. 395. And the ten horns arose soon after in the following manner.

Dacia was a large country — — —

At the end of Sect III after the words [inscription on the Reverse for many years] add.

Now this little horn with eyes & a mouth & a look stouter then its fellows & who changed times & laws, & into whose hand they were given for a time time times & half a time is represented again in the Apocalyps by a woman arrayed in scarlet who sat upon the ten horned Beast, that is, reigned over him & after she arrived at her place or state of {recent} honour was nourished a time times & half a time from the face of the serpent or at a distance from the kingdom of the Dragon. For shee is the church of the Beast. And the two horned Beast or fals Prophet is the Church of the Dragon. For he rose out of the earth or eastern nations of Asia Syria & Egypt & in matters of religion he spake as the Dragon. The woman was at first the Church catholick of Christ, & continued in this state till shee separated from the communion of the 144000 who kept the commandments of God & had the testimony of Iesus & thence are called the two witnesses. These only were sealed with the seale of God out of all the twelve tribes of Israel while all the rest were deceived by the woman & fals Prophet & received the mark of the Beast & worshipped him & his Image & wondered after him; & worshipped also the Dragon. And this is the great Apostasy spoken of in scripture which was to last till Christ should destroy the man of sin with the breath of his mouth & the brightness of his coming.

The seven golden candlesticks (which are the seven Churches of Asia) by their lamps illuminated the first Temple or primitive Church. In the beginning of the Apocalyps Christ appears in form of the High Priest as it were walking amidst the candlesticks, & dressing the lamps which appear like a rod of seven stars in his right hand. He dresses them by seven epistles which are admonitions against the great Apostasy approaching.

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The fou{rth B}east w{as} the Empire {which} succeeded that of th{e} {illeg} the Roman {Thi}s Beast {wa}s exceeding dre{ad}full & terrible & had great {iron} teeth {illeg} & brake in pieces & stamped {t}he residue with its feet & such {w}as the Roman {Empire} it was larger & stronger & more formidable & lasting then any of the former. It conquered the kingdom of Macedon the fundamental kingdom of the Greeks [together with Illyricum & Epire in the eighth year {of} Antiochus Epiphanes, Anno Nabonass 500; & inherited that of Pergamus Anno Nabo{nass} 615; & conquered that of Syria Anno Nabonass 679 & that of Egypt Anno

Nabonass. 7{illeg} And by these conquests it became greater & more terrible then any of the three former Beasts. This Empire continued in its greatness till the reign of Theodosi{us} the great & then brake into ten kingdoms represented by the ten horns of this Beast, & continued in a broken form till the Ancient of days sat in a throne – tim{e} came that they possessed the kingdom.

I beheld, saith Daniel till the Beast was slain & his body destroyed & given to th{e} burning flames. As concerning the rest of the Beasts – nations on this side Greece – – – – And therefore at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans Medes or Persians in those kingdoms because they belonged to the bodies of the two first Beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth Beast because it belonged to the body of the third.

Chap IV

Of the kingdoms represented by the feet of the image
composed of iron & clay.

Dacia was a large country bounded on the south by the Danube, on the east by – remained quiet within the seats granted them. And these are the kingdoms of which the feet of the Image were henceforward composed, & which are represented by parcells of iron & clay intermixed which did not stick one to another.

Chap. V

Of the ten kingdoms represented by the ten horns
of the fourth Beast.

Now by the warrs above described the western empire of the Romans was broke{n} into the following ten kingdoms

1 The kingdom of the Vandals & Alans in Spain & Afric.

2 The kingdom of the Suevians in Spain

3 The kingdom of the Visigoths

– they are still called the ten kings from their first number.

Chap. VI

Of the eleventh horn of Daniels fourth Beast.

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Chap. VII.

Of the power of Daniels fourth Beast to {ch}ange
times & laws.

Chap. VIII.

Of the prophesy of the Ram & He-Goat.

Chap. IX.

Of the Prophesy of the seventy weeks

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

[Editorial Note 5]

pag. 11. lin. 3 Dele forte [– by the description of the Eq. {& trop.} Colures in Aratus &]

Pag. 7. lin. 8

pag. 6. lin 47 Hippocrates the 18th from Æsculapius & the 19th from Hercules

pag. 21. lin. 28. M. Portius Cato Censorinus (whose opinion the Romans chiefly followed & who was Consul Anno Nabonass. 553) said that the city was built 432 years after the Trojan war. Dionysius Halicarnæssæus, Livy & others reckoned 244 years from the founding of the city to the refuge. And the years seem to have been collected from the number of

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Chap. VII.
The Prophecy of the three Woes explained.

