

Fragment on Daniel and Revelation (section 7.31)

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Source: Yahuda Ms. 7.31, National Library of Israel, Jerusalem, Israel

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For Iosephus tells us that Herod reigned 34 years after he slew Antigonus & 37 years after he obtained the Kingdom of the Romans. Now he slew Antigonus when he took Ierusalem in the 185^t Olympiad, in the Consulship of Agrippa & Gallus in the sabbatical year, in the 3^d month in the fast as Iosephus relates that is in Iune I. P. 4677 & he was made king by the Romans three years before, in the Consulship of Calvinus & Pollio, & 184th Olympiad (as Iosephus also relates) & by consequence before midsummer, I. P. 4674. Now he died on the 7th day of the month Cisleu, (as the Iews note in their Calendar, lately printed at Oxford,) that is in November or December. He fell sick before an eclips of the moon which happened a little before the Passover, & during his sickness went to the bath, imprisoned the nobles of the Iews, & burnt the Phareses & then died. All this he did not between the Eclips & the Passover (Iosephus affirms not that) but before the winter following. Now this eclips fell on March 13, I. P. 4710, as Astronomers compute. And therefore Herod died either in the winter following when he had reigned 37 years incomplete from the death of Antigonus & 34 from the taking of Ierusalem or in the winter after that when those years were complete, besides some months over.

The first of these two cases is favoured by these arguments. Thirdly Archelaus the Son & Successor of Herod in Iudæa reigned nine years & in the 10th (saith Iosephus Anti{q}. l. 17. c. 11 & Excid. l. 2. c. 11 was banished into Gallia & he was banished saith Dio in the consulship of Lepidus & Arruncius, that is I. P. 4719. Whence his reign could not begin later then I. P. 4710. Lastly Philip the son of Herod (saith Iosephus Antiq. l. 18, c. 6) reigned 37 years & died in the 20th year of Tiberius, that is, I. P. 4747, before September. Subduct 37 years incomplete & the beginning of his reign may fall on November I.P 4710 but not on the November following. Secondly Archelaus the son of Herod newly dead, after he had quieted a sedition in the feast of the Passover, went to Rome to get his Father's last will & the Kingdom confirmed to him by the consent of Augustus; & there saw Caius Cæsar the nephew of Augustus sitting in the first place in Council (Ioseph. Antiu. l. 17, c. 11) & yet its certain by Roman history that Caius went from Rome before the end of I. P. 4711, & never returned thither any more. First Iosephus puts the death of Herod not long after the eclips, & before the passover of the next year there was no eclips for him to reckon from.

Some contend but not fairly that Iosephus is inconsistent with himself where he tells us that Antipater the father of Herod assisted <2v> Iulius Cæsar in his war in Egypt & thereupon was made Procurator of Iude{a} by Cæsar, & made his son Herod Prefect of Galile: at which time Herod saith Iosephus was very young, being but 15 or (as others read) 25 years old. The war in Egypt was in autumn I. P. 4666, & Herod died saith Iosephus about the 70th year of his age. Suppose now that Herod was full 25 years old & some months more when he was made Prefect of Galile, & died when as many months were run of the 70th year of his age & the difference will be 44 years. Add these to I. P. 4666 & the life of Herod will end with I. P. 4710 as above. So you see Iosephus is in all things very consonant to himself.

The birth of Christ therefore being in the days of Herod if it was upon the 25^t of Ianuary, fell upon the end of I. P. 4709, or (because that was but a conjecture) if with some Christian{s} who were ancients then Clemens

Alexandrinus (Strom. l. 1) you place it in April or May (for that was a more likely time {for} the Jews to travel to Ierusalem to be taxed & for Shepherds to watch their flocks all night in the feilds & for the Virgin Mary in child birth & her new born son to lodge in a stable without a fire) it fell neare the middle of I. P. 4710, three years & a half before the vulgar account. * The wisemen -- < insertion from the bottom of the page > * The wisemen came while Ioseph & Mary were yet at Nazareth in a journey & by consequence before Mary was well enough to return home. The slaughter of the infants agrees best with the time of Herods sickness wherein he exercised his greatest cruelties. Luke tells us that when the days of the purification of the virgin Mary (that is the 40 days after Christs birth) were ended, & shee & Ioseph at the end of that time had performed all things according to the law, they returned into Galilee to their own city Nazareth, Luc 2.39. Matthew tells us that they went first into Egypt till Herod was dead & then returned to Nazareth: but it seems the journey into Egypt was so short that Luke reconns it not. And for this reason I would place the birth of Christ not only in the last year of Herod's reign but even within a few months of Herod's death; suppose in the summer before. < text from f 2v resumes >

The objection against this opinion is that it makes Christ 32 years old at least when he was baptized, contrary to the Gospel of Luke. But the answer is easy. For Luke doth not say that Christ was then 30 years old, but about 30 years old. He does not tell you his age accurately, but puts in in the nearest round number.

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Out of this kingdom of Asia arose the kingdom of Pergamus which at first was a very little one then by the assistance of the Romans took the greatest part of Asia minor from Antiochus magnus king of Syria, afterwards assisted the Romans in conquering Perseus, & then by the last will & testament of Attalus its king was inherited by the Romans, & in their power & conduct became mighty & extended it self southward into Egypt & eastward into Syria & Palestine, & in the reign of in the reign of Tiberius put the messiah to death & in that of Vespasian took away the daily sacrifice of the Jews & cast down their sanctuary & persecuted the Christians & at length separated from the Romans & became the Greek empire seat at Constantinople. And this answers to the little horn which in the latter time of the kingdom of the four horns was to come out of one of them & be mighty but not by his own power & wax exceeding great towards the south & towards the east & towards the pleasant land, & wax great even to the Host of heaven & take away the daily sacrifice & cast & cast down the stars & magnified himself to the Prince of the host & cast down the place of his sanctuary, & destroy the holy people & prosper & practise,

This Empire being monarchical & of long continuance & conteining precisely the whole body of the Goat, deserved as much to be represented by the last horn of the Goat as the kingdom of Alexander did to be represented by the first great horn which grew between the Goats eyes. This Prophecy was for many days at least 2300 that is for so many years: it reaches to the time of the end & the Goat is still in being as are all Daniels Beasts & to this day it signifies the nations of the Greek Empire. And therefore that empire while in a monarchical form was a horn of the Goat & the most considerable of all the horns & so was the Goats last horn. It answers exactly to that horn & ought not to want a representation & there is nothing but that horn to represent it.

If you think it improper to represent the nations of the Greek Empire by a distinct horn in the time of their subjection to the Romans, you are to consider that horns signify kingdoms as well united under one common monarch as separate under several monarchs. So the two horns of the Ram signify the kingdoms of Media & Persia under one common king & the eastern & Northern horn of the Goat signify the kingdoms of Syria & Asia sometimes under one king sometimes under several. The Goat signifies the four headed kingdom of the Greeks as well united to the Romans as separate from them: & when the Goat signifies that kingdom its not improper to represent it also by a horn of the Goat. The Romans when they inherited the kingdom of Pergamus did not breake of or destroy a horn of the Goat but possest it. By the last will & testament of Attalus They succeeded him in the throne of his kingdom & reigned in his stead. They were king of Pergamus till they lost that kingdom by the separation of the Greek Empire from the Latin. So far was the union of the Greeks & Latins from being an objection that it was nec{ess}ary to make good the Prophecy, concerning this horn. For Daniel saith that it should be mighty but not by its own power. Which is as much as to say that in the time of its greatness it should not act apart by its own power but be mighty by another power superior to its own.

Pharamond succeeded Theodemer & soon after had seats granted to his nation neare the Rhene. And now the Barbarians were all quieted & settled in several kingdoms {within} the Empire not only by conquest but also by the <3v> grants of the Emperor Honorius. For Rutilius in his Itinerary written in autum anno Vrbis 1169 that is according to Varros computation then in use A. C 416 thus laments the late desolations of the countries of Gallia

Illa quidem longis nimium deformia bellis. then adds
Iam tempus laceris post longa incendia fundis
Vel pastorales ædificare casas. And a little after
Æternum tibi Rhenus aret —

And Orosius in the end of his history which was finished A. C. 417 represents a general pacification of the barbarous nations by the words comprimere coangustare addicere gentes immanissimas terming them Imperio addictas because they had obtained seats in the Empire by leage & compact & coangustatas because they did no longer invade all regions at pleasure but by the same league & compact remained quiet within the seats granted them.

Now by the wars above described the western Empire was broken into the ten kingdoms following.

1	The kingdoms of the	1 Vandals
2		2 Suevians
3		3 Alans in Spain
4		5 Alans in France
5		6 Burgundians
6		8 Britains
7		7 Franks
8		4 Visigoths
9		8 Hunns
10		10 Romans

Eight of these kingdoms are thus mentioned by Sigonius ¹ Honorio regnante, in Pannoniam ² Hunni in Hispaniam ³ Vandali ⁴ Alani ⁵ Suevi et ⁶ Gothi, in Galliam ⁷ Alani ⁸ Burgundionus & ⁶ Gothi certis sedibus permissis accepti. Add the Franks & Britains & you have the tenn. But let us view them severally.

1 The kings of the Vandals were A. C. 408 Gunderic the successor of Godgilus, 426 Geiseric 477 Huneric 484 Gudemund. 496 Thrasamund. 523 Hilderic 531 Gelimer. Gunderic A. C. 409 let them into Spain & Geiseric A. C 427 into Afric & Gelimer was taken by Belisarius A. C. 533. In Afric they were very potent Their kingdom stood in Spain & Afric together 123 years & 7 months.