Sect. 1

The first Wo-.

Sect 2

The second Wo

Sect 3. The third Wo

Sect 4

The last Times

Explain Iohns last time & the reign of Antichrist therein & the kings of the North & South in the time of the end & the k. who doth according to his will in the period before &c. & compare the periods of time in Daniel & Iohn

Sect 5

The second Temple.

Explain the meaning of the inner Temple A.C. 381 & sequ. the building of it afterwards, the reigning of the Gentiles in the outward Court & prophesying of the two witnesses among them 1260 days &c And

Sect 6

Of the Beast & his Image & their worshippers.

The Ro. cath. Ch. & Counc. ever since the invocation of saints began are the B. & his Im. To rely upon their authority is to worship them. The Image is the aggregate of all the Councils of R. C. Idolaters. Their decreeing the Church of the Roman Empire after it became Idolatrous to be Holy Catholick Church was an idolatrous decree & to receive & rely upon this decree is worshipping the Beast & his Image

The first six Seales containe the standing of the Church of Christ first in a state of adversity affliction humility zeale & purity under the Heathen Emperors & then in a state of prosperity pride, lukewarmness & corruption under its own Emperors till the rise of Idolatry & revelation of the Man of Sin, called by Daniel the king which doth according to his will & by Iohn Antichrist. The opening of the seventh

Seale & sounding of the first four Trumpets conteine the revelation, infancy & growth of the Man of sin, & plagues inflicted upon him in his rise. The two first Wo-trumpets sound during the reign of the Man of sin, called by Daniel the time of the end & by Iohn the last time & the third Wo-trumpet sounds to his fall & destruction . The Prophesy

Chap. VIII

or

The first & second Temple & their Candlesticks explained.

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sect I.

The first Temple & seven Candlesticks. sect II The Babylonian captivity & the worshipping the King of Babylon & his Image.

Sect. III.

The second Temple & two Candlesticks

Sect IV.

The scripture of truth & last times & reign of Antichrist.

Chap. 7. The Prophesy of the three Woes explained

Sect 1 The first Wo

Sect 2 The second Wo

Sect 3 The last times & third Wo.

Chap 8 The prophesy of the first & second Temple & their Candlesticks explained

Sect. 1. The first Temple & seven Candlesticks therein. The 7 Churches contemporary, but the Epistles respect successive times. 1 That to Ephesus the times of the primitive Church. 2 To Smyrna the 10th persecution. 3 To Pergamus the reign of Licinius & Constantine. 4 To Thyatira the times of Constans with his brother when the woman began to fly into the Wildernes. 5 To Sardes the times of Constantius outwardly prosperous inwardly miserable. 6 To Philadelphia the afflicted & more pious times under Iulian with an open door at his death. This was just before the hour of temptation 7 To Laodicea in the new division of the Empire between Valentinian & Valens. She is prosperous & luke warm & in the end of this period is spewed out of Christs mouth. By the flight of the woman into the Wildernes the first Temple ceases in the west but continues in the east in the remnant of the womans seed till.

Sect 2. The second Temple & two Candlesticks therein.

Sect 3. The worship of God in this Temple.

Sect 4 The worship of the Beast & Image in the synagogue of Satan.

[Editorial Note 6]

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Chap.

Of the visions in the Apocalyps.

Sect. I

Of the time in which the Prophesy was given.