2 The Kings of the Suevians were — — — Bætica & the Carthaginensian Province. This kingdom lasted 177 years & then was subdued by Leovigildus king of the Visigoths, & made a Province of his kingdom

3 The Kings of the Alans in Spain were A. C. 409 Resplendial & 416 Ataces Vtacus or Othacar. Resplendial began his reign in France A. C. 408 & Ataces was slain A. C. 419 with almost all his army by Vallia king of the Visigoths. Whereupon these Alans subjected themselves to Gunderic king of the Vandals in Bætica, but the next year being impatient of subjection fell off from him & returned to the Carthaginensian Province & Lusitania where they lived alone tributary to the Romans in a kind of common wealth without a king & about the year 448 made war upon the Romans in Carpentania & the Cathaginensian province & wasted their cities

but were checkt by Rechila king of the Suevians. Their kingdom while it stood was the most potent in Spain, & after it fell their people remained where it had stood & being mixed with the Chatti gave the name of Cathal_o | ^{au}nia (i. e. Catti-Alania) to the province which is still so called,

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4 The Kings of the Visigoths were A. C. 408 Alaric 410 Athaulphus 415 Sergeric 415 Vallia 419 Theoderic 451 Thorismund 452 Theoderic &c Alaric was a subject of the Empire till he came out of Epire. I date his reign from the time of his rebellion A. C. 408. In the end — — — — ever since.

5 The Kings of the Alans in Gallia were Goar Sambida Eocharic Sangibanus, Beurgus &c Vnder Goar they had seats given neare the Rhene A. C. 412 Vnder Sambida (whom

Vpon this victory of the Romans, the Franks & rebelling Galls who in the time of Theudemere were in war united to strengthen themselves: of which Ordericus Vitalis makes this mention Cum Galli prius contra Romanos rebellassent Franci ijs sociati sunt; et pariter juncti Ferramundum Sunnonis Ducis^[1] filium sibi regem præfecerunt. Whence Prosper: Anno 25 Honorij Pharamundus regnat in Francia. This Bucher well refers to the end of the year 416 or beginning of the year 417 dating the years of Honorius from the death of Valentinian, & argues well that — — — Romans

9 The kings of the Hunns were A. C. 408 Octar & Rugila 433 Bleda & Attila. Octar & Rugila were the brothers of Munzuc king of the Huns in Gothia beyond the Danube & Bleda & Attila his sons. The two first Iornandes tells us were kings of the Hunns but not of them all & had the two last for their successors. The founding of this kingdome under the two first A. C. 408 is thus described by Sigonius: Constat quod Gothi ex Illyrico profectis Hunni successerunt atque imprimis Pannoniam tenuerunt. Neque enim Honorius viribus ad resistendum — — — memoratur. How Ætius was Hostage first to the Goths & then to the Hunns is related by Frigeridus who when he had mentioned that Theodosius Emperor of the east sent grievous commands to Iohn who after the death of Honorius usurped the crown of the western empire, he subjoyns, Iis permotus Ioannes Ætium id temporis curam palatij gerentem cum ingenti auri pondere ad Chunnos transmisit notos sibi obsidiatus sui tempore & familiari amicitia devinctos — And a little after: Ætius tribus annis Alaria obses, dehinc Chunnorum, posthæc Carpilionis gener ex Comite domesticorum & Ioannis Cura palatij. Now Bucher shews that Ætius was hostage to Alaric till the year 410 when Alaric died & to the Hunns between the years 411 & 415 & son in law to Carpilio about the year 417 or 418 & Curopalates to Iohn about the {year} 423 Whence its probable that he became hostage to the Hunns about the year 413 when Honorius made leagues with almost all the barbarous nations & granted them seats. Its further manifest out of Prosper that the Hunns were in quiet possession of Pannonia in the year 432. For in the 1st book of Eusebius's Chronicle he writes Anno 10^{mo} post obitum Honorij cum ad Chunnorum gentem cui tunc Rugula præerat post prælium cum Bonifacio se Ætius contulisset impetrato auxilio ad Romanorum solum regreditur. And in the 2^d book Ætio & Valerio Coss: Ætius desposita potestate profugus ad Hunnos in Pannonia pervenit quorum amicitia auxilioque usus pacem principum interpellatæ potestatis obtinuit. Hereby it is manifest that at this time Rugula reigned over the Hunns in Pannonia & that Pannonia was not now accounted within the soile of the Empire being formerly granted away to the Hunns ; & that these were the very same Hunns with which Ætius had in the time of his being an hostage contracted friend <4v> ship: by vertue of which as he solicited them before to the aid of Iohn the Tyrant A. C. 424 so now he procured their intercession for himself with the Emperor. Octar died A. C. 430 for Socrates tells us that about that time the Burgundians having been newly vext by the Hunns upon intelligence of Octars death seing them without a leader set upon them suddenly with so great success that 300 Burgundians slew 10000 Of Rugilla's (or as Maximus calls him Rechilla) being now king in Pannonia you have heard already. He died A. C. 433 & was succeeded by Bleda as Prosper & Maximus inform us. This Bleda with his brother Attila were before this time kings of the Hunns beyond the Danube their father Mun{zu}c's kingdom being divided between them, & now they united the kingdom of Pannonia to their own. Whence Paulus Diaconus saith they did Regnum intra Pannonias Daciamque gerere. In the year 441 they began to invade the Empire afresh adding to the Pannonian forces new & great armies out of Scythia: but this war was presently composed & then Attila seing Bleda inclined to peace slew him A. C. 444, & inherited his dominions & invaded the Empire afresh. And now I suppose it was that he brought the