Sect. 2

Of the scene of the visions

The scene of the visions is the Temple. Iohn saw a door opened in heaven which was the door of the temple, & heard a voice like the sound of a trumpet saying Come up hither & I will shew thee the things which must be hereafter. And behold a throne set in heaven upon the Ark between the Cherubims & one sat on the throne [the Ancient of days] And he that sat was to look upon like a Iaspar & a Sardine stone [the colour of the people inhabiting Iudea] And round about the throne [before] were 24 seats, & upon the seats 24 Elders sitting cloathed in white raiment, & they had on their heads crowns of gold, they being the 24 Princes of the Priests in their chambers in the priests court. And out of the throne proceeded lightnings & thundring & voices, the flames of the fire on the altar & the musick at the sacrifices appearing such to Iohn who stood at the eastern gate of the Temple, & saw the throne beyond the fire. And before the throne was a sea of glass like unto crystal, the brazen sea filled with water clear as crystall. And in the midst of the throne & in the circle about the throne, that is before & behind the throne as it were in the middst of it & on either side of the throne were four Beasts full of eyes before & behind to represent the multitude of people in the four sides of the great court. In the wilderness where the people encamped about the tabernacle, the tribes of Iudah Issachar & Zebulum pitched on the east side under the standard of Iudah which was a lion; the tribes of Ruben Simeon & Gad pitched on the south side of the Tabernacle under the standard of Reuben which was a man; the tribes of Ephraim Manasseh & Benjamin pitched on the west side under the standard of Ephraim which was an Ox; & the tribes of Dan Asher & Nepthali pitched on the north side under the standard of Dan which was a flying eagle. Num 6.11. see also Ezek. I.10 And the four Beasts had each of them six wings & they were full of eys within to represent multitudes of people And they rest not day & night [at morning & evening service] saying Holy, holy, holy, lord God almighty which was & is to come And when those beasts give glory & honour & thanks to him that sat on the throne who liveth for ever & ever the ancient of days: the four & twenty elders go into the temple & fall down before him that sat on the throne, & worship him that liveth for ever & ever & cast their crowns before the throne, saying, Thou art worthy o Lord to receive glory & honour & power: for thou hast created all things & for thy pleasure they are & were created.

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Sect. III.

Of the allusion to the feast of the seventh month.

Vpon the first day of the seventh month was the feast of Trumpets & on that day in the morning the High Priest dressed the lamps in the temple, & in allusion thereto Iohn hears a great voice as of a trumpet & sees one like the son of man in the High Priests habit amidst the seven golden candlesticks dressing the seven lamps, which appear like a rod of seven starrs in his right hand. And soon after being called up to the morning sacrifice he saw the book of the scripture of truth sealed with seven seales. in the right hand of him that sat upon the throne, alluding to the book of the law laid up in the right side of the Ark. And in allusion to the morning sacrifice he saw also a lamb at the foot of the altar as it had been slain. And he came & took the book out of the right hand of him that sat upon the throne. This was in allusion to the High Priests taking the book of the law from the right side of the Ark annually upon the tenth day of the seventh month to read it to the people. And when the Lamb had opened the seven seales the seven Angels receive seven trumpets & sound them at the great sacrifices upon the seven days of the feast of Tabernacles. And at the same sacrifices seven thunders uttered their voices which are the music of the Temple; And the seven angels poured out seven Vials of wrath, which are the drink offerings at the same sacrifices.

Sect IV

Of the visions which appear upon opening the seven seals.

At the opening of the first four seals the four beasts which stood in the four sides of the great court call him to come & see, the first calls him eastward the second westward the third southward & the fourth northward And at these four calls Iohn saw four men on horsback successively which denote four dynasties of Roman

emperors, the first from the east Vespasian Titus & Domitian, the second from the west Trajan, Adrian, & Antoninus who were spaniards, the third from the south Severus, Caracalla, Heligabalus, Alexander Severus, & thre Gordians who were Africans & Philip an Arabian: & the fourth from the north Decius, Valerian, Gallienus, Claudius, Aurelian, Tacitus, Probus. The first rode upon a white horse, because of the laudable manners of Vespasian & Titus; the second on a red horse because of the great wars made by Trajan; the third on a black horse because of the funerals of many senators & nobles put to death by Severus: & the fourth on a pale horse because of the sad overthrow of Decius with his army, & very distracted state of the empire under the 30 tyrants during the reign of his successors.

And when the Lamb had opened the fift seal Iohn saw under the altar the souls of them that were slain for the word of God & for the testimony which they held: viz^t in the persecution of Diocletian which was by far the greatest of all the heathen persecutions & lasted ten years. And they cried with a loud voice saying: How long o Lord holy & true dost thou not judge & avenge our blood on them then that dwell on the earth? And white robes were given unto every one of them, & it was said unto them that they should rest yet for a little season untill their fellow servants also & their brethren that should be killed as they were (& chiefly in the great tribulation) should be fulfilled.