Ostrogoths over the Danub{e} & set Valamir Theodemir & Videmir captains over them. At length After vari{ous} great wars with the Romans Attila perished A. C. 454 & his sons quarrelling about sharing his dominions gave occasion to the Gepides Ostrogoths & other nations who served them to rebell & make war upon them & the same year the Ostrogoths had seats granted them in Pannonia by the Emperors Marcian & Valentinian & with the Romans soon after the death of Attila (as all historians agree) ejected the Hunns out of Pannonia. This ejection was to the reign of Avitus as is mentioned in the *Chronicum Boiarum* & in Sidonius *carm. 7* in Avitum which speaks thus of that Emperor

—Cujus solum amissas post sæcula multa
Pannonias revocavit iter, {j}am {cr}edere promptum est
Quid faciet bell{is.}

The Poet means that by this coming of {Avitus} the Hunns yeilded more easily to the Goths. This was written by Sidonius in the beginning of the reign of Avitus & hi{s re}ign began in the end of the year 455 {&} lasted not one full year.

{Ior}{nandes} tells us D{uodecim}{o anno regni} Valiæ post pene quinquaginta annos invasa Pannonia, Hunni a Romanis & Gothis {expu}lsa sunt. And this {Mar}cellin{us} taking to be {Valia or} Wallis the King of the Visigoths {illeg} this action to the Consulship of Hierius & Ardabanes which was {illeg} 427. Whence it should follow that the Hunns invaded & held {illeg} from the year 378 or 379. But this is a plain mistake for {illeg} that Theodosius left the Empire entire. And we have shewed {o}ut of Prosper that the Hunns were in quiet possession of Pannonia in {the} year 432. Nor did Valia king of the Visigoths reign 12 years. He began his {rei}gne in the end of the year 415 reigned three years & was slain A{. C.} 419{, as} Idatius Isidorus & the Spanish manuscript *Chronicles* seen by Grotius {testify &} Olympiodorus who produces his history but to the year 425 sets {down} therein the death of this Visigothic Vallia & conjoyns it also with that {o}{f Co}{nsta}ntius which happened A. C. 420. Wherefore the Valia of Iornandes who {reigned} at least 10 years i{s} some other king. And I take the name to be written corruptly for Valamir king of the Ostrogoths. For the action recorded was of the Ostrogoths driving the Hunns <8r> out of Pannonia & it is not likely that the Historian would refer the history of the Ostrogoths to the years of the Visigothic kings. This action happened in the end of the year 455 which I take to be the 12th year of Valamir in Pannonia) & which was almost 50 years after the year 408 in which the Hunns invaded Pannonia.

Yet the Hunns were not so ejected; but that they had further contests with the Romans till the head of Denfix the son of Attila A. C. 469 (in the Consulship of Zeno & Marcian as Marcelline relates) was carried to Constantinople Nor were they yet totally ejected the Empire. For besides their reliques in Pannonia, Sigonius tells us that when the Emperors Marcian & Valentinian granted Pannonia to the Goths (videlicet A. C. 454), they granted some part of Illyricum to some of the Hunns & Sarmatans & in the year 526 ————— by contraction Hungary.

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The Visigoths to whom Theodosius the great had granted seats in the Eastern part of the Empire after the death of the Emperor rose up in arms made Alaric their Captain & troubled that part of the Empire for about five years together & then advancing towards the western Empire he was so soundly beaten by Stilico the commander of the forces of that Empire that Claudian called the remainder of his forces tanta ex gente reliquias breves & Prudentius gentem deletam. Thereupon Alaric submitted being so far humbled that Orosius tells us that he did pro pace optima et quibuscunque sedibus suppliciter & simpliciter orare. Stilico designing to get the Empire favoured the Goths underhand for his use, & after some time procured a military prefecture for Alaric & sent him into the East in the service of Honorius the western Emperor, committing some Roman troops to his conduct amongst his Goths & promising to follow soon after with his own army. His pretence was to recover some regions of Illyricum which the Eastern Emperor was accused to detain injuriously from the western but his secret designe was to make himself Emperor of the east: for facilitating of which he invited a great body of barbarous nations out of Germany & Sarmatia to divert the western empire by an invasion. Whereupon those nations under several kings, the Vandals under Godegisilus, the Alans in two bodies one under Goar the other under Resplendial, the Suevi under Ermeric & the Burgundians under Gundicar in the end of A. C. 407 arising from their seats in Germany & Sarmatia, advance towards the Empire ruffle the Franks beyond the Rhene, & on the last day of December pass the Rhene at Ments &

diffuse themselves into Germania prima & the adjacent regions & amongst other actions the Vandals take Trevirs. Then they advanced into Belgium & began to ruffle that country. Whereupon the Salian Franks (a German nation whom the Emperors had sometime before received into the Empire & placed as subjects in that part of Belgium which lies between Brabant & the Rhene) took up arms & made so stout a resistance that they slew almost twenty thousand of the Vandals with their king Godegisilus in battel, the rest escaping only by a party of Resplendials Alans which came timely to their assistance. Resplendial seeing this disaster & that Goar was fallen away to the Romans left the coasts of the Rhene & together with the Suevians & residue of the Vandals went towards Spain the Franks in the mean while prosecuting their victory so far as to retake Trevirs, which after they had plundered they left to the Romans. The barbarians were at first stopt by the Pyrenean mountains which made them diffuse themselves into Aquitain, but the next year they had the passage betrayed to them & entering Spain 4 Kal Octob. every one conquered there what he could at length A. C. 411 to avoid wars with one another they divided their conquests by lot & the Vandals obtained Bætica & part of Gallæcia, the Suevians the rest of Gallæcia & the Alans Lusitania & the Carthaginensian province, the Emperor for peace sake confirming them in those seats by grant A. C. 413.