And when he had opened the sixt seale there was a great earthquake & the sun became black as sackcloth of hair & the Moon became as blood, & the starrs of heaven fell unto the earth even as a figtree casteth her untimely figgs when she is shaken of a mighty wind; And the heaven departed as a scroll when it is rolled together, & every mountain & island were moved out of their places. And the kings of the earth & the great men & the rich men & the chief captains & the mighty men & every bond man & every freeman hid themselves <10r> in the dens & in the rocks of the mountains & said to the mountains & to the {rocks}: {Fall} on us & hide us from the face of him that sitteth on the throne & from the wrath of the Lamb. For the great day of his wrath is come & who shall be able to stand. Here is a description of the end of a world polytick, the heathen Roman Empire. It began to fall at the end of Dioclesians persecution when Constantine the great turned Christian & conquered the persecutors Maxentius & Maximinus & it continued falling till Iulian the apostate revived it for a year & eight months. Then it continued falling again till the Emperors rejected the title of Pontifex maximus of the heathens: which put an end to it in the Roman government. And this was at the death of the Emperors Valentinian & Valens A.C. 378. The the Lamb opened the seventh seal. And hence forward the book continues open.

Sect. V

Of the Epistles to the seven churches.

The seven churches of Asia are represented by the seven golden candlesticks in the temple (Apoc. 1.20) & by their lamps illuminate the temple or church catholick. And these lamps are their teachers called the Angels of their churches. To these Iohn is commanded to write seven epistles for instructing the seven churches.

The visions of the four horsmen concern only the affairs of the Empire & have no relation to the affairs of the Church. She remained hitherto in her purity as she had been taught by the Apostles & their disciples. But after the times of those horsmen when she began to grow cold & to need new admonitions against an approaching apostasy, & her lamps which had burned well hitherto began to want dressing, they are dressed by these seven epistles.

Eusebius tells us that in the reign of Dioclesian next before Dioclesians persecution

And to this state of things the epistle to the church of Ephesus relates. Vnto the Angel of the church in Ephesus write These things saith he that holdeth the seven starrs in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works & thy labour & thy patience & how thou canst not beare them which are evil: & thou hast tried them which say they are Apostles & are not [the ringleaders of the Gnosticks & Cataphrygians] & hast found them liars. And hast born & had patience & for my namesake hast laboured & hast not fainted. Nevertheless I have a few things against the because thou hast left thy first love. Remember therefore from whence thou art fallen & repent & do thy first works or else I will come unto thee

quickly & will remove thy candlestick out of his place except thou repent. But this thou hast that thou hatest the deeds of the Nicolaitans which I also hate. By the Nicolaitans he means the Encratites or Continentals which ended at length in monkery.

And unto the Angel of the Church in Smyrna write these things saith the first & the last who was dead & is alive [the martyr], I know thy works & tribulation & poverty, but thou art rich: & I know the blasphemy of them that say they are Jews & are not but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil [the great red Dragon called the devil & Satan, the heathen Roman Empire] shall cast some of you into prison that ye may be tried & ye shall have tribulation ten days, [that is ten years in the persecution of Dioclesian] Be thou faithful unto death, & I will give thee a crown of life.

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And unto the Angel of the Church in Pergamus write – These things saith he which hath the sharp sword with two edges [against the persecutors], I know thy works & where thou dwellest, even where Satan's seat is [the seat of the Dragon now cast down] & thou holdest fast my name & hast not denied my faith even in those days [of Dioclesian's persecution] wherein Antipas was my faithful martyr [or body of martyrs] who was slain among you where Satan dwelleth. But I have a few things against thee because thou hast there them that hold the doctrine of Balaam [the false prophet] who taught Balac [the king] to cast a stumbling block before the children of Israel to eat things sacrificed to Idols & to commit fornication. So hast thou them that hold the doctrine of the Nicolaitans [above mentioned.]

And unto the Angel of the church in Thyatira write: – I have a few things against thee because thou sufferest that woman Iezabel which calleth herself a prophetess to teach & to seduce my servants to commit fornication & to eat things sacrificed to idols. And I gave her space to repent of her fornication, [since the great persecution,] & she repented not.

And unto the Angel of the Church in Sardis write – I know thy works that thou hast a name [an outward appearance] that thou livest & art dead. Be watchful & strengthen the things that remain & that are ready to dye. Thou hast a few names in Sardis which have not defiled their garments, & they shall walk with me in white: for they are worthy.

And to the Angel in the church in Philadelphia write, these things saith he that is holy, he that is true, he that hath the key of David, he that openeth & no man shutteth, & shutteth & no man openeth: I know thy works: behold I have set before thee an open door [into the Roman government] & no man can shut it: for thou hast a little strength, & hast kept my word, & hast not denied my name [in the reign of the Emperor Julian the apostate.] Behold I will make them of the synagogue of Satan, who say they are Jews [i.e. Christians] & are not but do lie: behold I will make them to come & worship before thy feet [in the next reign] & to know that I have loved thee. Because thou hast kept the word of my patience [under Julian] I also will keep thee [in the next reign] from the hour of temptation which [by the overspreading of saint worship] shall come upon all [the rest of the Roman] world to try them that dwell upon the earth.

And unto the Angel of the church of the Laodiceans, write – I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm & neither cold nor hot, I will spue thee out of my mouth

By these seven epistles Christ admonished the seven Churches of Asia & those in their communion concerning their condition in seven successive periods of time, the first in the reign of Dioclesian & Maximianus when they left their first love; the second in the time of the persecution which lasted ten years; the third in the reign of Constantine the great when those that held the doctrine of Balaam taught Balac to cast a stumbling block before the children of Israel; the fourth in the reign of the sons of Constantine over the empire divided between them, when the woman Iezabel began to teach & seduce those in communion with the seven churches: the fifth in the reign of Constantius over the whole Empire when the church had a great name & made an outward appearance but was faint & dead. The sixth in the reign of Julian the apostate when they were persecuted anew. And the seventh in the reign of Valentinian & Valens when the hour of temptation by false miracles & saint worship arrived & overspread the Christian world & the churches grew thin & lukewarm till Christ spewed them out of his mouth.

Sect. 2. Of the Kingdoms represented by the four Beasts & by the Ram & He-goat.

Now according to this language the Lion, Beare Leopard, & terrible Beast with ten horns in Daniels prophesy of the four Beasts which rose successively out of the great sea in four great winds, will signify four kingdoms which arose successively by four great wars. The Lion had eagles wings to denote the Provinces of Babylon & Assyria of which the first kingdom was composed. By these wings (untill they were pluckt) it was lifted up from the earth in dominion & made to stand upon its feet like a man. Then arose the second Beast like to a Beare, the kingdome of the Persians & Medes. And it raised up it self on one side, the Medes rising up first. And it had three ribs in the mouth of it between the teeth of it, the kingdoms of Sardes Babylon & Egypt which were conquered by it but did not belong to its body. And it devoured much flesh, the riches of those three kingdoms. Then arose the third Beast like a Leopard with four heads & four wings to signify that it should be divided into four kingdoms. This was the Greek Empire which conquered the Persian & continued in a monarchical form during the reign of Alexander the great & his young sons Alexander & Hercules, & then brake into four kingdoms the governours of provinces Cassander Lysimachus Antigonus & Ptolomy putting crowns upon their own heads & reigning Cassander over Macedon Greece & Epire, Lysimachus over Thrace Antigonus over Syria & the lesser Asia, & Ptolomy over Egypt Libya & Ethiopia. And the fourth Beast was the Roman Empire which conquered the Kingdom of Macedon An. Nabonass. 580, that of Syria An Nabonass 679, & that of Egypt Anno Nabonas. 718, & by this last conquest was reduced into a monarchical form & at length brake into ten kingdoms represented by the ten horns of this Beast & by the ten toes of the statue of four metals. And this Empire broken into many kingdoms continued till the Ancient of days sat in a throne like fiery flame & the judgment was set & the books were opened, & the son of Man came with the clouds of heaven & was brought before the ancient of days & received dominion over all nations & judgment was given to the saints of the most High & the time came that they possessed the kingdom. And therefore the reign of this Beast is not yet at an end. ☉

< insertion from f 11v >

☉ I beheld, saith Daniel, till the Beast was slain & his body destroyed & given to the burning flame. As concerning the rest of the Beasts they had their dominion taken away: yet their lives were prolonged for a season & a time. And therefore all the four Beasts are still alive tho the dominion of the three first be taken away. The nations of Chaldea & Assyria are still the first Beast. Those of Media & Persia are still the second Beast. Those of Egypt Syria & Asia minor, Macedon Greece & Thrace are still the third. And those of Europe on this side Greece are still the fourth. [But the dominion of the three first is taken away.] Seing therefore that the body of the third Beast is confined to the nations on this side of the river Euphrates & that the body of the fourth Beast is confined to the nations on this side Greece: We are to look for the dominion of all the four heads of the third Beast among the nations on this side of the river Euphrates & for the dominion of all the eleven horns of the fourth Beast among the nations on this side Greece. At the breaking of the Greek Empire into four kingdoms Seleucus became King of Chaldea Media & persia, but his kingdom is not reckoned among the four because the nations over which he reigned belonged to the bodies of the two first Beasts.