In the mean time the British soldiers allarm'd by the rumour of these things revolt & set up Tyrants there, first Marcus whom they slew presently then Gratian whom they slew within four months & lastly Constantine under whom they invaded Gallia A. C. 408. And Constantine having possessed a good part of Gallia created his son Constans Cæsar & sent him into Spain to order his affairs there: about which time it was that the barbarous nations were let into Spain by some of the soldiers of Constans betraying the Pyrenean passage to them.

Also The Roman Franks above mentioned, having made Theudemir the Prince of their old royal family king over them began straight after their conquests of the Vandals to invade their neighbours. The first they set upon were the Galls of Brabant [Galli Arborici unde Arboric-bant, Brachbant] but meeting with notable resistance they desired their alliance. And so those Galls falling off from the Romans, the two nations made an intimate league to be as one people marrying with one another & conforming to one another's manners till they became one without distinction. Thus by the access of these Galls & of the foreign Franks also who afterward came over the Rhene, the salian kingdom soon grew very great & powerful{.}:

About the same time Stilico's expedition against the Greek Emperor being stopt by the order of Honorius, Alaric came out of Epire into Noricum & requested a sum of money for his service. The Senate were inclined to deny him but by Stilico's mediation granted it. But after a while Stilico being detected of a traiterous conspiracy with Alaric & slain 10 Kal Sept. A. C. 408, & so Alaric disappointed of his money & reputed an enemy to the Empire he turned rebel & brake straight into Italy with his army which he brought out of Epire & sent to his brother Adaulphus to follow him with what other forces he had in Pannonia which were not great but yet not to be despised. Thereupon Honorius fearing to be shut up in Rome retired to Ravenna in October A. C. 408 & from that time Ravenna continued to be the seat of the western Emperors. At the same time the Hunns also invaded Pannonia & seizing the deserted seats of the Goths founded a new kingdom there.

Then Alaric besieged Rome & A. C. 410, took it & burnt part of it & attempting to pass into Afric was shipwrackt. After which Honorius made peace with him

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7 The kings of the Franks were A. C. 408 Theudemir 416 Pharamund 428 Clodio 448 Merovæus 456 Childeric 482 Clodovæus &c Of the four first there is this record — — — covenant. And this I suppose was the cause that Roman writers reckoned him the first king — — — mistaken. — — — till they mixed with the Romans. Also the Preface to the salique laws (written soon after the conversion of the Franks to the Christian religion that is in the end of the reign of Merovæus or soon after.) thus mentions the original of this kingdom Hæc enim gens quæ fortis dum esset & robore valida Romanorum jugum durissimum de suis cervicibus excussit pugnando &c. So then this kingdom was erected by rebellion not by invasion. Yet some from Prospers calling their dominion Francia — — —

In the last year of Pharamunds reign Ætius took from him a part of his possession in Gallia but his successor Clodio (whom Fredegarius puts the Son of Theudemir & some call Clogio Cloio & Claudius) inviting from

beyond the Rhene a great body of Franks recovered all & carried on their conquests as far as the river Some & then dividing conquests with the forriegn Franks they erected certain new kingdoms of the Franks at Colon Cambray & some other cities all which were soon after conquered by Clodoveus who placed his seat at Paris where it has continued ever since And this was the original of the present kingdom of the Franks.

The kings of Britain were A. C. 408 Marcus Gratian & Constantine successively, A. C. 425 Vortigern 466 Aurelius Ambrosius the son of Constantine 498 Vther Pendraco 508 Arthur 542 Constantinus, Aurelius Cunanus, Vortiporeus, 561 Malgo or Maglocunus 586 Careticus 613 Cadwan 633 Cadwalinus 676 Cadweladrus. The three first were Tyrants who revolted from the Empire. Orosius Prosper & Zosimus connect their revolt with the irruption of the Barbarians into Gallia as consequent thereto & Prosper (with whom Zosimus agrees) puts it in the year which began the day after the irruption. The just time I thus collect Constantine reigned three years (Idat. edit Sirmondi) & was slain the year after the sacking of Rome that is A. C. 411 (Oros. Prosp. Marcel. Idat) 14 Kal. Octob. (Marcellin) & therefore must have begun his reign A. C. 408. Sozomen joyns Constantines expedition into Gallia with Arcadius's death or the times a little after & Orosius l 7 c 40 tells us that he passed into Gallia continuò ut invasit imperium. The beginning of his reign therefore must be about the time of Arcadius death & this happened A. C. 408 (Sozom. Socr. Marcel. Cassiod Procop. Zosim) May jst (Socrat) Deduct now from hence the 4 months reign of Gratian & the short reign of Marcus & you will fall on the End of the year 407 or beginning of the year following for the first defection.

Now though the reign of these Tyrants was but short yet they gave a begining to the kingdom of Britain & so may be recconed the 3 first kings especially since the posterity of Constantine (videlicet Aurelius Ambrosius, Vther Pendraco, Arthur, &c) reigned afterwards

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And tho this horn is now commonly interpreted of Antiochus Epiphanes yet antiquity thought otherwise. For Ierome in his commentary on this 8th chapter of Daniel tells us that many Christians refer this place to Antichirst. Of this number I find Origen cont. Cels. l. 6 Irenæus l. 5. c. 25, Effrem Syrus, Epiphanius. And indeed the name of Antichrist seems to have been taken by the Apostles & first Christians from this horns standing up against the Prince of Princes. As for Antiochus, he was no new horn but one of the many Kings of an old one. He did not wax great towards the east & south, nor grow from a little horn, to a great one, but was a great at first as at last. He was so far from growing greater then the four horns (as the little horn did) that he was always less & more inconsiderable then most of his Ancestors. {H}{e} was great in no other power then his own. He reigned not in the time of the end, nor in the last end of the indignatio{n} nor did he prosper in his practises against the sanctuary till the end of his riegn but was beaten & baffled by the Iews. And Daniel himself saith that in his plots & designs to do mischief he should not prosper because the end was not yet Dan. 11.27. He only took away the daily sacrifice & did not cast down the place of his sanctuary as the kingdom of Pergamus under the Romans did & as the little horn is said to do, Dan. 8.11. Nor did the pollution of the sanctuary by him continue so much as 2300 natural days or six years & four months. It lasted but three years from the pollution of the Altar 1 Mac. 1.54, & 4.52, & if it be dated from Antiochus his taking away the vessels of the Temple which was two years before 1 Mac. 1.20, 29 it will be but five years, but if from Iason's apostasy & setting up a place of exercise for the heathen customes (1 Mac. 1.11, 14 & 2 Mac: 4.9) it will be above eight. For Iason did that above three <10r> years before Antiochus took away the Vessels of the Temple. 2 Mac. 4.23, & 5.15, 16. So then the conditions of this little horn do not at all agree to Antiochus & if he be excluded, the Kingdom of Pergamus to whom they fully agree must necessarily be admitted.

Now the reign of the Goat is in the prophesy of the scripture of truth distinguished into five main periods. The first contains the reign of the Persians & the second that of the Greeks till the beginning of the fourth Monarchy, the third the united reign of the fourth Monarchy represented by the iron leggs of Nebuchadnezzars Image & the fourth & fift the times of the end in which the divided feet reign. And the reign of the little horn of the fourth beast.

In the second period he enumerates the Kings of the Greeks in order down to Antiochus Epiphanes & then concludes the period thus. And both these Kings hearts [the hearts of Antiochus & Ptolomy] shall be to do

mischief & they shall speak lies at one table but it shall not prosper for yet the end shall be at the time appointed. that is they shall designe mischief against the Jews but it shall not prosper because there is yet another period of time before the time of the end commence wherein the attempt of placing the abomination is to succeed. The second period therefore we may date from that attempt & by consequence from the contemporary conquest of the Kingdom of Macedon by the Romans & King of Pergamus together, from whence the times of the fourth Monarchy use to be dated. For with respect to this conquest Daniel begins the next period thus And out of him arms shall stand up. How these arms took away the daily sacrifice & cast down the place of the sanctuary (as tis said of the little horn) Daniel himself describes in his weeks. And the people of a Prince that shall come, saith he, shall destroy the city & the sanctuary — & in half a week he shall cause the sacrifice & oblation to cease & upon a wing of abominations he shall make it desolate.

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In this third period he further describes how the saints fall many days by this persecuting Empire & then by the conversion thereof to Christianity are helped with a little help & many coming over from heathenism cleave to them with flatteries, & therefore those of understanding to distinguish them from the rest shall fall again to the time of the end because it is yet for a time appointed. This is the end of the third period.

In the fourth which commences with the division of the Empire, he proceeds to describe how their new fall shall be occasioned by the new setting up of idolatry. For the King, saith he, shall do according to his will (not according to God's will but his own) & he shall exalt himself & magnify himself above every god Yea against the God of Gods shall he speak marvellous things & shall prosper till the indignation be accomplished, (that is till Gods people be made desolate by setting up this abomination,) for that that is decreed shall come to pass. Neither shall he regard the God of his fathers nor the desire of women (as to marriage) nor regard any God: for he shall magnify himself above every thing. And with God he shall honour {of}.^d Gardians in his seat, even with a God whome his fathers knew not shall he honour them with gold & with silver & with pretious stones & valuable things. Thus shall he do in the most strong holds (or Temples) of the Guardians. With a strange God whom he^{†[2]} hath acknowledged, he shall multiply them with honours & he shall cause them to rule over many & shall distribute the earth [among them] for a patrimony.