< text from f 11r resumes >

The same thing is represented by the statue of four metals. the head whereof was of fine gold & represented the kingdom of Nebuchadnezzar & the ten toes represented the same kingdom with the ten horns of the last Beast. And the stone cut out of the mountain without hands which fell upon the feet of the Image & brake the whole to pieces, & became a great mountain & filled the earth is the kingdom of the saints which reigned over all nations.

And the second & third kingdoms represented by the Bear & Leopard are again represented by the Ram & He Goat. The Ram, saith Daniel, having two horns is the kings, of Media & Persia, not two persons but the two kingdoms of Media & Persia united under one Monarch. And the rough Goat is the King of Greece, that is the Kingdom. And the great horn between his eyes is the first king, not the first monarch but the first Monarchy of the Greeks which lasted during the reign of Alexander the great & his two young sons Alexander & Hercules. Now that [horn] being broken; whereas four [horns] stood up for it, four kingdoms shall stand up out of the nation [of the Greeks] but not in his [the first horns] power. The four horns are therefore four kingdoms <12r> and by consequence the first great horn which they succeed is the first great

kingdom of the Greeks; that which was founded by Alexander the great An. Nabonass. 414 & lasted till the death of his son Hercules An. nabonass: 441. And out of one of the four horns came forth a little horn, a little new kingdom of the Greeks. It waxed exceeding great towards the south & towards the East & towards the pleasant land of Iudea, & therefore it arose in the north-west & conquered towards the south & towards the east, & such was the kingdom of Pergamus. It arose out of the kingdom of Thrace & Phrygia by the revolt of Philatærus, who kept the Castel of Pergamus twenty years & left it to his brothers sons Eumenes & Attalus the last of which An. Nabonass 507 took from Callinicus king of Syria almost all Asia on this side mount Taurus & thereupon was saluted king by his army. And his power shall be mighty but not by his own power: which is as much as to say that his power should be mighty after the dominion of the third beast should be taken away. That dominion was to be taken away by the Romans & then the power of this little horn was to become mighty not by his own but by the power which took away the dominion of the third Beast which was the power of the Romans. The Romans inherited the kingdom of Pergamus by the last will & testament of its king Attalus II An. Nabonass. 615. & thence forward the senate of Rome was king of Pergamus by right of inheritance, & this kingdom by their power grew mighty toward the south & towards the east, conquering all the nations southward & eastward which composed the body of the third Beast & particularly Armenia Syria Egypt & Libya. And it grew mighty towards the pleasant land, & it waxed great even to the host of heaven, & it cast down some of the Host & of the stars to the grownd & stamped upon them, conquering the kingdom of Iudea by the conduct of Pompey An. Nabonass 685 & thenceforward trampling upon its princes. Yea he magnified himself even to the Prince of the Host, the Messiah the King of the Jews whom he put to death. An. Nabonass. 780. And by him the daily sacrifice was taken away & the place of his sanctuary was cast down, viz^t in the wars which the armies of the Greek nations under the conduct of the Romans made against Iudea when Nero & Vespasian were Emperors. An. Nabonass. 818.

The kingdoms represented by the second & third Beast are again described by Daniel in his last Prophecy, (written in the third year of Cyrus over Babylon, the year that he conquered Persia,) in the following manner. 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 he shall stir up all against the Realm of Greece. And a mighty king [Alexander the great] shall stand up that shall rule with great dominion & do according to his will. And when he shall stand up his kingdom shall be broken & shall be divided towards the four winds of heaven; & not to his posterity nor according to his dominion with which he ruled; for his kingdom shall be pluckt up even for others besides those.

Alexander the great having conquered all the Persian Empire & some part of India, died at Babylon a month before the summer solstice in the year of Nabonassar 425; & his capitains gave the monar <13r> chy to his bastard brother Philip Aridæus, a man disturbed in his understanding — — — For Ptolomy reigned over Egypt Libya & Ethiopia, Antigonus over Syria & the lesser Asia, Lysimachus in Thrace & Cassander over Macedon Greece & Epire. Seleucus reigned over Babylonia Assyria & all Persia beyond Euphrates but these nations composed the bodies of the two first Beasts & therefore are not reckoned among the horns of the third; much less is India under the dominion of Androcottus reckoned among them.

Cassander being afraid of the power of Antigonus, combined with Lysimachus Ptolomy & Seleucus against him and while Lysimachus invaded — — — & have intelligence with them that forsake the holy covenant.

In the same year that Antiochus by the command of the Romans retired out of Egypt & set up the worship of the Greeks in Iudæa, the Romans conquered the kingdom of Macedon the fundamental kingdom of the Empire of the Greeks & reduced it into a Roman Province & thereby began to put an end to the reign of Daniels third Beast. And this is thus exprest by Daniel. And after him Arms [the Romans, or the little horn under the power of the Romans] shall stand up. As מַמְלָכָה signifies after the king Dan XI.8, so מַחֲנֵה may here signify after him. Arms are every where in this Prophecy of Daniel put for the military power of a kingdom, & they stand up when they conquer & grow powerfull. Hitherto Daniel described the actions of the kings of the north & south, that is, of the kings of Syria & Egypt: but upon the conquest of Macedon by a new Dominion, left of describing the actions of those two kingdoms & began to describe the actions of the conqueror. Thes Arms conquered

Macedon in the year of Philip 156 & 35 years after, by the last will & testament of Attalus — — — For this abomination was placed after the days of Christ, Matth. XXIV.15. By the Arms which did this you may

understand the kingdom of Pergamus inherited by the Romans & grown mighty by their power. For all Daniels Beasts are still alive, & the Goat still reigns in his last horn but not by his own power.

<12v>

[Editorial Note 7]
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he shall be mighty by a forreign power, a power which shall then reign over him & by consequence over the third Beast after the dominion of that Beast shall be taken away. And this could be no other then the power of the fourth Beast which was to reign next after the third & to continue till the day of Iudgment.

This Goat in the days of his last horn denotes the same kingdom of Pergamus with the great red Dragon called Satan in the Apocalyps, that Satan who hath his Throne in Pergamus. Apoc. 2.13 & 12.9.

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After the destruction of Ierusalem & the Temple – – – because it is yet for a time appointed.

Hitherto the Roman Empire continued entire & under this dominion the little horn of the He Goat continued mighty but not by his own power. But now by the building of Constantinople endowing it with a senate & like privileges with Rome & the division of the Roman Empire into the Empires of the Greeks & Latines headed by those two cities a new scene of things commences, in which a King [the Empire of the Greeks] doth according to his will & [by setting his own laws above the laws of God] exalts & magnifys himself above every God, & speaks marvellous things against the God of Gods & shall prosper till the Indignation be accomplished. † < insertion from f 13v >

† Neither shall he regard the God of his fathers nor the [lawful] desire of weomen [in matrimony,] nor any God, but shall magnify himself above all. And in his seat he shall honour Mahuzzims, [strong Guardians & protectors, the souls of the dead;] even with a God whom his fathers knew not shall he honour them [in their Temples] with Gold & Silver & with pretious stones & valuable things. All which relates to the overspreading of the Empire with Monks & Nunns & unmarried Clergy who placed holiness in abstinence from marriage, & to the reliques & invocation of saints & other superstitions which these men introduced in the fourth & fift centuries. < text from f 14r resumes > – And at the time of the end the king of the South [or empire of the Saracens] shall push at him, & the king of the north [or empire of the Turks] shall come against him like a whirlwind with chariots & with horsmen & with many ships; & he shall enter into the countries [of the Greeks] & shall overflow & pass over He shall enter also into the glorious land, & many countries shall be overthrown: but these shall escape out of his hand even Edom & Moab & the chief of the children of Ammon [viz^t to whom his Caravans pay tribute.] 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 & silver, & over all the pretious things of Egypt & the Libyans & the Ethiopians shall be at his steps. All these nations compose the Empire of the Turks & therefore this Empire is the king of the north. They compose also the body of the He-Goat; & therefore the Goat still reigns in his last horn but not by his own power.

Sect IV. Of the ten horns of the fourth Beast.

<15r>

Sect VI. Of the Prophecy of the Scripture of truth.

The kingdoms represented by the second & third Beast, or the Bear & Leopard, are again described by Daniel in &c – – –

The dissembling converts were a little help to the saints for a time, but becoming very numerous & retaining their heathen principles in their hearts they soon made a mixture of the two religions under the name of Christianity. And then those of understanding came into new troubles & fell again to purge them from the dissemblers till the time of the end. And these are in the Apocalyps called the remnant of the Womans seed who kept the commandments of God & had the testimony of Iesus.

Sect VII.

Of the king who did according to his will & magnified — — — of weomen.

In the first ages of the Christian religion &c — — — abstain from meats I Tim IV.1, 2, 3.

Sect VIII

Of the Mahuzzims honoured by the king who doth according to his will.