In the last period which he calls the time of the end he describes how the Empire of the Saracens which he calls the King of the south should push at this Greek Empire & how the king of {{the}}{the}} north should come against it like a whirlwind by sea {&} land & overflow it by conquest: & how he should also {illeg}dæa with the^[Editorial Note 1] neighbouring countries, excepting Edom & Moab {&} part of Ammon, & how he should also become Lord of Egypt {Li}bya & Arabia. All which is so plain a description of the {illeg}{li} Empire that I see not how it can be disputed. The {illeg} first conquered the dominions of the Greeks in {illeg}Asia: then overflowed Syria & Iudea & went thenc {into} Libya & Arabia & continue still possessors of all <5r> these countries. But the regions of Idumea & Moab continue free & make the Turks pay tribute for the passage of their caravans through them.

With the fall of this kingdom are conjoyned the delivery of the Jews, the great tribulation & the resurrection of the dead. And many of them that sleep in the dust of the earth, saith he shall awake, some to everlasting life & some to shame & everlasting contempt: & they that be wise shall shine as the brightness of the firmament & they that turn many to righteousness as the stars for ever & ever. — — But go thy way Daniel for thou shalt rest & stand in thy lot at the end of the days. Dan. 12. 2, 13. These words can be interpreted of nothing but the resurrection in a true literal sense, & therefore Daniel's visions of the four Monarchies end here, & tis the day of judgment in a literal sence which Daniel describes in his vision of the four Beasts where he tells us that the Ancient of days did sit & his throne was like the fiery flame & the judgment was set & the books opened & the fourth Beast given to the burning flames Dan. 7.

Now since the spoiling & profaning the Temple by Antiochus Epiphanes was the first act of that kind & fell in with the joynt beginning of the reign of the fourth Monarchy & of the little horn of the Goat as they are considered in Daniel: & since the last act of placing the abomination was in that sharp & lasting controversy among the Greeks about Image-worship; which ended in the year of Christ 842 when the Empress Theodora with her Son called a Council & set up that worship: if we date the 2300 days from the first period & the 1290 days from the last, & put years for days: the two numbers will end together about the year of Christ 2132. But whether this be the true computation I do not know, neither do I know whether the time times &

half a time must be dated from the year 607 when the whore of Babylon by the grant of Phocas began her ecclesiastical reign over <5v> the Beast or from some later period. What God has wrapt up in obscurity that it might not be foreknown would be great rashness for any man to pretend to foreknow. Tis enough if we can understand what is already fulfilled & thereby be convinced that the world is governed by providence.

When the Angel had thus told what was written in the book of the scripture of truth he bids Daniel shut up the words & seal the book till the time of the end. But at the time of the end it was to be opened again because he subjoyns that Many shall run to & fro & knowledge shall be encreased. & the wise shall understand but none of the wicked shall understand This book is therefore the same book with that whose seven seales the Lamb opens in the Apocalyps. Daniel sealed it & the Lamb opens it by degrees untill the time of the end approach & then many run to & fro & knowledge is encreased, For the two witnesses prophesy out of it in sackcloth 1260 prophetick days & then ascend up to heaven in a cloud of people & the gospel is preached to all nations. So then the Apocalyps (as the word imports) is nothing else but a re an unsealing & opening of Daniel's Book, a revelation of what was shut up in his prophesies, or a commentary upon him. And therefore we may expect to find in Iohn a repetition & fuller declaration of whatever we meet with in Daniel concerning the fourth Empire. And so it is.

For his fourth Beast is repeated & more fully described in Iohn's ten horned Beast with the whore upon his back. And since this Beast is the Latin Empire & the Dragon that of the Greeks his third Beast the Leopard or He Goat is repeated in this Dragon. For so Iohn tells you expresly, in saying that Satan has his Throne in Pergamus & dwells there & that the Dragon is that old Serpent <6r> the Devil & Satan. Apoc. 2.13 & 12.9. As the Dragon that old serpent is the Devil & Satan & signifies a Kingdom addicted to the worship of Dæmons: so Goats are the type of Dæmons or Devils worshipped by Idolaters as you may see in the Hebrew text of Levit. 17.7. 2 Chron. 11.15 Isa. 34.14 whence grew a custome of painting Dæmons in the form of Satyrs. And if a Dragon & a Goat are types of the same kind, both signifying Dæmons & idolatrous kingdoms; well might Iohn represent that kingdom by a Dragon which Daniel did by a Goat, The last reign of the Goat wherein he was to place the abomination of desolation could not be more fitly represented then by the Dragon that old Serpent called the Devil & Satan who deceives the whole world. When this Devil was cast out of heaven he came down amongst the inhabitants of the earth & Sea with great wrath knowing he had but a short time. Apoc. 12. These inhabitants were God's people because this Devil was not amongst them before & therefore since he is the type of idolatry he came to place the abomination among them: which is as much as to say that he is the last horn of the Goat.

Now these things being fixed, fix all the rest. For if the Dragon & Beast be the Greek & Latin Empires & every kingdom has its Church we must find two churches for these two kingdoms. And therefore since the woman is the Church of the Beast (for she rides upon him) it remains that the two horned Beast must be the church of the Dragon. For this Beast had two horns like the Lamb & is called the fals Prophet & therefore was a church & he spake as the Dragon that is in the Dragon's language which was Greek.