[Editorial Note 8]

And an host was given him against the daily sacrifice by reason of transgression & it cast down the truth to the ground & it practised & prospered. This transgression is in the next words called the transgression of desolation & in Dan 11.31 the abomination which maketh desolate, & in Matt. 24.15 the abomination of desolation spoken of by Daniel the Prophet standing in the holy place: & it seems to relate to the temple of Jupiter Olympius built by the Emperor Hadrian in the place of the temple of the Jews, & to the revolt of the Jews under Barchocab occasioned thereby & to the desolation of Iudea which followed thereupon, all the Jews being thence forward banished Iudæa upon pain of death. Then I heard, saith Daniel one saint speaking & another saint said to him which spake, How long shall be the vision concerning the daily sacrifice & the transgression of desolation to give both the Sanctuary & the Host to be troden underfoot? And he said unto me Vnto two thousand & three hundred days; then shall the Sanctuary be cleansed. Daniels days are years & these years may be reckoned either from the destruction of the Temple under Vespasian, or from the pollution of the sanctuary by the worship of Jupiter Olympius, or from the desolation of Iudea made in the end of the war. made by the banishing of all the Jews out of their country. The difference is but small In the mean time the last horn of the Goat continued mighty under the Romans un — — — dominion of a Roman family & at present is mighty under the dominion of the Turks.

<15v>

And in the latter time of their kingdom when the transgressors a come to the full, a king [or new kingdom] of fierce countenance & understanding dark sentences shall stand up. And his power shall be mighty but not by his own power. This king or kingdom was the last horn of the Goat, the little horn which came up out of one of the four horns & waxed exceeding great. And the latter time of their kingdom was when the Romans began to conquer them, that is, when they conquered Perseus king of Macedonia the fundamental kingdom of the Greeks. And the transgressors came to the full in the reign of Antiochus Epiphanes. — — — — — the power of the fourth Beast. And such was the kingdom of Pergamus. It stood up in the latter time of the kingdom of the four It waxed exceeding great towards the south & towards the east & towards the pleasant land of Iudea, & therefore rose in the north-western part of the Greek Empire, & conquered southward & eastward. And so did the kingdom of Pergamus. This kingdom came out of the north west horn by the revolt of Philatærus from Lysimachus king of Thrace Phrygia Lydia & Lycaonia, & was very little at its first rise. Philatærus kept the castel of Pergamus 20 years & then was succeeded by Eumenes, Attalus, Eumenes II left it to his brothers sons Eumenes & Attalus, the last of which An. Nabonass. 507 took from Callinicus king of Syria almost all Asia on this side mount Taurus & thereupon was saluted king by his Army. And having lost most of this conquest, this little kingdom by the assistance of the Romans took from Antiochus the great all Asia on this side mount Taurus. Afterward it assisted the Romans in conquering the kingdom of Macedon. Then it came under the power of the Romans by the Legacy of its last king Attalus the second An. Nabonass 615. And thenceforward the Senate of Rome was king of Pergamus by right of inheri — — — when Nero & Vespasian were Emperors An. Nabonass 816, 817, & 818. It continued mighty under the Romans till the reign of Constantine the great & his sons. — — — — — by the last horn of the Goat. There the Dragon is the third Beast of Daniel & his He-Goat, & the Beast which rose out of the sea with seven heads & ten horns, is his fourth Beast. While they were united they have common heads & horns, but after they became divided, the D

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Chap. Of the Prophecy of the scripture of truth.

This prophecy begins with three kings of Persia Cyrus Cambyses & Darius Hystaspis and adds that 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, Seleucus king of Syria & Babylonia, Ptolomy king of Egypt & Lysimachus king of Thrace] &] even for others besides those. After this the Prophet describes the actions of the kings of Egypt & Syria by the names of the kings of the north & south until the conquest of the kingdom of Macedon by the Romans which was in the eighth year of Antiochus Epiphanes. And for pointing out this 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 which he describes by much larger steps. And after him arms shal stand up: that is after Antiochus the Romans shall stand up As מלח signifies after the king Dan XI. so גחמ signifies after him. These arms stood up gradually by conquering Macedon, Asia Armenia Syria & Egypt. & then they polluted the sanctuary of strength & took away the daily sacrifice in the days of Nero & placed the abomination which maketh desolate in the days of Adrian. And they that understand amongst 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. And some of them 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.

[Editorial Note 9]

In the prophesy of the Ram & He goat its said that after one of the four horns, came forth a little horn which waxed exceeding great: & the same thing is here repeated, the kingdom of Macedon being one of the four & the little horn which succeeded it the Romans.

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