The rise of these two kingdoms with their churches is described in the 12th & 13th chapters of the Apocalyps. First there is but one kingdom represented by the Dragon & one church represented by the woman. Then by the rise of the Beast out of the Sea (that is out of the isles of the Sea, as the Iews called these western countries) the Empire becomes divided into the Dragon & Beast, & the woman at the <6v> same time flies from the face of the Serpent into the wilderness where the Beast reigns & so becomes his church, & the two horned Beast rises out of the earth (as the Iews called the eastern countries) to represent the Church of the Dragon.

Their fall is described in the 18th & 19th chapters where the whore is burnt with fire & then the Beast & fals Prophet cast into the lake of fire & the remnant that is the eastern nations politically slain, & their spirit the Dragon that old serpent called the Devil & Satan cast into the bottomless {pit} to descend ad inferos into Hades.

Besides these four, there are the people of God represented by the remnant of the woman's seed which the woman leaves in the Dragon's kingdom & by the two witnesses prophesying in the Beast's. And in understanding these six things, together with the Image of the Beast (which is a body representative of a kingdom, such as is a Senate or Council) consist's all the mystery of the Apocalyps. So then this book is nothing els but a commentary upon Daniel's fourth Beast & He Goat with their churches fals & true.

This prophesy is also distinguished into the same periods of time with those of Daniel. First the Lamb opens the seven seals during the reign of the iron leggs of Nebuchadnezzars image, then while the feet reign the seven trumpets sound, the three last of which are the time of the end wherein the King of the south pushes at the King who does according to his will & the King of the north comes against him For the army of Locusts at the fift Trumpet since this animal lives only in hot countries, is the king of the south. They torment men but kill them not; that is, to use Daniels language they push at the greek empire but destroy it not: And the army of Euphratean hornen who kill the third part of men is the king of the north; for he comes against the king of Greece, saith Daniel, with horsmen & overflows his countries. The third part of men is the third part of the four monarchies whereof the two first make one, & the Roman distinguished into the Greek & Latin Empires the other two When Iohn had said how the third part of these were killed, to insinuate that these had set up the abomina<1r>tion, he subjoyns, And the rest of men (that is the rest of men prophesied of by Iohn, or the rest of the Roman Empire) yet repented not of the works of their hands that they should not worship Dæmons & idols of gold & silver & brass & stone & wood which can neither see nor hear nor walk. Mark that.

Now as in Daniel the resurrection of the dead immediately follows the end of the king of the north so it does in Iohn. For saith he The second wo is past behold the third wo cometh quickly & then the last Trumpet sounds to that war which puts an end to the four monarchies & the kingdoms of this world become the kingdoms of Christ & the time of the dead is come that they should be judged. And as all these things are again described in Daniels vision of the four Beasts where the Ancient of days sits in a fiery throne in judgment & the beast is condemned to the burning flames & the Son of man comes in the clouds & receives a kingdom that all nations should obey him: so they are again described in Iohn where the Word of God comes with his army in heaven against the Beast & fals Prophet & they are cast into the Lake of fire & the saints sit on thrones & judgment is given them & the dead are raised & reign with Christ. And this judgment is again described more fully by God sitting on a great white throne & the dead standing before him & being judged out of the books. For in this judgment the heaven & earth fly away & therefore it precedes the new heaven & new earth & new Ierusalem, & so is the same with that judgment in Daniel wherein the Beast is cast into the burning flames.. For the new Ierusalem is said to come down out of heaven as a Bride prepared for her husband & therefore is the lambs wife who had made herself ready before the marriage supper & came down before that supper & by consequence before the beast was cast into the lake of fire & all the fowls of heaven were filled with the flesh of the slain at the supper of the great God, Apoc. 19. This judgment therefore comprehends the time both of the first resurrection

<11r>

that if from the 7th year of Artaxerxes Longimanus when Ezra came to Ierusalem with a commission to set up a government whereby the Jews became a people & a holy city, (which was in the year of Nabon. 290 or 291 we count 7{0}{9} weeks of years, they will end at the death of Christ whereby a reconciliation was made for iniquity & the most Holy was annointed. And if from the 28th day of the month Elul in the 28th year of the same Artaxerxes

Seventy weeks are ^{determined} | ^{decided} upon thy people & upon thy holy city to blot out transgression & to seal up sins & to make reconciliation for iniquity & to bring in everlasting righteousness & to accomplish the vision & the prophesy & to annoint the most Holy [to be your Prince.]

Know also & understand that [at the end of your captivity] from the going forth of the commandment to cause [your captivity] to return & to build Ierusalem unto [the coming of] the Annointed [to be your] Prince shall be seven weeks.

Also threescore & two weeks &c – – – troublesome times [during your captivity.] which after his rising up & becoming potent by rooting up three of the first horns were to be given into his hands for a time & times & $\frac{1}{2}$ a time

<11v>

{illeg}t: Master
{illeg} Mint
{illeg}

[1] Apud Bucherum (14 c. 9. n. 8)

[2] † Heb. Hath made strange.

[Editorial Note 1] It is not clear whether he added "the" before or after crossing out "many"; it's possible that at one point he used "the many".
